

those who were before you so that you may become Al-Muttaqoon (the pious). Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped)." (Qur'an 2: 21, 22)

Madanee Verses of the Qur'an warned Muslims not to take on the characteristics of the hypocrites, stressing the grave danger that the hypocrites posed to Muslim society in Al-Madeenah. Of course, only after the Prophet ﷺ migrated to Al-Madeenah did hypocrisy become a problem for Muslims. This is because people become hypocrites only when they hate someone but can't overpower him or are too cowardly to attempt to do so, and so they dissemble, and they flatter, outwardly showing camaraderie but inwardly harbouring malice. That malice then takes shape in the form of evil and secretive plotting. While still in Makkah, Muslims were weak; no one feared them, and so there was no need to pretend to be one of them. Thus the Quraish openly and shamelessly persecuted the Prophet ﷺ and his Companions ﷺ. But once Islam established a strong presence in Al-Madeenah, disbelievers in Al-Madeenah could not openly show opposition to Islam, and they knew that they could wreak more havoc and cause more mischief by pretending to be Muslims than they could if they joined their fellow polytheists in Makkah. For this reason, they stayed in Al-Madeenah and plotted with the Jews of Al-Madeenah and the polytheists from abroad against Islam.

The hypocrites were so vile and dangerous that there is hardly a long or medium-sized Madanee Chapter of the Qur'an that does not make some mention of them and of their nefarious activities. This indicates – since the Qur'an was being revealed to the Prophet ﷺ until shortly before his death – that the hypocrites continued to thrive in Al-Madeenah almost throughout the entire Madanee period of the Prophet's biography, though they did begin to weaken about five years after the Prophet's migration. Although Madanee Verses of the Qur'an dealt with new themes,

they still continued to discuss the same themes that were discussed in Makkan Verses of the Qur'an - such as the greatness of Allah, the reality of life in this world, the bliss of Paradise, and the punishment of the Hellfire.

If a country is to flourish, it must harness the power of knowledge, which is why, once Islam found a stable homeland in Al-Madeenah, the Prophet ﷺ stressed, perhaps more so than before, the importance and value of knowledge. The Noble Qur'an also did the same, explaining that knowledge is the antithesis of disbelief. Allah ﷻ said:

﴿أَمَّنْ هُوَ قَنْتٌ ءَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ ﴿٩﴾﴾

"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e., get a lesson from Allah's Signs and Verses)." (Qur'an 39: 9)

Of all worldly things, the one thing that Allah ﷻ ordered the Prophet ﷺ to ask for more of was knowledge. Allah ﷻ said:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا ﴿١١٤﴾﴾

"And say: "My Lord! Increase me in knowledge." (Qur'an 20: 114)

And knowledge was the first quality with which Allah ﷻ distinguished Adam ﷺ. Allah ﷻ said:

﴿وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾﴾

"And He taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." (Qur'an 2: 31)

The teachings of Islam are vast, ranging from topics such as manners to the details of Islamic legislation. Within a short number of years, the Prophet ﷺ had to teach his Companions about all such matters, and he ﷺ had to make sure that they understood those teachings, applied them, and memorized them so that they could then teach them to the following generation.

In teaching the Companions the vast knowledge he ﷺ had with him, the Prophet ﷺ relied on important educational techniques to make sure that they learned, understood, and remembered what he ﷺ taught them. Some of the educational techniques and principles he ﷺ relied on – both in the Makkan and Madanee phases of his biography – are as follows:

1) Repetition

When a good instructor has something important to say, he repeats it, making it easier for his students to learn, understand, assimilate, and memorize the knowledge he is imparting to them. Now, everything the Prophet ﷺ said was important, and so on many occasions, he ﷺ would repeat what he ﷺ said to his Companions. Anas ibn Maalik reported that when the Prophet ﷺ would say something, he ﷺ would repeat it three times, so that his words could be understood. And when he ﷺ came to a group of people, he ﷺ would extend greetings of peace to them three times.^[1]

2) Speaking Clearly and Deliberately

The Prophet ﷺ would not rush his speech; rather, he ﷺ would talk slowly and deliberately, clearly enunciating each word and pausing ever so slightly between one word and the next, so as to distinguish one from the other. The Prophet ﷺ spoke in this manner because every religious instruction he gave – and not just the Qur'an – was revelation, which his Companions needed to accurately memorize, so that they could then convey his sayings

^[1] *Saheeh Bukhaaree*, the Book of Knowledge, chapter "When One Repeats One's Speech Three Times, So As To Be Understood"; *Hadeeth* number: 95.

to the following generation. In fact, the Prophet ﷺ spoke so clearly and chose his words so carefully that, if a person wanted to, he could count his words when he ﷺ spoke.^[1] ‘Urwah ibn Az-Zubair (may Allah have mercy on him) related that ‘Aishah ؓ once said, “Are you not amazed at Abu Fulaan (here, she was referring to Abu Hurairah ؓ)? He came, sat down beside my apartment, and related (*Hadeeth*) from the Messenger of Allah ﷺ, intending for me to hear that (from him). But I was performing voluntary prayers (at the time), and he stood up (to leave) before I finished my voluntary prayer. Had I caught up to him, I would have reproached him (for speaking in such a rush, for quickly relating one *Hadeeth* after another, for not speaking more slowly, so as to make learning easier for the listener, etc.). Verily, the Messenger of Allah ﷺ would not rush his speech as you (people) do!”^[2]

3) Moderation, and Choosing an Appropriate Time and place to Teach

In every regard, the Prophet ﷺ was moderate in his teaching. He ﷺ would choose an appropriate time to teach his Companions ؓ, so, for example, he ﷺ would not gather them together at a time when he knew they would not be able to concentrate and focus on his words. And then when he ﷺ did speak, he ﷺ spoke for a moderate length of time, fearing that his Companions ؓ would become bored, and knowing that their understanding and memory would become impaired if he spoke beyond reasonable limits. ibn Mas’ood ؓ said, “The Prophet ﷺ would carefully choose the day to advise us (i.e., he ﷺ would not do so every day; instead, he ﷺ would choose the appropriate time and place to speak), fearing that we would become bored.”^[3]

^[1] Refer to *Saheeh Bukhaaree* (3567).

^[2] *Saheeh Bukhaaree*, the Book of Merits, chapter “The Description of the Prophet ﷺ”; *Hadeeth* number: 3568.

^[3] *Saheeh Bukhaaree* (68).

4) Saying a Proverb or Illustrating by Example

A good teacher, regardless of the subject he is teaching, tries to relate what he is teaching to something concerning which his students have knowledge. A comparison or parable or example helps the student assimilate new knowledge, because a theoretical or figurative concept then takes on a practical and literal form. The Qur'an is replete with parables and illustrations, and in some Verses, Allah ﷻ even mentioned the wisdom behind mentioning them in His Book. Allah ﷻ said:

﴿وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾﴾

"And these similitudes We put forward for mankind, but none will understand them except those who have knowledge (of Allah and His Signs, etc.)." (Qur'an 29: 43)

And Allah ﷻ said in another Verse:

﴿لَوْ أَنزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾﴾

"Had We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect." (Qur'an 59: 21)

The Prophet ﷺ followed the same methodology in his sayings, a fact that 'Abdullah ibn 'Umar ؓ underscored when he ؓ said, "I memorized one thousand parables (examples, illustrations, etc.) from the Messenger of Allah ﷺ."^[1] In fact, many books have been written concerning the parables and examples that are found in the sayings of the Prophet ﷺ; one of the first such books to be written was *Amthaal Al-Hadeeth*, by Qaadee Abu Muhammad Al-Hasan ibn 'Abdur-Rahmaan ibn Khallaad Ar-Raamhurmuzee, who died in the year 360 H.

^[1] Refer to *Manaahij Wa-Adaab As-Sahaabah* (pg. 65).

5) Asking questions

A good teacher frequently asks his students questions, to test their knowledge, to grab their attention, to give them pause to think about an issue, to invigorate their minds, and to achieve various other instructional aims, among the most important of which is to establish a mental line of communication between himself and his students. For these reasons, the Prophet ﷺ would often, when teaching his Companions ﷺ, ask them questions, which, beyond what we have already discussed, further enabled them to understand and memorize his teachings.

At times, the Prophet ﷺ would ask a question simply to engage the attention of his Companions ﷺ, to make them desirous of knowing the answer to his question. Such questions would often take the form of, "Shall I not tell (you about)," or some similar phrase. For example, Abu Hurairah ﷺ reported that the Prophet ﷺ once said, "Shall I not guide you to that with which Allah erases sins and raises (people) in rankings?" The Companions ﷺ said, "Yes, O Messenger of Allah." He ﷺ said, "Performing ablution (*Wudoo*) well and completely when circumstances are difficult (such as performing *Wudoo* with cold water, when necessary), taking many steps to the *Masjids*, and waiting for prayer after (the completion of the previous) prayer. That (you should know) is *Ar-Ribaat* (confining the soul in order to perform legitimate acts of worship)."^[1]

Other times, the Prophet ﷺ would ask them about something regarding which he ﷺ knew they had no knowledge, intending to stimulate their minds and attract their attention to the topic at hand. A clear instance of this is when the Messenger of Allah ﷺ, as is related by Abu Hurairah ﷺ, said to his Companions ﷺ, "Do you know who the broke one is?" They ﷺ said, "The broke one among us is he who has neither dirham nor (worldly) possession." The Prophet ﷺ said, "Verily, the broke one from

^[1] *Saheeh Muslim*, the Book of Purification, chapter "The Virtue of Performing Ablution Well and Completely in Difficult Situations"; *Hadeeth* number: 251.

my nation is he who will come on the Day of Resurrection with prayer, fasting, and *Zakaat* (i.e., he prayed in the world, fasted, and gave *Zakaat*); but he will also come, having cursed this one, slandered this one, (wrongly) eaten from the wealth of this one, spilled the blood of this one, and struck this one. This one (i.e., one of the above) will be given from his good deeds (as repayment for the wrong he did to him), and this one will also be given from his good deeds. If his good deeds run out before payment is made for what he owes, he will take from their (i.e., from the people he wronged) bad deeds. They will be thrown and heaped upon him, and then he will be cast into the Hellfire.”^[1]

And on yet other occasions, the Prophet ﷺ would ask a question for which he ﷺ expected an answer, and then if the Companion ﷺ he ﷺ asked answered it correctly, he ﷺ would commend him and thus encourage others to learn. An instance of this is related in a narration by Ubai ibn Ka’ab ﷺ, who said, “The Messenger of Allah ﷺ said, ‘O Abul-Mundhir (i.e., Ubai ﷺ), do you know which Verse that you have with you from the Book of Allah is greatest?’ I said, ‘Allah and His Messenger know best.’ He ﷺ said, ‘O Abul-Mundhir, do you know which Verse you have with you from Allah’s Book is greatest.’ I said, ‘Allah! *La ilaha illa Huwa* (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. (Qur’an 2: 255).’ He ﷺ struck me on my chest and said, ‘By Allah! Abul-Mundhir, may knowledge be salutary to you!’”^[2] Such recognition, as any student knows, instills confidence into one’s soul and encourages one to work harder and seek out more knowledge.

^[1] *Saheeh Muslim*, the Book of Righteousness, Joining Ties of Relation, and Manners; chapter “The Prohibition of *Adh-Dhulm* (Wrongdoing, Injustice, etc.); *Hadeeth* number: 2581.

^[2] *Saheeh Muslim*, the Book of the Traveler’s Prayer, and Its Being Shortened, chapter “The Superiority of *Soorah Al-Kahf* and of the Throne Verse” *Hadeeth* number: 810.

6) Bringing Students to the Point where their Attention is Aroused

Used sparingly and for important truths, one of the most beautiful of ways to impart knowledge is to first discuss a topic that engages the attention of a student, and then, when he is focused, to surprise him with an important and related truth. One of the best examples of this style of teaching is found in a *Hadeeth* that is related by Jaabir ibn 'Abdullah ؓ. Jaabir ؓ related that, one day, the Messenger of Allah ﷺ passed by the marketplace, entering from an *'Aaliyah* (one of the highlands of Al-Madeenah), and the people were standing to his side. He ﷺ passed by a dead baby goat whose ears were small. The Prophet ﷺ picked it up and took hold of its ear. He ﷺ then said, "Who among you would love to have this for a dirham?" Surprised, they answered, "We would not want to have it for any price. And what would we do with it?" The Prophet ﷺ said, "Would you love to have it?" They ؓ said, "By Allah, even if it were alive, it would be (considered) defective, for it has small ears? Then what can it be worth when it is dead?" The Prophet ﷺ said, "Then by Allah, the world is more insignificant to Allah than this (dead baby goat) is to you."^[1]

7) Using Visual Aids

Sometimes visual aids can help a student relate to and focus on the concept that he is learning; after all, to engage two senses, both sight and hearing, is certainly more conducive to learning than engaging only one - either sight or hearing. In this regard, the Prophet ﷺ resorted to various methods when he ﷺ was teaching his Companions ؓ; the following are some of those methods:

a) Speaking while moving his hand:

On one occasion, for example, the Prophet ﷺ interlocked his hands to make clear the relationship between a believer and his brother. Abu Moosa Al-Ash'aree ؓ related that the Prophet ﷺ

^[1] *Saheeh Bukhaaree*, the Book of Al-Mazaalim (Wrongs and Injustices), chapter "Aiding the One Who is Wronged"; *Hadeeth* number: 2446.

said, "One believer and another are (together) like a building: Parts of it strengthen its other parts." He ﷺ then interlocked his fingers together."^[1]

b) Explaining along with the use of a drawing:

'Abdullah ibn Mas'ood ؓ related that the Messenger of Allah ﷺ drew a line (in the ground) with his hand. He ﷺ then said, "This is the Straight Path of Allah." Next, he ﷺ drew lines to its right and to its left, after which he ﷺ said, "These are paths - [Yazeed said, 'Divided (or irregular),]. Upon each one of these paths is a devil, inviting (people) to take it." The Prophet ﷺ then recited this Verse:

﴿وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾﴾

"And verily, this (i.e., Allah's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqoon (the pious)." (Qur'an 6: 153)

c) Displaying the items that are the topic of discussion:

Abu Taalib ؓ related that the Prophet of Allah ﷺ took silk, placing it in his right hand, and gold, placing it in his left hand, and said, "Verily, these two (things) are prohibited for the male (members) of my nation."^[2] One narration of this *Hadeeth* contains the following addition: "And lawful for the female ones (of my nation)."^[3]

^[1] *Saheeh Bukhaaree*, the Book of Wrongs and Injustices, chapter "Helping the One Who is Wronged"; *Hadeeth* number: 2446.

^[2] *Abu Daawood*, the Book of Attire, chapter "Regarding Silk and Women"; *Hadeeth* number: 4057. And Al-Albaanee declared it to be authentic in *Saheeh Sunan Abu Daawood*.

^[3] *Saheeh Sunan An-Nasaaee* by Al-Albaanee, who declared it to be authentic. Its number in *Saheeh Sunan An-Nasaaee* is: 5163.

d) Standing in front of students and physically doing what they need to learn

This, for example, is what the Prophet ﷺ did when he ﷺ wanted to teach his Companions ﷺ how to pray. He ﷺ rose to the pulpit and prayed so that everyone could see him. Sahl ibn Sa'd As-Sa'idee ﷺ said, "I (once) saw the Messenger of Allah ﷺ stand up on the pulpit, facing the Qiblah. He ﷺ said, 'Allahuakbar (Allah is the Greatest, i.e., he ﷺ began to pray).' The people stood up behind him. He ﷺ recited (parts of the Qur'an) and went down into the bowing position; the people went down into the bowing position behind him. He ﷺ then raised his head and walked backwards (still facing the Qiblah; he ﷺ did this so that he could perform prostration on the ground). He ﷺ performed prostration on the ground, after which he ﷺ returned to the pulpit. Then he recited (parts of the Qur'an), went down into the bowing position, raised his head, walked backwards (back onto the ground), and then performed prostration on the ground. When he was finished (his prayer), he ﷺ came before the people and said, 'O people, I did this only so that you could follow me and learn my prayer.'" [1]

8) Making Students Feel Comfortable and Creating a Rapport with Them

Especially when a topic is sensitive, a teacher must make his students feel comfortable and at ease. In this regard, the Prophet ﷺ would sometimes precede his instruction with a kindly phrase, as he ﷺ did when he ﷺ taught his Companions ﷺ the manners of going to the washroom. He ﷺ said, "Indeed, I am for you the status of a father: I teach you (what you need to learn). So if one of you has to defecate, let him not face the Qiblah nor turn his back to it. And let him not clean himself with his right hand." [2]

[1] *Saheeh Bukhaaree*, the Book of Prayer, chapter "Praying on Rooftops, Pulpits, and (Propped-Up) Wood"; *Hadeeth* number: 377.

[2] *Abu Daawood*, the Book of Purification, chapter "It Being Disliked to Face the Qiblah When One Is Reliving Oneself" (1/3); *Hadeeth* number: 8. And in *Saheeh Sunan Abu Daawood*, Al-Albaanee declared it to be authentic.

Beyond these teaching techniques the Prophet ﷺ relied on when instructing his Companions ﷺ in general, he ﷺ relied on equally salutary techniques and manners when he ﷺ instructed individuals or groups among them, having seen something from them that required either encouragement or correction. Among those techniques and manners are the following:

a) Praising Someone who does Well at Something

When a teacher praises his students for doing well, they feel a sense of rapport with their teacher and they become motivated to work even harder than before. This is the case with the average teacher and student of this world; then how much more poignant and effective such praise must have been when it came from the mouth of the Messenger of Allah ﷺ. Imagine, then, the encouragement Abu Moosa Al-Ash'aree ﷺ must have felt when, one day, the Messenger of Allah ﷺ said to him, "Would that you had seen me when I was attentively listening to your recitation (of the Qur'an) last night. You have indeed been given a flute from the flutes of Daawood's (David's) family."^[1]

b) Showing Mercy to Someone Who Makes a Mistake and not Speaking Harshly to Him

The Prophet ﷺ would take people's situation into consideration, excusing them if they were ignorant and correcting their mistakes with an air of kindness and forbearance. To be sure, one is instinctively likely to admit one's mistake when the one who points it out does so in a kind and sincere manner. Mu'aawiyah ibn Al-Hakam As-Sulamee ﷺ remembered a mistake he once made and the kindness that was then shown to him by the teacher of mankind, the Prophet ﷺ. Mu'aawiyah ﷺ said: "As I was praying with the Messenger of Allah ﷺ, one of the men present sneezed, and so I said, 'May Allah have mercy on you! The people directed their gazes at me, and I said, 'Alas for the bereavement

^[1] *Saheeh Muslim*, the Book of the Traveler's Prayer and Its Shortening, chapter "It Being Recommended to Make Beautiful One's Voice When Reciting the Qur'an"; *Hadeeth* number: 793.

my mother has suffered (an expression of grief not to be taken literally)! What is your problem that makes you look at me (so)!’ They began to strike their hands over their legs, and when I saw that they were trying to silence me, I became quiet. Then when the Messenger of Allah ﷺ completed his Prayer – and may my father and mother be held ransom for him, for I have never seen, either before or after him, one who was better at teaching than he ﷺ was – he ﷺ did not, by Allah, scold me, nor did he strike me, nor did he curse me. He ﷺ (simply) said, ‘Indeed, no speech of men is appropriate for this prayer; (prayer) is only *At-Tasbeeh* (glorification of Allah), *At-Takbeer* (magnifying Allah, by saying, ‘*Allahuakbar*,’ Allah is the Greatest), and recitation of the Qur’an.’”^[1]

c) When Addressing People, Not Mentioning a Person by Name, But Simply Mentioning the Wrong He Did

No one likes to be singled out for a mistake they made; the embarrassment is often too much to bear and can even have the effect of turning one away from the truth. When the Prophet ﷺ found out about a person who sinned or made a mistake, and when he ﷺ then wanted to warn the general Muslim population not to perpetrate that same sin, he ﷺ would refer to the sin, without exposing the person who perpetrated it. This occurred on more than one occasion; for example, when the Prophet ﷺ appointed ‘Abdullah ibn Al-Lutbiyyah ؓ with the task of collecting *Zakaat* money from the Banu Sulaim tribe, ‘Abdullah ؓ did what was asked of him, but he ؓ also accepted personal gifts at the same time. When he ؓ finished collecting the money, the Messenger of Allah ﷺ went to him in order to take account of the money he received. Singling out the *Zakaat* money, ‘Abdullah ؓ said, “This is your wealth,” and then putting aside a gift he received, he ؓ said, “And this is a gift (that was given to me).” The Messenger of Allah ﷺ said, “If you are truthful, should you

^[1] *Saheeh Muslim*, the Book of *Masjids* and Places of Prayer, chapter “It Being Prohibited to Speak During Prayer and the Abrogation of Its Permissibility”; *Hadeeth* number: 537.

not have sat down in the house of your mother and father, waiting until your gift came to you?" For, if he had been at home and someone voluntarily came and gave him a gift, the situation would not have been considered suspicious. But since he ﷺ went out to do a task on behalf of the Muslim leadership, he ﷺ should not have accepted gifts. After advising 'Abdullah personally, the Prophet ﷺ went out to deliver a sermon to the people. He ﷺ first praised and extolled Allah ﷻ, after which he ﷺ said, "As for what follows: Verily, I appoint one of you to do a job that Allah ﷻ has charged me with the duty of completing; he then comes to me and says, 'This is your wealth, and this is a gift that was presented to me; Should he not have sat in the house of his father and mother until his gift came to him. By Allah, no one among you takes something without a right to do so, except that he will meet Allah on the Day of Resurrection, carrying it (with him). And I indeed know one among you who will meet Allah, carrying a camel that has a *Rughaa* (the sound of a camel), or a cow that has a *Khuwaar* (the mooing sound of a cow), or a sheep that *Tai'ar* (i.e., that makes the sound of a sheep)." He ﷺ then raised his hand until the whiteness of his armpits could be seen, and he ﷺ said, "O Allah, have I conveyed. My eye has seen, and my ear has heard."^[1]

d) Showing Anger when Anger is called for

Certain situations call for anger; the good teacher is one who recognizes those situations. A specific kind of person might realize his mistake only when he sees that his teacher is serious and angry; a specific mistake might be so vile that a teacher needs to show anger in order to make his student understand the seriousness of his mistake; on these and similar occasions, a teacher or guide must keep his anger focused, showing only that amount of anger that is appropriate and necessary, and not transgressing the bounds of moderation.

In this regard, a good example of a story that involves 'Umar ibn

^[1] *Saheeh Bukhaaree*, the Book of Artifices, chapter "The Artifice of a Worker, so that He can Receive a Gift"; *Hadeeth* number: 6979.

Al-Khattaab ؓ, who one day brought a copy of the Torah to the Prophet ﷺ, so that he ؓ could read it to him. Had not the Prophet ﷺ shown an appropriate degree of anger, people would not have appreciated from the following narration the seriousness of referring to previously revealed books for guidance. Jaabir ibn 'Abdullah ؓ related that, when 'Umar ibn Al-Khattaab ؓ took a copy of the Torah to the Messenger of Allah ﷺ, he ؓ said, "O Messenger of Allah, this is a copy of the Torah." The Prophet ﷺ remained silent, not answering 'Umar ؓ, who proceeded to read from it, while the Prophet's face took on an expression of anger. Abu Bakr ؓ, who was with the Prophet ﷺ at the time, said to 'Umar ؓ, "May many mothers be bereaved of you! Do you not see the face of the Messenger of Allah?" 'Umar ؓ looked at the face of the Messenger of Allah ﷺ and, realizing the mistake he ؓ made, said, "I seek refuge with Allah from the anger of Allah and the anger of His Messenger. We are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad as our Prophet." The Prophet ﷺ then said, "By the One Who has the soul of Muhammad in His Hand, had Moosa appeared before you, and had you followed him and abandoned me, you would have indeed strayed from the Straight Path. And had he been alive and lived through the period of my Prophethood, he would have followed me."^[1]

On another occasion, the Prophet ﷺ became angry when some Muslims were causing hardships for other Muslims. What happened was that some *Imams* were prolonging the prayer to the degree that certain people - especially the old and the weak - suffered, even after the Prophet ﷺ had prohibited people from doing that. Abu Mas'ood Al-Ansaaree ؓ related that a man once said to the Prophet ﷺ, "I show up late for prayer^[2] because of

^[1] *Mujma' Az-Zawaaid* (1/173-174). There are other narrations that attest to and strengthen this *Hadeeth*. Al-Albaanee mentioned it in *Irwa' Al-Ghaleel* (6/34) and declared it to be strong (in terms of its authenticity).

^[2] This is one of a few interpretations of what he ؓ said; refer to the explanation of this *Hadeeth* in *Fathul-Baaree*.

how much so and so prolongs (the prayer) when he is leading us (in prayer).” Abu Mas’ood ؓ later said when relating this *Hadeeth*, “Verily, since that day I never saw the Prophet ﷺ give a sermon with as much anger. He ﷺ said, ‘O people, indeed you repel others (by going to extremes, by causing hardships for others, etc.), so whosoever leads people in prayer, let him make it lighter (by shortening its length), for indeed, among you are the sick, the weak, and the ones who have needs to which they must attend.’”^[1]

On yet another occasion, the Prophet ﷺ displayed anger because he ﷺ wanted his Companions ؓ to understand that the argument they were engaged in had caused the members of previous nations to become destroyed. ‘Abdullah ibn Al-‘Aas ؓ said, “The Messenger of Allah ﷺ (once) went out to his Companions ؓ, who were arguing with one another about Divine Preordainment. He ﷺ looked so angry that it looked as if a grain of pomegranate was scooped into (or out of) his face (i.e., his face turned red from anger). He ﷺ said, ‘Is this what you were commanded to do? Or is this what you were created to do? Are you striking out some Verses of the Qur’an with others (i.e., with an incorrect understanding)? Because of this nations before you were destroyed.’”^[2]

And on yet another occasion, the Prophet ﷺ became angry when some of his Companions ؓ insisted on going to extremes instead of following his just guidance, thinking that what they were doing was better than what he ﷺ commanded them to do. ‘Aishah ؓ said, “When the Messenger of Allah ﷺ commanded them (i.e., the people), he ﷺ commanded them to do those deeds that they were capable of performing. They (i.e., some people) said, ‘Our situation is not like yours, O Messenger of Allah: Allah has

^[1] *Saheeh Bukhaaree*, the Book of Knowledge, chapter “When He ﷺ Would, if He ﷺ Saw that Which He ﷺ Disliked, Show Anger While Giving a Sermon or Teaching”; *Hadeeth* number: 90.

^[2] Refer to the Introduction of *Ibn Maajah*, to the chapter “About Divine Preordainment (1/33)”; *Hadeeth* number: 85. And Al-Albaanee declared it to be authentic in *Saheeh Sunan Ibn Maajah* (69-84).

indeed forgiven your past and future sins (they were saying that they needed to outdo the Prophet ﷺ in the amount of worship they performed).’ He ﷺ became angry, to the degree that anger could easily be discerned in his face. He ﷺ then said, ‘Verily, I fear Allah the most among you, and among you I am best acquainted with Allah (i.e., so follow my guidance and obey my commands, without going into excess).’^[1]

On the above-mentioned and similar occasions, the Prophet ﷺ became angry, not on personal grounds or because of an affront to his character, but on religious grounds and for the sake of Allah ﷻ. His goal was always to guide his Companions ﷺ and raise them to a higher level of understanding and piety. Any Muslim leader or *Imam* must sometimes display annoyance and anger in order to make people aware of the gravity of certain sins. But again, anger must be resorted to sparingly – for the appropriate situations, places, times, and people.

e) Taking Advantage of a Situation to Teach a Related Moral or Lesson

The Prophet ﷺ was always alert and observant. If he ﷺ saw a situation from which a related moral or lesson could be inferred, he ﷺ immediately pointed it out to his Companions ﷺ. For example, ‘Umar ibn Al-Khattaab ﷺ related that a group of prisoners were brought to the Prophet ﷺ; among them was a woman who, upon seeing a baby among the prisoners, went to it, picked it up, attached it to her chest, and breastfed it. Seeing the love she showed for her child, the Prophet ﷺ said to his Companions ﷺ, “Do you suppose that she would throw her child into the Hellfire?” They said, “No, not if she is able to avoid doing so.” He ﷺ said, “Indeed, Allah is more merciful to His slaves than she is to her child.”^[2]

^[1] *Saheeh Bukhaaree*, the Book of *Eemaan*, chapter “The Prophet’s Saying, ‘Among You I am Best Acquainted with Allah’”; *Hadeeth* number: 20.

^[2] *Saheeh Bukhaaree*, the Book of *Manners*, chapter “Kissing a Child, Hugging a Child, and Showing Mercy to a Child”; *Hadeeth* number: 5999.

The Manners Of The Companions ﷺ When They Were Listening To The Prophet ﷺ

Just as the Prophet ﷺ was the ideal teacher, the Companions ﷺ were ideal students. Here are some of the manners they showed when they were listening to the Prophet's advices or sermons.

1) Listening carefully and Attentively

When the Prophet ﷺ would address them, the Companions ﷺ would not fiddle with pebbles on the ground; they would not talk to one another; their attention would not stray; instead, they listened carefully and attentively to what he ﷺ said. 'Alee ibn Abee Taalib ؓ is related to have said, "When he ﷺ spoke, his listeners would become silent (with their heads bowed), as if birds were perched on their heads. Only when he ﷺ stopped talking did they then begin to talk."^[1]

Ash-Shaikh 'Abdul-Fattaah Abu Ghuddah (may Allah have mercy on him) explained the origins of the expression, 'As if birds were perched on their heads': "The origin of this expression relates to when a crow lands on the head of a camel, taking out from it its lice (to eat); when this happens, the camel does not move, so that the crow does not become startled (and fly away), leaving behind in the camel's head lice that give it pain. From this situation originated the expression 'As if birds were perched on their heads.'"^[2] Whatever the origins of the expression may be, the fact remains that it points, in the above-mentioned saying, to the complete serenity, concentration, and attentiveness of the Companions ﷺ whenever they would listen to a speech or sermon of the Prophet ﷺ.

2) Avoiding cutting People off in the Middle of their Speech

Regardless of whether the Prophet ﷺ was speaking or one of his Companions ﷺ was asking him a question, anyone else who

^[1] *Ash-Shamaail Al-Muhammadiyah* by At-Tirmidhee, chapter "What is Related Regarding the Character of the Messenger of Allah ﷺ"; *Hadeeth* number: 335.

^[2] Refer to *Ar-Rasool Al-Mu'allim Wa-Asaaleebihi Fit-Ta'leem* (pg. 30).

wanted to speak would first wait until the speaker finished what he had to say. This is of course contrary to what is the norm in our times, when students cut one another off, and even – manners have reached such a low point – students interrupt their teacher when he is speaking.

Everyone in a learning atmosphere – whether in the classroom, the *Masjid*, or elsewhere – has a right to order and discipline, so as to facilitate and enhance the learning experience for everyone. In the above-mentioned narration, Abu Taalib ؓ also said: “They would not quarrel with one another to speak in his presence. When someone was speaking in his presence, everyone paid attention to him until he was finished speaking. And they would speak in order, with the first person speaking (without the others cutting him off, and then the next person speaking without the others cutting him off, and so on).”

3) Asking Intelligent questions so as to Avoid Confusion and Misunderstanding

Not all questions, as we shall shortly see (*In Sha Allah*), are good or appropriate; but some questions are beneficial, especially when a student asks in order to understand a given concept or topic. And then when a student asks for clarification concerning a given issue, he should ask humbly, blaming his own lack of understanding, and not criticizing his teacher for being unclear. It was with such humble attitudes that the Companions ؓ asked the Prophet ﷺ questions. For example, Hafsa ؓ related that the Prophet ﷺ said, “Verily, I hope that no one – *In Sha Allah* (If Allah wills) enters the Hellfire from those who witnessed (i.e., participated in) Badr and Al-Hudaibiyyah.” Hafsa ؓ asked, “O Messenger of Allah, did not Allah say:

﴿وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾﴾

“There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.”
(Qur’an 19: 71)

The Prophet ﷺ responded: 'Did you not hear Him say:

﴿ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًا ۗ﴾ (٧٢)

"Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zaalimoon (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).'" (Qur'an 19: 72)^[1]

Another good example is found in a *Hadeeth* that is related by Jaabir ibn 'Abdullah ؓ from 'Abdullah ibn Unais ؓ – the *Hadeeth* which prompted the former, when he heard about it, to travel to the latter in order to learn it. Unais ؓ said, "I heard the Messenger of Allah ﷺ say, 'Allah will resurrect the slaves (i.e., His slaves) – or he ﷺ said, 'the people' – naked, uncircumcised, *Buhman*.' We asked, 'What is *Buhman*.' He ﷺ said, '(It means that) they will have nothing with them. Then He will call them with a voice that someone who is far away will hear just as clearly as will someone who is nearby: I am the King, I am *Ad-Dayyaan* (the One Who rewards and holds people to account. It is not proper for anyone from the People of Paradise to enter Paradise, nor is it proper for anyone from the People of the Hellfire to enter the Hellfire, while he has a wrong that was done to him, until I enable him to gain reprisal from the one (who wronged him) – even for (something as small as) a slap.' We said, 'How will that be when we will go to Allah uncircumcised and *Buhman* (i.e., we will not have anything, so if that is the case, how can repayment be made or reprisal be taken).' He ﷺ said, 'With good and bad deeds (i.e., good deeds taken from the wrongdoer and given to his victim, and if his good deeds run out, his victim's bad deeds will be heaped up onto him).' And he ﷺ recited (this Verse):

﴿الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ۗ﴾ (٧)

^[1] *Ibn Maajah*, the Book of *Az-Zuhd*, chapter "The Mentioning of Resurrection (2/ 1431); *Hadeeth* number: 4281. Al-Albaanee declared it to be authentic in *Saheeh Sunan Ibn Maajah* (3474-4357).

“This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allah is Swift in reckoning.” (Qur’an 40: 17)

4) Revising knowledge

If the Companions ﷺ heard something from the Prophet ﷺ, they did not deem it sufficient to only pay attention to his words and ask questions when they didn’t understand something. What he ﷺ said was too important for them to stop there; they continued to reflect on what he ﷺ taught them after they parted company from him, and they revised what he ﷺ said among themselves, in order to further cement his words in their minds, so that they could apply his sayings and convey them to the following generation of Muslims. Anas ibn Maalik ﷺ said, “When we used to be with the Prophet ﷺ, we would listen to a *Hadeeth* from him. Then, when we stood (to leave), we would (go and) revise (what he ﷺ said) among ourselves, until we memorized it (i.e., memorized what they heard from him).”^[1] Even after the death of the Prophet ﷺ, the Companions ﷺ would gather together to revise what they had learned from him. A man from the next generation (the *Taabi’oon*), Abu Nadrah Al-Mundhir ibn Maalik ibn Qit’ah (may Allah have mercy on him), said, “When the Companions of the Messenger of Allah ﷺ gathered together, they would revise knowledge (together), and they would recite its chapters (i.e., the chapters of the Qur’an).”^[2]

5) Asking with the Intention of Learning knowledge and Applying it

Sadly, these days many people ask questions for various dubious reasons: To show their intelligence, to confound their teacher or

^[1] Related by Al-Khateeb in *Al-Jaamai’* (1/363-364); one of the narrators of the *Hadeeth*, however, is Yazeed Ar-Raqaashee, who has been ruled a weak narrator.

^[2] Related by Al-Khateeb in *Al-Jaamai’* (2/86); *Hadeeth* number: 1229; As-Sam’aanee related it as well, in *Adab Al-Imlaa Wal-Istimlaa* (pg. 48).

Shaikh, to stir discord among Muslims, and so on. The Companions رضي الله عنهم, on the other hand, asked questions for two main reasons: To learn knowledge and to apply it.

They knew, after all, that the Prophet صلى الله عليه وسلم disliked trivial questions and warned people not to ask too many questions – a fault of a person who dwells on trivial matters and not on core, essential knowledge. Sahl ibn Sa'd As-Sai'dee رضي الله عنه said, "The Messenger of Allah صلى الله عليه وسلم disliked questions and found fault with them." This of course does not mean that the Prophet صلى الله عليه وسلم disliked all questions. What it means is that he صلى الله عليه وسلم disliked unnecessary questions or questions that involved exposing the faults of Muslims. The scholars explained the above-mentioned narration, saying, "As for questions that are needed and that pertain to religious matters, they were asked (on many occasions by the Prophet's Companions رضي الله عنهم), and there is nothing that is disliked about them (i.e., about those questions)."^[1]

6) Not Asking about the Hidden meanings of Unclear Matters (To show off one's Intelligence, To incite doubt, etc.)

Allah تعالى said:

﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخْرَى مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَأَمَّنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٧﴾﴾

"It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of AL-Hakam (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which

^[1] Refer to *Sharh An-Nawawee* (3/741), to the Ash-Shai'b Edition.

is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding." (Qur'an 3: 7)

'Aishah رضي الله عنها related that the Messenger of Allah صلى الله عليه وسلم recited the above-mentioned Verse and said, "And if you see those who follow that which is not entirely clear, then they are the ones that Allah named (in this Verse), so be wary of them."^[1]

7) Not Asking about that Which Allah ﷻ and His Messenger ﷺ have not Spoken about

To be sure, this ruling has implications for all Muslims, in the sense that they should stick to basic principles and not delve into secondary matters that, if they ask about them, will only make matters more difficult for themselves. Nonetheless, it seems that this issue pertains more specifically to the Prophet's Companions رضي الله عنهم, since, if they had asked a question concerning which Allah ﷻ and His Messenger ﷺ had not given a specific ruling (command or prohibition), the Prophet ﷺ was still alive and the Qur'an was still being revealed, and so a ruling would have then been revealed because of their question. This would have created unnecessary hardship, for silence on a particular matter was a mercy from Allah ﷻ. Pushing the matter would have resulted in the command to do something that Allah ﷻ had not previously made obligatory, or the prohibition of doing something that Allah ﷻ had not previously made prohibited. Such a question, therefore, would have resulted in making matters difficult not just for the questioner, but for all Muslims – since both commands and prohibitions in the *Shariah* apply to all Muslims. Allah ﷻ said:

^[1] *Saheeh Bukhaaree*, the Book of *Tafseer*, the Chapter of *Aal-'Imraan*; *Hadeeth* number: 4547.

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدَّ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا
عَنهَا حِينَ يُنزَلُ الْقُرْءَانُ بُدَّ لَكُمْ عَفَا اللَّهُ عَنهَا وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ
سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾﴾

“O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur’an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing. Before you, a community asked such questions, then on that account they became disbelievers.” (Qur’an 5: 101, 102)

And Sa’d ibn Abee Waqqaas ؓ related that the Messenger of Allah ﷺ said, “Verily, among Muslims the one who committed the greatest crime is the one who asked about something that was not prohibited, but then it became prohibited because of his questioning.”^[1]

8) Looking for a Suitable Moment to ask a Question

The Companions ؓ looked for the right moment to ask a question; one way they did that was to take advantage of the time when the Prophet ﷺ was alone – particularly after *Fajr* prayer. Abu Moosa Al-Ash’aree ؓ said, “When the Prophet ﷺ finished performing *Fajr* prayer, we would turn towards him. Some of us would ask him about the Qur’an; others among us would ask him about obligatory acts of worship; and yet others among us would ask him about dreams (i.e., the interpretation thereof).”^[2]

^[1] *Saheeh Bukhaaree*, the Book of Adherence to the Book (i.e., the Qur’an) and the *Sunnah*, chapter “What is Disliked in Terms of Asking Too Many Questions”; *Hadeeth* number: 7279. Muslim related it as well, in the Book of Revering the Prophet ﷺ and Avoiding Asking Him Too Many Questions; *Hadeeth* number: 2358.

^[2] Al-Haithamee said in *Mujma’ Az-Zawaaid* (1/159), “At-Tabaraanee related it in *Al-Kabeer*. One of its narrators is Muhammad ibn ‘Umar Ar-Roomee, whom Abu Daawood and Abu Zur’ah declared to be weak, and Ibn Hibbaan declared to be trustworthy.”

9) Benefiting from other people's questions

At times, so as to not harass the Prophet ﷺ with question, the Companions ﷺ would like it when a Bedouin, especially an intelligent Bedouin, came and asked good questions. Meanwhile, the Companions ﷺ would be saved from having to ask too many questions, all the while benefiting from the answers the Prophet ﷺ would give to the Bedouin who came to him. Anas ibn Maalik ﷺ said, "It would happen that the Prophet ﷺ would forbid us from asking about a given manner, and we would then really like it when an intelligent man from the desert came and asked him (about it), while we listened (to both the question and its answer). A man from the desert (once) came and said, 'O Muhammad, your messenger came to us, claiming that Allah has indeed sent you.' The Prophet ﷺ said, 'He has spoken the truth.'"[1]

[1] *Saheeh Muslim*, the Book of *Eemaan*, chapter "Asking About the Pillars of Islam"; *Hadeeth* number: 12.

7

Important Events And Legislations

Tackling The Economic Crisis

Partly because of a constant flow of new immigrants in Al-Madeenah, Al-Madeenah's inhabitants had to bear a great economic burden – at least until the situation settled down and the new immigrants became able to contribute to the economic welfare of society. This did not take long, for as we have discussed earlier, the *Muhaajiroon* began working and earning a living very quickly. But during the brief period of adjustment, the Prophet ﷺ took certain steps to strengthen Al-Madeenah's economy and to help the poor; some of those steps – such as establishing bonds of brotherhood between the *Muhaajiroon* and the *Ansaar* and building *As-Suffah*, a place in the *Masjid* where poor Muslims would sleep – we have discussed in a previous chapter.

The Prophet ﷺ realized that he ﷺ had to take another step when he saw that the reins of economic power in Al-Madeenah were in the hands of the Jews, who owned the primary marketplace of Al-Madeenah and the most wealth, who dictated the price of goods, and who, basically, had a monopoly of the market in Al-Madeenah. Taking advantage of the needs of people, they raised prices whenever they felt the desire to do so. The Muslims, therefore, needed to build their own marketplace, to compete with the one owned by the Jews, and to achieve other ends as well: The Prophet ﷺ came with a set of just business laws, which

included the prohibition of usury, of cheating people of their money, of unfair business practices, and so on. He ﷺ would have had a difficult time implementing those new economic principles in a marketplace that was owned and run by Jews, a people who had their own set of rules – or lack thereof – when it came to conducting business. This was another reason why the Prophet ﷺ wanted to establish a Muslim marketplace, one wherein the just laws of Islam would be applied.

And so the project to build a new marketplace began; for its location, the Prophet ﷺ chose a spot West of His *Masjid*. The Prophet ﷺ drew a line in the ground with his foot, indicating where the marketplace would be built, and he ﷺ said, “This is your marketplace: Let it continue to remain here, and let no fee be established (upon anyone who wants to sell merchandise in it).”^[1]

The Messenger of Allah ﷺ didn’t only order for the construction of a marketplace; he ﷺ then oversaw its activities, established its rules, and purified it from many unjust trade practices that were common during pre-Islamic times and that involved cheating, deception, and fraudulent practices. At the same time as he ﷺ established rules to ensure fair trading practices, he ﷺ stressed the concept of free trade, in that everyone – regardless of their background – should have the equal right to own property and to buy and sell it.

For a Muslim, everything he does in life is an act of worship; buying and selling are no exceptions. And so the Prophet ﷺ established manners and rules that pertain to trading and that result in a Muslim being rewarded if he applies and follows them. Also, while he ﷺ oversaw trade in the marketplace, the Prophet ﷺ removed any evil that he ﷺ saw and promoted all practices that were fair and just. And his instructions were followed to the letter, for, as Allah ﷻ said:

^[1] *Ibn Maajah*, the Book of Business Transactions, chapter “Marketplaces” (2/751).

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ ۝٢ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤﴾

“Nor does he speak of (his own) desire. It is only an Inspiration that is inspired.” (Qur’an: 53: 3, 4)

Manners That Pertain To The Marketplace

- 1) It is *Sunnah* for a person who enters a marketplace to first remember Allah ﷻ by praising him. The Prophet ﷺ said, “Whoever enters the marketplace and says, ‘None has the right to be worshipped except Allah alone, without partner, to Him belongs all sovereignty and praise; He gives life and causes death, and He is living and does not die; In His Hand is all good and He is over all things Omnipotent,’ Allah writes for him one-thousand good deeds, erases from him one thousand bad deeds, raises him one thousand degrees (or rankings), and builds for him a house in Paradise.”^[1] The Prophet ﷺ mentioned the marketplace specifically because it is, for the most part, a place wherein people are heedless of the remembrance of Allah and occupied in business; it is a place over which the *Shaitaan* (the Devil) holds sway and in which his minions wreak havoc. In the marketplace, men cheat other men, men live out their obsession to gather and hoard wealth, women walk around dressed indecently – not to mention the many other evils that take place in the marketplace. That being the case and that being the environment of marketplaces, if a person enters the marketplace and remembers Allah ﷻ, he is truly deserving of the above-mentioned rewards.
- 2) It is disliked for one who enters the marketplace to argue and enter into disputes with others. In one description of the Prophet ﷺ it is mentioned that “He is neither rude nor harsh;

^[1] *Sunan At-Tirmidhee*, the Books of Supplications, chapter “What One Should Say Upon Entering the Marketplace” (5/155, 156). Al-Mundhree said in *At-Targheeb*, “Its chain is connected and good, and its narrators are trustworthy and precise (in their memorization of narrations).”

he does not argue and raise his voice in the marketplace; he does not reciprocate an evil deed with another evil deed; instead, he pardons and forgives.”^[1] In and of itself, arguing is bad; it becomes worse in the marketplace, where people gather and of course become disturbed by loud arguments.

- 3) Cleanliness is always called for, but particularly in the marketplace where dirt and filth and foul odors affect not just one person, but all members of society. The Prophet ﷺ exhorted Muslims to be clean particularly in public places - such as the marketplace - saying, “Beware of *Al-La’aanain* (here, this word refers to those deeds that bring curses upon a person and that make people curse him; it might also mean, ‘those that are cursed’; hence the *Hadeeth* means: Beware of two matters that bring curses upon a person or of two people who are cursed).” The Companions ﷺ asked, “And what are *Al-La’aanaan* (same word, with different vowels at the end to signify a different grammatical role of the word in the sentence), O Messenger of Allah?” He ﷺ said, “The one who relieves himself in the pathways of people or in places they use for shade.”^[2]
- 4) If one enters the marketplace with a weapon, one should handle it very carefully, so as to avoid hurting others with it. It is related in an authentic narration that the Prophet ﷺ said, “If one of you should go through our *Masjid* or our marketplace, and he has with him a *Nabl* (a special Arabian arrow), let him hold on to its tip in order to avoid hurting a Muslim in the least.”^[3]
- 5) And of course, a Muslim must fulfill all of the contracts he signs, promises he makes, and deals he agrees to. Allah ﷻ said:

^[1] *Saheeh Bukhaaree*, the Book of Business Transactions, chapter “It Being Disliked to Argue in the Marketplace”; *Hadeeth* number: 2125.

^[2] *Saheeh Muslim*, the Book of Purification, chapter “The Prohibition of Relieving Oneself in Pathways and in Shades”; *Hadeeth* number: 269.

^[3] *Saheeh Bukhaaree*, the Book of Trials, chapter “The Prophet’s Saying: ‘Whoever Carries Weapons Against Us Is Not From Us’”; *Hadeeth* number: 7075.

﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾ (٩١)

“And fulfill the Covenant of Allah (Bai’ah: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do.” (Qur’an 16: 91)

- 6) A Muslim should be kind, forgiving, forbearing, and generous in his business dealings. The Prophet ﷺ said, “May Allah have mercy on a slave (of His) who is generous and good-hearted when he buys, generous and good-hearted when he sells, generous and good-hearted when he asks to be paid (what is owed to him).”^[1]
- 7) When conducting business – whether as a seller or buyer – a Muslim should be clear and open, and not in the least secretive, especially concerning defects in merchandise. The Prophet ﷺ said, “The truthful, trustworthy businessman will be – according to the wording of one narration ‘on the Day of Resurrection’ – with the Prophets, the Truthful Ones, and the Martyrs.”^[2]
- 8) It is obligatory for the Muslim to avoid taking false oaths. The Prophet ﷺ said, “Swearing (taking an oath) promotes the sale of merchandise but rids it of profit (in the narration of Bukhaaree: ‘but does away with blessing’).”^[3] The Prophet ﷺ said in another *Hadeeth*, “Beware of swearing frequently when doing business, for it first promotes the sale (of merchandise) but it then erases and destroys (blessings).”^[4] So it is

^[1] *Muwattah Al-Imam Maalik*, chapter “All-Inclusive (Study of) Business Transactions” (2/685).

^[2] *Sunan At-Tirmidhee*, the Book of Business Transactions (2/341, 342).

^[3] *Saheeh Muslim*, the Book of *Al-Musaaqaat*, chapter “The Prohibition of Taking an Oath When Doing Business”; *Hadeeth* numbers: 1606, 1607.

^[4] *Saheeh Muslim*, the Book of *Al-Musaaqaat*, chapter “The Prohibition of Taking an Oath When Doing Business”; *Hadeeth* numbers: 1606, 1607.

paradoxically true that a businessman who takes oaths both promotes the sale of his merchandise and destroys the blessings of his finances – which will make him ultimately lose more than he had gained through the sale of his merchandise. Allah ﷻ might decree for him to lose his wealth in a number of ways: either through theft, fire, drowning, robbery, and the myriad of other ways in which one can lose one's wealth.

The above-mentioned rules and manners certainly played an important role in drawing people to the marketplace of the Muslims, since everyone felt safe and assured that they would not be cheated, duped, or wronged when they did business there. Muslims were thus able to take control of Al-Madeenah, taking away from Jews that which they did best and valued most – business. For Muslims, good business practices became a part of their religion, so that a businessman had to have knowledge about just Islamic business practices. Highlighting this point, 'Umar ؓ said, "Let only those who have an understanding of the religion (i.e., of Islam) sell (merchandise) in our marketplace."

The Qur'an contains in it many Verses that discuss lawful and unlawful trading practices; for example, Allah ﷻ warned Muslims about an especially insidious form of cheating: rigging scales for one's benefit. In buying and selling, people relied – and they still do – on measurement: weight or volume. What some people would do is manipulate a scale so that, if they were selling something, they would give less of it than they were supposed to give. Allah ﷻ said:

﴿اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ﴾

﴿١٧﴾

"It is Allah Who has sent down the Book (the Qur'an) in truth, and the Balance (i.e., to act justly). And what can make you know that perhaps the Hour is close at hand?" (Qur'an 42: 17)

In another Chapter of the Qur'an, Allah ﷻ said:

﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا
 بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ
 فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ
 تَذَكَّرُونَ ﴿١٥٢﴾﴾

“And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e., judge between men or give evidence, etc.), say the truth even if a near relative is concerned, and fulfill the Covenant of Allah. This He commands you, that you may remember.” (Qur’an 6: 152)

He ﷺ also said:

﴿وَأَوْفُوا الْكَيْلَ إِذَا كَلْتُمْ وَزِنُوا بِالْقِسْطِ السَّمِيحِ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ
 تَأْوِيلًا ﴿٣٥﴾﴾

“And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.” (Qur’an 17: 35)

Allah ﷻ issued a severe warning to those who manipulate balances and scales for their own benefit, saying:

﴿وَيْلٌ لِّلْمُطَفِّفِينَ ۝١ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝٢ وَإِذَا كَالَهُمْ أَوْ
 وَزَنُوهُمْ يُخْسِرُونَ ۝٣ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُمْ مَبْعُوثُونَ ۝٤ لِيَوْمٍ عَظِيمٍ ۝٥﴾

“Woe to Al-Mutaffifin [those who give less in measure and weight (decrease the rights of others)]. Those who, when they have to receive by measure from men, demand full measure. And when they have to give by measure or weight to men, give less than due. Think they not that they will be resurrected (for reckoning). On a Great Day.” (Qur’an 83: 1-5)

In fact, cheating in measurements and weights was one of the reasons why the People of Shu'aib were destroyed. Their ending is described in this Verse:

﴿كَانَ لَوْ يَخْتَرُونَ فِيهَا إِلَّا بَعْدًا لِمَدْيَنَ كَمَا بَعَدَتْ ثَمُودُ ﴿٩٥﴾﴾

“As if they had never lived there! So away with Madyan (Midian)! As away with Thamood! (All these nations were destroyed).” (Qur'an 11: 95)

Knowing this Verse and hearing of the story of Shu'aib's people, the Companions ﷺ grasped the importance of being just and fair when they bought and sold goods in the marketplace. In all matters, they knew, deviance from Allah's religion leads to complete and utter destruction.

We have studied how, in the early stages of the Madanee era of the Prophet's biography, Islam dealt with the economic crisis that Muslims were experiencing. But that does not mean that legislations concerning worship (and other issues) ceased to be revealed; to the contrary, obligatory acts of worship were legislated during the first two years following the Prophet's arrival in Al-Madeenah. Among those acts of worship were *Zakaat* (obligatory charity), *Zakaat-Al-Fitr* (*Zakaat* that is paid before 'Eid prayer after Ramadan), and fasting.

Some New Legislation

1) The Legislation of Fasting

During the second year of the Islamic calendar, in the month of Sha'baan, Allah ﷻ made fasting obligatory for Muslims, as He ﷻ had done for the people of previous nations; fasting also became one of the pillars of Islam. Allah ﷻ said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾﴾

“O you who believe! Observing As-Saum (the fasting) is

prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqoon (the pious)." (Qur'an 2: 183)

Not only is Ramadan a month of fasting for Muslims, it is also the best of months, since it is the month during which the Qur'an was revealed. Allah ﷻ said:

﴿شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾﴾

"The month of Ramadan in which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan, i.e., is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e., to say Takbir (Allahu-Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him." (Qur'an 2: 185)

The first of the two above-mentioned Verses clarifies the great fruit that is reaped by those who fast - *At-Taqwa* (piety, righteousness, fear of Allah ﷻ, etc.):

﴿لَعَلَّكُمْ تَتَّقُونَ﴾

"That you may become Al-Muttaqoon."

For a Muslim, fasting - whether it is the fasting of Ramadan or of

any other month – is a period of training, during which one purifies one’s soul, removes from it defects that tarnish it, and adorns oneself with noble characteristics.

Because fasting is so important to the upkeep and purification of a person’s soul, the Prophet ﷺ exhorted people to fast not just during Ramadan, but during other months as well – although only Ramadan fasts are obligatory. Therefore, whenever a Muslim feels that his faith has weakened or that his heart has hardened, he can help himself to rectify those defects by fasting. And then, of course, there are the tremendous rewards for fasting that Muslims should try to achieve; the Prophet ﷺ said, “Whoever fasts a day in the way of Allah (i.e., for the sake of Allah ﷻ) Allah will separate his face from the Hellfire by a distance of seventy autumns.”^[1]

2) The Legislations of *Zakaat Al-Fitr*

In the same year that fasting was legislated for the month of Ramadan, Allah ﷻ legislated a special form of charity – *Zakaat Al-Fitr*, which is paid out once a year, and which is obligatory for (or on behalf of, since the head of the family pays for his children) all Muslims: free men and slaves, men and women, the young and the old. *Zakaat Al-Fitr* must be paid at the end of Ramadan or at least before ‘Eid prayer. The wisdom behind the legislation of *Zakaat Al-Fitr* is patent; ‘Abdullah ibn ‘Abbaas ؓ said, “The Messenger of Allah ﷺ made *Zakaat Al-Fitr* obligatory, so that it can be purification for the faster from useless chatter and false speech, and so that the poor can eat. Whoever pays it before prayer (i.e., before ‘Eid prayer), then it is *Zakaat* (obligatory charity) that is accepted. And whoever pays it after prayer (i.e., after ‘Eid prayer), then it is voluntary charity like other forms of voluntary charity.”^[2] From this narration, it is clear that the

^[1] *Saheeh Bukhaaree*, the Book of *Jihaad* and *Siyar*, chapter “The Superiority of Fasting in the Way of Allah”; *Hadeeth* number: 2840.

^[2] *Abu Daawood*, the Book of *Zakaat*, chapter *Zakaat Al-Fitr*; *Hadeeth* number: 1609. Al-Albaanee declared it to be authentic in *Saheeh Abu Daawood*, with the same *Hadeeth* reference number.

wisdom behind the legislation of *Zakaat Al-Fitr* revolves around two issues:

- a) When people fast in Ramadan, they are supposed to abstain not only from food and drink and sexual intercourse during the day, but also from all forms of falsehood and sins during both the day and the night. That being the case, people are still ever so prone to sinning, and Ramadan is no exception. Some people will speak falsehood, which most people do not avoid. *Zakaat Al-Fitr* was legislated to purify people from such mistakes, which they commit while they are fasting.
- b) *'Eid* is a celebration for all Muslims; the happiness of that day should pervade all ranks of society. So on that day, the poor are saved from the humiliation of begging and asking people for help, which is the reason why food and not money is given and why only the poor are allowed to take from the proceeds of *Zakaat Al-Fitr*. Also, this wisdom is apparent when we consider how little the amount of food is that a person has to give: a small measurement of food from any of the staple foods that are found in the country one lives in.

3) *'Eid Prayer*

Also in the same year, the Prophet ﷺ led the people in *'Eid* prayer. He ﷺ went out with the people to the designated place of prayer, and all the while people were declaring the Oneness of Allah ﷻ, magnifying Him (by saying, "*Allahuakbar*," Allah is the Greatest), and glorifying Him - thus showing thankfulness to Him for the many blessings He ﷻ bestowed upon them.

4) The Legislation of *Zakaat*

In the second year of the Islamic calendar, Allah ﷻ revealed the legislation of *Zakaat*, which is, of course, one of the pillars of Islam. It was made obligatory after Ramadan: First fasting was legislated, then *Zakaat Al-Fitr*, and then *Zakaat*.

It is important to note that *Zakaat* was first legislated during the Makkan phase of the Prophet's biography, but as with other

Islamic duties and laws, it was legislated in stages. During the Makkan era of the Prophet's biography, *Zakaat* was ordered in a general way, without guidelines and rules to govern its payment. The rich simply gave to the poor: They were not forced to pay *Zakaat*; instead they gave it from a sense of faith and a feeling of Islamic brotherhood towards their fellow believers.

Makkan Verses of the Qur'an encouraged Muslims to help the poor and the needy, sometimes directly and other times through the mention of a story or parable. In *Soorah Al-Mudatthir*, one of the first chapters of the Qur'an to be revealed, Allah ﷻ describes one of the events of the Hereafter, when the believers will ask the evildoers why they are being punished. One of the reasons they will mention is that they did not fulfill the rights of the poor and the needy, leaving them to go hungry and turning their backs on them when they knew that they needed help. Allah ﷻ said:

﴿ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ۖ (٣٨) إِلَّا أَصْحَابَ الْيَمِينِ (٣٩) فِي جَنَّاتٍ يَسَاءَلُونَ (٤٠) عَنِ الْمُجْرِمِينَ (٤١) مَا سَلَكَكُمْ فِي سَقَرٍ (٤٢) قَالُوا لَوْ نَكُنَّ مِنَ الْمُصَلِّينَ (٤٣) وَلَوْ نَكُنَّ نَاطِقِينَ (٤٤) وَكُنَّا نَحُوضُ مَعَ الْخَائِضِينَ (٤٥) وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ (٤٦) ﴾

"Every person is a pledge for what he has earned, except those on the Right, (i.e., the pious true believers of Islamic Monotheism). In Gardens (Paradise) they will ask one another, about Al-Mujrimoon (polytheists, criminals, disbelievers, etc.), (and they will say to them): "What has caused you to enter Hell?" They will say: "We were not of those who used to offer their Salaat (prayers). Nor we used to feed the Al-Miskeen (the poor); and we used to talk of falsehood (all that which Allah hated) with vain talkers. And we used to belie the Day of Recompense." (Qur'an: 74: 38-46)

Allah ﷻ also related the story of the People of the Garden, who agreed among themselves to harvest their fruits during the night, in order to deprive the poor, who would customarily take some fruits for themselves on the day of harvest. For their greed and avarice, the People of the Garden were made to suffer immediate

punishment in this life. Allah ﷻ said:

﴿فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾ فَنَادُوا مُصِيبِينَ ﴿٢١﴾ أَنِ اغْدُوا عَلَيَّ حَرْثِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿٢٢﴾ فَانطلقُوا وَهُمْ يَنخَفُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلْنَهَا أَلْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾ وَغَدُوا عَلَيَّ حَرِدٍ قَدِيرِينَ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوَّمُونَ ﴿٣٠﴾ قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٣١﴾ عَسَىٰ رَبَّنَا أَن يُبَدِّلَنَا حَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾﴾

“Then there passed by on the (garden something (fire) from your Lord at night and burnt it while they were asleep. So the (garden) became black by the morning, like a pitch dark night (in complete ruins). Then they called out one to another as soon as the morning broke, saying: “Go to your tilth in the morning, if you would pluck the fruits.” So they departed, conversing in secret low tones (saying): “No Miskeen (poor man) shall enter upon you into it today.” And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom). But when they saw the (garden), they said: “Verily, we have gone astray,” (Then they said): “Nay! Indeed we are deprived of (the fruits)!” The best among them said: “Did I not tell you: why do you not say: In Sha Allah (if Allah will.)” they said: “Glory to Our Lord! Verily, we have been Zaalimoon (wrongdoers, etc.). Then they turned, one against another, in blaming. They said: “Woe to us! Verily, we were Taghun (transgressors and disobedient, etc.). We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter). Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew.” (Qur’an 68: 19-33)

Makkan Verses of the Qur’an did not stop short at simply

encouraging Muslims to help the poor; rather, they further made it clear that a believer is responsible both to help the poor and to encourage others to help the poor. Allah ﷻ said about the one who is of the People of the Left (evildoers):

﴿ خَذُوهُ فَعْلُوهُ ۝ ٣٠ ثُمَّ الْجَحِيمَ صَلُّوهُ ۝ ٣١ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۝ ٣٢ ﴾

“(It will be said): “Seize him and fetter him, Then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits!” (Qur’an 69: 30-32)

And why will he be punished so severely? Allah ﷻ mentions the reasons in the next two Verses:

﴿ إِنَّكُمْ كَانُمْ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۝ ٣٣ وَلَا يَحْضُ عَلَىٰ طَعَامِ الْمِسْكِينِ ۝ ٣٤ ﴾

“Verily, he used not to believe in Allah, the Most Great, and urged not on the feeding of Al-Miskeen (the poor).” (Qur’an 69: 33, 34)

It was Verses like these that caused the hearts of the Companions ﷺ to quiver with fear and that made, for example, Abu Ad-Dardaa ﷺ say to his wife, “O Umm Ad-Dardaa! Verily Allah ﷻ has a chain that, from the day He ﷻ created the Hellfire until now, continues to boil in pots of Fire; and it will continue to do so until the day it is placed around the necks of people. Allah ﷻ has indeed saved us from half of it through us having faith in Allah, the Almighty; and so encourage people to give food to the poor, O mother of Ad-Dardaa (in order to further gain protection from that punishment).”^[1]

As for Madanee Verses of the Qur’an, they were revealed after the Muslims became a strong and unified group, which had its own land, and which enjoyed autonomous rule. And so legislations took on a new shape, one that was appropriate to the new situation of Muslims. After having been general in their

^[1] Al-Amwaal (pg. 35) and Fiqhuz-Zakaat (1/70).

implications, legislations became more specific, with detailed rules and guidelines to govern their application. Certain deeds that were only encouraged in Makkah became obligatory in Al-Madeenah. And much legislation, after having been left to the consciences of individual Muslims, became enforced by the Muslim leadership and government. All of the above-mentioned changes applied to the payment of *Zakaat*. During the Madanee era of the Prophet's biography, the kind of wealth one had to have had in order for *Zakaat* to be obligatory upon him, was specified; the conditions based upon which *Zakaat* became obligatory upon an individual, were clarified; how much *Zakaat* each person had to give was specified; and how *Zakaat* money was supposed to be spent was also clarified. And in Al-Madeenah, the Messenger of Allah ﷺ made it clear that *Zakaat* is one of the five pillars of Islam. When Muslims applied this pillar of Islam - for considering the desperate conditions of many poor Muslims today, it is obvious that many Muslims do not apply this pillar - both the individual (the giver and recipient of *Zakaat*) and society reaped many great benefits.

Some of the Benefits of *Zakaat* and Some of the Effects that Giving *Zakaat* have on the Individual and Society

a) Protection from Miserliness and Covetousness

Allah ﷻ said:

﴿وَالَّذِينَ نَبَّؤُوا الدَّارَ وَالْآيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾﴾

“And those who, before them, had homes (in Al-Madeenah) and had adopted the faith, - love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadeer), and give them

(emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful." (Qur'an 59: 9)

b) Increasing One's Wealth

Allah ﷻ said:

﴿قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾﴾

"Say: "Truly, my Lord enlarges the provision for whom He will of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers." (Qur'an 34: 39)

And Allah ﷻ said:

﴿وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾﴾

"And (remember) when your Lord proclaimed: "If you give thanks (by accepting faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e., disbelievers), verily! My Punishment is indeed severe." (Qur'an 14: 7)

And Allah ﷻ said in yet another Verse:

﴿يَمْحَقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾﴾

"Allah will destroy Riba (usury) and will give increase for Sadaqaat (deeds of charity, alms, etc.). And Allah likes not the disbelievers, sinners." (Qur'an 2: 276)

The Prophet ﷺ said, "Charity does not decrease from (a person's) wealth."^[1] He ﷺ said in another Hadeeth, "Every day that

^[1] Saheeh Muslim, the Book of Piety and Joining Ties of Relations, chapter "It Being Recommended to Forgive and to Be Humble; Hadeeth number: 2588.

(Allah's) slaves wake up to, two angels descend, and one of them says, 'O Allah, give to the one who spends (charity) that which replaces (what he spent).' And the other says, 'O Allah, give ruin (i.e., inflict ruin or loss) to the one who holds back (his wealth, without giving it for charity).'"^[1] And so by giving charity, a Muslim not only protects himself from the vile characteristic of miserliness, but also stands to gain both spiritually (through an increase in faith) and financially (through an increase in wealth).

c) Achieving Safety and Peace Both in this World and in the Hereafter

Allah ﷻ says:

﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (٢٧٤)

"Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve."
(Qur'an 2: 274)

d) Bringing the Rich and Poor closer Together

When all of the rich members of society pay *Zakaat* (and voluntary charity), a sense of peace pervades society, with the individuals of society knowing, that together, they are like a single body. The Prophet ﷺ said, "The example of the believers in their mutual love, mercy, and compassion is the example of a single body: If a part (or limb) of it becomes sick, the rest of the (parts of the) body call to one another (to share in the sickness) with sleeplessness and fever."^[2]

In the early generations of Islam, when everyone who was supposed to pay *Zakaat* actually did pay it and when *Zakaat* funds were given to worthy recipients and causes, Muslims lived in peace and comfort. Consider, for example, the caliphate of 'Umar

^[1] *Saheeh Bukhaaree*, the Book of *Zakaat*; *Hadeeth* number: 1442.

^[2] *Saheeh Muslim* (2586).

ibn 'Abdul-'Azeez (may Allah be pleased with him), which did not even last for three years, but which was an era of great prosperity. People gave charity, and so everyone prospered, to the degree that people couldn't find anyone that would accept charity from them. Wanting to give charity, they were then left with no choice but to purchase slaves and to then free them for the sake of Allah ﷻ. Not even the rich nations of today – a day and age during which wealth has greatly increased – can claim to have gotten rid of poverty in their lands. In fact, even in the richest countries one finds numerous poor people who are forced to live in the streets. That prosperity for all was achieved 14 centuries ago, when the means of gaining wealth was not nearly as easy as it is today, points to the greatness of Islam and to the mercy and compassion of its teachings.

5) His Marriage to 'Aishah ﷺ

The contract of the Messenger of Allah's marriage to 'Aishah ﷺ was finalized when the latter was six years old, when Khadeejah ﷺ had already died. The Prophet ﷺ then consummated the marriage in Al-Madeenah, when 'Aishah ﷺ was nine years old, in the month of Shawwaal, during the first year of the Islamic calendar.

Many great events took place throughout the Prophet's life – the building and governing of a new country, many fierce battles, the spread of Islam throughout Arabia, and so on. But such events did not stand in the way of or hinder the married lives of the Messenger of Allah ﷺ and his Companions ﷺ; to the contrary, people married in abundance, not forgetting about their sexual needs and the need to propagate the human race, just as people do not forget to eat or drink. This is because Islam is a religion that is in harmony with the innate nature of man and with the reality of man's needs. In fact, marriage was an important component of establishing a Muslim society.

When the Messenger of Allah ﷺ consummated his marriage to 'Aishah ﷺ, he ﷺ was in his fifty-fourth year. When that age is

mentioned, some of the things that come to a person's mind are feebleness, helplessness – and a personality that is 'old.' To be sure, the passing of years is, in general, a yardstick by which we measure a person's age; but the true yardstick measures the level of a person's energy, vitality, and activeness; and his ability to act. We see the truth of this principle everyday, such as when we see a person who is thirty years old, but whose hair has turned white, whose shoulders droop, who looks wan and enervated, and who, based on these and others signs – looks like he is in his fifties. Then we see another man who, though he is fifty-years old, has the energy and vigor and looks of a thirty-year old.

In this regard, the Prophet ﷺ was truly unique: Although he ﷺ was in his fifties, he looked as if he were in the prime of his youth – in terms of his energy, determination, manliness, and activeness. There are various proofs from his life that establish this fact:

a) When the Messenger of Allah ﷺ was presenting himself to various tribes while still in Al-Madeenah, he ﷺ passed by the tribe of Banu 'Aamir ibn Sa'sa'ah. One of their men, Baiharah ibn Firaas, said, "By Allah, were I to take this young man from the Quraish, I would be able to use him to eat up (i.e., defeat in battle) all of the Arabs."^[1] We notice the following from this saying of Buhairah:

He described the Prophet ﷺ using the words 'young man,' which is probably what he imagined the Prophet ﷺ to be based on his looks, his vigor, and his energy.

His saying, "I would be able to use him to eat up (i.e., defeat in battle) all of the Arabs," describes what he noticed from the personality of the Messenger ﷺ, in terms of his determination and vigor, which not all of the Arabs united together could withstand. This was Buhairah's assessment of the Prophet ﷺ, who was fifty years old at the time.

b) When the Messenger of Allah ﷺ was migrating to Al-

^[1] Refer to *Seerah Ibn Hishaam* (1/424).

Madeenah, yet another person commented on his youthfulness. Bukhaaree related in his *Saheeh* compilation that Anas ؓ said, "When the Prophet of Allah ﷺ approached Al-Madeenah, he had Abu Bakr ؓ riding behind him (on his mount). And Abu Bakr ؓ was a well-known old man, while the Prophet of Allah ﷺ was a young man who was not well-known. A man would meet Abu Bakr ؓ and say, 'O Abu Bakr, who is this man that is with you?' He would say, 'This man guides me to the way.' One would think that he literally meant the way (the pathways or roads), but what he really meant was the path to goodness."^[1] This was an interesting comment on the part of Anas ؓ, for he ؓ describes the Prophet ﷺ as being young and Abu Bakr ؓ as being old, even though the former was older than the latter. Clearly, therefore, Abu Bakr ؓ looked his real age, for he ؓ was in fact an old man; meanwhile, the Prophet ﷺ looked young, for the signs of agedness did not appear on his face or in his demeanour.

We can therefore correctly conclude that the difference in age between the Prophet ﷺ and 'Aishah ؓ was not as great as it might seem at first blush. Young as he ﷺ was in terms of his vigor, the Prophet ﷺ would run races against 'Aishah ؓ; of the two races that are related in the books of *Hadeeth*, 'Aishah ؓ won the first race, and the Prophet ﷺ won the second one, which took place some time after the first one. Upon winning it, the Prophet ﷺ said, "This one for that one (i.e., we are even, since we have both won one race each)."^[2] Similar examples from the Prophet's life, which point to his energy and vigor, are many indeed.

The Prophet ﷺ married 'Aishah ؓ in the early part of the Madanee period of his biography – the period that was filled with the revelation of Islamic legislations and laws. Now, to be sure, the average individual spends a great percentage of his life at

^[1] *Saheeh Bukhaaree*, the Book of the *Ansaar's* Merits, chapter 'The Migration of the Prophet ﷺ and His Companions ؓ to Al-Madeenah'; *Hadeeth* number: 3911.

^[2] Related by Ahmad, Abu Daawood, An-Nasaaee, and Ibn Maajah, with an authentic chain.

home, in the company of his family. That being the case, it was necessary for someone to relate news about the Prophet's private, family life, so that the community at large could learn about how they are supposed behave with their families. Since the Companions ؓ of course could not observe the Prophet ﷺ as he ﷺ was interacting with his wives, it was the job of 'Aishah ؓ in particular and of the Prophet's other wives in general to convey news about his personal life to the Muslim population at large. It was personal in that only his wives witnessed his interaction with them within their homes, but at the same token it was public in that Muslims are commanded to follow the example of the Prophet ﷺ in all aspects of their lives – including their personal, family lives. With intelligence and understanding, 'Aishah ؓ was able to fulfill her role in this regard. When one takes a passing look at the books of *Hadeeth* and *Seerah*, one gains a true appreciation of the important role that 'Aishah ؓ played in preserving and disseminating Islamic knowledge. One factor that helped her to teach Muslims about the life of the Prophet ﷺ is that Allah ﷻ decreed for her ؓ to remain alive for about fifty years after the death of the Messenger of Allah ﷺ. During that period of time, she ؓ strove to convey to people the knowledge that she ؓ had memorized from the Messenger of Allah ﷺ. May Allah be pleased with her and with all of the Prophet's wives – the Mothers of the Believers.



The Greater Battle Of Badr



1

The Period That Preceded The Battle

News reached the Muslims about a very large Makkan trading caravan that was headed northwards towards Ash-Sham (Syria and surrounding regions) and that was travelling with a large quantity of wealth and merchandise. The caravan was headed by Abu Sufyaan and was guarded by thirty-four men. Seeing an opportunity of getting back at least part of what the Quraish had stolen from the Muslims, the Prophet ﷺ sent a man named Basbas ibn 'Amr^[1] ؓ to gather information about the caravan^[2]. When Basbas returned with sure news of the caravan, the Messenger of Allah ﷺ exhorted his Companions ؓ to accompany him in order to go out and overtake the caravan. He ﷺ said to them, "This is the caravan of the Quraish (coming), and in it is their wealth, so go out to it, and perhaps Allah ﷻ will grant it to you as booty."^[3] The Prophet ﷺ then left Al-Madeenah on the twelfth of Ramadan, in the year 2 H.

When the Prophet ﷺ left Al-Madeenah, he had no intention of fighting a battle; after all, even if skirmishes were going to occur,

^[1] In the narration of Muslim, his name is recorded as "Busaisah" (1901). In his commentary of this *Hadeeth*, An-Nawawee said, "In all copies (of the compilation), his name is written thus; however, it is known that his name is recorded as being 'Basbas' in the books of *Seerah*. It is entirely plausible that one of the two names is his actual name and that the other is his nickname."

^[2] *Saheeh Muslim* (1901).

^[3] *Seerah Ibn Hishaam* (2/61), with an authentic chain that goes back to Ibn 'Abbaas ؓ.

those skirmishes could hardly be called a battle since the Prophet ﷺ had with him more than three-hundred men, while the caravan was guarded by only thirty-four men – men who would certainly surrender when they realized that they were outnumbered more than nine-to-one.

The Muslims of Al-Madeenah and the polytheists of Makkah were in a state of war, and in war both the wealth and blood of enemies are lawful, but even more so in this instance, since the Muslims knew that the wealth that the *Qurashee* men were carrying with them towards Ash-Sham was wealth that belonged to *Muhaajiroon* Muslims. As I mentioned earlier on in this work, when the Muslims of Makkah left to migrate to Al-Madeenah, they left, for the most part, in a hurry, afraid of being captured by the Quraish, returned to Makkah, and then tortured for trying to escape. And so the vast majority of them left their wealth behind in Makkah, and even if some of them took part of their wealth with them, they could not take along their properties and houses. What the Quraish then did was truly vile and reprehensible: they wrongly seized all of the wealth that the Muslims left behind, claiming it for themselves. So it was not just a matter of war – which it partly was – but it was also a matter of getting back some of the wealth that was unjustly taken away from the *Muhaajiroon*. When he ﷺ set out for Badr, the Messenger of Allah ﷺ charged 'Abdullah ibn Umm Maktoom with the duty of leading Muslims in prayer in Al-Madeenah during his absence. Later on during the expedition, when he ﷺ had reached Ar-Rauhaa, the Prophet ﷺ sent Abu Lubaabah ؓ back to Al-Madeenah, appointing him as its temporary governor.^[1] The Prophet ﷺ also sent two of his Companions ؓ ahead to act as scouts and to bring back news about the caravan; they went and later returned, informing the Prophet ﷺ about what they saw.^[2]

As for the Prophet's army, even authentic sources differ slightly over the number of Companions ؓ that accompanied the Prophet

^[1] *Al-Bidaayah Wan-Nihaayah* (3/260) and the *Al-Mustadrik of Al-Haakim* (3/632).

^[2] *At-Tabaqaat* by Ibn Sa'd, with an authentic chain (2/42).

ﷺ on his expedition to Badr. Bukhaaree mentioned that they were three hundred and *Bid'a'* (*Bid'a'* means any number from three to ten, so it is a word used to express an approximation) men;^[1] Muslim was more explicit, saying that they were three-hundred and nineteen men.^[2] Meanwhile, other sources mentioned the names of three-hundred and forty Companions ﷺ that participated in the Battle of Badr.^[3]

The Muslim contingent that was headed for Badr in no way represented the full military potential of Al-Madeenah. Many Muslims remained behind in Al-Madeenah, since the purpose of the expedition was only to confront and overtake the Makkan trading caravan that was headed by Abu Sufyaan. The Muslims did not know that the expedition was going to end in a full-scale battle against the army of the Quraish, which consisted of one-thousand fighters, two-hundred horses that rode alongside their camels, and even female singers that accompanied the soldiers in order to give them encouragement and to sing songs in which they satirized the Prophet ﷺ and his Companions ﷺ. Meanwhile, the Muslims had with them only two horses and only seventy camels, a shortage that made it necessary for them to take turns riding the camels on their way to Badr.

Some Events That Took Place On The Way To Badr

1) Al-Baraa ibn 'Aazib ﷺ and ibn 'Umar ﷺ were sent back because they were too young to fight

On their way to reaching Abu Sufyaan's trading caravan, the Muslims made camp at Buyoot As-Suqyaa, which is situated just outside of Al-Madeenah. There the Prophet ﷺ examined the men

[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Number of Companions ﷺ that Went to Badr"; *Hadeeth* numbers: 3957 and 3958.

[2] *Saheeh Muslim*, the Book of *Jihaad* and *Siyar*, chapter 'Help from the Angels During the Battle of Badr, and the Permissibility of Taking Booty'; *Hadeeth* number: 1763.

[3] *Al-Bidaayah Wan-Nihaayah* (3/314), *At-Tabaqaat*, and Khaleefah ibn Khayyaat.

who had come out with him, and he ﷺ ordered sent back those among them who were not capable of fighting if the need arose to fight the members of Quraish's caravan. On these grounds, the Prophet ﷺ sent back Al-Baraa ibn 'Aazib ؓ and 'Abdullah ibn 'Umar ؓ, who were both too young to fight. They had originally left with the Muslim contingent with the sincere intention of fighting alongside their Muslim brothers.

2) “Return, for I will not take help from a polytheist”

'Aishah ؓ said, “The Messenger of Allah ﷺ set out just before Badr, and when he ﷺ reached Harratul-Wabrah, he ﷺ was met by a man who was well-known for his bravery and courage. The Companions ؓ of the Messenger of Allah ﷺ were extremely pleased when they saw him. When the man came upon him, he said to the Messenger of Allah ﷺ, ‘I have come to follow you and to gain spoils alongside you.’ The Messenger of Allah ﷺ asked, ‘You believe in Allah and His Messenger?’ The man said, ‘No,’ to which the Prophet ﷺ replied, ‘So return, for I will not take help from a polytheist.’ The Prophet ﷺ continued on his way, until we reached Ash-Shajarah, when the man came upon him (again) and said words similar to the ones he spoke the first time. The Prophet ﷺ also gave a response similar to the one he ﷺ gave the first time. The man returned but then again caught up with the Prophet ﷺ at Al-Baidaa. The Prophet ﷺ repeated the question he asked the first time: ‘You believe in Allah and His Messenger?’ The man said, ‘Yes.’ And so the Messenger of Allah ﷺ said, ‘Then proceed forward (with us).’”^[1]

3) The Prophet ﷺ shared in the hardships of his Companions ؓ

Ibn Mas'ood ؓ said, “On the Day of Badr, we were three for each camel (i.e., for every camel, three men had to take turns riding it). Abu Lubaabah ؓ and 'Alee ibn Abee Taalib ؓ were the (riding)

^[1] *Saheeh Muslim, the Book of Jihaad and Siyar, chapter “It Being Disliked to Take Help from a Disbeliever in Battle”; Hadeeth number: 1817.*

Companions of the Messenger of Allah ﷺ. They said (to him), 'Let us walk, so that you can ride.' He ﷺ answered, 'You both are not stronger than me, nor am I in less need of reward (from Allah ﷻ) than you both are.'"^[1]

The Decision In Makkah To Confront The Muslims At Badr

News reached Abu Sufyaan about the departure of the Prophet ﷺ and his Companions from Al-Madeenah and their intention to overtake his caravan. He took two immediate steps to ward off danger: First, he changed course, no longer travelling through the middle of the desert, but along the pathways of the seashore; second, he sent Damdam ibn 'Amr Al-Ghafaaree to the Quraish, to alert them to the imminent danger that threatened his life and the lives of his companions and, more to the point, their wealth. Abu Sufyaan remained vigilant and careful, gathering as much news about the movements of the Muslims as he possibly could. The task of gathering intelligence he entrusted to no one; rather, he himself went to Badr to ask if anyone had been there. The people that were there answered, "No, except for two men." Those two men were the advance scouts of the Prophet ﷺ. Abu Sufyaan asked to be shown where the two men had stopped with their riding camels, and when he was shown the spot, he picked up pieces of dung from the ground and crushed them, finding the pits of dates scattered throughout the dung. He then said, "This, by Allah, is the feed of Yathrib (i.e., of Al-Madeenah)." He said this because no where else in Arabia were dates grown in such abundance that people fed them to their livestock animals. And in this manner, Abu Sufyaan came to know about the movements of his enemy and about their advance scouts. As a result, he came to realize the true imminence of the threat to his caravan and the dire necessity to both flee from the area and to send for help from the people of Makkah.

^[1] Refer to *Al-Musnad* (1/411) (3901). Shaikh Ahmad Shaakir (may Allah have mercy on him) declared this narration to be authentic.

When the leaders of the Quraish learned of the events that were taking place near Badr, they became furious, for never before in Arabia had anyone dared to pose a threat to their caravans. They knew, therefore, that if the Muslims were to succeed in overtaking their caravan, the status of the Quraish within Arabia would certainly suffer a sharp blow. Therefore, they set out towards Badr, taking with them all of the military resources – men, weapons, horses, camels – that they had at their disposal.

What made the situation of Abu Sufyaan all the more dramatic in the eyes of the Quraish was the manner in which Damdam ibn 'Amr Al-Ghafaaree came to them. Before entering Makkah, Damdam cut off the nose of his camel, ripped his shirt from both the front and the back [and smeared blood over himself (it seems as if this is intended implicitly by the narration, and Allah knows best)]. He entered Makkah and called out as loudly as he was able to, "O people of the Quraish, the caravan, the caravan! Your wealth that is with Abu Sufyaan! Muhammad and his Companions are trying to overtake it, and I do not think that you can reach there (on time). Help! Help!"^[1]

When Abu Sufyaan reached Al-Juhfah and finally became certain that he had escaped from the Muslims and that his caravan was safe, he sent word of the good news to the Quraish. In his message, he asked them to return to Makkah. When his message reached them, Quraish's leaders became sharply divided over the matter, with most of them insisting that they continue on course towards Badr, in order to teach the Muslims a lesson and to ensure future safe passage for their trading caravans. They also wanted to make an impression upon other tribes: That they were strong, determined, and powerful enough to take on any enemy within the Arabian Peninsula. The Banu Zuhrah clansmen were the sole dissenters, being of the view that they should return to Makkah. Banu 'Adee, it should be noted, did not come out with the Quraish in the first place. And so while the children of Zuhrah returned to Makkah, the majority of Quraish's forces continued to march towards Badr.

^[1] Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (2/221).

The Prophet ﷺ Consults His Companions ﷺ

Upon being told that Quraish's caravan had escaped and was beyond his reach and that the leaders of Makkah were bent on fighting him and his Companions ﷺ, the Messenger of Allah ﷺ took counsel from his Companions ﷺ. Since the Muslims had not left Al-Madeenah to fight a war, and since they had consequently not made adequate preparations for war, some Companions ﷺ expressed their discomfort with the idea of fighting the Quraish. They tried to convince the Prophet ﷺ to accept their view, and their situation, as well as the general situation of the Muslims, is described in the following Verses of the Qur'an:

﴿ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِّنَ الْمُؤْمِنِينَ لَكْرَهُونَ
 ⑤ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ①
 وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوكَةِ
 تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقَطَّ دَابِرَ الْكَافِرِينَ ⑦
 لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ⑧ ﴾

“As your Lord caused you (O Muhammad ﷺ) 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) 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.” (Qur'an 8: 5-8)

The leaders of the *Muhaajiroon*, however, agreed that they should proceed forward to meet the enemy. And in this regard, Al-Miqdaad ibn Al-Aswad ﷺ displayed an extraordinary degree of

steadfastness. 'Abdullah ibn Mas'ood ؓ said, "I witnessed something from Al-Miqdaad ibn Al-Aswad that made me more desirous of being his companion than of having anything else in comparison (here, exaggeration is used to emphasize the significance of Al-Miqdaad's positive attitude and contribution to the tense situation). He went to the Prophet ﷺ as he was supplicating against the polytheists, and he ؓ said, 'We do not say as the people of Moosa said: Go, you and your Lord, and both of you fight. Rather, we will fight from your right, from your left, from before you and behind you.' I then saw that his words pleased the Prophet ﷺ and made his face glow (with happiness)."^[1]

After this occurred, the Messenger of Allah ﷺ said, "Give me your counsel, O people." With these words, it was as if the Prophet ﷺ was asking for counsel from the *Ansaar*, for the *Muhaajiroon* had already expressed their view in the matter. Also, the *Ansaar* represented the majority of the military contingent, and they were not, based on the apparent terms of the Second Pledge of Al-'Aqabah obligated to protect the Messenger of Allah ﷺ outside of Al-Madeenah. The bearer of the *Ansaar's* banner, Sa'd ibn Mu'aad ؓ, realized that the Prophet ﷺ wanted to hear from the *Ansaar*, and so he said, "By Allah, it is as if you want us (to speak our minds), O Messenger of Allah?" The Prophet ﷺ said, "Yes." Sa'd ؓ said, "We have indeed had faith in you and believed in you. We have bore witness to the fact that what you have come with is the truth. And based upon that, we have given you our covenants and pledges to listen and obey. So go forward, O Messenger of Allah, to that which you have intended, for we are with you. And by the One Who has sent you with the truth, were you to cross this sea, we would have crossed it with you, and not a single man among us would have remained behind. And we do not dislike for you to meet the enemy with us tomorrow. Indeed, we are patient in war and true when we meet (our enemy) in battle. Perhaps Allah will show you from us that

^[1] *Saheeh Bukhaaree* (3952).

which will be the delight of your eye. So travel onward, upon the blessing of Allah.”^[1] To be sure, these words of Sa’d ؓ had the twofold effect of encouraging the Messenger of Allah ﷺ and motivating the Companions ؓ to fight. Also, in this instance, as in many other instances, the Prophet ﷺ showed the importance of mutual consultation in all matters in general, and in matters that pertain to war in particular.

Advancing Towards The Enemy And Gathering Intelligence About Them

After witnessing the sincerity and high level of obedience of his Companions ؓ, the Prophet ﷺ gave the white banner of his army to Mus’ab ibn ‘Umair ؓ and the two black banners to Sa’d ibn Mu’aadh ؓ and ‘Alee ibn Abee Taalib ؓ respectively. And he ﷺ placed Qais ibn Abee Sa’sa’ah ؓ at the back of his army.

The Prophet ﷺ set out with Abu Bakr ؓ, seeking to gather intelligence about the Quraish. As they were patrolling the area, they came across an old Arab man. The Messenger of Allah ﷺ asked him about Quraish’s army, about Muhammad ﷺ and his Companions ؓ, and about the news he heard concerning both groups. The old man said, “I will not tell you until you first tell me who you are from?” The Messenger of Allah ﷺ said, “When you inform us (about what I asked), we will inform you (about what you asked).” The old man said, “So is it a trade (of information), this for that?” The Prophet ﷺ said, “Yes.” The old man said, “It has indeed reached me that Muhammad ﷺ and his Companions ؓ have left (Al-Madeenah) on such and such day. And if the one who informed me about that was truthful, then they are today in such and such place,” which in fact is where the Muslim army was on that day. “And it has reached me that the Quraish have left (Makkah) on such and such day. And if the one who informed me thereof was truthful, then today they are in such and such

^[1] Related by *Ibn Hishaam* with this wording in “*Isteethaaq Ar-Rasool Min-Amril-Ansaar*.” This *Hadeeth*, with a similar wording, is related in *Saheeh Muslim* (1779).

place," which in fact was where the army of the polytheists was on that day. The old man then said, "I have informed you about what you wanted to know, so now you tell me who are you from?" The Messenger of Allah ﷺ simply replied, "We are from water," after which he ﷺ and Abu Bakr ؓ forthwith left the old man, who remained where he was, confused, saying to himself, "From the water of Iraq?"^[1]

On that very same night, the Messenger of Allah ﷺ sent a group of Companions ؓ - among whom were 'Alee ibn Abee Taalib ؓ, Az-Zubair ibn Al-'Awaam ؓ, and Sa'd ibn Abee Waqqaas ؓ - to the wells of Badr, instructing them to gather information about Quraish's army. There the unit of Muslims found two young men who were collecting water for the army of the polytheists. The members of the unit apprehended the two young men and took them back to the Messenger of Allah ﷺ, who ﷺ said to them, "Inform me about the army of the Quraish." They said, "They are, indeed, behind this hill, which you see at Al-'Udwatul-Quswaa" The Prophet ﷺ asked them, "How many are they?" They answered, "They are many." He ﷺ asked, "How many are they in number?" They answered, "We do not know." The Prophet ﷺ asked, "How many (camels) do they slaughter every day (to feed their army)?" They said, "One day, nine, and one day, ten." The Messenger of Allah ﷺ said, "They number somewhere between nine-hundred and one-thousand (men)," after which he ﷺ said, "Who do they have with them from Quraish's nobles?" They then mentioned 'Utbah and Shaibah, the two sons of Rabe'ah; Abu Jahl; 'Umayyah ibn Khalaf, and a number of other nobles from the Quraish. The Messenger of Allah ﷺ then approached his Companions ؓ and said, "Here is Makkah, tossing out to you its most precious members."^[2]

At the same time as the Prophet ﷺ was eager to learn more about

^[1] Refer to *Seerah Ibn Hishaam* (2/228).

^[2] *As-Seerah Ibn Hishaam*, chapter "The Messenger ﷺ and Abu Bakr ؓ Gather Intelligence About the Quraish." This *Hadeeth* is related with a similar wording in *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyar*, chapter "The Battle of Badr"; *Hadeeth* number: 1779.

the enemy, he ﷺ was careful to keep information about his own army and its whereabouts a secret. The principle of secrecy during war is pointed to in the following Verse:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَاعَوْا بِهِ، وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾﴾

“When there comes to them some matter touching (public) safety or fear, they make it known (among the people), if only they had referred it to the Messenger or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allah upon you, you would have followed Shaitaan (Satan), save a few of you.” (Qur’an 4: 83)

Not just in the Battle of Badr, but in all battles, the Messenger of Allah ﷺ adhered to the principle of secrecy, so as to avoid having sensitive information fall into the hands of the enemy. Ka’ab ibn Maalik ؓ said, “Whenever the Messenger of Allah ﷺ intended to go out on a military expedition, he ﷺ disguised his true intentions with the ostensible display of doing something else (or heading towards somewhere else).”^[1] Regarding the Battle of Badr in particular, the Prophet’s adherence to secrecy can be discerned from a number of his actions:

- 1) Upon meeting the old man, the Prophet ﷺ asked him about Muhammad ﷺ and his army, and about the Quraish and their army, so as to not give away his identity.
- 2) When he ﷺ answered the old man, the Prophet ﷺ at once spoke the truth and avoided giving away his identity, saying, “We are from water.” Then without giving the old man the opportunity to ask him to explain his answer, the Prophet ﷺ left him immediately.
- 3) On the day of Badr – as is related by ‘Aishah ؓ – the Prophet ﷺ

^[1] Saheeh Bukhaaree (2947 and 2948).

ordered for the bells on their camels' necks to be cut off.^[1]

- 4) When he ﷺ was leaving for Badr, the Prophet ﷺ gave no indication of the direction towards which he ﷺ was heading; he ﷺ simply said, "Indeed, we have something to pursue, so whosoever has his mount present (and available for riding), then let him ride with us."^[2]

The Counsel Of Al-Hubaab Ibn Al-Mundhir ؓ At Badr

Once he had gathered sufficient information about the enemy, the Prophet ﷺ led his Companions ؓ to a quick march towards Badr, with the intention of beating the Quraish to Badr, thus preventing them from taking control of its wells. Upon arriving at Badr – and the Muslims did manage to arrive there prior to the arrival of the polytheists – the Prophet ﷺ made camp at the nearest source of water to them, which was the furthest source of water from the Quraish. Here, Al-Hubaab ibn Al-Mundhir ؓ stood up and said, "O Messenger of Allah, concerning this particular spot (where we are making camp), is it a spot concerning which Allah sent down revelation to you, so that we may not advance from it or go behind it? Or is it (i.e., the choosing of this spot to make camp) based on opinion, warfare, and strategy?" The Prophet ﷺ answered, "Rather, it is (based on) opinion, warfare, and strategy (and not on revelation)." Al-Hubaab ؓ said, "O Messenger of Allah, then indeed, this is not the (right) place. Rise with the people, O Messenger of Allah, until we reach the water (i.e., the well) that is closest to the people (i.e., to the army of the polytheists); there we should make camp and destroy all of the wells that are behind it. Then we should build a basin over it (over that well) and fill it with water. Then we will fight the people (the enemy), and we will drink

^[1] Refer to *Marwiyyaat Ghazwatu Badr* by Ahmad Muhammad Baawazeer (pg. 100); also refer to *Al-Musnad* (6/150), to *Hadeeth* number: 25166.

^[2] *Saheeh Muslim*, the Book of Leadership, chapter "Confirmation of Paradise Being Achieved by the Martyr"; *Hadeeth* number: 1901.

(water), and they will not drink (water).” The Prophet ﷺ approved of Al-Hubaab’s counsel and led his army to the well that was nearest to the enemy. There they made camp and built basins; also, as per the counsel of Al-Hubaab ؓ, they destroyed all other wells. In this story, a wonderful precedent is set for Muslims of all generations, for during the Prophet’s lifetime, anyone, regardless of his ranking or status, was able to give his opinion, even regarding the most dangerous of situations. The Prophet ﷺ trained his Companions ؓ to feel free to express their views, which enabled him to benefit not merely from the minds of a few counselors or strategists but from the minds of many intelligent and rightly-guided people. At times, good counsel came not from the most prominent of Companions ؓ, but from those Companions ؓ who were lesser known; regardless of their standing, they expressed their views and found an attentive ear in the Prophet ﷺ.

But even though the Companions ؓ realized that they were free to express their views, they knew their places, they showed good manners, and they did not overstep the boundaries of what is fitting for a Muslim to say. Here we have Al-Hubaab ؓ ready to suggest the strategically best place to make camp, but waiting first to make sure that the choosing of the original spot did not occur through revelation. For had Allah ﷻ commanded the Prophet ﷺ and Muslims to make camp at the first spot, Al-Hubaab ؓ and the rest of the Companions ؓ knew that, regardless of what seemed best to them, their job was simply to obey the command of Allah ﷻ and thus reap the fruits of obedience to Allah ﷻ and His Messenger ﷺ. So the Companions ؓ knew that they had the freedom to express their views, so long as their views did not run contrary to the commands of Allah ﷻ and His Messenger ﷺ. In short, the Companions ؓ, trained by the best teacher mankind has ever seen, knew when and how to speak to their leader ﷺ. And thus the leader-follower relationship was completely harmonious, with the leader – the Prophet ﷺ – benefiting from the ideas and counsels of his followers and with them knowing the right time and situation to express their views.

A Qur'anic Description Of The Departure Of The Polytheists From Makkah

Allah ﷻ said:

﴿وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطْرًا وَرِشَاءَ النَّاسِ وَيَصُدُّونَ
عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ﴾ (٤٧)

“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.” (Qur’an 8: 47)

In this Verse, Allah ﷻ forbade Muslims from resembling those polytheists who left Makkah and who possessed three vile characteristics. The first was that they were boastful (*Bataran*); the second was that they didn't act sincerely, but instead acted to show off to others; and the third was that they hindered men from the Path of Allah, which meant that they hindered men from embracing Allah's religion and from practicing it. From the perspective of the language of this Verse, Imam Ar-Raazee mentioned an interesting point: When Allah ﷻ referred to the arrogance of the polytheists and their desire to show off to others, He ﷻ used nouns, which indicates that, by their very nature, they had always been arrogant, self-conceited, and boastful. Then Allah ﷻ used a verb to describe how they hindered people from the Path of Allah, which indicates that it had not always been a part of their nature, but was something new that manifested itself with the advent of the Messenger of Allah's Prophethood. For, 'so-and-so is arrogant' means that arrogance is a part of his nature, but 'so-and-so is acting arrogantly' refers to how he is acting at that moment and not to a characteristic that is deeply ingrained in his character. And Allah ﷻ knows best.^[1]

In his explanation of the above-mentioned Verse, Imam Al-Qurtubee said, “When Abu Jahl and his companions left for Badr in order to give support to their caravan, they took along with

^[1] Refer to *Tafseer Ar-Raazee* (15/173).

them female singers and wind instruments. Then, when they reached Al-Juhfah, a man named Khufaaf Al-Kinaanee – who was a friend of Abu Jahl – sent gifts to him (to Abu Jahl) in the hands of one of his sons, sending the message, ‘If you want, I will provide you with men (to fight alongside you).’ Abu Jahl said (in his return message), ‘If we are going to fight Allah, as Muhammad claims, then by Allah, we have neither strength nor power to overcome Allah. But if we are fighting people, then by Allah, we have the strength to overcome people. By Allah, we will not return from fighting against Muhammad until we pass through Badr, where we will drink alcohol and have female singers play instruments for us. For indeed, Badr is one of the holiday spots of Arabs and one of their marketplaces; we want, therefore, that they should hear about our having come out (from Makkah), and that they should consequently fear us until the end of time.’ (As Abu Jahl said,) they did in fact pass through Badr, but the events that took place there, in terms of their destruction, occurred (instead of what Abu Jahl had predicted would take place).”

The Attitude Of Polytheists When They Arrived At Badr

Allah ﷻ said about the polytheists:

﴿إِن تَسْتَفِئِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِن تَنْهَوْا فَهُوَ خَيْرٌ لَكُمْ وَإِن تَعُودُوا نَعُدْ لَكُمْ وَإِن تَعُودُوا نَعُدْ لَكُمْ وَإِن تَعُودُوا نَعُدْ لَكُمْ وَإِن تَعُودُوا نَعُدْ لَكُمْ﴾
 ﴿١٩﴾

“(O disbelievers) if you ask for judgment, now has the judgment come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allah is with the believers.” (Qur’an 8: 19)

Imam Ahmad related from ‘Abdullah ibn Tha’labah that Abu Jahl said the following words about the Prophet ﷺ when he arrived at Badr: “O Allah, here is the one who breaks ties of family relationship more so than anyone else among us. And he has come with that which was not known before (i.e., Islam), so

destroy him this morning." The narrator then said, "And that was the judgment that was asked for (and that was referred to in the above-mentioned Verse)." In the above-mentioned Verse, the word judgment is used to translate *Al-Fath*, but *Al-Fath* literally means victory. Therefore, Abu Jahl was invoking Allah ﷻ to grant him victory over the Muslims. Allah ﷻ said, "Now has victory ('the judgment,' according to the above-mentioned translation from the Noble Qur'an) come to you." Allah ﷻ said these words to mock and ridicule the polytheists, since it was destruction and not victory that was meted out to them on the Day of Badr.

Minus the presence of the Banu Zuhrah clan, the Quraish finally made their way to Badr; nonetheless, they were still plagued by internal dissent, which Abu Jahl strove hard to crush. Ibn 'Abbaas ؓ related that when the Muslims made camp and the polytheists approached them, the Messenger of Allah ﷺ looked at 'Utbah ibn Rabee'ah, who was sitting on a red camel. The Prophet ﷺ said, "If there is one person among the people (i.e., among the enemy) who has any goodness with him, then he is the owner of the red camel. If they obey him, they will follow the right course of action." 'Uthbah, meanwhile, said to his fellow polytheists, "O people, obey me regarding this group (i.e., the Prophet ﷺ and his Companions ؓ). For indeed, if you do that (which you intent to do), the ramifications of your actions will continue to remain in your hearts. Each person (among you) will be looking (when he looks within himself) at the killer of his brother and the killer of his father. And so return (to your homes in Makkah)." Abu Jahl then said, "By Allah, he became swollen with cowardice when he saw Muhammad and his Companions. But Muhammad and his Companions will be nothing more the slaughter meat if we are to meet them (in battle)." 'Utbah retorted, "We will come to know who the coward is who corrupts his people. Lo! By Allah, I see a people who will strike you hard indeed! Do you not see that it is as if their heads are snakes and their faces are swords!"^[1]

^[1] Refer to *Mujma' Az-Zawaa'id* (6/76), the author of which said, "Related by Al-Bazaar and its narrators are all trustworthy."

'Utbah was not the only one who was averse to fighting the Muslims; Hakeem ibn Hizaam ؓ, who embraced Islam at a later date, was among the ranks of the polytheists on the Day of Badr. He recounted later on in his life, "We left until we reached the Al-'Udwah that Allah ﷻ mentioned (in His Book). I went to 'Utbah ibn Rabee'ah and said, 'O Abul-Waleed, Do you want to walk away with the entire honour of this day and keep it (i.e., honour and distinction) for the rest of your life?' He asked, 'What should I do?' I said, 'Indeed, all that you want from Muhammad is (revenge for the) the blood of Ibn Al-Hadramee, who is your ally. So pay his blood money and go back with the people.'" Hakeem was here referring to 'Amr ibn Al-Hadramee, who was killed by Waaqid ibn 'Abdullah ؓ, a member of 'Abdullah ibn Jahsh's unit, the very unit that instigated fighting during an inviolable month. 'Utbah said, "You make that happen, and I will pay his blood money. So go to Ibn Al-Handhaliyyah (i.e., Abu Jahl) and say to him, '(If 'Utbah pays the blood money) will you go back with those who are with you and refrain from fighting your cousin.'" Hakeem went to Abu Jahl, in whose company a number of people were gathered, among whom was 'Aamir ibn Al-Hadramee, brother of the said 'Amr ibn Al-Hadramee. Hakeem tried to convince 'Aamir and Abu Jahl to accept the blood money and to return to Makkah, but to no avail. Abu Jahl outright rejected the offer, saying in a derogatory manner, "Was not he (i.e., 'Utbah) able to find a messenger other than you?" 'Utbah ibn Rabee'ah saw no need to fight the Prophet ﷺ. He felt that if Muhammad ﷺ was truthful regarding what he said and if he became powerful in Arabia, the Quraish would benefit greatly from his rule since he was one of them and was honourable enough to forget past wrongs. His kingdom, 'Utbah felt, would be their kingdom, and his honour would be their honour. And, 'Utbah felt, if he was not truthful, then he would not increase in strength and power and the matter would end there. In spite of the sound worldly logic based upon which 'Utbah argued his case, the arrogance of Abu Jahl - the same arrogance that governs the thinking of disbelieving tyrants of all times - prompted him to fight the truth, come what may as a result.

Another dissenter, albeit a less outspoken one, was 'Umair ibn Wahb Al-Jumahee, who the leaders of the Quraish had sent out to appraise the ability of the Muslim army. 'Umair rode around the Muslim army and then returned to the Quraish and said, "Three-hundred men, slightly more or slightly less. But give me time, so that I can see if they have reinforcements or if they are preparing an ambush." He then rode deep into the valley, finding no additional forces that the Quraish had to contend with. When he returned to the leaders of the Quraish, 'Umair said, "I found nothing. Nonetheless, O people of the Quraish I saw camels carrying death (figuratively referring to the fierceness and strength of the Muslims). They are men who have neither refuge nor defense except through their swords. By Allah, I do indeed believe that no man among them will be killed until he kills a man among you. So if they manage to kill from you a number of men that is equal to the number of men they have with them, what good will there be in life after that? So consider what you are doing?"

Yet another chieftain of the Quraish who did not want to fight was Umayyah ibn Khalaf, who had resisted leaving Makkah in the first place, fearing death at the hands of the Muslims. Once again, Abu Jahl was quick to act, going to Umayyah and saying, "O Abu Safwaan, when people see that you have remained behind - you who are the chief of this valley - they will stay behind with you." Abu Jahl continued to coax and cajole him until he finally yielded and instructed his wife, despite her protestations, to prepare his gear for battle. She said, "O Abu Safwaan, have you forgotten what your brother from Yathrib (i.e., Al-Madeenah) said?" Here, she was referring Sa'd ibn Mu'aadh ؓ, who had informed Umayyah that he heard the Prophet ﷺ say that the Muslims would kill him in battle.^[1] Umayyah, however, felt that he had no choice: He had to fight in order to preserve his honour. According to another narration, Abu Jahl sent 'Uqbah ibn Abee Mu'ait to Umayyah in order to convince him to fight. 'Uqbah took a censer that people would use to perfume

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Prophet ﷺ Mentioned the Names of Those Who Would Die at Badr"; *Hadeeth* number: 3950.

themselves with, and he said to Umayyah, "Here, apply some perfume to your body, for indeed, you are one of our women!" 'Uqbah of course said this to humiliate Umayyah, who replied, "May Allah distance you, as well as that which you came with, from all that is good!" Having said this, Umayyah made his preparations and departed with the Makkan army.

Based on the above-mentioned and similar examples, it becomes clear that, while the Muslims were eager to do battle, the polytheists were plagued by a very low level of morale. Outwardly, they had it all: camels, horses, weapons, men; but inwardly, they were afflicted with constant doubt and fear.

Certain members of the Banu Haashim clan saw dreams that had the effect of further weakening the morale of the Quraish. For example, 'Aatikah bint 'Abdul-Muttalib saw a dream in which a man threw a rock from on top of Mount Abu Qubais in Makkah. The rock crumbled into pieces that entered into every house of the Quraish, which of course was interpreted to mean that death was soon going to afflict all of Quraish's families. Another member of the Banu 'Abdul-Muttalib clan, Juhaim ibn As-Salt ibn Al-Muttalib ibn 'Abd-Manaaf, saw an equally disturbing dream on the night during which the army of the Quraish stopped at Al-Johfah. In it, he saw a man on a horse approach until he stopped, and he also had with him a camel that belonged to him. The man said, "Utbah ibn Rabee'ah, Shaibah ibn Rabee'ah, Abul-Hakam ibn Hishaam (i.e., Abu Jahl), Umayyah ibn Khalaf, so-and-so, and so-and-so - have all been killed." The man in the dream went on to mention a number of men from the Quraish who were then killed on the Day of Badr. Juhaim said, "I then saw the man strike the neck of his camel and throw it (the camel's head) into (our) army encampment. Every single tent in the encampment was sprayed with some of its blood." When Abu Jahl heard about Juhaim's dream, he mockingly said, "This is yet another prophet from the children of 'Abdul-Muttalib. Tomorrow, you will indeed come to know, if we meet (the enemy), who it is that will be killed."^[1]

^[1] *Seerah Ibn Hishaam.*

A Qur'anic Description Of The Positions Of Both Forces On The Battlefield

Allah ﷻ said:

﴿إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ
مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِأَخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِن لِيَقْضِيَ اللَّهُ أَمْرًا
كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْنِنَا وَيُخَيَّرَ مَنْ حَيَّ عَن بَيْنِنَا
وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾﴾

“(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. 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); so that those who were to live (i.e., believers) might live after a clear evidence. And surely, Allah is All-Hearer, All-Knower.” (Qur’an 8: 42)

The Muslims were on the near side of the valley, on the side that was nearest to Al-Madeenah; there the ground was so soft that people’s feet sank into it as they walked. The disbelievers positioned themselves on the farther side of the valley, the side that was farthest from Al-Madeenah. There the land was firm. And as for Abu Sufyaan’s caravan, it was ‘on the ground lower than you,’ which means that it was near the seashore.

Allah ﷻ said that they met so “that Allah might accomplish a matter already ordained (in His Knowledge),” a matter which involved bestowing honour upon His religion and its adherents. And Allah ﷻ said, “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).” Here, Allah ﷻ is referring to his profoundly wise and unstoppable planning. Had both parties agreed among themselves to meet at Badr to fight, they would have failed to

meet. On the one hand, some Muslims were averse to fighting at first because of their small numbers, their limited preparations, and their initial goal – to simply overtake Abu Sufyaan’s caravan. And on the other hand, most members of the Quraish were also averse to fighting, for their sole purpose of leaving Makkah was to save their trading caravan. Once they achieved that goal they wanted to return, since they were in awe of the Messenger of Allah ﷺ and dreaded the thought of fighting him. To be sure, they inwardly felt that Allah ﷻ would help the Prophet ﷺ and not them. That they harboured those feelings is highly plausible considering the fact that most of them disbelieved out of arrogance, intransigence, and haughtiness, and not because they truly doubted the truthfulness of the Prophet ﷺ. But despite all of that, Allah ﷻ decreed that they should meet at Badr to fight – “that Allah might accomplish a matter already ordained (in His Knowledge),” a matter that involved the humiliation of the Quraish and victory for the Muslims.

2

The Prophet ﷺ And The Muslims On The Battlefield

Erecting A Structure That Would Act As A Command Post For The Muslim Leadership

Once the Muslims stationed themselves at the well that was nearest to the disbelievers, Sa'd ibn Mu'ad ؓ suggested building a structure for the Prophet ﷺ, one that would serve as his military headquarters, and one from which he would be at a safe distance from the enemy. It was, after all, the first major battle for the Muslims, and given that they were ostensibly outnumbered and outmatched, Sa'd ؓ felt that they should prepare for all possible contingencies. For even if the Muslims were going to lose the battle, the Prophet ﷺ had many followers in Al-Madeenah who would continue to follow his cause. Sa'd ؓ said to the Messenger of Allah ﷺ, "O Prophet of Allah, shall we not build for you a structure, in which you can remain; there we will make your riding animals ready (to leave, if necessary). Then we will meet our enemy, and if Allah honours us and grants us victory over our enemy, then that is what we love to occur. But if it is the other possible outcome (i.e., defeat), you can sit on your riding animals (you and those who are with you), and you can withdraw to those who are behind us (in Al-Madeenah). For many people have remained behind (from this expedition), O Messenger of Allah, and we do not love you more than they do. Had they known that

you would enter into battle, they would not have remained behind. Through them (if we face defeat), Allah will protect you. They will be sincere to you, and they will fight with you.” Having heard Sa’d’s noble words, the Prophet ﷺ praised him and supplicated to Allah ﷻ for him. The Muslims then built the said structure for the Messenger of Allah ﷺ on a hill that overlooked the battlefield. Abu Bakr ؓ stayed with the Prophet ﷺ in the structure, and, led by Sa’d ibn Mu’aadh ؓ, a group of young men from the *Ansaar* stood guard outside of the structure.

A number of points were taken into consideration when the headquarters were being built. First, the Muslims built the headquarters on a hill that overlooked the battlefield, since it is important for a military commander to have a good view of the battlefield, so that he can then be able to make wise decisions when he is organizing his troops. Second, it was realized that it was not sufficient to simply build the headquarters; it had to be defended as well, which is why a number of men from the *Ansaar* were appointed to defend it. And third, the Companions ؓ strove to defend and protect the life of their leader, who, even if they died, could continue to further the cause of Islam with the help of those Companions ؓ who had remained behind in Al-Madeenah.

How Allah ﷻ Blessed The Muslims Prior To The Commencement Of The Battle

Allah ﷻ bestowed upon the Muslims two particular blessings prior to the Battle of Badr: First, He ﷻ covered them “with a slumber as a security from Him,” and second, “He caused water (rain) to descend” on them from the sky. Allah ﷻ said:

﴿إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمْنَةً مِّنْهُ وَيُنزِلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُم رِجْسَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ﴾
﴿ ۱۱ ﴾

“(Remember) when He covered you with a slumber as a security from Him, 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 Shaitaan (Satan), and to strengthen your hearts, and make your feet firm thereby.” (Qur’an 8: 11)

In his commentary of this Verse, Al-Qurtubee said, “The said slumber occurred on the night before the battle. It is truly amazing that they all slept in peace when they knew about the grave danger they were about to face (in the morning).” Describing that night, ‘Alee ؓ said, “On the day of Badr, we had only one horseman, Al-Miqdaad, who was riding on a spotted horse. Nonetheless (i.e., despite the fact that we had only one horse, and they had two-hundred, and despite the fact that they greatly outnumbered us), I saw that everyone among us was (peacefully) sleeping, with the exception of the Messenger of Allah ﷺ, who was under a tree, praying and crying until the morning.” Through that peaceful slumber, two wonderful things were achieved: First, all of the Muslims were well-rested for the fighting that was going to take place on the following day. And second, Allah ﷻ removed terror and fear from their hearts, for as it is said: Safety induces sleep, while fear causes sleeplessness.^[1]

As for the second of the two above-mentioned blessings, Allah ﷻ sent down rain upon the believers during a season when rain would not normally descend. Imam Ar-Raazee said, “Through the experiences of many, it is known that a believer feels disgusted by himself when he is in a major state of impurity, and he becomes afflicted with anxiety if he does not find the opportunity to take a shower. It is no wonder, therefore, that Allah ﷻ counted enabling them to purify themselves as one of His blessings.”^[2]

In regard to Allah’s saying:

﴿وَيُذْهِبَ عَنْكُمُ الرِّجْزَ الشَّيْطَانِ﴾

“And to remove from you the Rijz (whispering, evil-suggestions, etc.) of Shaitaan (Satan),”

^[1] Refer to *Tafseer Al-Qurtubee* (7/337).

^[2] Refer to *Tafseer Al-Fakhr Ar-Raazee* (15/133).

Ibn Jareer related that Ibn 'Abbaas ؓ said, "The Prophet ﷺ stopped (to make camp), and between the Muslims and the water there was a great deal of gathered sand. And the Muslims became overwhelmed by a sense of weakness. The *Shaitaan* (the Devil) cast frustration into their hearts and whispered the following (in their midst): 'You claim that you are the close, obedient slaves of Allah and that His Messenger is in your midst, yet the polytheists have overcome you when it comes to water, and you have to pray in a state of major impurity.' Allah ﷻ then sent down a great deal of rain upon the Muslims, who drank (from it) and purified themselves. And that is how Allah ﷻ removed from them the '*Rijz* (whispering, evil-suggestions, etc.) of *Shaitaan* (Satan).' Furthermore, when rain fell on it, the sand (underneath the feet of the Muslims) became firm; both the Muslims and their animals then walked across that land (with ease) on their way to meeting the enemy."^[1]

Even today, the land of Badr is characterized by sand that is so soft that it is almost like quicksand, which makes it difficult to walk over it; also, a great deal of dust shoots up in the air when many feet strike the ground. So when rain descended prior to the Battle of Badr, the sand on the ground held together, making it easy for people walk over it, and also preventing dust from being raised. And all of the above were from the blessings that Allah ﷻ bestowed upon His believing slaves.^[2]

The Prophet's Strategy

During the Battle of Badr, the Prophet ﷺ came up with ways of fighting that were previously unknown to Arabs, the most important of those ways being to fight in rows. Allah ﷻ pointed to that strategy in the following Verse:

﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَهُمْ بُنِينَ مَرَصُورًا﴾

﴿٤﴾

^[1] Refer to *Tafseer At-Tabaree*.

^[2] Refer to *Hadeeth Al-Qur'an 'An Ghazawaat-ur-Rasool* ﷺ (1/91).

“Verily, Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure.” (Qur’an 61: 4)

This strategy involved lining up fighters in rows, just as they are lined up for prayer. The first row comprised of people who had spears, whose initial task was to discourage any attacks from horsemen; and the other rows consisted of archers. Lining up to fight in rows – which was unknown among Arabs – had a number of positive consequences for the Muslims. First, it instilled awe into the hearts of the enemies, who had never before seen such an organized army. Second, it instilled fear into the heart of the enemies, who sensed the danger that the new strategy posed to them. And third, it allowed the Prophet ﷺ to have at his disposal reserve fighters in the rear, who could be used at the strategically appropriate moment.

In what way was the strategy of fighting in rows new to Arabs? Well, prior to the Battle of Badr, Arabs fought battles using the strategy of ‘attack and retreat.’ An army would attack its enemy with all of the men and strength it had at its disposal. They, both horsemen and foot-soldiers, would continue to attack until the enemy repelled them or until they felt weakened by the enemy’s counterattack, at which point they would retreat in order to reorganize. Once reorganized, they would continue to attack and retreat until they were handed either victory or defeat.

There is a clear difference between this form of fighting and lining up in rows. The first row of Muslims had spears to ward off an attack from the enemy’s horsemen; meanwhile, the other rows shot arrows at the attacking enemy as they advanced. Then, when the enemy retreated after having first attacked, the Muslims rows would not rush upon them as they had done upon the Muslims; instead, they marched forward slowly, firing arrows as they advanced and always remaining under the control of their leader.

When the disbelievers would launch an attack, they would use up all of their forces to defeat their enemy with a single blow; but if things went bad for them, they had to retreat. Conversely, the Muslims, who attacked in rows, always had reserve forces in the

rear, forces that could be used for special occasions, such as defending one wing of the army that had become especially weakened as a result of a concentrated attack. Also, lined up in rows, the Muslims were like a long wall that was hard to break. In short, the Prophet's strategy was much sounder than the one employed by the Quraish.

Without having studied in any military academy, the Prophet ﷺ displayed exceptional military prowess throughout his lifetime. At times, the Prophet ﷺ came up with groundbreaking strategies himself, and at other times, he ﷺ benefited from the suggestions of his Companions ﷺ - such as when Al-Hubaab ﷺ suggested making camp closer to the enemy, and when, during the Battle of the Confederates, Salmaan ﷺ suggested digging trenches so as to prevent the enemy from entering Al-Madeenah. On many an occasion, the Prophet ﷺ employed strategies and tactics that had never before been employed by Arabs on the battlefield; as a true and exemplary leader, the Prophet ﷺ was willing to implement new ideas, as long as he ﷺ was convinced that they were sound and that they could be used to give his army an advantage.

What better proof do we have of the soundness of the Prophet's strategy than the fact that the Muslims quickly defeated their enemy, even though they were outnumbered three to one?

The Story Of Sawwaad Ibn Ghaziyyah ﷺ

Before the battle commenced in earnest, the Prophet ﷺ supervised his Companions ﷺ as they straightened their rows, and he had in his hand an arrow that had no feather. As the Prophet ﷺ was walking through the rows, he ﷺ saw a man named Sawwaad ibn Ghaziyyah ﷺ, who was not lined up properly in his row. The Prophet ﷺ poked him in his stomach and said, "Be straight (with the others), O Sawwaad," to which Sawwaad ﷺ replied, "O Messenger of Allah, you have hurt me. Allah has indeed sent you with the truth and with justice, so let me exact retribution (by allowing me to strike you back)." The Messenger of Allah ﷺ laid bare his stomach and said, "Get even

(with me).” But instead of poking the Messenger of Allah ﷺ in the stomach, Sawwaad ؓ embraced him and kissed his stomach. The Prophet ﷺ asked, “What made you do this, O Sawwaad?” He ؓ replied, “O Messenger of Allah, you see what is about to happen. During my last meeting with you, I wanted my skin to touch your skin.” The Messenger of Allah ﷺ then supplicated to Allah ﷻ for Sawwaad ؓ, thus indicating that he ﷺ was pleased with him.

From the story of Sawwaad ؓ, we can derive many lessons and morals, among which are the importance of being organized in Islam; the pure justice of Islam, for the Messenger of Allah ﷺ allowed Sawwaad ؓ to get even with him (What other leader would ever do that?); the high degree to which the Companions ؓ loved the Prophet ﷺ; the sincerity of the Companions ؓ, in terms of how they were preoccupied with thoughts of death and martyrdom; and the fact that the Prophet’s body is blessed, which is why Sawwaad ؓ was so eager to touch it.

The Prophet ﷺ Exhorts His Companions ؓ To Fight

The Prophet ﷺ taught his Companions ؓ to be resolute and determined in their affairs; his example, words, and actions filled their hearts with a sincere desire to carry out brave feats on the battlefield, a desire that they then translated into action.

When the Prophet ﷺ exhorted his Companions ؓ to fight bravely for the sake of Allah ﷻ, he ﷺ relied primarily on two methods: First, to instill hope into the Companions’ hearts by reminding them of the rewards reaped by those who struggle for the cause of Islam; and second, to instill fear into their hearts by warning them about how grave a sin it is to flee from the battlefield. In terms of how the Prophet ﷺ urged his Companions ؓ to fight, he ﷺ was obeying Allah’s command that is mentioned in the following two Verses of the Qur’an:

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ
صَدْرُونَ يَغْلِبُوا مِائَتِينَ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ

﴿ ٦٥ ﴾ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

“O Prophet (Muhammad ﷺ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.” (Qur’an 8: 65)

﴿ فَفَقِنِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكُفَّ بَأْسَ الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنْكِيلًا ﴾ ﴿ ٨٤ ﴾

“Then fight (O Muhammad ﷺ) in the Cause of Allah, you are not tasked (held responsible) except for yourself, and incite the believers (to fight along you), it may be that Allah will restrain the evil might of the disbelievers. And Allah is Stronger in Might and Stronger in punishing.” (Qur’an 4: 84)

During the Battle of Badr, the Messenger of Allah ﷺ said in an inspirational speech to his Companions: “Stand up (to go up) to Paradise, whose width is (equal in size to) the heavens and the earth.” Amazed at the Prophet’s words, ‘Umair ibn Al-Humaam Al-Ansaaree ؓ exclaimed, “O Messenger of Allah, a Garden (i.e., Paradise) whose width is (equal in size to) the heavens and the earth!” The Prophet ﷺ said, “Yes.” ‘Umair ؓ said, “Bakhin, Bakhin,” an expression used to indicate one’s utter amazement concerning a matter. The Messenger of Allah ﷺ asked, “What made you say, ‘Bakhin, Bakhin?’” ‘Umair ؓ said, “No, by Allah, O Messenger of Allah, I only said it, hoping to be one of its people (i.e., dwellers).” The Prophet ﷺ said, “Then you are indeed one of its people.” ‘Umair ؓ then removed some dates from his quiver and began to eat them; he paused and then said, “If I stay alive until I finish eating these dates, then it is truly a long life.” Having said that, he cast away the dates he had with him and rushed to face the enemy and continued to fight them until he achieved martyrdom.^[1]

[1] Refer to *Sifat-us-Safwah* (1/488) and to *Zaad Al-Ma’aad* (3/182).

Whereas fighters from the Quraish were overwhelmed by fear and doubt, the Muslims enjoyed a high level of morale, which was surely boosted even higher when the Prophet ﷺ gave them glad tidings of the death of many of Quraish's noblemen. The Prophet ﷺ walked around the battlefield, pointed to the places where various noblemen would be killed; and of course, they died exactly where the Prophet ﷺ said they would die. Also, before the battle, the Prophet ﷺ gave his Companions ﷺ glad tidings of victory; for example, he ﷺ said, "Rejoice, Abu Bakr." And standing before his Companions ﷺ, the Prophet ﷺ said, "By the One Who has the soul of Muhammad in His Hand, as for any man that fights them today and is killed, having been patient, having desired reward (from Allah ﷻ), having advanced forward and not turned his back, Allah will admit him into Paradise."^[1]

The Prophet's Supplication

Allah ﷻ said:

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِأَلْفٍ مِّنَ الْمَلَائِكَةِ
مُرْدِفِينَ ﴿٩﴾﴾

“(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.” (Qur’an 8: 9)

When he organized his Companions ﷺ into rows, the Prophet ﷺ issued certain commands to them and urged them to fight. He ﷺ then returned to the structure that had been built for him, and with him was Abu Bakr ﷺ, as well as Sa’d ibn Mu’aadh ﷺ, who stood at the door of the structure, standing guard with his sword unsheathed.

The Prophet ﷺ then turned with his heart to Allah ﷻ, supplicating to Him and invoking Him ﷻ to deliver the help

^[1] Refer to *Seerah Ibn Hishaam* (1/239).

that He had promised. The Prophet ﷺ said in his supplication, "O Allah, carry out for me that which You have promised me. O Allah, bring forth that which You have promised me. O Allah, if you destroy this group from the people of Islam, you will not be worshipped on earth." The Prophet ﷺ continued to invoke his Lord, facing the *Qiblah*, and with his hands extended, until his robe fell down from his shoulders. Abu Bakr ؓ went to him, took his robe, and placed it back on his shoulders; he then embraced the Prophet ﷺ from behind and said, "O Prophet of Allah, you have sufficiently invoked your Lord (regarding this matter), for He will indeed carry out for you that which He has promised you."^[1] Allah ﷻ then revealed the Verse: "(Remember) when you sought help of your Lord and He answered you." According to the narration of Bukhaaree, the Prophet ﷺ was invoking Allah ﷻ for help, when Abu Bakr ؓ took him by the hand and said, "That is sufficient for you." The Prophet ﷺ then went out, saying:

﴿سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝٥٠﴾

"They multitude will be put to flight, and they will show their backs." (Qur'an 54: 45)

Ibn Ishaq related that the Prophet ﷺ said, "O Allah, here is the Quraish, which has advanced with its arrogance, self-conceit, and pride; they show their enmity to You, and they disbelieve in Your Messenger. O Allah, so grant (me) the victory you have promised me. O Allah, destroy them in the morning."^[2]

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى﴾

And you (Muhammad ﷺ) threw not when you did throw, but Allah threw." (Qur'an 8: 17)

Having invoked his Lord ﷻ for help, the Prophet ﷺ left the

^[1] *Saheeh Muslim*, the Book of *As-Siyar*, chapter "Help from the Angels During the Battle of Badr, and the Permissibility of Taking Spoils"; *Hadeeth* number: 1763.

^[2] Refer to *Al-Bidaayah Wan-Nihaayah* (3/267).

structure that was built for him, took a handful of dirt, and threw it towards the polytheists, all the while saying, "May their faces turn ugly!" Allah ﷻ then made the dirt and pebbles reach the eyes of every single polytheist, so that each one of them, no matter what he was busy with, was distracted and harmed by what had been thrown at him, which is why Allah ﷻ said:

﴿وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى﴾

And you (Muhammad ﷺ) threw not when you did throw, but Allah threw." (Qur'an 8: 17)

What this means is that, although the Prophet ﷺ threw the dirt and pebbles, they would not have reached the polytheists simply through his having thrown them; instead, it was Allah ﷻ who made the dirt and pebbles reach the eyes of the polytheists.

The Battle Begins In Earnest

The Battle of Badr was preceded by three duels, which began when 'Utbah ibn Rabe'e'ah and his brother and son, Shaibah and Al-Waleed respectively, came forward from the ranks of the polytheist army and called out, demanding that three Muslims come out and face them in a duel. Three members of the *Ansaar* went out to meet them, but the Messenger of Allah ﷺ called them back, instead wanting his family members and relatives to go out to fight the duels. And so he ﷺ said, "Stand up, O 'Ubaidha ibn Al-Haarith. Stand up, O Hamzah. And stand up, O 'Alee." Hamzah's opponent was Shaibah, whom Hamzah ﷺ defeated and killed with little difficulty. 'Alee ﷺ was pitted against Al-Waleed; 'Alee ﷺ too was quickly able to dispose of and kill his opponent. The last duel was fought between 'Ubaidah ibn Al-Haarith ﷺ and 'Utbah. Each of the two fighters struck his opponent with a sharp blow, after which Hamzah ﷺ and 'Alee ﷺ pounced on 'Utbah and killed him. They then carried 'Ubaidah ﷺ back to the Messenger of Allah ﷺ. But it was too late for 'Ubaidah ﷺ: His wounds were too severe, and he died shortly thereafter, achieving martyrdom in the first major battle between the polytheists and the Muslims. Regarding the six men who fought the above-mentioned duels, Allah ﷻ said:

﴿هَذَانِ خَصْمَانِ أَخَصِمُوا فِي رَبِّهِمَا فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ

②٠ وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ②١ كَلَّمَآ أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا
 فِيهَا وَذُقُوا عَذَابَ الْحَرِيقِ ②٢ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ
 وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ②٣ وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى
 صِرَاطٍ الْحَمِيدِ ②٤

“These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads. With it will melt or vanish away what is within their bellies, as well as (their) skins. And for them are hooked rods of iron (to punish them). Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: “Taste the torment of burning!” Truly, Allah will admit those who believe (in the Oneness of Allah – Islamic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk. And they are guided (in this world) unto goodly speech (i.e., La ilaha ill-Allah, Alhamdu lillah, recitation of the Qur’an, etc.) and they are guided to the Path of Him (i.e., Allah’s religion of Islamic Monotheism), Who is Worthy of all praises.” (Qur’an 22: 19-24)

When the polytheists witnessed the death of their three compatriots, they bristled with anger, and like a single body, they launched an attack against their enemy. The Muslims remained steadfast, adhering to their strategy, standing firmly in their rows. They took on a defensive stance, firing arrows at the oncoming polytheists, and waiting for their approach. Their slogan that day was, “One, One,” alluding to the oneness of Allah ﷻ.

The Prophet ﷺ soon ordered them to launch a counterattack, inspiring them with promises of Paradise for those among them who fought patiently, seeking their reward from Allah ﷻ. The

Muslims became more energetic and eager to fight when they heard the Prophet ﷺ recite:

﴿سَيُهْرَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝٤٥﴾

“Their multitude will be put to flight, and they will show their backs.” (Qur’an 54: 45)

Imagine, then, the mindset of the Muslims when they saw the Messenger of Allah ﷺ put on his armour and race ahead of them, so that no Muslim was closer than he was to the polytheists. And all the while, he ﷺ recited:

﴿سَيُهْرَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ ۝٤٥﴾

“Their multitude will be put to flight, and they will show their backs.” (Qur’an 54: 45)

On the night before the battle took place, the Prophet ﷺ saw a dream; in it, he ﷺ saw that the polytheists were few in number. Upon waking up, he ﷺ related his dream to his Companions ﷺ, and they rejoiced, knowing that the dream had a very good meaning. Allah ﷻ said:

﴿إِذْ يُرِيكَهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَأَيْتَهُمْ كَثِيرًا قَلْبًا لَفِشَلْتُمْ
وَلَنْتَرَعْتُمْ فِي الْأَمْرِ وَلَٰكِنَّ اللَّهَ سَلَّمَ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝٤٣﴾

“(And remember) when Allah showed them to you as few in your (i.e., Muhammad’s ﷺ) 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). Certainly, He is the All-Knower of what is in the breasts.”
(Qur’an 8: 43)

This Verse means: The Prophet ﷺ saw the polytheists as being few in number; he then related that to his Companions ﷺ, which had the effect of making them firm and steadfast on the battlefield. Commenting on this Verse, Mujaahid said, “Had the Prophet ﷺ seen them as being many in his dream, his

Companions ﷺ would have failed, recoiling in dread and not wanting to fight. And they would have 'disputed in making a decision': Should they face their enemy or not? 'But Allah saved (them)' from failure and from internal disputes, showing the enemy to be few in number not only to the Prophet ﷺ in his dream, but also to the Companions ﷺ on the battlefield. Allah ﷻ said:

﴿وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَقَلَّلَكُمُ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾﴾

"And (remember) when you met (the army of 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), and to Allah return all matters (for decision)." (Qur'an 8: 44)

That the Companions ﷺ saw the polytheists as being few in number confirmed the truthfulness of the Prophet's dream. Recounting the events that took place on the Day of Badr, 'Abdullah ibn Mas'ood ﷺ said, "I asked a man who was beside me, 'Do you think that there are seventy of them?' The man responded, 'I think that there are one-hundred of them.' We later captured one of them and asked him, 'How many were you?' He said, 'One-thousand.'" But Allah ﷻ also made the Muslims appear to be few in number in the eyes of the polytheists: "And He made you appear as few in their eyes." Seeing the Muslims, a man from the polytheists said, "They are nothing more than slaughter-meat."

But the illusion of facing a small number of opponents had opposite effects on both the Muslims and the polytheists. Being the weaker party (in terms of numbers and equipment) and the one more likely to lose, the Muslims rejoiced inwardly when they saw – or when they thought they saw – so few polytheists; that helped instill into them energy and a positive attitude, and it certainly helped to remove fear from their hearts. It was certainly

a great blessing from Allah ﷻ that the Muslims saw the polytheists as being few in number. In regard to how the polytheists saw the Muslims as being few in number, it was not a blessing for them, but a trap: They raced forward to fight in a foolhardy manner, without taking the precautions that they should have taken. By the time they rushed into battle and realized that the Muslims were not few but many, it was too late for them; they became terrified and afraid, which accounted for one of the reasons why they fared so poorly in the battle.

Allah ﷻ Sends Angels To Help The Muslims

Based on both Verses of the Qur'an and authentic sayings of the Prophet ﷺ, it is an established fact that Allah ﷻ cast terror into the hearts of the polytheists on the Day of Badr. Allah ﷻ said:

﴿إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ ءَامَنُوا سَأَلْتِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُفْلَ بَنَانٍ ۝١٢﴾

“(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, and smite over all their fingers and toes.” (Qur'an 8: 12)

And He ﷻ also said:

﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ۝١٢٣﴾ إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ ءَأَلْفٍ مِنَ الْمَلَائِكَةِ مُزْلِينَ ۝١٢٤ بَلَىٰ ۚ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ ءَأَلْفٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ۝١٢٥ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ يَوْمَ النَّصْرِ ۚ إِلَّا مِنَ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝١٢٦﴾

“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. (Remember) when you (Muhammad ﷺ) said to the believers, "Is it not enough for you that your Lord (Allah) should help you with three thousand angels; sent down?" "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)." Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise." (Qur'an 3: 123-126)

Bukhaaree, Muslim, Ahmad ibn Hanbal (may Allah have mercy on them) and others related a number of authentic *Ahaadeeth* that point to the participation of the Angels during the Battle of Badr. For example, Ibn 'Abbaas ؓ said, "On that day, while a man from the Muslims was racing after a man from the polytheists who was in front of him, he heard the sound of a whip above him, and the sound of a horsemen saying, 'Advance, Haizoom (Haizoom is the name of a horse that an Angel rides upon).' He looked at the polytheist in front of him, who suddenly (and with no apparent cause) fell down on his back. He looked at him and saw that his nose had been struck, and that his face had been torn, as if he had been struck with a whip. All of that (in terms of his head) turned green. The *Ansaaree* man came and told the Messenger of Allah ﷺ about what had happened. The Prophet ﷺ said, 'You have spoken the truth: That (which you saw) was help from the third heaven.'"^[1]

And there is another narration from Ibn 'Abbaas ؓ, in which he ؓ said, "Verily, the Prophet ﷺ said on the day of Badr, 'Here is Jibreel, taking hold of his horse's head; and upon him is an instrument of war.'"^[2] In another narration, 'Alee ibn Abee Taalib ؓ said, "A short man from the *Ansaar* brought Al-'Abbaas

^[1] *Saheeh Muslim*, the Book of *Jihaad* and *Siyar*, chapter "Help from the Angels During the Battle of Badr"; *Hadeeth* number: 1763.

^[2] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Angels Witness Badr"; *Hadeeth* number: 3995.

ibn 'Abdul-Muttalib as a prisoner. Al-'Abbaas sad, 'O Messenger of Allah, verily, this person did not capture me; rather, a man with a receding hairline captured me; he had one of the handsomest faces (I have ever seen), and he was riding upon a spotted horse, yet I do not now see him among the people.' The *Ansaaree* man said, 'I was the one who captured him, O Messenger of Allah,' to which the Prophet ﷺ replied, 'Keep quiet, for Allah helped you with a noble angel.'"^[1] And according to yet another *Hadeeth*, Abu Daawood Al-Maazinee said, "Verily, I was chasing a man from the polytheists in order to strike him, when suddenly his head fell down before my sword reached him. And I knew that it was someone other than me who had killed him."^[2]

The angels did many things to help ensure the victory of the Muslims: They gave them glad tidings of victory; they helped make their hearts firm; they made their presence known so that the Muslims would know that they were sent to help them, and some of the angels actually participated in the fighting.

One might be tempted to ask, "What is the wisdom behind the angels lending some help, when a single one of them, such as Jibreel ﷺ, was able, with the help of Allah, to destroy the disbelievers with a single stroke. Professor 'Abdul-Kareem Zaidan put forward an answer that I will now summarize.

Based on one of the universal laws by which Allah ﷻ governs this world, the people who follow the truth must fight - in every century and era - the people of falsehood. Victory is handed out also based on universal laws - the stronger win, those who have better strategy win, those who are more determined win, and so on. Nonetheless, if believers obey Allah ﷻ and do what is required of them on the battlefield, they achieve help from Allah ﷻ, help that comes in many forms. But the help they receive does not come in the form of the complete destruction of their enemy,

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah*, pg. 247; and Ahmad related the *Hadeeth* in the *Musnad* of 'Alee ibn Abee Taalib ؓ.

^[2] Refer to *Saheeh As-Seerah An-Nabawiyah*, pg. 247; and Ahmad related it in the *Musnad* of the *Ansaar*, from the *Hadeeth* of Abu Daawood Al-Maazinee ؓ.

whereby they do not have to make any effort on their own part. To the contrary, the help that comes is useful only when believers do their part to overcome their enemy: They must fight, strive, struggle, and face countless dangers, all the while placing their complete trust upon Allah ﷻ. Once they take all of the practical steps that are needed to achieve victory over their enemy, Allah ﷻ gives them an extra edge over their enemy by sending some form of help – as occurred during Badr with the sending of the angels. But believers cannot be lazy, weak, unprepared and then expect Allah ﷻ to send Jibreel ﷺ to strike the disbelievers with a single blow and destroy them.^[1] Allah ﷻ said:

﴿قَاتِلُوهُمْ يُعَذِّبَهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَبْطِرْكُمْ عَلَيْهِمْ وَيَسْفِ
صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۖ ﴿١٤﴾ وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَىٰ مَنْ يَشَاءُ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾﴾

“Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, and remove the anger of their (believers’) hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise.” (Qur’an 9: 14, 15)

The participation of the angels during the Battle of Badr at once inspired hope into the hearts of the believers and filled the hearts of the polytheists with terror. On that Day, as opposed to other occasions, the believers were actually able to hear, if not see, the angels – such as when one Companion heard an angel say, ‘Advance, O Haizoom’ – and even if they did not see the angels, they did see heads falling to the ground without any apparent cause. And it is related that some of the polytheists actually felt the presence of the angels; the polytheists knew that they were there, but not how many they were or to what degree they were going to participate in the battle. That of course left the disbelievers in a state of suspense and terror. To be sure, such divine help – sometimes

^[1] Refer to *Al-Mustafaad Min Qisas Al-Qur’an* (2/131, 132).

help from angels and sometimes some other form of help – accompanied the Prophet ﷺ during all of his battles.

The Muslims Defeat The Polytheists, And The Messenger Of Allah ﷺ Talks To The People Of Al-Qaleeb (i.e., The Well)

The Battle of Badr ended in a clear victory for the Muslims; they killed seventy polytheists and took seventy of them as prisoners. What made the victory especially poignant was the fact that most of those who were killed or captured were from the leaders and noblemen of the Quraish. As for the Muslims, fourteen of them were martyred, six from the *Muhaajiroon* and eight from the *Ansaar*. Upon the completion of the battle, the Prophet ﷺ instructed 'Abdullah ibn Rawaahah ؓ and Zaid ibn Haarithah ؓ to return to Al-Madeenah, in order to convey to its inhabitants the good news, in terms of how Allah ﷻ granted a clear victory to the Muslims over the polytheists.

As for the Prophet ﷺ, he stayed at Badr for three days, a practice that was not specific to the Battle of Badr, for Anas ibn Maalik ؓ related that Abu Talhah ؓ said, "Verily, when the Prophet of Allah ﷻ would come out victorious over a people, he ﷺ would stay at the place (of battle) for three nights."^[1]

There are many reasons why the Prophet ﷺ would remain at a battleground for three days after the conclusion of battle. First, the Prophet ﷺ probably wanted to make sure that the battle was truly over; this might have involved chasing fleeing enemy fighters, to make sure they were going home, and rounding up prisoners.

Second, the Prophet ﷺ and his Companions ؓ of course had to bury their dead, for Muslim martyrs would be buried on the battlefield; in that particular instance, none of the martyrs was buried outside of Badr.^[2]

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Killing of Abu Jahl"; *Hadeeth* number: 3976.

^[2] Refer to *Mausoo'ah Nadratan-Na'eem* (1/291).

Third, it often took time to gather and organize the spoils of war; someone had to be appointed to take charge of the spoils and to make sure that they were properly distributed to those who deserved them. The spoils of Badr were entrusted to 'Abdullah ibn Ka'ab Al-Ansaaree ؓ, a member of the Banu Maazin clan.

Fourth, after having won a battle, the Prophet ﷺ wanted to give his Companions ؓ a chance to enjoy some well-deserved rest; the wounded would be bandaged and treated, and the soldiers would rest and discuss among themselves the victory that Allah ﷻ blessed them with. The events of the battle, the strategies of each army, the brave actions and sacrifices of specific soldiers – these and similar topics would also be discussed. In short, before heading back to Al-Madeenah, the Prophet ﷺ granted his Companions ؓ a few days rest, giving them the opportunity to contemplate the events of the battle that they had just finished fighting.

And finally, time was needed to gather the corpses of the enemy, to try and identify them, to dispose of them, and to deal with those among the enemy who were not dead, but simply wounded. After the conclusion of the Battle of Badr, the Prophet ﷺ instructed his Companions ؓ to throw the filthy corpses of the polytheists into one of the wells of Badr. Once the corpses had been thrown in, the Prophet ﷺ stood over the edge of the well. It is related that he ﷺ first stood over the corpses and said, "You were indeed evil relatives of your Prophet: You disbelieved in me, while the people (i.e., those outside of the Quraish) believed in me; you forsook me, when the people helped me; you expelled me (from Makkah), when the people granted me refuge (in Al-Madeenah)."^[1]

After the corpses were thrown into the well, the Prophet ﷺ stood over them and said, "O 'Utbah ibn Rabee'ah, O Shaibah ibn Rabee'ah, O Umayyah ibn Khalaf, O Abu Jahl ibn Hishaam, O so-and-so, O so-and-so, have you found that what your Lord promised you is true, for indeed, I have found that what my Lord

^[1] *Zaad Al-Ma'aad* (3/182).

promised me is indeed true." 'Umar ibn Al-Khattaab ؓ said, "O Messenger of Allah, why do you address a people who have already begun to decay?" The Prophet ﷺ said, "By the One Who has the soul of Muhammad in His Hand, you do not hear more clearly that which I say to them (than they do); the only difference is that they are not able to give me any answer."^[1] Qataadah said, "Allah gave them life so that they could hear what the Prophet ﷺ said (to them), which had the effect of censuring, humiliating, and punishing them, all of which resulted in their being overwhelmed by sorrow, grief, and regret."^[2]

That the Prophet ﷺ called out to the corpses of Quraish's leaders signaled an important reality: They were entering a new phase of life, the life of the *Barzakh*, which is the life one lives from the time one dies in this world until one is resurrected in the Hereafter. As such, they were able to hear the speech of the living, though they were neither able to speak nor respond. Belief in the life of the *Barzakh* is one of the tenets of Islam. Authentic *Ahaadeeth* confirm the truths that believers enjoy a blissful existence in their graves and that the disbelievers are punished in their graves. One day, the Prophet ﷺ passed by two graves and said, "Verily, they are both being punished, but they are not being punished regarding something great (according to one interpretation: they didn't consider what they were doing to be great or grave)." The Prophet ﷺ then said that one of them was being punished because he would slander people and sow dissension among them, and that the other was being punished because, when he would urinate, he wouldn't properly purify himself afterwards.^[3] And in the Noble Qur'an, Allah ﷻ confirmed the

^[1] *Saheeh Bukhaaree*, the Book of Battles, chapter "The Death of Abu Jahl"; *Hadeeth* number: 3976. Muslim related it as well, in the Book of Paradise: Its Description, Its Bliss, and Its Inhabitants; *Hadeeth* numbers: 2873 and 2874. Also refer to *Seerah Ibn Hishaam*.

^[2] *Saheeh Bukhaaree* (3976); also, refer to *Al-Asaas Fis-Sunnah Wa-Fiqhiha*, *As-Seerah An-Nabawiyah* by Sa'eed Hawaa (1/479).

^[3] Refer to *Suwar Wa-'Ibar Minal-Jihaad An-Nabawee Fil-Madeenah* by Dr. Muhammad Fauzee Fadlullah (pg. 64).

reality of the punishment of the grave when He ﷺ mentioned the punishment that is meted out to the people of Fir'aun on a daily basis. Allah ﷻ said:

﴿النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾﴾

“The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): “Cause Fir'aun's (Pharaoh) people to enter the severest torment!” (Qur'an 40: 46)

As for the martyrs, Allah ﷻ confirms in the following Verse that, after they are martyred, they are not really dead, but instead move on to a different phase of life:

﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أحيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾﴾

“Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.” (Qur'an 3: 169)

4

Some Interesting Events That Took Place During The Battle Of Badr

The Death Of Many Of Makkah's Chieftains

1) The Death of Abu Jahl ibn Hishaam Al-Makhzomee

'Abdur-Rahmaan ibn 'Auf ؓ said, "While I was standing in (my) row on the Day of Badr, I looked to my right and to my left, and saw that I was with two youths from the *Ansaar*. One of them poked me and said, 'O uncle, do you know Abu Jahl?' I answered, 'Yes, and what, my nephew, do you want with him?' He said, 'I was told that he cursed the Messenger of Allah ﷺ. By the One Who has my soul in His Hand, if I see him, I will not part from him until the quicker to die between us (passes on to the next life).' I was amazed at what he (i.e., at what so young a man) said, but then the other youth poked me and spoke similar words. Only a short while passed by before I saw Abu Jahl riding about through the people. I said (to them), 'Lo! Indeed, here is your man that you asked me about.' They raced towards him with their swords, with each one of them trying to get to him first; then they both struck him and killed him (i.e., delivered lethal blows, for Abu Jahl died not immediately, but shortly thereafter). They then went to the Messenger of Allah ﷺ and informed him about what had happened, and he ﷺ asked, 'Which one of you killed him?' Each one of them said, 'I killed him.' The Prophet ﷺ asked, 'Did you

wipe your swords (yet)?' They both said, 'No,' at which point the Prophet ﷺ looked at their swords. He ﷺ then said, 'Both of you killed him, and his things (his armour, his sword, etc.) go to Mu'aadh ibn 'Amr ibn Al-Jamooḥ.' The two young men were Mu'aadh ibn 'Afraa ؓ and Mu'aadh ibn 'Amr ibn Al-Jamooḥ ؓ."^[1] The Prophet ﷺ awarded Mu'aadh ibn 'Amr ibn Al-Jamooḥ ؓ Abu Jahl's things because he is the one who delivered the lethal blow even though Mu'aadh ibn 'Afraa ؓ got in a blow himself; the principle is, therefore, that even if many people deliver blows to a person from the enemy, it is the one who delivers the lethal blow that deserves that person's things - his armour, his weapons, any wealth he is carrying with him, and so on. The Prophet ﷺ said, "Both of you killed him," in order to appease and console Mu'aadh ibn 'Afraa ؓ, who, after all, did take part in the killing of Abu Jahl. In the end, it made no difference that Mu'aadh ibn 'Afraa ؓ was not awarded the said spoils, for he was soon martyred during the very same battle. As for Mu'aadh ibn 'Amr ibn Al-Jamooḥ ؓ, he lived on until the caliphate of 'Uthmaan ؓ.

According to another narration, Anas ؓ related that the Messenger of Allah ﷺ said on the Day of Badr, "Who will go and see what happened to Abu Jahl?" Ibn Mas'ood ؓ went out, and by the time he found Abu Jahl, the latter had already been attacked by the two children of 'Afraa. In fact, by the time 'Abdullah ibn Mas'ood ؓ reached him, Abu Jahl was practically still and was on the verge of dying. Taking the tyrant by his beard, Ibn Mas'ood ؓ said, "You are Abu Jahl?" Ibn Mas'ood ؓ knew Abu Jahl very well, for it was Abu Jahl who persecuted and tortured him a great deal when the Muslims were still in Makkah; perhaps Ibn Mas'ood ؓ asked this question because Abu Jahl's face was covered in blood, thus rendering him unrecognizable. With his characteristic haughtiness, Abu Jahl said, "And is anyone better than a man who is killed by his own people?"

^[1] *Saheeh Bukhaaree* (3988) and *Saheeh Muslim* (1752).

'Abdullah ibn Mas'ood ؓ recounted what happened when he ؓ found Abu Jahl on the battlefield. He ؓ related that, when he saw Abu Jahl lying down on the ground, he said to him, "O enemy of Allah, Allah has indeed humiliated you!" Abu Jahl replied, "And how has He humiliated me? Is there anyone that is better than the one who is killed by his own people?" Ibn Mas'ood ؓ had his sword with him and used it to strike Abu Jahl on his hand; Abu Jahl's sword, which was still in his hand, fell down. Ibn Mas'ood ؓ took Abu Jahl's sword - which was a sword of high quality - and removed Abu Jahl's helmet from his head. He ؓ then delivered a blow to his neck and returned to the Prophet ﷺ to inform him about what had happened. Upon hearing the news, the Prophet ﷺ exclaimed, "Allah, none has the right to be worshipped but Him," enunciating the phrase in the form of a question, as if to ask, "Did Abu Jahl really die?" Answering in the affirmative, 'Abdullah ibn Mas'ood ؓ said, "Allah, none has the right to be worshipped but Him." They went out together, and Ibn Mas'ood ؓ showed the Prophet ﷺ Abu Jahl's corpse. When he ﷺ stood over Abu Jahl, the Prophet ﷺ said, "This is the Fir'aun of this nation."^[1]

From the first narration, we see just how much the people of the *Ansaar* loved the Prophet ﷺ. Two young men, who probably had no experience on the battlefield, raced out to meet a skilled veteran on the battlefield and a Makkan chieftain, primarily, as they explained, because they heard that that chieftain had cursed the Prophet ﷺ. They were willing to sacrifice their lives in order to take revenge from Abu Jahl for what he said about the Prophet ﷺ. The second and third narrations, which describe Abu Jahl's last moments with 'Abdullah ibn Mas'ood ؓ, depict a wonderful and sweet irony. For Abu Jahl was the cruelest persecutor and torturer of weak Muslims in Makkah. A fitting death in his mind would involve being killed by a man of at least equal stature. But that did not happen: First, he was killed by two youths who probably had

^[1] Refer to *Saheeh As-Seerah An-Nabawiyah*, pg. 242; Also, refer to *Seerah ibn Hishaam*, section: "The Killing of Abu Jahl."

no experience in battle, and then he was humiliated and trodden upon by one of the very same weak Muslims that he used to torture – ‘Abdullah ibn Mas’ood ؓ. When ‘Abdullah ؓ mounted Abu Jahl’s chest in order to strike him in his neck, Abu Jahl, according to Ibn Ishaq’s narration, said, “Indeed, you have mounted something (that is too) high (considering your standing), O small shepherd of sheep,” for ‘Abdullah ؓ used to work as a shepherd. Not even in the end, when he was suffering a bitter humiliation, did Abu Jahl cast off his arrogance and pride. After the two *Ansaaree* youths delivered deadly blows to him, Abu Jahl was kept alive, so that he could see with his own eyes his own shame and humiliation and utter feebleness. One of the same men that Abu Jahl constantly tortured in Makkah mounted his chest, walked over him with his feet, pulled at his beard, took away his sword – and to boot, further enraged him by informing him about the defeat of his people. Abu Jahl, who was to this nation what Fir’aun was to the people of Moosa ؑ, died a pitiful and shameful death, and Allah ﷻ blessed one of his past victims – ‘Abdullah ibn Mas’ood ؓ – to witness it and even to expedite it by striking him in the neck.

2) The Death of Umayyah ibn Khalaf

There are at least two narrations that speak of Umayyah ibn Khalaf’s death. According to one narration, ‘Abdur-Rahmaan ibn ‘Auf ؓ said: “Umayyah ibn Khalaf was a friend of mine in Makkah. When he would meet me in Makkah, he would say, “O ‘Abd-‘Amr (‘Abdur-Rahmaan’s name prior to Islam; ‘Abd-‘Amr means, ‘the slave of ‘Amr,’ whereas ‘Abdur-Rahmaan means, ‘The slave of the Most-Merciful,’ Allah ﷻ), have you turned away from the name that your father named you with?’ I would say, ‘Yes.’ He would then say, ‘Indeed, I do not know *Ar-Rahmaan* (the Most-Merciful; he rejected the name because he was a polytheist), so let us agree between us upon a name that I can call you by. As for you, you do not respond to me when I call you by your first name (i.e., ‘Abd-‘Amr). And as for me, I will not call you by that

which I do not know!’ When he would call out to me, saying, ‘O ‘Abd-‘Amr,’ I would not answer him, and so I said to him, ‘O Abu ‘Alee (Umayyah’s *Kunya*, which means, ‘father of ‘Alee’), choose another name (by which you can call me) that you wish.’ He said, ‘You are ‘Abdul-Ilah (i.e., Slave of the God, which ‘Abdur-Rahmaan considered acceptable since he was the slave of the One true God, Allah ﷻ).’ I said, ‘Yes (that is okay, you can call me by that name).’ Thereafter, whenever I would pass by him, he would say, ‘O “Abdul-Ilah,’ and I would answer him and speak to him, a cordiality that remained between us until the Day of Badr. That day I passed by him, while he was standing alongside his son, ‘Alee – ‘Alee ibn Umayyah – holding him by his hand. I had some armour with me, which I had taken as booty. I was carrying the armour, and when he saw me, Umayyah said, to me, ‘O ‘Abd-Amr,’ to which I gave no response. He then said, ‘O ‘Abdul-Ilah,’ to which I responded, ‘Yes.’ He said, ‘Will you take me (as a prisoner).’” Umayyah felt safer as a prisoner with ‘Abdur-Rahmaan than as a fighter on the battlefield, for there were those, such as Bilaal ؓ, whom he had brutally tortured in Makkah, and who would have loved to meet him in battle. Also, it must be remembered that Umayyah had been averse to leaving Makkah in the first place; he was terrified at the prospect of fighting the Prophet ﷺ and his Companions ؓ.

‘Abdur-Rahmaan ؓ went on to say, “And so I cast off from my hands the armour, and I took Umayyah by his hand and his son by his hand. Meanwhile, Umayyah was saying, ‘I have never seen a day like this one. Do you not need any milk?’ I then left, walking with them.” Ibn Hishaam said, “What Umayyah meant by his reference to milk is this: ‘Whoever takes me as a prisoner (as opposed to killing me), I will ransom my freedom from him with camels that give forth a great quantity of milk.’”^[1]

According to another narration, which is related in *Saheeh*

^[1] *Seerah Ibn Hishaam* (1/631), and its chain is authentic. Ibn Ishaq explicitly said that he heard the narration (from the narrator that came before him in the chain).

Bukhaaree, 'Abdur-Rahmaan ibn 'Auf ؓ said, "I wrote a letter to Umayyah ibn Khalaf, asking him to protect for me my wealth and family in Makkah, in return for me protecting his wealth and family in Al-Madeenah. When I mentioned *Ar-Rahmaan* (the Most Merciful, Allah ﷻ; he mentioned it because his name, after the advent of Islam, became 'Abdur-Rahmaan, the Slave of the Most Merciful), he said (i.e., he wrote back), 'I do not know *Ar-Rahmaan*, so write to me, mentioning the name you used to go by in the days of ignorance (i.e., so that I know that it is you writing me, and no one else).' I then wrote to him, mentioning the name, 'Abd-'Amr (i.e., my name from the days of ignorance, so that he would know that it was me who was writing him). Then, on the Day of Badr, I went to the mountain to protect him (as per our agreement), while the people were sleeping. Bilaal saw him and left until he stood over a group of people from the *Ansaar*." It is important to note that Umayyah was the one who would torture Bilaal ؓ, taking him out to the hot sands of the desert, baking him in the sun and resorting to other brutal tactics in order to inflict severe pain upon him.

'Abdur-Rahmaan went on to say, "Bilaal ؓ said (to the gathered members of the *Ansaar*), 'Umayyah ibn Khalaf! I will not be saved if Umayyah is saved!' Accompanied by a group of men from the *Ansaar*, Bilaal set out in order to pursue us. When I feared that they would catch up to us, I left for them Umayyah's son, who could at least keep them preoccupied (while we escaped). When they came upon him, they killed him, refusing to give up the chase. Finally, when they caught up to us, I said to Umayyah, 'Kneel down,' at which point he immediately knelt down. I jumped over him in order to protect him, but they stabbed him with swords from below me until they killed him, and one of them even struck me with his sword on my leg." 'Abdur-Rahmaan would later show people the scars that were left on his foot.^[1]

[1] *Saheeh Bukhaaree*, the Book of Representation, chapter "If a Muslim asks an Enemy to Represent Him in the Enemy Lands - or in the Lands of Islam - Then That is Permissible"; *Hadeeth* number: 2301.

We Should Take Note Of The following From The Above-Mentioned Narrations

- 1) Seeing Umayyah at Badr had a tremendous impact on Bilaal ؓ and surely rekindled many bad memories, so much so that Bilaal ؓ exclaimed, "I will not be saved if he is saved (from death today)!" His reaction should not surprise us, considering the brutal torture that Umayyah subjected him to in Makkah, a topic that we have covered in a previous chapter. In the Hereafter, one of the rewards that Allah ﷻ will bestow upon the believers is allowing them to laugh at those who mocked and ridiculed them for believing in this world. Bilaal ؓ was given that reward early on in this world, and he ؓ was able to reach closure in regard to his relationship with his previous owner. Allah ﷻ said:

﴿قَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ وَيَصْرِكُمْ عَلَيْهِمْ وَيَسْفِ
صُدُورَ قَوْمٍ مُّؤْمِنِينَ ۝١٤ وَيَذْهَبْ غَيْظَ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ
يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝١٥﴾

"Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, and remove the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wise." (Qur'an 9: 14, 15)

- 2) Umayyah ibn Khalaf's death should serve as a lesson to tyrants of all eras and centuries. A tyrant, by his very nature, is deceived into thinking that he is untouchable and that he can oppress people with impunity. But nothing is further from the truth; this life is short, and the tyrant, who certainly will face accountability in the Hereafter, very often - as in the case of Umayyah ibn Khalaf - is handed an early punishment in this life. Allah ﷻ said:

﴿وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً
وَنَجْعَلَهُمُ الْوَارِثِينَ ۝٥﴾

“And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors.” (Qur’an 28: 5)

- 3) ‘Abdur-Rahmaan ibn ‘Auf ؓ later said, “May Allah have mercy on Bilaal; my armour is gone, and he made me suffer the loss of my two prisoners.”^[1] Even though ‘Abdur-Rahmaan lost the spoils he had taken as well as the prisoners that would have given him many camels to ransom their freedom, and even though Bilaal ؓ was the main reason for those losses, ‘Abdur-Rahmaan ؓ invoked Allah ﷻ to have mercy on Bilaal ؓ, deeming the brotherly bonds that existed between them to be more important than worldly losses.
- 4) Some members of the *Ansaar* showed just how much they loved their *Muhaajiroon* brothers when they, without hesitation, accompanied Bilaal ؓ and helped him kill his former owner and tormentor.
- 5) Some years after the Battle of Badr took place, Umayyah’s wife, Umm Safwan ibn Umayyah, who by that time had embraced Islam, saw Al-Hubaab ibn Al-Mundhir ؓ in Makkah. Someone pointed out Al-Hubaab ؓ to her, informing her that he had cut the leg of her son, ‘Alee, on the Day of Badr. Speaking about her own son, she ؓ said, “Do not mention to us those who were killed upon disbelief! Allah indeed humiliated ‘Alee ؓ with a blow from Al-Hubaab ibn Al-Mundhir. And Allah honoured Al-Hubaab by allowing him to deliver a blow to ‘Alee. ‘Alee was upon Islam when he left from here (i.e., from Makkah), but he died upon something else (i.e., not upon Islam).”^[2] Her attitude attests to the strength of her faith; she ؓ understood that her loyalty was based purely on religion. She started to love Muslims, even those of them that were not from her tribe, and to hate disbelievers, even those of them that were from her children. In the above-mentioned narration, Umm Safwaan

^[1] Refer to *Seerah ibn Hishaam* (2/244).

^[2] *At-Taareekh Al-Islaamee* by Al-Humaidee (4/154).