

said, "Alee was upon Islam when he left from here (i.e., from Makkah, but he died upon something else (i.e., not upon Islam)." What she ﷺ mean is that 'Alee ibn Umayyah was among those who were known for their Islam in Makkah. He, and other Muslims like him, were forced to leave with the polytheists on the Day of Badr. When the two armies faced each other, 'Alee and others like him were put to trial in their faith when they saw so few Muslims and imagined their imminent destruction. They said, "These people (the Muslims) have been deceived by their religion." And so Allah ﷻ revealed the following Verse about them:

﴿إِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَوَاهُ دِينُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٤٩﴾﴾

*"When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise." (Qur'an 8: 49)*

### 3) The Death of 'Ubaidah ibn Sa'eed ibn Al-'Aas at the hands of Az-Zubair ﷺ

Az-Zubair ibn Al-'Awwaam ﷺ said, "On the Day of Badr, I met 'Ubaidah ibn Sa'eed ibn Al-'Aas (on the battlefield). He was covered completely in armour, so that only his eyes could be seen. His *Kunyaa* (a kind of name) was Abu Dhaat Al-Karish. He said, 'I am Abu Dhaat Al-Kharis,' after which I attacked him with an 'Anazah (a weapon that resembles a staff); I stabbed him in his eye, and he died." Hishaam said, "I was informed that Az-Zubair said (about Sa'eed ibn Al-'Aas), 'I placed my leg over him and stretched myself (in order to pry off his armour). With a great deal of difficulty and effort, I pulled it (i.e., his armour) off, and in the process its sides became bent.'"<sup>[1]</sup>

<sup>[1]</sup> Refer to *Taareekh Al-Islaamee* by Al-Humaidee (4/154).

'Urwah later recounted, "The Messenger of Allah ﷺ asked Az-Zubair ؓ for it (for 'Ubaidah's armour), and so he gave it to him. Then, when the Messenger of Allah ﷺ died, Zubair ؓ took it (back). Then Abu Bakr ؓ requested to have it, and so Az-Zubair gave it to him. When Abu Bakr ؓ died, 'Umar ؓ asked Az-Zubair ؓ for it, and he gave it to him. Then when 'Umar ؓ died, Az-Zubair ؓ took it (again). After that, 'Uthmaan ؓ asked him for it, and he gave it to him. Then when 'Uthmaan ؓ was killed, it fell into the hands of 'Alee's family. 'Abdullah ibn Az-Zubair ؓ then requested to have it, and it remained with him until he was killed."<sup>[1]</sup>

The above-mentioned story indicates to us just how skilled Az-Zubair ؓ was on the battlefield. 'Ubaidah was wreaking havoc on the battlefield; no one was able to take him down, for, being completely covered in armour, he was vulnerable only in the small hole he allowed to remain uncovered so that he could see what was going on around him. Even if someone came near enough to deliver a number of blows, those blows would have little effect on 'Ubaidah, who meanwhile had ample time to attack his opponent. Seeing the danger that 'Ubaidah was posing to the Muslim army, Az-Zubair ؓ took up the challenge to face him all alone, even though, considering 'Ubaidah's armour, a concerted attack from two or more people would probably have been a fairer match-up. First through the blessings and guidance of Allah ﷻ, and then through his own skill, Az-Zubair ؓ delivered a precise thrust through 'Ubaidah's eye and back through his skull. Having put an end to such a dangerous threat, Az-Zubair ؓ was truly one of the heroes of Badr.

#### 4) The Death of Al-Aswad Al-Makhzomee

Ibn Ishaq related the following incident in his *Seerah* compilation. A man named Al-Aswad Al-Makhzomee, who

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of Battles, chapter 'Abu Zaid Died Without Leaving Behind a Successor, and He was Among Those Who Participated in Badr'; *Hadeeth* number: 3998.

was known for his wickedness and vile character, said prior to the Battle of Badr, "I make a covenant with Allah that I will indeed drink from their basin, destroy it, or die in the effort." As he made a dash for the basin, Hamzah ibn 'Abdul-Muttalib ؓ raced to stop him. When the two of them met, Hamzah ؓ delivered a strong blow with his sword, and Al-Aswad's foot and leg fell off from halfway up his leg. Landing flat on his back, he still had not reached the basin. With blood spraying from his leg, he tried to crawl to the basin in an effort to dive into it, wanting desperately to live up to his covenant. Hamzah ؓ, however, caught up to him and killed him.<sup>[1]</sup>

When he was in the custody of 'Abdur-Rahmaan ibn 'Auf ؓ, Umayyah ibn Khalaf asked about the man who wore the feather of an ostrich on his chest. 'Abdur-Rahmaan ؓ answered, "He is Hamzah ibn 'Abdul-Muttalib ؓ." Umayyah said, "He has indeed inflicted a great deal of damage upon us."<sup>[2]</sup> This was testimony coming from one of Quraish's leaders, which indicates just how much Hamzah ؓ stood out, in terms of his brave and valiant feats on the battlefield. Al-Aswad was the first polytheist to die on that day, and what a bitter lesson it must have been for his compatriots from the Quraish.

## **Some Of The Martyrs And Heroes Of Badr**

### **1) Haarithah ibn Suraaqah ؓ**

Anas ؓ said, "Only a young lad at the time, Haarithah ؓ was killed on the Day of Badr. His mother afterwards went to the Prophet ﷺ and said, 'O Messenger of Allah, you indeed know how much Haarithah means to me; if he is in Paradise, I will be patient and await my reward (from Allah). But if it is the other outcome (i.e., if he is in the Hellfire), then you will now see what I will do!' The Prophet ﷺ said, 'Woe unto you! Have you lost your

<sup>[1]</sup> Refer to *Seerah Ibn Hishaam* (2/237).

<sup>[2]</sup> Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (4/151) and to *Seerah Ibn Hishaam* (to the section: The Killing of Umayyah ibn Khalaf).

senses! Is it only one Garden (in Paradise)? Rather, it is many Gardens (in Paradise). And indeed, he is in *Jannatul-Firdaus* (The best part of Paradise).''<sup>[1]</sup>

## 2) 'Auf ibn Al-Haarith ؓ

According to a narration that is related by Ibn Ishaq, 'Auf ibn Al-Haarith ؓ - who was also known as Ibn 'Afraa ؓ - said on the Day of Badr, "O Messenger of Allah, what can a slave (of Allah) do to make the Lord (Allah ﷻ) laugh?" The Prophet ﷺ said, "For him to plunge his hand into the enemy (i.e., for him to attack the enemy), while he is not wearing armour." 'Auf ؓ removed the armour he was wearing, cast it off, took his sword, and fought hard against the enemy, continuing to do so until he was killed.<sup>[2]</sup>

In the newly formed Muslim country of Al-Madeenah, Muslims no longer cared about the trifling concerns of this world; only a few years earlier, they desired that women should speak of their bravery, that the chief of their tribe should be pleased with them, and that poets should compose Verses to extol their qualities. But with the advent of Islam, they forgot about such matters, caring only about achieving the pleasure of Allah ﷻ and Paradise.

## 4) Sa'd ibn Khaithamah ؓ and his Father ؓ

Al-Haafiz Ibn Hajar (may Allah have mercy on him) gave an account of the following story in *Al-Isaabah*. When the Muslims were preparing to leave for Badr, Sa'd ibn Khaithamah ؓ and his father were faced with a dilemma: Only one of them could leave with the Prophet ﷺ, since one of them had to stay behind to take care of their family. And so they drew lots; Sa'd's lot was drawn, and so he ؓ was going to leave with the Prophet ﷺ, but his father said to him, "O my son, give me preference this day (and let me go out in your place)." Sa'd ؓ said, "O my father, had it been for

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of Battles, chapter "The Superiority of Those Who Participated in Badr"; *Hadeeth* number: 3982.

<sup>[2]</sup> Refer to *Saheeh As-Seerah An-Nabawiyah* (Pg. 245); also, refer to *Al-Isaabah* by Ibn Hajar, in the biography of 'Auf ibn Al-Haarith; number: 6107.

something other than Paradise, I would have done so." Sa'd ؓ went out to Badr and was martyred there, and not long thereafter, he was joined by his father, who was martyred on the Day of Uhud.<sup>[1]</sup> This story depicts the high level of faith that permeated the houses of the Prophet's Companions ؓ, to the degree that they, including fathers and sons - competed with one another for the opportunity to fight in the way of Allah ﷻ. Although Sa'd ؓ was extremely respectful and dutiful to his father, his desire for Paradise outweighed his father's wishes; nonetheless, he answered in the politest manner possible, considering the circumstances, saying, "O my father, had it been for something other than Paradise, I would have done so."

### 5) The Prophet's Supplication for Abu Hudhaifah ibn 'Utbah ibn Rabee'ah ؓ

While discussing the dead polytheists that were thrown into a well on the Day of Badr, 'Aishah ؓ said, "When the Prophet ﷺ gave the command, they were dragged (towards the well). Displeasure could clearly be seen on Abu Hudhaifah ibn 'Utbah's face as his father ('Utbah) was being dragged towards the well. The Messenger of Allah ﷺ (seeing his expression) said, 'O Abu Hudhaifah, by Allah, it is as if it hurts you to see what is happening to your father?' Abu Hudhaifah ؓ responded, 'O Messenger of Allah, I did not have doubts about Allah and His Messenger; rather, it is only that he was forbearing, intelligent, and perceptive, all of which made me hope that he wouldn't die until Allah - 'Azza Wa Jall (the Possessor of might and majesty) - first guided him to Islam. Then when I saw that he missed out on that (on guidance), it had a profound effect on me, and it saddened me.' The Messenger of Allah ﷺ then supplicated for the well-being of Abu Hudhaifah ؓ."<sup>[2]</sup>

<sup>[1]</sup> *Al-Isaabah* (2/23, 24); *Hadeeth* number: 3118.

<sup>[2]</sup> Related by Al-Haakim (3/224), who said, "It is authentic and fulfills the conditions of Imam Muslim," and Adh-Dhahabee concurred with Al-Haakim's appraisal of the *Hadeeth*.

Perhaps more than anything else, this *Hadeeth* makes it clear to us that faith (*Eemaan*) does not destroy human emotions; rather, what faith (*Eemaan*) does is to refine and cultivate human emotions, transforming them from blind loyalty to faithfulness that it is in harmony with the teachings of Islam. When Abu Hudhaifah ؓ saw his father among the fallen fighters of the Quraish, and when he ؓ saw him being dragged and thrown into a well, he became sad in honour of his tender feelings for his father. Nonetheless, his faith remained strong, and his grief did not go beyond him feeling sad that his father did not die as a Muslim. And as a reward for Abu Hudhaifah's noble feelings, the Prophet ﷺ supplicated for him.

#### 6) 'Umair ibn Abee Waqqaas ؓ

As the Prophet ﷺ was heading towards Badr, the members of his army were presented to him. Sa'd ؓ later recounted, "I saw that my brother, 'Umair ibn Abee Waqqaas ؓ, was hiding just before the Messenger of Allah ﷺ inspected our ranks.' I said to him, 'My brother, what is the matter with you?' He ؓ said, 'I fear that the Messenger of Allah ﷺ will see me and, considering me to be too young, will send me back. And I truly want to go out, for perhaps Allah will grant me martyrdom.'" [1] The Prophet ﷺ did in fact end up seeing 'Umair ؓ, and just as the latter had feared, the Prophet ﷺ considered him to be too young and consequently ordered him to return to Al-Madeenah. 'Umair ؓ began to cry, fearing the prospect of not being able to fight for the cause of Islam; seeing his condition, the Prophet ﷺ granted him permission to continue onwards with his army. Allah ﷻ fulfilled 'Umair's wishes, for 'Umair ؓ fought bravely and was martyred during the Battle of Badr.

[1] *As-Seerah An-Nabawiyah* by Abu Faaris (pg. 317); *Sifat-us-Safwah* (1/294); *Al-Mustadrak* (3/188); and *Al-Isaabah* (3/35).

# 5

## Disagreement Concerning The Spoils And The Prisoners

### Disagreement Concerning The Spoils

'Ubaadah ibn As-Saamit ؓ said, "We went out with the Prophet ﷺ, and I participated alongside him in (the Battle of) Badr. The two opposing forces met, and Allah ﷻ handed defeat to the enemy. Some of us pursued the fleeing enemy, defeating and killing (those they were able to catch up with). Others kept themselves busy in the encampment of the enemy, gathering and collecting (whatever the enemy left behind). And yet others stood guard over the Messenger of Allah ﷺ, so as to prevent the enemy from coming unexpectedly upon him. Each of the three groups remained busy in their respective tasks until the evening, when everyone gathered together. Those who collected the spoils said, 'We were the ones who gathered and collected it, so no one else can have a share of it.' Those who went out in pursuit of the enemy said, 'You are not more worthy of the spoils than we are. We forced the enemy to flee and to leave behind their things; we were the ones who defeated them.' And those who had stood guard over the Prophet ﷺ said, 'You are not more worthy of the spoils than we are: We stood guard over the Messenger of Allah ﷺ, fearing that the enemy would attack him unexpectedly. And so we were busy with him.' The following was then revealed:

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ إِن كُنْتُمْ مُؤْمِنِينَ ۗ﴾<sup>①</sup>

“They ask you (O Muhammad ﷺ) about the spoils of war. Say: “The spoils are for Allah and the Messenger.” So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad ﷺ), if you are believers.” (Qur’an 8: 1)

The Messenger of Allah ﷺ then quickly distributed the spoils among the Muslims.”<sup>[1]</sup> According to another narration, when ‘Ubaadah ibn As-Saamit ؓ was asked about the Chapter *Al-Anfaal*, he ؓ responded, “It was revealed about us, about the people of Badr. We disagreed about the spoils, showing bad manners in the process, and so Allah seized the spoils from our hands, instead giving them to the Messenger of Allah ﷺ, who divided the spoils among us equally.”<sup>[2]</sup>

Allah ﷻ immortalized the events of the Battle of Badr in *Soorah Al-Anfaal*, a chapter of the Qur’an that speaks at length about the causes, events, and results of Badr. The chapter begins with a ruling about the spoils, following up that ruling with three important commands: The commands to fear Allah, to resolve disagreements among believers, and to obey Allah ﷻ and His Messenger ﷺ. These are all commands that are vital to *Jihaad*. *Jihaad* that is void of *Taqwaa* (the fear of Allah ﷻ) is no *Jihaad* at all; next, *Jihaad* requires members of the Muslim army to be united; and then, as a group, the army must follow a correct course of action, which involves obedience to Allah ﷻ and His Messenger ﷺ.

In the Verses that followed, Allah ﷻ gave a detailed description of true believers. He ﷻ said:

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ۚ إِن كُنْتُمْ مُؤْمِنِينَ ۗ ① إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ

<sup>[1]</sup> *Musnad Imam Ahmad* (5/324) and *Tafseer Ibn Katheer* (2/283).

<sup>[2]</sup> *Musnad Imam Ahmad* (4/322); *Hadeeth* number: 22747.

إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ  
 يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ  
 هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

“They ask you (O Muhammad ﷺ) about the spoils of war. Say :  
 “The spoils are for Allah and the Messenger.” So fear Allah and  
 adjust all matters of difference among you, and obey Allah and  
 His Messenger (Muhammad ﷺ), if you are believers. The  
 believers are only those who, when Allah is mentioned, feel a fear  
 in their hearts and when His Verses (this Qur’an) are recited unto  
 them, they (i.e., the Verses) increase their faith; and they put  
 their trust in their Lord (Alone); who perform As-Salaat (Iqamat-  
 as-Salaat) and spend out of that We have provided them. It is they  
 who are the believers in truth. For them are grades of dignity with  
 their Lord, and Forgiveness and a generous provision  
 (Paradise).” (Qur’an 8: 1-4)

This description can be summarized in point form as follows.  
 Believers are those who:

- ◆ Fear Allah ﷻ when they hear the mention of Allah ﷻ.
- ◆ Increase in faith when they hear the Qur’an being recited to them.
- ◆ Place their complete trust in Allah alone.
- ◆ Establish prayer, performing it on time as well as correctly performing ablution and all other aspects of prayer, such as the bowing position, prostration, recitation of the Qur’an, and so on.
- ◆ Spend their wealth on good and noble causes.

In regard to the first few Verses of Soorah Al-Anfaal, Muhammad Al-Ameen Al-Misree interestingly points out that they contain no mention of the deeds of the Muslims on the battlefield of Badr. Instead, the believers are indirectly reproached in the chapter, first being told about the qualities of true believers, and then

being informed about their attitude prior to, during, and after the Battle of Badr. The Verses contained no direct reproach, but simply the mention of what actually happened, which actually had a more stinging effect than a direct reproach. Allah ﷻ said:

﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ﴾

*“They ask you (O Muhammad ﷺ) about the spoils of war,”*

which is as if to say: They should not have asked that question. In Verse number five of *Soorah Al-Anfaal*, Allah ﷻ said:

﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكْرَهُونَ﴾

﴿٥﴾

*“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.” (Qur’an 8:5)*

And in Verse number seven, Allah ﷻ said, “You wished that the one not armed (the caravan) should be yours,” words that clearly depict an internal weakness on the part of some believers. So even though the Muslims won the Battle of Badr, the aforementioned Verses drove all feelings of pride and arrogance from their souls. They were informed that, as far as at least some of them went, they still had some ways to go before they achieved the level of faith that was expected of them.

In discussing *Al-Anfaal*, it is interesting to note that Allah ﷻ opens the chapter with a mention of the spoils of Badr and then later on in the chapter recounts the events of the battle itself, as well as the events that preceded the battle. It is a reoccurring feature of the Qur’an that, when Allah ﷻ mentions stories and events, He ﷻ does not always discuss them in chronological order.

Coming back to the topic of the spoils, Allah ﷻ says in the first Verse of *Soorah Al-Anfaal*: “And obey Allah and His Messenger (Muhammad ﷺ).” The first command the Companions ﷺ were expected to obey had to do with the distribution of the spoils. No longer were the spoils in the control of individual fighters, as

those who had gathered the spoils supposed them to be; rather, full control over the spoils was with Allah ﷻ and His Messenger ﷺ. The believers simply had to submit to and be pleased with the distribution decreed by Allah ﷻ, and they were also required to make peace among themselves, which highlights an important truth: More important than defeating the enemy was making peace among the believers and uniting them upon the truth.

The Companions ﷺ, feeling remorse for their display of ill manners and eagerness for worldly gain, obeyed Allah's command and waited humbly and submissively for His decree regarding the spoils. Allah ﷻ then revealed a Verse that described how the spoils were to be distributed. He ﷻ said:

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزَلْنَا عَلَىٰ  
عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَجْمَعِينَ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

*“And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, Al-Masaakeen (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad ﷺ) on the Day of criterion (between right and wrong), the Day when the two forces met (the Battle of Badr) – And Allah is able to do all things.” (Qur’an 8: 41)*

This Verse makes it clear that four-fifths of the spoils were to be distributed among the Companions ﷺ, and from the mercy of Allah ﷻ, even the last one-fifth, which was allotted for Allah ﷻ and His Messenger ﷺ, was to be distributed among them, to those among them that are mentioned in the above-mentioned Verse.

Through the revelation of Verses from *Soorah Al-Anfaal*, the Companions ﷺ were purified from feelings of greed and avarice. Then, when they emptied their hearts of greed, avarice, and worldly desires, leaving room only for sincerity to Allah ﷻ, Allah ﷻ bestowed victory upon them and gave them more than they

had initially expected and desired. ‘Abdullah ibn ‘Amr ؓ said, “The Messenger of Allah ﷺ left on the Day of Badr in the company of three-hundred and fifteen men from his Companions ؓ. When he ﷺ reached Badr, the Prophet ﷺ said, ‘O Allah, they are indeed hungry, so make them full. O Allah, indeed they are barefooted, so provide them with (mounts) to ride upon. O Allah, they are indeed naked, so attire them in clothing.’ Allah ﷻ then granted him victory on the Day of Badr, so that when they returned, every single man among them was sated, was dressed, and was returning in the possession of one or two camels.”<sup>[1]</sup>

The Prophet ﷺ justly gave a share of the spoils not just to those who directly participated in Badr, but also to those who remained behind only because the Prophet ﷺ appointed them with a specific task to fulfill. They were equated, in terms of their reward and their share of the spoils, with those who directly participated in the fighting on the Day of Badr. The Prophet ﷺ took into consideration the reasons that prevented them from fighting, since Allah ﷻ does not place upon a person’s shoulder a burden that is greater than he can bear. Allah ﷻ said:

﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِيصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾﴾

“Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. “Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon

<sup>[1]</sup> Sunan Abu Daawood (5/525); Al-Albaanee declared the Hadeeth to be Hasan (acceptable) in Saheeh Abu Daawood; Hadeeth number: 2747.

*us and grant us forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector) and give us victory over the disbelieving people..” (Qur’an 2: 286)*

In accordance with the implications of this Verse, the Prophet ﷺ exempted some of his Companions ؓ from having to participate in the Battle of Badr because their situations required them to remain behind in Al-Madeenah to take care of their families. For example, the Prophet ﷺ exempted ‘Uthmaan ibn ‘Affaan ؓ from going out to Badr because his wife, Ruqayyah ؓ, was sick and needed someone to take care of her. Bukhaaree related in his *Saheeh* compilation that ‘Abdullah ibn ‘Umar ؓ said, “As for ‘Uthmaan’s absence from Badr, he had under him (as a wife) the daughter of the Messenger of Allah ﷺ, and she was sick at the time. The Messenger of Allah ﷺ said to him, ‘Verily, you have the reward of a man who participated in Badr and his share (in the spoils).’”<sup>[1]</sup>

Similarly, the Prophet ﷺ ordered Abu Umaamah ؓ to stay behind in Al-Madeenah and to take care of his mother, who was sick and who needed him to take care of her. Abu Umaamah ؓ recounted how, when the Messenger of Allah ﷺ informed his Companions ؓ about his imminent departure towards Al-Madeenah, he ؓ made a firm resolve to go out with him; however, his uncle (his mother’s brother), Abu Burdah ibn Nayyaar ؓ said to him, “Stay and watch over your mother, O son of my sister.” Abu Umaamah ؓ responded, “Rather, you stay and watch over your sister.” They both mentioned their disagreement to the Prophet ﷺ, who ordered Abu Umaamah ؓ to stay behind and take care of his mother. As a result of the Prophet’s decision in the matter, Abu Burdah ؓ left with the Muslim army. By the time the Battle of Badr was concluded and the Prophet ﷺ returned to Al-Madeenah, Abu Umaamah’s mother ؓ had died. And so upon his arrival, the Prophet ﷺ

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of the Companions’ Virtues, chapter, ‘The Merits of ‘Uthmaan ibn ‘Affaan ؓ’; *Hadeeth* number: 3699.

performed her funeral prayer.<sup>[1]</sup> That the Prophet ﷺ, as a military leader, took into consideration the particular circumstances of each Companion ﷺ helped foster a relationship of compassion between him ﷺ and his Companions ﷺ.

Some of the Companions ﷺ who were assigned specific duties and were therefore prevented from participating in the Battle of Badr, or who were injured on the way to Badr and were consequently sent back, are listed as follows:

**1) Abu Lubaabah ﷺ:** The Prophet ﷺ appointed him to govern Al-Madeenah during his absence.

**2) 'Aasim ibn 'Adee ﷺ:** The Prophet ﷺ sent him on a special mission on behalf of the people of Al-'Aaliyah in Al-Madeenah.

**3) Al-Haarith ibn Haatib ﷺ:** The Prophet ﷺ sent him on a mission to the Banu 'Amr ibn 'Auf clan.

**4) Al-Haarith ibn As-Simmah ﷺ:** He ﷺ fell down on the way to Badr, broke a bone, and, being unfit to fight, was sent back to Al-Madeenah.

**5) Khawwaat ibn Jubair ﷺ:** On the way to Badr, he ﷺ was somehow struck by a stone. As a result of his injury, he ﷺ too was sent back to Al-Madeenah.

The Prophet ﷺ also took martyrs into consideration when he ﷺ distributed the spoils. Those who gave their lives for the cause of Islam were honoured and certainly not overlooked. Their share of the spoils went to their families. Over fourteen centuries ago, most of the world was engulfed in darkness; men fought for their countries and, if they died on the battlefield, were soon forgotten. That, in fact, has been the case throughout most centuries; only in recent times has it become common for families of a fallen soldier to be given some form of compensation. Over fourteen centuries ago, the Prophet ﷺ did just that, taking care of families that lost a relative in battle.

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<sup>[1]</sup> Refer to At-Tabaraanee in *Al-Kabeer*; all of the narrators of this *Hadeeth* are trustworthy. Also, refer to *Mujma' Az-Zawaa'id* (3/31).

## The Prisoners

Ibn 'Abbaas ؓ said, "When they captured the prisoners (during the Battle of Badr), the Messenger of Allah ﷺ said to Abu Bakr ؓ and 'Umar ؓ, 'What do you think should be done to these prisoners?' Abu Bakr ؓ said, 'O Prophet of Allah, they are cousins and fellow clansmen; I therefore feel that you should take ransom money from them, and as a result (of the wealth we get) we will have strength over the disbelievers. And perhaps Allah will guide them to Islam.' The Messenger of Allah ﷺ then asked ('Umar ؓ) do you think, O son of Al-Khattaab?' He ؓ said, 'No, O Messenger of Allah, I disagree with Abu Bakr. Instead, I think that you should give us authority over them, so that we can strike them in their necks. Therefore, you should give authority to 'Alee over 'Aqeel ('Alee's brother) so that he can strike him in his neck. Similarly, give me authority over so-and-so (he mentioned one of his own relatives), so that I can strike him in his neck. For indeed, these are the leaders and chieftains of disbelief.'" 'Umar ؓ later recounted, "The Messenger of Allah ﷺ inclined not towards what I said, but towards what Abu Bakr ؓ said. On the following day, I came and saw the Messenger of Allah ﷺ and Abu Bakr ؓ, both of whom were sitting down and crying. I said, 'O Messenger of Allah, tell me about what makes you and your companion cry? If I am able to cry, I will cry as well. And if I do not find tears (flowing from my eyes), I will feign to cry because I see the two of you crying (i.e., I will cry out of camaraderie and brotherhood).' The Messenger of Allah ﷺ said, 'I am crying because of what your companions suggested to me, in terms of them taking ransom (from the prisoners).' Allah 'Azza Wa Jall (the Possessor of might and majesty) then revealed, 'It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land,' until His saying, 'So enjoy what you have gotten of booty in war, lawful and good.' And so Allah made the spoils of war lawful for them."<sup>[1]</sup>

<sup>[1]</sup> *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyar*, chapter, "Help From the Angels During the Battle of Badr, and the Permissibility of Taking Spoils"; *Hadeeth* number: 1763.

In another narration, 'Abdullah ibn Mas'ood ؓ said, "On the Day of Badr, the Messenger of Allah ﷺ said, 'What do you say about these prisoners?' Abu Bakr ؓ said, 'O Messenger of Allah, they are your people and your relatives. Give them time: Perhaps Allah will forgive (and guide) them.' 'Umar ؓ said, 'O Messenger of Allah, they expelled you and disbelieved in you, so strike their necks.' 'Abdullah ibn Rawaahah ؓ opined, 'O Messenger of Allah, look for a valley that contains much firewood; make them enter it; and then ignite a fire upon them.' (In response to what he said,) Al-'Abbaas (the Prophet's uncle and one of the prisoners) said, 'You have cut off ties of family relations.' The Messenger of Allah ﷺ entered (his home, perhaps), without having said anything in return to them. The people began to (speculate and) say, 'He will take the opinion of Abu Bakr ؓ.' Others said, 'He will take the opinion of 'Umar ؓ,' and yet others said, 'He will take the opinion of 'Abdullah ibn Rawaahah.' The Messenger of Allah ﷺ then came out to them and said, 'Verily, Allah softens the insides of some men's hearts until they become softer than milk. And indeed, Allah hardens the insides of some men's hearts until they become harder than stone. And verily, your example, O Abu Bakr, is that of Ibraaheem ؑ when he said:

﴿فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ﴾ (٣٦)

*'But whoso follows me, he verily is of me. And whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful.'*  
(Qur'an 14: 36)

And your example, O Abu Bakr, is that of 'Eesa ؑ when he said:

﴿إِنْ تَعَذَّبْتُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ (١١٨)

*"If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise."*  
(Qur'an 5: 118)

And indeed, your example, O 'Umar, is like the example of Nooh ؑ when he said:

﴿ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكٰفِرِينَ دَيَّارًا ﴿٢٦﴾ ﴾

“My Lord! Leave not one of the disbelievers on the earth.”  
(Qur’an 71: 26)

And indeed, your example, O ‘Umar, is the example of Moosa ؑ when he said:

﴿ رَبَّنَا أَطْمِسْ عَلَيَّ أَمْوَالِهِمْ وَأَشْدُدْ عَلَيَّ قُلُوبَهُمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ  
الْأَلِيمَ ﴿٨٨﴾ ﴾

“Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.”  
(Qur’an 10: 88)

The Prophet ﷺ then said, “Verily, you people are poor, so do not release a single one of them from captivity unless ransom is paid or (his) neck is struck (with a sword) (i.e., either make them pay ransom or kill them, but do not let them go for nothing).” ‘Abdullah ibn Mas’ood ؓ said, “O Messenger of Allah, except for Suhail ibn Baidaa, for indeed, I heard him mention Islam (i.e., I heard him embrace Islam).” ‘Abdullah ibn Mas’ood ؓ later recounted what happened next: “He remained silent, and on no other day was I more afraid of a stone falling down upon me from the sky than I was on that day (i.e., fearing that I spoke out of turn), until he ﷺ said (in confirmation of what I had said), ‘Except for Suhail ibn Baidaa.’”<sup>[1]</sup> Allah ﷻ then revealed the Verses:

﴿ مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِي الْأَرْضِ تُرِيدُونَ  
عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ لَوْلَا كِتَابٌ مِّنَ اللَّهِ  
سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٢٨﴾ ﴾

“It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among

<sup>[1]</sup> Musnad Imam Ahmad (1/383); Hadeeth number: 3632. It is also related in Tafseer Ibn Katheer (2/325).

*his enemies) in the land. You desire the good of this world (i.e., the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a sever torment would have touched you for what you took.” (Qur’an 8: 67, 68)*

This Verse establishes an important principle that must be followed by any fledgling country: It must not display softness or show signs of weakness; otherwise, its enemy will not fear it, and will soon desire to attack it.

When the Muslims began to capture and gather together their prisoners, Sa’d ibn Mu’aadh ﷺ disapproved of what he ﷺ saw. When the Messenger of Allah ﷺ saw the angry expression on Sa’d’s face, he ﷺ said, “O Sa’d, by Allah, it is as if you dislike what the people are doing,” to which Sa’d ﷺ replied, “By Allah, indeed, that is so, O Messenger of Allah! This is the first defeat that Allah ﷻ has handed down to the people of polytheism, so for us to slaughter (each man) would have been more beloved to me than for us to keep them alive (so that they can come back and attack us another day).”<sup>[1]</sup>

Considering the crimes perpetrated by Quraish’s leaders – in terms of how they tortured, persecuted, and even killed Muslims in Makkah – the Prophet ﷺ was very lenient and merciful in his dealings with his prisoners. A number of them he freed when they paid ransom money; others he freed out of pure mercy, without taking anything from them in the process; and yet others he freed, stipulating that they first teach ten Muslims how to read and write.

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### **The Messenger Of Allah ﷺ Honours The Memory Of Al-Mut’im Ibn ‘Adee**

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Al-Mut’im ibn ‘Adee was one of Quraish’s leaders who died prior to the Battle of Badr. He lived his life as a polytheist, and he died as a polytheist. Nonetheless, through his noble disposition, he did two important things to help the cause of Islam. First, when the

<sup>[1]</sup> Refer to *At-Tarbiyyah Al-Jihaadiyyah* by Al-Ghadbaan (1/141).

Prophet ﷺ returned from At-Taaif, he entered Makkah under the protection of Al-Mut'ib, who, along with his sons, escorted the Prophet ﷺ to the Ka'bah, where he announced that, since the Prophet ﷺ was under his protection, no one had the right to harm him in the least. And second, Al-Mut'im played an active and important role in bringing about an end to the infamous three-year siege of the Muslims, a siege that caused great hardship for the Prophet ﷺ, his Companions ﷺ, and the members of the Banu Haashim clan.

Showing characteristic faithfulness, and reminding others that he ﷺ did not forget the aforementioned noble deeds of Mut'im, the Prophet ﷺ said about the prisoners of Badr, "Had Mut'im ibn 'Adee been alive, and had he spoken to me on behalf of these foul (creatures), I would have freed them for him."<sup>[1]</sup>

### **The Executions Of 'Uqbah Ibn Abee Mu'ait And An-Nadr Ibn Al-Haarith**

If the Prophet ﷺ showed faithfulness to Al-Mut'im, if he ﷺ showed kindness to some prisoners by freeing them, and if he ﷺ allowed others to gain their freedom by paying ransom money or by teaching Muslims how to read and write, the Prophet ﷺ had to be severe with a few polytheists in particular – those who had shown great enmity to Islam and who were going to pose a great danger to Islam if they were going to be set free. I am here referring to 'Uqbah ibn Abee Mu'ait and An-Nadr ibn Al-Haarith, two of the greatest enemies of Islam. Left alive, they were going to continue, as they had done in the past, to wage war against Islam with all of the resources they had at their disposal. Considering their potential danger, and the vulnerability of the newly-formed Muslim country, it was not wise to set them free, which is why the Prophet ﷺ ordered for their executions when he ﷺ reached As-

<sup>[1]</sup> *Abu Daawood*, the Book of *Jihaad*, chapter "Showing Kindness to a Prisoner"; *Hadeeth* number: 2689. The chain of the *Hadeeth* is authentic; and Bukhaaree related it as well (4024).

Safraa on his way back to Al-Madeenah. When he heard about his impending execution, 'Uqbah ibn Abee Mu'ait said, "Woe upon me! O people of Quraish, why am I chosen to be killed out of all prisoners who are here?" The Messenger of Allah ﷺ responded, "Because of your enmity towards Allah and His Messenger." He said, "O Muhammad, for you to show kindness to me is better. Treat me like any other man from my people. If you kill them (i.e., the rest of the prisoners), then kill me. If you show kindness to them (by freeing them), then show kindness to me (by freeing me). And if you take ransom money from them, I will be like one of them (in that I will pay ransom money to purchase my freedom). O Muhammad, who will look after my children?" The Prophet ﷺ said, "The Fire (i.e., concern yourself with the Hellfire, which has been prepared for you; as for your children, Allah will take care of them). Bring him forward, O 'Aasim, and strike his neck."<sup>[1]</sup> 'Aasim ؓ moved him forward and struck his neck.

As for An-Nadr ibn Al-Haarith, he was certainly one of most vile and devilish members of the Quraish. He originally came from Al-Heerah, where he learned of stories that were told in the courts of kings. When the Messenger of Allah ﷺ would sit in a gathering, speak about Allah, and warn his audience about the punishment that was meted out to the peoples of previous nations, he ؓ would no sooner leave the gathering than An-Nadr would sit in his place and say, "By Allah, O people of the Quraish, I have better things to say than he does. Gather around me, and I will tell you that which is better than what he said." He would then tell them stories about the kings of Persia, Rustum and Isnifdiyaar, after which he would say, "Then what makes Muhammad's speech better than mine?"<sup>[2]</sup>

This tyrant from the Quraish claimed that what he said was better than what Allah ﷻ was revealing to the Prophet ﷺ. Because of this and other heinous crimes – which involved the persecution of

<sup>[1]</sup> Refer to *Mujma' Az-Zawaa'id* (6/89), the author of which said, "At-Tabaraanee related it in *Al-Kabeer*, and its narrators are trustworthy."

<sup>[2]</sup> Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (1/439, 440).

Muslims - An-Nadr needed to be dealt with in a manner that was appropriate to his situation, which is why he was not treated like the other prisoners. Instead, the Prophet ﷺ ordered for him to be executed, and as per the Prophet's command, 'Alee ibn Abee Taalib ؓ carried out the execution.

With the deaths of the two aforementioned tyrants, the Muslims learned that, in the case of certain oppressors and wrongdoers, sternness and not leniency is called for. No peace can be made with certain tyrants, for no sooner does one lower one's guard than those tyrants attack him with ruthless and treacherous malice. And it was for this reason that 'Uqbah and An-Nadr were executed.

### **More Than Humane Treatment Of The Prisoners**

Today, the nations of the world struggle to agree on rules that should govern the humane treatment of war prisoners. From the worst dictatorship on earth all the way up to the most so-called civilized of countries, prisoners of war are physically abused, mentally tortured, and at the very least humiliated. But how did the Prophet ﷺ treat the men he ﷺ and his Companions ؓ captured? He treated them - and keep in mind, this was over fourteen centuries ago - with an unprecedented and unparalleled level of kindness and compassion.

Upon returning to Al-Madeenah, the Prophet ﷺ distributed the prisoners among his Companions ؓ, saying to them, "Treat them well."<sup>[1]</sup> All it took was this simple command for the Companions ؓ to act according to the implications of this Verse:

﴿ وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حُبِّهِ، مَسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨ ﴾

*"And they give food, in spite of their love for it (or for the love of Him), to the Miskin (poor), the orphan, and the captive."*  
(Qur'an 76: 8)

<sup>[1]</sup> Refer to *Al-Bidaayah Wan-Nihaayah* (3/307).

Mus'ab ibn 'Umair's brother, Abu 'Azeez ibn 'Umair, was one of the prisoners of Badr. He ﷺ later said, "I was one of the prisoners on the Day of Badr, and the Prophet ﷺ said (about us), 'Treat the prisoners well.' I was in the custody of a group of men from the *Ansaar*. When they would bring forward their lunch or dinner, they would eat dates and would feed me wheat (i.e., they would give me food that was of a higher quality than what they would eat), based on the exhortation of the Messenger of Allah ﷺ."<sup>[1]</sup>

Abul-'Aas ibn Ar-Rabeee ﷺ, another former prisoner of Badr, recounted: "I was under the custody of a group of men from the *Ansaar*, and may Allah reward them well. When we would have dinner or lunch, they would give me preference by giving me bread, while they ate dates – even though they had very little bread with them, and dates were their every-day sustenance. They preferred me to their own selves to the degree that, if a piece of bread fell into the hands of one of them, he would give it over to me." Al-Waleed ibn Al-Waleed ibn Al-Mugheerah said similar words, except that he added: "And they would have us ride (on their mounts), while they walked."<sup>[2]</sup>

Such treatment prompted many of Quraish's nobles either to embrace Islam or to at least begin to appreciate the merciful teachings of Islam, feelings that would later mature into a complete acceptance of Islam. Abu 'Azeez ﷺ, for example, embraced Islam shortly after he arrived as a prisoner in Al-Madeenah. As-Saaib ibn 'Abeed ﷺ first purchased his freedom, following up that act by entering into the fold of Islam.

Even though many of the prisoners did not embrace Islam, they at least began to appreciate its teachings. Upon returning to their families in Makkah, they began to extol the wonderful manners and character of the Prophet ﷺ, and they expressed an unreserved appreciation of Islam's merciful teachings.

<sup>[1]</sup> *Mujma' Az-Zawaa'id* (6/86), the author of which said, "At-Tabaraanee related it in *As-Sagheer* and *Al-Kabeer*, and its chain is *Hasan* (i.e., acceptable)."

<sup>[2]</sup> Refer to *Al-Maghaazee* by *Al-Waaqidee* (1/119).

## **Buying the Freedom of Al-'Abbaas ؓ, Uncle of the Prophet ﷺ**

The Quraish sent money to the Prophet ﷺ in order to buy the freedom of their fellow tribesmen; each clan paid the ransom money that was required to ensure the release of its members. Al-'Abbaas ؓ, the Prophet's uncle and one of the prisoners, said, "O Messenger of Allah, I was indeed a Muslim (i.e., I came out with the army of the Quraish not as a polytheist but as a Muslim, though I told no one about my Islam)," to which the Messenger of Allah ﷺ replied, "Allah is more knowledgeable about your Islam. If it is as you say, then Allah will reward you. As for what you outwardly showed, you were against us (on the battlefield), so now purchase your own release; the release of the two sons of your two brothers (i.e., your two nephews): Naufal ibn Al-Haarith ibn 'Abdul-Muttalib and 'Aqeel ibn Abee Taalib ibn 'Abdul-Muttalib; and the release of your ally, 'Utbah ibn 'Amr, brother of Banu-Al-Haarith ibn Faihr." Al-'Abbaas said, "I do not have enough (wealth) to do that, O Messenger of Allah." The Prophet ﷺ said, "Then where is the wealth that you and Umm Al-Fadl (Al-'Abbaas's wife) buried. You did say to her, 'If I am killed during this journey of mine, then this wealth that I have buried should go to the children of Al-Fadl, to 'Abdullah, and to Qutham.'" Here, the Prophet ﷺ informed him about something that he learned of through revelation, and his words had their desired effect. Amazed at what he had just heard, Al-'Abbaas said, "By Allah, O Messenger of Allah, verily, I know that you are indeed the Messenger of Allah. No one other than me and Umm Fadl knew about that matter, so count towards my payment, O Messenger of Allah, the twenty *Ooqiyyahs* (a measurement of wealth) that was with me and that you seized (during the Battle of Badr)." The Messenger of Allah ﷺ said, "That is something that Allah ﷻ took from you and gave to us." Al-'Abbaas did as he was told: He purchased the freedom of himself, of his two nephews, and of his ally. And Allah ﷻ then revealed the following Verses about him:

﴿يَأْتِيهَا النَّبِيُّ قُلٌّ لِّمَن فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِنَّ يَعْلَمُ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا  
يُؤْتِكُمْ خَيْرًا مِّمَّا أَخَذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِن يُرِيدُوا  
خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِن قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾﴾

“O Prophet! Say to the captives that are in your hands: “If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful.” But if they intend to betray you (O Muhammad ﷺ), they have already betrayed Allah before. So he gave (you) power over them. And Allah is All-Knower, All-Wise.” (Qur’an 8: 70, 71)

Al-’Abbaas ؓ later said, “In place of the twenty *Ooqiyyahs* (of wealth), Allah gave me, after I embraced Islam, twenty slaves; and each one of them had in his hands wealth that could be used to do business; and in addition to all of that, I hope for the forgiveness of Allah (*’Azza Wa Jall*, the Possessor of might and majesty).” The general implications of the Verses’ wording, and not the reason that prompted their revelation, is what counts; or in other words, even though the aforementioned Verses were revealed about Al-’Abbaas ؓ, they applied to all prisoners.<sup>[1]</sup>

The members of the *Ansaar* were faced with a small dilemma. Because Al-’Abbaas ؓ was the Prophet’s uncle, they didn’t want him to remain in captivity, but at the same time, they didn’t want it appear as if they were doing the Prophet ﷺ a favour by suggesting to release Al-’Abbaas ؓ. Since some of them were related to the Prophet’s clan, they said to the Prophet ﷺ, “Give us permission and let us forego taking ransom money from the son of our sister, Al-’Abbaas,” making it clear that, by freeing Al-’Abbaas ؓ, the Prophet ﷺ was doing them a favour and not the other way around. They showed the exact level of delicacy, discretion and politeness that was required considering the situation. But the Prophet ﷺ refused, saying, “By Allah, you will not decrease the amount he has

[1] *Saheeh Bukhaaree*, the Book of Battles; *Hadeeth* number: 4018.

to pay by even a single dirham (a unit of currency).”<sup>[1]</sup> Even though the people of the *Ansaar* made it clear that, by releasing Al-‘Abbaas ﷺ without taking ransom money from him, the Prophet ﷺ was doing them a favour, the Prophet ﷺ refused, not wanting there to be any form of nepotism or favouritism in Islam. To show that Islam did not sanction nepotism, the Prophet ﷺ demanded that Al-‘Abbaas ﷺ pay more ransom money than other prisoners paid to purchase their freedom.<sup>[2]</sup>

Having paid the ransom money that was demanded of him, Al-‘Abbaas ﷺ returned to Makkah but continued to keep secret the fact that he had embraced Islam. With amazing skill and discretion, Al-‘Abbaas ﷺ then continued for the next number of years to gather sensitive intelligence about the Quraish and convey it to the Prophet ﷺ in Al-Madeenah. His role as an intelligence agent for the Muslims ended with the conquest of Makkah; in fact, it was only a few hours before the actual conquest that he openly proclaimed himself to be a Muslim.

### **Abul-‘Aas ibn Ar-Rabee’, Husband of the Prophet’s Daughter, Zainab ﷺ**

Al-‘Aas’s case was a complete contrast to that of Al-‘Abbaas. On the one hand, Al-‘Abbaas ﷺ was truly a Muslim, but he did not want his people to know about his Islam; and on the other hand, Abul-‘Aas was a polytheist, so it was hoped that, if he received kind treatment, he might embrace Islam. And his embracing Islam was vital to the welfare of the Prophet’s daughter, Zainab ﷺ, who of course was a Muslim but was stuck in Makkah, being as of then unable to make the pilgrimage to Al-Madeenah.

But there were other reasons as well that warranted the kind treatment of Abul-‘Aas. During the thirteen years of Prophethood that the Messenger of Allah ﷺ spent in Makkah, Al-‘Aas was

<sup>[1]</sup> Refer to the Commentary of Al-‘Asqalaanee on *Saheeh Bukhaaree* (7/321), a commentary that is taken from *Al-Mustafaad Min Qisas Al-Qur’an* (2/135).

<sup>[2]</sup> Refer to *As-Seerah An-Nabawiyah* by Abu Shuhbah (2/176).

never known to have shown even the slightest degree of opposition to Islam. He never spoke ill of the Prophet ﷺ or of his Companions ؓ. He instead kept himself preoccupied in his business affairs. And during Badr, Abul-'Aas was simply a common soldier who had no say in the affairs of Quraish's army and who was not seen to have made any effort to fight fiercely on the battlefield. When the Quraish began to send money to buy the release of their relatives, Zainab ؓ sent money to purchase the release of her husband, and along with money she sent a necklace that her mother, Khadeejah ؓ, had given to her as a gift when she got married. 'Aishah ؓ later related that, "When the people of Makkah sent money to buy the freedom of their (relatives), Zainab ؓ, the daughter of the Messenger of Allah ﷺ, sent money to buy the freedom of Abul-'Aas ibn Ar-Rabee', and along with the money she sent a necklace that belonged to her - the very same necklace that Khadeejah gave to her just before Abul-'Aas consummated his marriage to her. So when the Messenger of Allah ﷺ saw the necklace (after the Battle of Badr), he was moved greatly for her sake, and he said (to his Companions ؓ), 'If you feel it proper to release her prisoner for her and to return to her that which belongs to her, then do so.' They replied, 'Yes.' They then freed him and returned to her that which belonged to her (i.e., the money and necklace that she had sent to them)."<sup>[1]</sup> The Prophet ﷺ, however, first took a firm pledge from Abul-'Aas that he would allow Zainab ؓ to come to Al-Madeenah. Having taken this pledge from Abul-'Aas, the Messenger of Allah ﷺ sent Zaid ibn Haarithah ؓ and a man from the *Ansaar* ؓ not to Makkah itself, because that would have been too dangerous, but to the outskirts of Makkah, saying to them, "Be at Batan Ya'jaj (a place that is situated eight miles outside of Makkah), until Zainab passes by you. Then accompany her until you bring her here."<sup>[2]</sup>

<sup>[1]</sup> Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 261).

<sup>[2]</sup> *Abu Daawood*, the Book of *Jihaad*, chapter "Paying Ransom Money to Free Prisoners"; *Hadeeth* number: 2692. Ash-Shaikh Al-Albaanee declared the *Hadeeth* to be *Hasan* (acceptable) in *Saheeh Sunan Abu Daawood*.

When the Prophet ﷺ saw the necklace, many memories were certainly rekindled in his mind – memories of his daughter and of his wife. Nonetheless, he ﷺ didn't order his Companions ﷺ to free Abul-'Aas without taking the ransom money, but instead asked them to do so if they wanted to, for he ﷺ did not want to take away from them their right to the ransom money. If they wanted to, they could have kept the necklace and the money. But feeling compassion and mercy himself, the Prophet ﷺ asked in a way that inspired compassion and mercy into the hearts of his Companions. He ﷺ said, "If you feel it proper to release her prisoner for her and to return to her that which belongs to her, then to so." All of this certainly had a profound influence on Abul-'Aas ﷺ and on his decision to embrace Islam.

### **Abu 'Uzzah 'Amr Ibn 'Abdullah Al-Jumhee**

Abu 'Uzzah was a poor man who had many daughters. When he was taken captive, he pleaded his case with the Prophet ﷺ, explaining that he was poor and was therefore unable to purchase his freedom and that his daughters had no one to take care of them in Makkah. He said, "O Messenger of Allah, you indeed know that I have no wealth; I am poor and I have relatives who depend on me, so bestow upon me a favour (by freeing me without taking any ransom money from me)!" The Messenger of Allah ﷺ did as Abu 'Uzzah asked, but he ﷺ stipulated as a condition that Abu 'Uzzah never return again to fight against the Prophet ﷺ and his Companions ﷺ. Abu 'Uzzah pledged to never again fight the Prophet ﷺ and his Companions ﷺ, and he even composed verses of poetry in which he praised the Prophet ﷺ for his mercy and kindness.

Ibn Katheer related that the same Abu 'Uzzah later broke his pledge. He was deceived by the sweet words and promises of Quraish's leaders, and he returned with them to fight the Muslims again on the Day of Uhud. But again he was taken captive, and again he asked the Prophet ﷺ to bestow a favour upon him and free him. The Prophet ﷺ answered his request with the following words: "I will not let you touch (the ground of) Makkah with your

cheeks and say, 'I have deceived Muhammad twice.'" The Prophet ﷺ gave the command, and Abu 'Uzzah was executed through a blow that was delivered to his neck with a sword.

The first time around, the Prophet ﷺ was merciful and forgave Abu 'Uzzah, taking into consideration Abu 'Uzzah's poverty and difficult circumstances. In payment of the kindness that was shown to him, Abu 'Uzzah broke his pledge and played an active role in attacking the Muslims during the Battle of Uhud. The second time around severity, and not mercy, was the appropriate course of action - for Abu 'Uzzah would probably have returned a third time around had the Prophet ﷺ freed him again - and so the Prophet ﷺ ordered for his execution.

### Suhail Ibn 'Amr

Mikraz ibn Hafs ibn Al-Akhyaf made the journey from Makkah to Al-Madeenah in order to negotiate the release of Suhail ibn 'Amr. The Muslims and Mikraz negotiated and then agreed on a price, but Mikraz did not have the money on him. So when the Muslims said to him, "Give us what you owe us," he responded, "Put my leg in the place of his leg (i.e., in chains), and let him go. (Then keep me with you) until he sends you his ransom money." Agreeing to what he said, they imprisoned him and released Suhail.

According to a *Mursal* narration, 'Umar ibn Al-Khattaab ؓ said to the Messenger of Allah ﷺ, "Let me pull out the front tooth of Suhail ibn 'Amr. That should deter him from speaking out against you in the future." The Messenger of Allah ﷺ said, "I will not mutilate him, for then Allah would allow me to become mutilated, even if I am a Prophet."<sup>[1]</sup> The Messenger of Allah ﷺ then said to 'Umar ؓ, "Perhaps he will stand up to do something that will make you refrain from disparaging him."<sup>[2]</sup> Explaining the praiseworthy deed that Suhail ؓ performed later on in his life, Ibn Katheer said, "This refers to what Suhail ؓ did when the Messenger of Allah ﷺ

<sup>[1]</sup> Refer to *Al-Bidaayah Wan-Nihaayah* (3/311). Ibn Katheer said, "It is a *Mursal* (narration); nay, it is *Mo'dal*."

<sup>[2]</sup> Refer to *Al-Bidaayah Wan-Nihaayah* (3/311).

died, and when the Arabs apostatized. Suhail ؓ stood up in Makkah and delivered a sermon to the people, during which he instilled into them firmness upon the Religion of Pure Monotheism (i.e., Islam). During that sermon, he said, 'O people of the Quraish, do not be the last of people to embrace Islam (which in fact you are) and, at the same time, the first of them to apostatize. Whoever has doubts (and apostatizes), we will strike his neck.'<sup>[1]</sup> After the Battle of Badr ended, the Prophet ﷺ established how Muslims should treat their prisoners, refusing to give 'Umar ؓ permission to pull out Suhail's front tooth, considering that to be a form of disfigurement.

### Another Form of Ransom Payment eachi g Muslims How to Read and Write

Ibn 'Abbaas ؓ said, "On the Day of Badr, there were some prisoners who had no wealth with which they could purchase their freedom, and so the Messenger of Allah ﷺ established another form of payment for them: to teach the *Ansaar* how to write."<sup>[2]</sup> Those prisoners then began to teach the children of the *Ansaar* how to read and write, and a prisoner gained his freedom when he taught ten members of the *Ansaar* how to read and write. It was a time when Muslims desperately needed wealth; nonetheless, the Prophet ﷺ accepted teaching as a form of payment, which attests to the high regard that Islam has for knowledge. This was not something strange or new to Islam; after all, these were the first Verses of the Qur'an to be revealed:

﴿ أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③  
الَّذِي عَلَّمَ بِالْقَلَمِ ④ ﴾

*"Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen."* (Qur'an 96: 1-4)

<sup>[1]</sup> Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (4/181).

<sup>[2]</sup> Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 261).

In fact, there are countless texts from the Qur'an and *Sunnah* that encourage Muslims to learn, that highlight the importance of knowledge, and that explain the lofty status of scholars. Today, it is a well-known fact that it is the poorer, lesser developed countries that are most plagued by illiteracy; all over the world, campaigns are launched to eradicate illiteracy and to raise the citizens of a country to a higher standard of living. Over fourteen centuries ago, the Prophet ﷺ was the first to understand the link between literacy and the well-being of a country's citizens, which is why, from the very beginning, he ﷺ strove hard to eradicate illiteracy.

### **The Ruling On Prisoners**

How prisoners should be dealt with is a matter that is entrusted to the Muslim Imam (leader) of a given era. He can do one of four things with them, and he must make his decision based on what is in the best interests of the Muslims he governs. He may do one of the following:

- 1) Kill the prisoners: The Prophet ﷺ ordered for the executions of 'Uqbah ibn Abee Mu'ait and An-Nadr ibn Al-Haarith.
- 2) Release the prisoners without taking anything in return from them, which is what the Prophet ﷺ did for Abu 'Uzzah Al-Jumhee.
- 3) Make the prisoners purchase their freedom through the payment of ransom money. This is what occurred with Al-'Abbaas, Naufal ibn Al-Haarith, 'Aqeel ibn Abee Taalib, and other prisoners from the Quraish.
- 4) Turn them into slaves, which is what Sa'd ibn Mu'aadh ؓ ruled in the case of the Jewish tribe of Banu Quraizah. He ordered for their fighters to be killed, for their wealth to be distributed, and for their women and children to be taken as slaves.

# 6

## The Aftermath Of The Battle Of Badr, And An Attempt Made On The Life Of The Prophet ﷺ

### The Aftermath Of The Battle Of Badr

After the conclusion of the Battle of Badr, the Muslims became stronger, especially in the eyes of their enemies. If people – whether it was the Quraish or the people of a neighbouring tribe – wanted to attack Al-Madeenah or even to harm certain Muslims, they would, given the outcome of Badr, have to think about the matter one thousand times before attempting to do so.

Al-Madeenah, in particular, underwent a tremendous change. Prior to the Battle of Badr, certain native dwellers of Al-Madeenah dared to openly declare their disbelief and their enmity towards Islam. But Badr changed all of that: People who still harboured disbelief in their hearts began to openly declare their Islam in the presence of the Prophet ﷺ and his Companions ؓ, but they inwardly harboured just as much disbelief and enmity towards Islam as they did prior to Badr. So inwardly, they remained disbelievers, while outwardly they gave the appearance of being Muslims. Such people became known as the hypocrites, about whom Allah ﷻ said:

﴿مُذَبِّحِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا إِلَىٰ هَؤُلَاءِ وَمَن يُضَلِلِ اللَّهُ فَلَن يَجِدَ

لَهُ سَبِيلًا ﴿٤٣﴾﴾

*“(They are) swaying between this and that, belonging neither to these nor to those, and he whom Allah sends astray, you will not find for him a way (to the truth – Islam).” (Qur’an 4: 143)*

Because of the danger hypocrites posed to Muslims from within Al-Madeenah, and because of the vileness of their duplicity, Allah ﷻ discussed them at length in His Noble Book, often warning them of the severe torment that awaits them in the Hereafter. For example, Allah ﷻ said:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾﴾

*“Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.” (Qur’an 4: 145)*

One of the outcomes of Badr was that the Muslims, who already believed, became stronger in their faith; the events of Badr even prompted many disbelievers among the Quraish to recognize the truth and to embrace Islam. That certain Makkan chieftains realized their previous folly and embraced Islam after Badr raised the morale of weak Muslims in Makkah who still were not able to migrate to Al-Madeenah. After all of their suffering, they finally saw a ray of hope, both in terms of the victory that the Muslims achieved at Badr and in terms of the Makkan nobles that embraced Islam in Makkah.

The Battle of Badr also resulted in a complete recovery of Al-Madeenah’s economy. For approximately nineteen months, the Muslims of Al-Madeenah were suffering economically; the spoils they gained at Badr had the twofold effect of enriching them immediately and providing the momentum they needed for the future development of their economy and marketplace.

As for the Quraish, the losses they suffered on the Day of Badr – in terms of deaths, loss of power, loss of prestige in Arabia, loss of confidence, etc. – were incalculable. For one thing, they lost many of their venerable chieftains on the battlefield, the likes of Abu Jahl ibn Hishaam, Umayyah ibn Khalaf, ‘Utbah ibn Rabee’ah, and others, who were not only chieftains, but were also brave and

valiant fighters. Also, prior to the Battle of Badr, the Muslims of Al-Madeenah posed a threat exclusively to Quraish's trade route; after Badr was concluded, they began to pose a threat to the power, authority, and leadership of the Quraish within the entire Arabian Peninsula.

News of Quraish's defeat descended upon Makkah's inhabitants like lightning. At first, they were in a state of shock, refusing to believe that they could have fared so poorly against the Prophet ﷺ and his Companions ؓ. Ibn Ishaq (may Allah have mercy on him) wrote, "The first person to return to Makkah with news of Quraish's calamity was Al-Haisumaan ibn 'Abdullah Al-Khuzaa'ee. The people of Makkah said to him, 'What news do you bring?' He said, 'Utbah ibn Rabee'ah; Shaibah ibn Rabee'ah; Abul-Hakam ibn Hishaam; Umayyah ibn Khalaf; Zam'ah ibn Al-Aswad; Nubaih and Munabbah, the two sons of Al-Hajjaaj; and Abul-Bukhtaree ibn Hishaam - all of these have been killed. When he began to enumerate those of Quraish's noblemen (that were killed), Safwaan ibn Umayyah said (considering Al-Haisumaan to be insane), 'By Allah, if he is in his right mind, then ask him about me (i.e., maybe, because of his insanity, he will say that I too am dead).' The people said, 'What happened to Safwaan ibn Umayyah.' Al-Haisumaan said, 'He is right there, sitting down in *Al-Hijr* (the side of the Ka'bah). By Allah, I indeed saw his father and his brother when both of them were killed.'"<sup>[1]</sup>

Abu Raafai' ؓ, the freed slave of the Messenger of Allah ﷺ, was in Makkah at the time. He later related the effect that Quraish's crushing loss had on Abu Lahab (may Allah curse him). Abu Raafai' ؓ said, "I was a slave of Al-'Abbaas ibn 'Abdul-Muttalib, and Islam had entered upon the members of our household. Both Umm Fadl ؓ (Al-'Abbaas's wife) and I embraced Islam; Al-'Abbaas, however, stood in awe of his people. He disliked the idea of opposing them, and so he kept his Islam a secret) from them). He was a rich man, and his wealth was distributed among

<sup>[1]</sup> Refer to *Saheeh As-Seerah An-Nabawiyah* (pg. 257); also, refer to *Seerah Ibn Hishaam* (chapter: News of Quraish's Calamity Reaches Makkah).

his people. As for Abu Lahab (the enemy of Allah), he remained behind from Badr, sending in his place Al-'Aas ibn Hishaam ibn Al-Mugheerah. When news came of the calamity suffered by Quraish's members who participated in Badr, Allah placed humiliated and shame over Abu Lahab, while we felt a sense of strength and honour within us." Abu Raafai' ﷺ went on to say, "I was a weak man, and I worked in the *Zamzam* room, carving out drinking cups. By Allah, I was sitting inside the *Zamzam* room, carving out cups, and Umm Al-Fadl was sitting down with me - we were much pleased with the news that reached us (about Badr) - when the evildoer Abu Lahab approached, dragging his legs in an evil manner. He sat down to the side of the room, and his back was facing my back. While he was sitting down, the people said, 'Here is Abu Sufyaan ibn Al-Haarith ibn 'Abdul-Muttalib, arriving (from his journey).' Abu Lahab said (to Abu Sufyaan), 'Come to me, for by my life, you have with you the news (of what happened at Badr).' Abu Sufyaan sat down beside him, and the people stood over him (eager to hear what he had to say). Abu Lahab said, 'O son of my brother, tell me what happened to our people.' He said, 'By Allah, all that happened is that we met them (on the battlefield) and bestowed upon them our shoulders, so that they killed us as they pleased, and captured us as they pleased. And by Allah, even in spite of what happened, I do not lay any blame on our people. We were with white men on spotted horses, who rode between the heavens and the earth. By Allah, they did not leave anything (from us without destroying it), and nothing could withstand them.' I lifted the side of the room (which was probably made of cloth) with my hand, and I said, 'Those, by Allah, were the angels.' Abu Lahab then raised his hand and delivered a severe blow with it to my face. I in turn jumped on him, and he responded by lifting me up and striking me on the ground. He then knelt on me and struck me - for I was a weak man. Umm Fadl ﷺ stood up to one of the pillars of the room; she took hold of the pillar and used it to deliver a sharp blow (to Abu Lahab), one that caused a fracture in his head. She then said, 'You consider him to be weak because his master (i.e.,

Al-'Abbaas) is absent?' (Since he could do nothing to retaliate) Abu Lahab stood up, turned his back to everyone, and walked away in humiliation. Seven nights later he died of an ulcer (that resulted from the blow that Umm Al-Fadl had delivered to him).''<sup>[1]</sup>

The Battle of Badr left indelible psychological wounds on the members of the Quraish. Many of them were killed; others were imprisoned; Abu Lahab died shortly afterwards; Abu Sufyaan lost one son, and another of his sons was a prisoner of war; in fact, every single household in Makkah had reason to mourn, either due to a relative who was killed, or a relative who was taken prisoner. It is not surprising, therefore, that they made a firm resolve to get their revenge. Some of them even vowed not to take a shower until they exacted retribution from those who humiliated them and killed their leaders and noblemen. They waited for the right moment to launch an attack on the Muslims of Al-Madeenah, and that moment came on the Day of Uhud.

As for the Jews, the outcome of Badr was a worst-case scenario for them: It meant that Muslims had gained honour in Al-Madeenah, which in turn meant that the Jews were, with the passing of every day, becoming less influential in the political realm of Al-Madeenah society. They therefore resolved to do whatever was in their power to undermine the leadership of the Prophet ﷺ and to sow discord among the inhabitants of Al-Madeenah. Their intended course of action was known to the Prophet ﷺ, which is why he ﷺ was always vigilant and alert when it came to dealing with them. Had the Jews remained faithful to the agreement they had made with the Prophet ﷺ when he first arrived in Al-Madeenah, they would have enjoyed a peaceful and prosperous existence under the banner of the newly-formed Islamic country. But they chose to act treacherously, and as we will study in forthcoming chapters - *In Sha Allah* - they chose to take a path that led to their own demise and destruction.

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<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (2/258).

## **An Attempt Made On The Prophet's Life, And 'Umair Ibn Wahb ﷺ Embraces Islam**

Shortly after the conclusion of the Battle of Badr, 'Umair ibn Wahb Al-Jumahee and Safwaan ibn Umayyah sat down together to one side of the Ka'bah. 'Umair was known as one of the most devilish members of the Quraish; a few years earlier, when the Prophet ﷺ was still in Makkah, 'Umair was known to have inflicted a great deal of harm upon the Prophet ﷺ and his Companions ﷺ. 'Umair's son, Wuhaib ibn 'Umair, was one of the prisoners of Badr, and his freedom had not as of then been secured through the payment of ransom money.

While they were seated together, 'Umair and Safwaan lamented the losses of fellow compatriots who had been thrown into the well of Badr. And they both agreed that there was little to live for after having lost so many relatives. Then 'Umair said, "By Allah, had it not been for the facts that I am in debt, that I cannot pay off my debt, and that I have dependents whom I feel will waste away after I die, I would have traveled to Muhammad and not stopped until I killed him. For indeed, I have reason to show them enmity: My son is a prisoner in their hands."

Safwaan, who was a wealthy man, took advantage of 'Umair's emotions and said, "Upon me is your debt: I will pay it for you. And as for your family, I will keep them with my family, and I will take care of them as long as they live." 'Umair, understanding the implications of Safwaan's offer – that Safwaan would do all of that if he killed the Prophet ﷺ – said, "Then keep my affair and yours a secret," to which Safwaan replied, "I will do so."

Safwaan then ordered for his sword to be prepared for him, and as per his instructions, it was sharpened, and poison was spread over its blade. He then embarked upon his journey to Al-Madeenah.

Days later, 'Umar ﷺ was seated among a group of Muslims, who together were discussing the Day of Badr and the honour that Allah ﷻ bestowed upon them on that day, when 'Umar ﷺ saw 'Umair ibn Wahb approaching. 'Umair, who had his sword

fastened to his clothes, made his riding animal kneel down at the door of the *Masjid*. 'Umar ؓ said, "Here is the dog, the enemy of Allah, 'Umair ibn Wahb. By Allah, he has not come except for an evil purpose"

'Umar ؓ then entered upon the Messenger of Allah ﷺ and said, "O Messenger of Allah, here is the enemy of Allah, 'Umair ibn Wahb, who has come, wearing his sword."

"Admit him into my presence," the Prophet ﷺ said. 'Umar ؓ approached 'Umair, held him around his neck by the belt of his sword, grabbed him near his neck by his garment, and dragged him (towards the door); at the same time, 'Umar ؓ said to some *Ansaaree* men who were with him, "Enter upon the Messenger of Allah ﷺ and sit down beside him; and guard over him, lest this vile creature should attempt to do him some harm. Indeed, he is not trustworthy."

Upon seeing Umar ؓ grab 'Umair ؓ and drag him inside, the Messenger of Allah ﷺ said, "Release him, O 'Umar. O 'Umair, come closer." 'Umair approached and said, "May it be a blessed morning (for you)," which was the common greeting of the polytheists. The Messenger of Allah ﷺ replied, "Allah has honoured us with a greeting that is better than your greeting, O 'Umair. It is *As-Salaam* (peace), the greeting of Paradise's dwellers."<sup>[1]</sup>

"By Allah, O Muhammad, it is something new to me," said 'Umair.

"What made you come here, O 'Umair?" the Prophet ﷺ asked.

"I came for this prisoner (i.e., his son) who is in your hands," said 'Umair, "So act kindly towards him."

"Then why do you have a sword hanging from your neck?" the Prophet ﷺ asked.

"May Allah make ugly all the swords (of the world)! Have they helped us (the people of Makkah during the Battle of Badr) in the least?"

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<sup>[1]</sup> Refer to *Saheeh As-Seerah An-Nabawiyyah* (pg. 259).

“Be truthful with me,” said the Prophet ﷺ. “What made you come here?”

“I have come only for that purpose (to plead for the release of my son),” said ‘Umair.

“No, instead you and Safwaan ibn Umayyah sat down in *Al-Hijr* (one of the sides of the Ka’bah). Together, you remembered the people of the well from the Quraish. You then said, ‘Had it not been for a debt I owe and for my family that is with me, I would have went out and not stopped until I killed Muhammad.’ Safwaan ibn Umayyah then promised to bear the responsibilities of your debt and your family, stipulating that, in return for that, you kill me for him. But Allah is a barrier between you and that end (which you hope to achieve).”

No sooner did the Prophet ﷺ finish speaking, than ‘Umair said, “I bear witness that you are indeed the Messenger of Allah. O Messenger of Allah, we used to disbelieve in you and in what you came to us with in terms of information from the heavens and revelation that descended upon you. This affair (of which you now speak) is one that no one attended save Safwaan and I. Then by Allah, I indeed know that none save Allah brought news of that to you. So all praise is for Allah, Who has guided me to Islam, and Who has steered me towards it in this manner.” ‘Umair ؓ then took the testimony of Truth: I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammad is the Messenger of Allah.

“Teach your brother about his religion,” the Prophet ﷺ instructed his Companions ؓ, “and teach him how to recite the Qur’an, and release his prisoner for him.” The Companions ؓ executed the Prophet’s commands to the letter. ‘Umair ؓ then said, “O Messenger of Allah, I used to strive hard to extinguish the light of Allah, and I used to inflict a great deal of harm upon the adherents of Allah’s religion. I would therefore love now for you to give me permission to go to Makkah, so that I can invite its dwellers unto Allah, His Messenger, and Islam; perhaps Allah will guide them; otherwise, I will harm them in their religion, just

as I used to harm your Companions in their religion.” The Prophet ﷺ gave ‘Umair ؓ permission to fulfill his wish, and ‘Umair ؓ then made the journey back to Makkah.

Around the time when ‘Umair ؓ left Al-Madeenah, Safwaan ibn Umayyah exclaimed to those who were with him, “Rejoice over a blow (to the enemy) that you will learn about in a few days and that will make you forget about the (great) blow that was delivered to us on the Day of Badr. In the days that ensued, whenever a traveler entered Makkah, Safwaan would ask him if he heard news about ‘Umair ؓ, until finally, one traveller informed Safwaan that ‘Umair ؓ had embraced Islam. Furious at what he just heard, Safwaan vowed never to speak to ‘Umair ؓ again and to never again benefit him in any way whatsoever.

### ***Some of the Lessons and Morals We should take away from this Story***

- 1) In general, the enemies of Islam don't stop at disbelieving in Islam or preventing people from embracing Islam; to the contrary, they frequently resort to brutal violence. And very often, their goal is to assassinate important Islamic figures, and when that is the case, they are willing to whatever is necessary – no matter how low it is that they have to stoop – in order to achieve their ends. Consider the case of Safwaan ibn Umayyah; he used ‘Umair's poverty and harsh circumstances to recruit him as an assassin, promising him comfort and wealth for his family in return for his life. This tactic was not exclusive to the time of the Prophet ﷺ; rather, it is always the case that the rich manipulate the poor and ignorant, promising them riches and rewards if they do their dirty work for them. The poor are often left with little choice but to become recruits in the army, even though they will have to risk their lives in the process; otherwise, they are left with little or no prospects in life. It was that choice that Safwaan presented to ‘Umair: Either die poor and remain in debt or make your family and your tribe proud, in return for which your debt will be paid and your family will be provided for.

- 2) As tensions heightened between the Quraish and the Muslims, the Companions ﷺ become more conscious of the importance of security. True, many members of the Quraish were coming to Al-Madeenah to purchase the freedom of their relatives, but when 'Umair in particular arrived, 'Umar ﷺ sensed a heightened degree of danger. 'Umair, after all, was known for his wickedness and for his cruelty in years past to the Muslims of Makkah. And he, like Abu Jahl, was very much pro-war, and so he had a big hand in leading Quraish's army to Badr. It was only after he saw the Muslims on the battlefield and consequently became terrified that he had second thoughts about fighting them. For all of the above-mentioned reasons, 'Umar ﷺ, like a good security officer, heard alarm bells ringing in his head, and he consequently took all necessary precautions to protect the Prophet ﷺ. For one thing, he took hold of the belt that held 'Umair's sword and that hung from his neck, thus effectively preventing 'Umair from having access to his sword. Furthermore, he ﷺ ordered a number of the Prophet's Companions ﷺ to enter with 'Umair and to watch over him in order to make sure that he didn't do anything to harm the Prophet ﷺ.
- 3) In dealing with non-Muslims, a Muslim should take pride in the teachings of his religion. Especially when non-Muslims are strong, Muslims might - as we do today - feel an inferiority complex, which could prompt them to imitate their non-Muslim counterparts - in the way they dress, talk, act, etc. The Prophet ﷺ set a wonderful example in this regard, showing Muslims that they should feel honour in following Islam's teachings, because they are teachings sent down from Allah ﷻ. When 'Umair gave greetings in a way that was characteristic of the people of the Quraish, the Prophet ﷺ not only told him about the greetings that Muslims gave to one another, but also told him why Muslims should feel honour in that greeting: It is the greeting that the people of Paradise will extend to one another. Similarly, Muslims should feel honour in applying all

of the teachings of Islam, knowing that what counts is pleasing not human beings but Allah ﷻ.

- 4) The Prophet ﷺ was noble indeed in his character and in his manners; 'Umair went to him in order to kill him, but then the Prophet ﷺ not only forgave him after he embraced Islam, but also freed his son without taking any ransom money in return. Making 'Umair ﷺ feel important, at ease, and a true brother of all other Muslims, the Prophet ﷺ instructed his Companions ﷺ to welcome 'Umair ﷺ, saying, "Teach your brother about his religion, teach him how to recite the Qur'an, and release his prisoner for him."
- 5) One thing we should truly appreciate from 'Umair's story is how Islam completely transformed his character, and how faith (*Eemaan*) made him willing to face and overcome all obstacles. 'Umair ﷺ could have stayed in Al-Madeenah and led a peaceful existence, but he felt that he had done much to harm Islam and that he had to atone for his past mistakes. He ﷺ therefore resolved to take the Quraish head on, to invite them to Islam, and to face the consequences of opposing their religion. The Prophet ﷺ granted him permission to fulfill his wish. 'Umair ﷺ then went to Makkah, and by the time he later returned to Al-Madeenah, many people had embraced Islam at his hands. So complete was 'Umair's transformation, and so respected was he among the Prophet's Companions ﷺ, that 'Umar ﷺ later mentioned him as being one of four people who was equal – on the battlefield and in terms of his bravery and character – to one-thousand men. May Allah be pleased with him, with 'Umar, and with all of the Prophet's Companions.

# 7

## Some Of The Lessons And Morals We Learn From The Battle Of Badr

### Victory Comes Only From Allah ﷻ

No matter what they achieve, Muslims must never become deceived into thinking that their hard work, their dedication, and their actions result in victory; rather, they must always be aware of the fact that, even though they are required to struggle and work hard, victory comes only from Allah ﷻ. Allah ﷻ said:

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِنَ قُلُوبِكُمْ بِهِ ۚ وَمَا النَّصْرُ إِلَّا مِن عِنْدِ  
اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٣٦﴾﴾

*“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: 126)*

And Allah ﷻ also said:

﴿وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِنُظْمِنَ بِهِ قُلُوبِكُمْ ۗ وَمَا النَّصْرُ إِلَّا مِن عِنْدِ  
اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾﴾

*“Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Allah is All-Mighty, All-Wise.” (Qur’an 8: 10)*

From these two Verses, Muslims are instructed to always depend on Allah ﷻ alone and to place their complete trust in Him alone. Victory does not come from angels or from numbers or from weapons; the road to the downfall of many nations and armies throughout history has been paved with self-deceit and the false impression of power and invulnerability.

As for the above-mentioned Verse from *Soorah Aal-'Imran*, Allah ﷻ made it clear that victory comes from Him alone, and then in the very next Verse, Allah ﷻ mentioned some of the rulings that pertain to the victory He grants:

﴿ لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتَسِبُهُمْ فَيُنْقَلِبُوا خَائِبِينَ ﴿١٢٧﴾ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ ﴿١٢٨﴾ ﴾

*“That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated. Not for you (O Muhammad ﷺ, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zaalimoon (polytheists, disobedients, and wrongdoers, etc.).”*  
(Qur'an 3: 127, 128)

And as for the above-mentioned Verse from *Soorah Al-Anfaal*, Allah ﷻ makes it clear seven Verses later that the Muslims were able to defeat the polytheists on the day of Badr first and foremost because Allah ﷻ helped and guided them:

﴿ فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٧﴾ ﴾

*“You killed them not, but Allah killed them. And you (Muhammad ﷺ) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower.”* (Qur'an 8: 17)

And then nine Verses later, Allah ﷻ ordered Muslims to always remember how weak they had been deemed and the great favour that He ﷻ then bestowed upon them on the Day of Badr:

﴿وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطَفَكُمْ  
الْأَنَاسُ فَتَوَاتَبْتُمْ وَآيَدِكُمْ بِنُصْرِهِ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ  
﴿٢٦﴾

“And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things, so that you might be grateful.” (Qur’an 8: 26)

### **“The Day Of Criterion”**

The Day of Badr was given the name, “The Day of *Al-Furqaan*,” which is roughly translated as meaning, “The Day of Criterion.” More specifically, *Al-Furqaan* refers to proof or to that which separates and distinguishes between two things – usually the things that are being separated and distinguished from one another are truth and falsehood. Allah ﷻ said:

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزَلْنَا عَلَىٰ  
عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَقَىٰ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

“And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, Al-Masaakeen (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad ﷺ), on the Day of (Al-Furqaan) criterion (between right and wrong), the Day when the two forces met (the battle of Badr) – And Allah is Able to do all things.” (Qur’an 8: 41)

Sayyid Qutub said, “As the scholars of *Tafseer* have said in general, the Battle of Badr established a clear distinction between

truth and falsehood, but the word *Furqaan* conveys a meaning that is at once more comprehensive and more profound and subtle." He then went on to explain the meanings and subtleties conveyed by the word *Al-Furqaan* in the above-mentioned Verse. In what follow, I will paraphrase – with some summarizing – his commentary, which is found in *Fee Dhilaal Al-Qur'an*.

To be sure, the Battle of Badr did establish a clear distinction between the people who followed the truth and between the people of falsehood. But it also made a distinction between the everlasting truth, which is the Oneness of Allah, His Godhood, His control over the entire universe, His planning, and between falsehood that contrary to being everlasting is ever so fleeting and weak. Yes, falsehood abounded on the earth during that era; it permeated all lands and all peoples, and it seemingly covered and buried the truth. False idols were worshipped by most people, and tyrants ruled over the people, doing with them as they pleased. That was the greater *Al-Furqaan* (Criterion, Distinguishing) that took place on the Day of Badr: The greater truth (of the Oneness of Allah, of His complete power over all things, etc.) was distinguished from falsehood, so that no one could confuse between the two.

The word *Furqaan* has another meaning as well, for the Battle of Badr established a clear distinction between two eras: the era of Islam during which Muslims had to be patient and had to gather their strength and wait for victory, and the era of strength and victory. In the eyes of all Arabs, Muslims were no longer a weak group of people to be overlooked; they were now major players in the Arabian Peninsula, and, having crushed and routed the Quraish, they truly deserved to be feared and treated with respect.

In regard to the Battle of Badr, the word *Furqaan* conveyed yet another meaning as well. Allah ﷻ said:

﴿وَإِذْ يَعِدُّكُمْ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَيَقَطَعَ دَائِرَ الْكَافِرِينَ ۝ ٧ لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ۝ ٨﴾

*“And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy, i.e., either the army or the caravan) that it should be yours, you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e., in the Battle of Badr). That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimoon (disbelievers, polytheists, sinners, criminals, etc.) hate it.”*  
(Qur’an 8: 7, 8)

A distinction was made between the theoretical acceptance of Islam and the practical application of its teachings. How so? Well, the Muslims who left for Badr did so initially only because they were hoping to overtake Abu Sufyaan’s caravan and seize its wealth. But Allah ﷻ wanted something else for them; He ﷻ wanted the caravan to escape from them, so that they could instead face in battle the army of Abu Jahl. It was not, therefore, going to simply be an outing or an excursion that would end in the easy seizure of the caravan’s wealth. Allah ﷻ said that He ﷻ decreed that for them in order to ‘cause the truth to triumph and (to) bring falsehood to nothing,’ a wording that signals a meaning of monumental importance. In the world of men, the truth does not cause itself to triumph, and falsehood does not turn to nothing by itself; rather, steps must be taken in order to ‘cause the truth to triumph,’ and in order to ‘bring falsehood to nothing.’ Therefore, it is not sufficient for one to make a theoretical distinction between truth and falsehood; the two are only distinguished – with the result of the truth being made triumphant and falsehood being turned to nothing – when the army of the truth confronts and struggles against and defeats the army of falsehood. Islam is a dynamic religion of movement and action, and not just a set of facts that are memorized and debated.

It is very important for today’s Muslims to understand all of the above-mentioned distinctions, for we live in an era of confusion, an era during which the truth is not distinguished from falsehood in the minds of many people who call themselves Muslims. Allah

ﷺ ended the above-mentioned Verse from *Soorah Al-Anfaal* by saying: "And Allah is able to do all things." The events of the Day of Badr exemplified Allah's complete power over all things; no one can argue that point: the only possible interpretation of the events that took place prior to, during, and after the Battle of Badr revolves around Allah's omnipotence – His ability to do all things, an ability that manifested itself in the defeat of the polytheists, who seemingly had a great advantage over the Muslim army.<sup>[1]</sup>

### **Loyalty For The Sake Of Allah ﷺ**

The events of the Battle of Badr established a clear distinction not only between truth and falsehood, but also between the people of the truth and the people of falsehood. The separation of Muslims from polytheists reached its culmination on the Day of Badr, a day during which the Companions ﷺ had to choose between opposing loyalties – loyalty to relatives and loyalty to religion. It was a day during which relatives were pitted against one another – brother against brother, father against son, etc. Loyalties were no longer based on the distinction between relatives and non-relatives, but instead on the distinction between fellow Muslims and non-Muslims.

So, for example, Abu Hudhaifah ibn 'Utbah ibn Rabe'e'ah ﷺ fought on the Muslim side, while 'Utbah, Al-Waleed, and Shaibah – his father, brother, and uncle respectively – fought on the side of the polytheists and were all killed during the duels that preceded the battle. Also, Abu Bakr As-Siddeeq ﷺ was of course with the Muslims, whereas his son, 'Abdur-Rahmaan, aligned himself with the polytheists. And Mus'ab ibn 'Umair ﷺ was the flag-bearer of the Muslim army, while his brother, Abu 'Azeez ibn 'Umair, fought in the army of the polytheists. It is interesting to note that, when Abu 'Azeez was taken captive by one of the members of the *Ansaar*, Mus'ab ﷺ said to that *Ansaaree*, "Hold on

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<sup>[1]</sup> Refer to *Fee Dhilaal Al-Qur'an* (3/1523, 1524)

to him tightly with your hand, for indeed, his mother owns a great deal of wealth," to which Abu 'Azeez responded, "My brother, this is the advice you give regarding me!" Mus'ab ؓ said, "He, and not you, is my true brother." Such was the reality of the distinction between the people of the truth and the people of falsehood. "He, and not you, is my true brother": These were not empty words; to the contrary, they represented values that became firmly ingrained in the personalities of the Prophet's Companions ؓ. For them it was faith, and not blood ties, that established a link between one person and another.

The slogan of the Muslims on the Day of Badr was "One, One," referring to the Oneness of Allah ﷻ, and announcing that their fighting was not motivated by tribalism, patriotism, nationalism, or by the desire to get revenge; instead, the only factor that prompted them to fight was faith in Allah alone.

Loyalty based on faith was a concept that governed the conduct of Muslims before, during, and after the Battle of Badr. Roughly two years before the Battle of Badr took place, when the Prophet ﷺ migrated from Makkah to Al-Madeenah, all Muslims who were able to migrate as well did so, except for those who were weak or who were oppressed and prevented from leaving Makkah. On the Day of Badr, some people of the latter group came out with the army of the Quraish - people such as 'Abdullah ibn Suhail ibn 'Amr, Al-Haarith ibn Zum'ah ibn Al-Aswad, Abu Qais ibn Al-Faakaih, Abu Qais ibn Al-Waleed ibn Al-Mugheerah, 'Alee ibn Umayyah ibn Khalaf, and Al-'Aas ibn Munabbah.

As for 'Abdullah ibn Suhail ibn 'Amr ؓ, he fled Quraish's army and joined the Prophet's army prior to the commencement of the battle. He then participated in the battle, fighting on the side of the Muslims, thus proving his true loyalty to Allah ﷻ, His Messenger ﷺ, and the believers. As for the others, they did not do the same; instead, they fought alongside the polytheists. Each one of them died during the course of the battle, which means that each one of them died under the banner of disbelief. Allah ﷻ said about them in the Noble Qur'an:

﴿إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَسِعَةً فَهَاجِرُوا فِيهَا فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ﴿٩٧﴾﴾

*“Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): “In what condition were you?” They reply: “We were weak and oppressed on earth.” They (angels) say: “Was not the earth of Allah spacious enough for you to emigrate therein?” Such men will find their abode in Hell – What an evil destination!” (Qur’an 4: 97)*

Ibn ‘Abbaas ؓ said, “A group of Muslims stayed in Makkah; they kept their Islam a secret. Then, on the Day of Badr, the polytheists took them out with them (to fight). After some of them died, the Muslims said (to one another), ‘These companions of ours were Muslims, and they were coerced into leaving. This (Verse) was then revealed: “Verily! As for those whom the angels take (in death)”’ They were not excused since they had the ability and the opportunity to change sides and join the camp of the Muslim army, which is exactly what ‘Abdullah ibn Suhail ؓ did. When the two armies were preparing for battle, they were not separated by a great distance, so the Muslims who were with the Quraish could have, if they wanted to, raced across the field that separated them and joined their brothers in faith.

*Eemaan* (faith) necessitates actions that attest to the truthfulness and sincerity of one’s faith. One of the actions it necessitates is placing its values above all else, which is why the Muslims who fought alongside the Quraish were not excused for their actions. The faith that they claimed to have was not accompanied by actions that corroborated the validity of their claim.

In contrast to them, the Prophet’s Companions ؓ established the truthfulness of their faith through actions and sacrifices. On the Day of Badr, they showed, not with words, but with actions, that

Allah's Pleasure was more beloved to them than their children, their parents, and their fellow clansmen. One should not, therefore, be surprised at Allah's praise for them in this Verse from Soorah Al-Mujaadalah:

﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ  
وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ  
أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ  
أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾﴾

*"You (O Muhammad ﷺ) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad ﷺ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written faith in their hearts, and strengthened them with Rooh (proofs, light, and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful."* (Qur'an 58: 22)

### **The Miracles That Occurred Around The Time Of And During The Battle Of Badr**

That the Prophet ﷺ informed his Companions about matters that pertained to Badr and that had to do with knowledge of the unseen world – for the most part, about the future – accounts for some of the miracles that occurred at the hands of the Prophet ﷺ. Knowledge of the unseen world is specific to Allah ﷻ, a fact that He ﷻ made clear in more than one Verse of the Qur'an. For example, He ﷻ said:

﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ  
يُبْعَثُونَ ﴿٦٥﴾﴾

“Say: “None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected.” (Qur’an 27: 65)

He ﷺ also said:

﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظِلْمَتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾﴾

“And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And he knows whatever there is in (or on) the earth and in the sea ; not a leaf falls ; but he knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.” (Qur’an 6: 59)

One should furthermore understand that the Prophet ﷺ did not have direct knowledge of the unseen world – the future, the past, the heavens, other beings (such as jinns and angels) that are hidden to mankind, etc. Allah ﷻ said:

﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ ﴿٥٠﴾﴾

“Say (O Muhammad ﷺ): “I don’t tell you that with me are the treasures of Allah, nor (that) I know the unseen ; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration.” Say: “Are the blind and the one who sees equal? Will you not then take thought?” (Qur’an 6: 50)

Just as Allah ﷻ informed us that He ﷻ kept knowledge of the unseen exclusive to Himself, He ﷻ informed us that He ﷻ made an exception in the cases of Messengers ﷺ and Prophets ﷺ, to whom He ﷻ revealed certain matters of the unseen world, thus making that knowledge a miracle that occurs by His permission and at their hands. Such miracles attest to the truthfulness of

Prophets ﷺ and Messengers ﷺ. Allah ﷻ said:

﴿ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۚ وَمَا كَانَ اللَّهُ لِيُطَّلِعَ عَلَيْكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ مَن يَشَاءُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِن تَوَمَّنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾ ﴾

*“Allah will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allah disclose to you the secrets of the Ghaib (unseen), but Allah chooses of His Messengers whom He pleases. So believe in Allah and His Messengers. And if you believe and fear Allah, then for you there is great reward.” (Qur’an 3: 179)*

And Allah ﷻ also said:

﴿ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَن أَرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ﴿٢٧﴾ ﴾

*“(He Alone) the All-Knower of the Ghaib (unseen), and He reveals to none His Ghaib (unseen).” Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.” (Qur’an 72: 26, 27)*

Allah ﷻ revealed to the Prophet ﷺ much in terms of news about the unseen world, in order to establish for people the truthfulness of his Prophethood. In regards to the Battle of Badr, the following are some examples of information from the unseen world that was revealed to the Prophet ﷺ and that therefore should be enumerated as instances of miracles that occurred for him by the permission of Allah ﷻ.

### 1) The death of Umayyah ibn Khalaf

‘Abdullah ibn Mas’ood ﷺ said, “(Before the Battle Badr took place,) Sa’d ibn Mu’aadh ﷺ went out to perform ‘Umrah. (When he arrived in Makkah,) he stayed as a guest of Umayyah ibn

Khalaf, father of Safwaan. Similarly, whenever Umayyah travelled to Ash-Sham (Syria and surrounding regions), he would pass through Al-Madeenah and stay there as a guest of Sa'd ؓ. Umayyah said to Sa'd, 'Will you not wait until midday, when people are inattentive (of what is happening around them because they are busy napping), and go then to perform circuits around the Ka'bah?' Later, while Sa'd ؓ was making circuits around the Ka'bah, Abu Jahl appeared and said, 'Who is this person that is going around the Ka'bah?' Sa'd ؓ said, 'I am Sa'd.' Abu Jahl said, 'You are going around the Ka'bah in safety, despite the fact that you have granted refuge to Muhammad and his companions?' Sa'd ؓ said, 'Yes,' at which point a heated argument broke out between them. Umayyah said to Sa'd, 'Do not raise your voice when you speak to Abul-Hakam (i.e., Abu Jahl), for indeed, he is the chief of the inhabitants of this valley.' Sa'd ؓ said, 'By Allah, if you prevent me from making circuits around the House (i.e., the Ka'bah), I will cut off your trade (route) to Ash-Sham.' Umayyah began to hold Sa'd ؓ and say to him, 'Do not raise your voice.' Sa'd ؓ said, 'Release me from your company, for I have indeed heard Muhammad ﷺ claim that he will surely kill you.' Umayyah said, 'Me?' Sa'd ؓ said, 'Yes.' Umayyah said, 'By Allah, Muhammad does not lie when he speaks.' And having said that, Umayyah returned to his wife and said, 'Do you not know what my brother from Yathrib (i.e., Sa'd ؓ) said to me?' She asked, 'And what did he say?' He said, 'He claims to have heard Muhammad say that he will kill me.' She said, 'By Allah, Muhammad does not lie.' Then when they (the polytheists) left for Badr and the cry to go out (for Battle) was made, Umayyah's wife said (to Umayyah), 'Do you not remember what your brother from Yathrib said to you?' Umayyah resolved not to go out with Quraish's army, but Abu Jahl came to him and said, 'Verily, you are from the chiefs of this valley, so come out with us for a day or two. Umayyah went out with them for two days, and then Allah killed him (during the Battle of Badr).''<sup>[1]</sup>

<sup>[1]</sup> *Saheeh Bukhaaree* (3632).

## 2) The Ground upon which the Polytheists were Killed

Anas ibn Maalik ؓ said, "We were with 'Umar ؓ somewhere between Makkah and Al-Madeenah, and we tried to look for the crescent. I was a man who was blessed with very sharp eyesight, and so I saw it. And no one other than me claimed to have seen it. I began to say to 'Umar, 'Don't you see it,' to which he continued to respond that he didn't see it. He then said, 'I will see it when I am lying down on my bed. He then began to speak to us about the people of Badr, and he said, 'Verily, the day before (Badr), the Messenger of Allah ﷺ showed us the exact places where the people of Badr were going to die; so (for example) he would say: This is the spot where so-and-so will be killed tomorrow, *In Sha Allah* (Allah Willing).' 'Umar ؓ then said, 'And by the One Who sent him with the truth, they did not stray from the boundaries (the spots, the places) that the Messenger of Allah ﷺ specified (for them) (i.e., they died exactly where the Prophet ﷺ said they would die)."<sup>[1]</sup>

## 3) Al-'Abbaas's secret stash of Wealth, and 'Umair's secret Plan to kill the Prophet ﷺ

When the Prophet ﷺ asked Al-'Abbaas to come up with enough money to purchase his freedom, the latter excused himself by saying that he simply did not have the money. The Prophet ﷺ then said to him, "Then where is the wealth that you and Umm Al-Fadl (Al-'Abbaas's wife) buried. You did say to her, 'If I am killed during this journey of mine, then this wealth that I have buried should go to the children of Al-Fadl, to 'Abdullah, and to Qutham.'" Al-'Abbaas ؓ responded, "By Allah, O Messenger of Allah, I indeed know that you are certainly the Messenger of Allah, for no one save me and Umm Al-Fadl ؓ knows about this matter (that you have now spoken of)." Similarly, when 'Umair went to Al-Madeenah claiming that he made the journey in order to secure the release of his son, the Prophet ﷺ corrected him,

<sup>[1]</sup> *Saheeh Muslim* (2873).

reminding him of the secret meeting he had with Safwaan ibn Umayyah, a meeting during which the two men plotted to kill the Prophet ﷺ. When the Prophet ﷺ informed 'Umair about that secret meeting, the latter was amazed, knowing that the Prophet ﷺ could only have learned of what had taken place during that meeting through revelation. Realizing that he had just witnessed a miracle, 'Umair ﷺ immediately embraced Islam.

### **A Miracle Of Another Kind**

In *Zaad Al-Ma'aad*, Ibn Al-Qayyim gave an account of one of the miracles that occurred during the Battle Badr. 'Ukkaashah ibn Maihsin ﷺ was fighting when his sword broke; the Prophet ﷺ then gave him (a piece of) wood. When 'Ukkaashah ﷺ took hold of the wood and began to swing it, it turned, right there in his hand, into a long, powerful white sword. The sword remained with him for years; he continued to fight with it until the caliphate of Abu Bakr ﷺ, when he ﷺ was martyred during the Apostate Wars.<sup>[1]</sup> Relating yet another miracle, Rifaa'ah ibn Raafai' ﷺ said, "I was struck by an arrow on the Day of Badr, and it tore out my eye. The Messenger of Allah ﷺ spit in it and supplicated for me, and as a result, the arrow did not harm me in the least (i.e., I was cured immediately, my eye was returned to its place and became completely healed)."<sup>[2]</sup>

In *As-Seerah An-Nabawiyyah*, Dr. Abu Shohbah made an important point in regard to the Prophet's miracles: Some Muslims are gravely mistaken when they say that there is no need to affirm physical miracles since the miracle of the Qur'an is sufficient proof of the truthfulness of the Prophet ﷺ. To be sure, the Noble Qur'an is a miracle from Allah ﷻ, but that does not mean that we should deny the other miracles that occurred

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<sup>[1]</sup> Refer to *Zaad Al-Ma'aad* (3/186); the commentator of this work wrote that Ibn Ishaq was the one who related this narration and that he mentioned no chain for it.

<sup>[2]</sup> Refer to *Zaad Al-Ma'aad* (3/186). Scholars disagree about this narration: some of them rule that it is authentic, while others rule that it is weak.

during the lifetime of the Prophet ﷺ. In fact, we must believe in and affirm those miracles that are established in authentic *Ahadeeth* from the Prophet ﷺ, for they are miracles that, at the very least, should have the effect of increasing our faith and making us stronger believers.<sup>[1]</sup>

### **The Ruling Of Taking Help From Polytheists**

As the Prophet ﷺ was heading towards Badr, a polytheist saw him and his army, approached him, and asked him permission to join the army and participate in the mission it was setting out to accomplish. In return for his services, the man asked that he receive a share of the spoils. The Prophet ﷺ responded to his request by saying, "Return, for I will not take help from a polytheist."<sup>[2]</sup> This *Hadeeth* should be understood in its proper context. First, the *Hadeeth* is important because it confirms an important principle: in many cases, it is not permissible for a Muslim to take help from a disbeliever. But there are exceptions to this principle; a Muslim may take help from a polytheist so long as certain conditions are fulfilled. What are those conditions? One of them is that it should be certain, or at least probable, that Muslims will benefit from his help. Another condition is that his help should not come at the expense of Islam's teachings and values. Yet another condition is that, if Muslims are going to get help from a disbeliever, they should be certain that they can trust him; also, he should be under the authority of a Muslim leader, which means that he should not be able to dictate terms to Muslims. Also, he should not be a cause of suspicion for Muslim individuals. And finally, there should be a real need for his help. If all of these conditions are fulfilled, it becomes permissible for a Muslim - by way of an exception - to receive help from a disbeliever; otherwise, he may not take help from him. Based on the above-mentioned principle, the Messenger of Allah ﷺ refused

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyyah* by Abu Shohbah (2/178).

<sup>[2]</sup> *Saheeh Muslim*, the Book of *Jihaad* and *As-Siyar*, chapter "It Being Disliked to Take the Help of a Disbeliever in a Battle"; *Hadeeth* number: 1817.

to take help from the polytheist who wanted to join the Muslim army as they were pursuing the trading caravan of the Quraish. The Muslims simply did not need him, mainly because the Muslims greatly outnumbered the men who were travelling in the trading caravan. Conversely, the Prophet ﷺ did take help, for example, from 'Abdullah ibn Uraiqit, a disbeliever who served as a guide for the Prophet ﷺ and Abu Bakr ؓ during their migration to Al-Madeenah. Similarly, since the above-mentioned conditions were fulfilled, the Prophet ﷺ accepted protection from Abu Taalib throughout the latter's lifetime, and from Al-Mut'im ibn 'Adee when he returned to Makkah from At-Taaif. To understand and correctly apply the above-mentioned principle, as well as its exceptions, requires strong faith and a profound understanding of the religion.

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### **Hudhaifah Ibn Al-Yamaan ؓ And Usaid Ibn Al-Hudair ؓ**

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#### **1) Hudhaifah ibn Al-Yamaan ؓ and his father ؓ**

Both Hudhaifah ibn Al-Yamaan ؓ and his father ؓ sincerely wanted to participate in the Battle of Badr but were prevented from doing so because of a vow they were forced to make. Hudhaifah ؓ said, "The only reason why we did not participate in Badr has to do with what happened to us when we traveled (from Makkah to Al-Madeenah) with the intention of going to the Messenger of Allah ﷺ. On the way, we were captured by the Quraish. They said to us, 'Indeed, you only want to go to Muhammad.' We said, 'We do not want to go to him; rather, we only want to go to Al-Madeenah.' They made us take a covenant and a pledge to Allah that we would go to Al-Madeenah but abstain from fighting alongside Muhammad ﷺ. After we left them and reached the Messenger of Allah ﷺ, we mentioned to him what the people of the Quraish said and what we said to them. And we asked, 'What do you think (we should do)?' He ﷺ said, 'We will seek Allah's help against them and we will fulfill

the pledge (you made) with them.’ We then made our way to Al-Madeenah (instead of remaining with the Muslim army). And that is what prevented us from participating in Badr.

## **2) Usaid ibn Al-Hudair** ﷺ

When the Prophet ﷺ was returning to Al-Madeenah from Badr, he was met at Ar-Rauhaa by chieftains who congratulated him for the victory that Allah ﷻ bestowed upon him. Usaid ibn Al-Hudair ﷺ said, “O Messenger of Allah, all praise is for Allah, Who made you victorious and made you well-pleased (with what just took place). By Allah, O Messenger of Allah, when I stayed behind from Badr, I didn’t think that you would meet the enemy; rather, I thought that you were going to overtake a caravan. And had I thought that you would face the enemy (in battle), I would not have remained behind,” to which the Messenger of Allah ﷺ replied, “You have spoken the truth.”<sup>[1]</sup>

## **The Media War**

With no 24-hour news channels – no television to begin with; with no Internet; and with no radio or newspapers, the Arabs of fourteen centuries ago used what they had available to disseminate news, to spread propaganda, to memorialize the feats of brave men, and to do the myriad of other things that are achieved through the media; what they had available were poets. The power of poetry was undeniable in the Arabian Peninsula. Illiterate and with very little to distract them – in terms of today’s distractions: television and the Internet – Arabs relied heavily on their memories; and as such, many of them developed very strong memories. Some of them were able to memorize a fairly long poem simply by hearing it once.

Therefore, if the chief of a given tribe wanted to insult the chief of another tribe, for instance, he would hire a poet to satirize that chief in a poem. If the poem was good, people would memorize it

<sup>[1]</sup> Refer to *Al-Bidaayah Wan-Nihaayah* (3/305).

and convey it to others; travellers would meet in the pathways of the desert and share the poems they learned. And eventually, if the poem gained widespread popularity, it would become known all over Arabia; hence the power of poetry during that era. Generally, if a war took place, the winning army would have many poems written about it, to glorify its victory and the feats of its individual fighters. The losing side would also compose many poems, but most their poetry would be composed in order to eulogize and glorify the feats of their fallen soldiers.

Recognizing the good that could be achieved through poetry, the Prophet ﷺ would encourage Muslim poets to do their part to defend Muslims and to instill fear into the hearts of the enemy through their poetry. The media war of poetry began after the Prophet ﷺ migrated to Al-Madeenah; it continued before Badr and throughout the period during which the Prophet ﷺ sent out military units on specific missions; but then it erupted with fury after the Battle of Badr. Poems would travel back and forth from Makkah to Al-Madeenah with amazing speed; as soon as one group sent out a poem, the other would immediately send a reply; meanwhile, the tribes of Arabia listened to and closely followed the war of poetry that was being waged. The Muslims had on their side some highly skilled poets, such as Ka'ab ibn Maalik ؓ, 'Abdullah ibn Rawaahah ؓ, and Hassaan ؓ.

# 8

## The Most Important Events That Took Place Between The Battles Of Badr And Uhud

As I mentioned in the previous chapter, one of the main consequences of Badr was that the status of Muslims in Arabia changed drastically. Weak polytheistic tribes felt afraid and threatened; strong polytheistic tribes feared an end to their dominance in the Arabian Peninsula. Individuals acted in disparate ways; one pattern that emerged was that more and more people, seeing the strength of Islam and the miraculous survival and victory of the Prophet ﷺ, began to enter into the fold of Islam. Where Islam was strong – Al-Madeenah – some people outwardly became Muslims because they wanted to harm Islam from within.

To be sure, a new power in a given region becomes feared by others; but it also becomes a target; others want to bring it down before it becomes too strong. Such was the situation of the fledgling Islamic nation. It became strong with the conquest of Badr, but not so strong that others did not have ambitions of bringing it down, either through warfare, or through the forming of alliances, or through the creation of internal problems – the latter being an effort that was carried out by the hypocrites. But with Allah's help first and foremost, and then with the efforts of the Prophet ﷺ and his Companions ﷺ, the plans of the polytheists to destroy Islam all ended in failure.

## **The Expeditions That The Prophet ﷺ Led And That Occurred After Badr And Before Uhud**

### **1) The Water of Al-Kudr (in Najd) and the Banu Saleem Tribe**

Seven nights after he ﷺ returned to Al-Madeenah after the Battle of Badr, the Prophet ﷺ led an attack on the Banu Saleem clan. He ﷺ reached the Water of Al-Kudr in a region that was inhabited by the Banu Saleem clan. Although he ﷺ planned to attack the Banu Saleem clan, no fighting actually took place. The Prophet ﷺ stayed at the Water of Al-Kudr for three nights, after which he ﷺ returned to Al-Madeenah. The reason for the attack was that a group of men from the Banu Saleem clan were gathering together and were planning to launch a surprise attack on the Muslims of Al-Madeenah, thinking that they came back from Badr victorious but greatly weakened. But in the end, it was the Prophet ﷺ who attacked them in a manner that was completely unexpected. The people of Banu Saleem raced to escape before the Muslims reached them, and they took refuge on the peaks of mountains.

Although the fighters of Banu Saleem that gathered to attack the Muslims managed to escape, they left their camels behind with a shepherd whose name was Yasaar. The Muslims seized the camels and took Yasaar back with them as a prisoner. When they reached a place called Siraar, which is situated three miles outside of Al-Madeenah, the Prophet ﷺ distributed the camels among the men who were with him. In all, there were five-hundred camels, so that each man received two camels. The Prophet ﷺ, as per the legislation that was revealed in *Soorah Al-Anfaal*, took one-fifth of the camels. The Prophet ﷺ later freed Yasaar, who had been part of the Prophet's share of the spoils.

### **2) The Battle of As-Saweeq**

Taking a route through An-Najd, Abu Sufyaan led a party of two-hundred horsemen towards Al-Madeenah. Once they reached

there during the night, they made camp in an area that was inhabited by the Banu An-Nadeer tribe, one of the three Jewish tribes of Al-Madeenah. Banu An-Nadeer's leader, Sallaam ibn Mishkam, welcomed them, fed them, gave them drink – and more significantly, provided them with tactical information that they could use to attack the Muslims.

Abu Sufyaan's aim was not to launch an all-out attack on Al-Madeenah; he did not have enough men to achieve that end. He simply wanted to launch a surprise attack on Al-Madeenah and inflict some harm on its inhabitants. And so he attacked Al-'Uraid, one of the valleys of Al-Madeenah. He burned down some date-palm trees, after which he fled back towards Makkah. Having found out about Abu Sufyaan's vile deed, the Messenger of Allah ﷺ, along with two-hundred men from the *Muhaajiroon* and the *Ansaar*, gave chase, but they could not overtake him. Abu Sufyaan and his men rode as fast as they could, but sensing the closeness of their pursuers, they began to lighten their loads by throwing down the fine flour they carried with them for their meals. The Muslims would pass by the bags of flour and pick them up; they ended up returning with a large quantity of flour. The kind of flour they found was called *As-Saweeq*; hence the naming of the battle as 'The Battle of *As-Saweeq*.' After five days of pursuing the enemy and probably of patrolling the area to make sure everything was alright, the Messenger of Allah ﷺ returned to Al-Madeenah without having engaged in any fighting.

### 3) The Battle of Dhee-Amr

Through news that came to him from Muslim informants, the Prophet ﷺ learned of a secret plot that was being devised by the members of the Tha'labah and Muhaarib tribes. Led by Do'thoor ibn Al-Haarith of the Muhaarib tribe, the men of both tribes planned to launch a surprise attack on Al-Madeenah. As on many other occasions, the Prophet ﷺ decided to attack the enemy before they could attack him ﷺ and his Companions ﷺ. So

leaving 'Uthmaan ibn 'Affaan ؓ behind to govern Al-Madeenah during his absence, the Prophet ﷺ set out with an army of four-hundred and fifty men, some of whom were walking, while others were riding.

When the Muslim army reached Dhil-Qassah, they captured a man named Hubaar, who was from the Tha'labah tribe. Hubaar ؓ embraced Islam and provided the Prophet ﷺ with sensitive information about his people. And having embraced Islam, Hubaar ؓ adhered to the company of Bilaal ؓ in order to learn from him the teachings of Islam.

As for the polytheists from the Tha'labah and Muhaarib tribes, no sooner did they learn of the impending approach of the Muslim army, than they fled to nearby mountaintops. The Prophet ﷺ remained in the area of Najd for approximately one month. Without any fighting having taken place, the Prophet ﷺ then returned to Al-Madeenah.

One interesting event that took place during this expedition is that the aforementioned leader of the Muhaarib tribe, Do'thoor ibn Al-Haarith ؓ, witnessed a miracle occur at the hands of the Prophet ﷺ and, as a result, embraced Islam. The story of Do'thoor's Islam began when, one day, it rained profusely. Because of the rain and because his garments became soaked in water, the Messenger of Allah ﷺ sought refuge underneath a tree. There he spread out his garment to dry. Seeing that the Messenger of Allah ﷺ was alone and unguarded, Do'thoor came upon him with his sword and said, "O Muhammad, who will protect you from me today?" The Prophet ﷺ responded, "Allah," at which point Jibreel ؑ pushed Do'thoor's chest, causing his sword to fall to the ground; the Messenger of Allah ﷺ picked it up and said, "Who will protect you from me?" Do'thoor replied, "No one, and I bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah. By Allah, I will never again gather a force against you." The Messenger of Allah ﷺ then gave him back his sword. When Do'thoor ؓ returned to his people, they sensed a

change in him, and they said to him, "Woe upon you! What is the matter with you?" He ﷺ said, "I saw a tall man who pushed my chest. I fell to the ground, knowing fully well that he was an angel. And so I bore witness that Muhammad is the Messenger of Allah. By Allah, I will never again gather a force against him." Do'thoor ﷺ then began to invite his people to Islam, and in regard to his story and the story of his people who planned to attack the Prophet ﷺ and his Companions ﷺ the following Verse was revealed:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن  
يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ  
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١١﴾﴾

*"O you who believe! Remember the Favour of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you. So fear Allah. And in Allah let believers put their trust."*  
(Qur'an 5: 11)

#### 4) The Battle of Bahraan

This battle took place in the month of Jumaadah Al-Oolah, in the year 3 H. The Prophet ﷺ set out from Al-Madeenah with 300 Muslims, and they continued travelling until they reached Bahraan, which is situated between Makkah and Al-Madeenah. The purpose of the expedition was to attack the Banu Saleem tribe, the same tribe that the Prophet ﷺ attacked just after the Battle of Badr. But again, the people of Banu Saleem fled before the Muslims reached them. The Prophet ﷺ then returned home, having spent 10 nights outside of Al-Madeenah.

It does not matter that the Muslims did not fight on this occasion or on other similar occasions; what mattered was instilling fear into the enemy and, at the very least, deterring them from attacking the Muslims in Al-Madeenah. In this regard, the Muslim leadership and individual Muslim citizens worked very

well together in terms of how the latter passed on accurate information about the enemy and how the former then acted on that information. Before neighbouring tribes could gather momentum in an effort to attack Al-Madeenah, the Prophet ﷺ and his Companions ﷺ went after them, always keeping them guessing, and ultimately preventing them from posing a threat to the Muslims in Al-Madeenah.

### **5) Zaid ibn Haarithah's Unit that was sent to Al-Qardah**

After their shameful defeat at Badr, the polytheists of Makkah looked for other pathways to take on their way to doing business in Ash-Sham (Syria and surrounding regions). No longer was it feasible for them to travel through lands that bordered Al-Madeenah. Some of them suggested taking the Najd pathway of Iraq, and in fact, that is what they ended up doing. A number of their businessmen – among whom were Abu Sufyaan ibn Harb, Safwaan ibn Umayyah, Huwaitab ibn 'Abdul-'Uzzah – set out with silver and a large quantity of merchandise, which was valued at about one-hundred thousand dirhams.

A man named Sulait ibn An-No'maan ﷺ sent news to the Messenger of Allah ﷺ about Quraish's trading caravan. Although the caravan was taking a different route, one that was far away from Al-Madeenah, the Muslims still had a chance of overtaking it if they hurried, which is why the Prophet ﷺ sent Zaid ibn Haarithah ﷺ to lead a party of one-hundred horsemen to execute that mission. Zaid ﷺ and his men ﷺ managed to overtake the caravan at a water source called Al-Qardah, which is situated in Najd. The men of the caravan, panic-stricken and terrified, fled to save their lives, taking nothing back with them. And so the Muslims seized the caravan and all of its merchandise; they also captured the caravan's guide, Furaat ibn Hayyaan ﷺ, who then embraced Islam at the hands of the Prophet ﷺ. Zaid's unit returned to Al-Madeenah, and the Prophet ﷺ then undertook the task of distributing the spoils.

## The Battle Of Banu Qainuqaa'

Most authors and compilers of *Seerah* books agree that the Battle of Banu Qainuqaa' took place after the Battle of Badr. Az-Zuhree said that it took place in the year 2 H. And Al-Waaqidee and Ibn Sa'd mentioned that it took place on a Saturday, in the middle of Shawwaal, in the year 2 H.

The reason for the battle was clear: The members of the Jewish Banu Qainuqaa' tribe did not live up to the terms of the agreement that they signed with the Prophet ﷺ when he ﷺ first arrived in Al-Madeenah. In fact, they did not even come close to fulfilling its terms; they instead strove hard day and night to destroy the Prophet ﷺ and his Companions ﷺ. According to their agreement, the Jews of Banu Qainuqaa' (as well as the Jews of the other two Jewish tribes of Al-Madeenah) could live in peace in Al-Madeenah, having complete freedom of religion, and enjoying the protection of their Muslim neighbours in the case of a foreign attack, so long as they lived under the banner of the Muslim nation, and so long as they defended the Muslims from external attacks. The terms were clear and easy to follow, but the Jews of Banu Qainuqaa' could not hold back their hatred and jealousy, jealousy that reached a peak when the Muslims defeated the polytheists in the Battle of Badr.

Rather than live in harmony with their Muslim neighbours and enjoy the safety and prosperity they ensured by signing an agreement with them, the Jews showed open enmity to the Muslims. When the situation began to get out of control, the Prophet ﷺ gathered the Jews of Banu Qainuqaa' in their marketplace, invited them to Islam, and warned them to not have happen to them what happened to the Quraish at Badr. They answered him with angry and bitter words, saying, "O Muhammad, do not become self-deceived simply because you killed a group of people from the Quraish who do not know how to fight. Indeed, if you were to fight us, you would know that we are the people (to contend with). You have never met anyone that is like us (on the battlefield)." These were words that the Prophet

ﷺ was hearing from so-called allies, people who had promised to show solidarity with the Muslims in times of war. Obviously, then, the situation became exacerbated. And Allah ﷻ then revealed about them the following Verses:

﴿قُلْ لِلَّذِينَ كَفَرُوا سُقُوطٌ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَيَسَّرَ اللَّهُ لَكُمْ إِذَا كُنْتُمْ فِي حَرْبٍ مَّعَهُمْ نِيْلًا مِّنْهُنَّ وَمِنْ أَهْلِ الْبَيْتِ أَتَتْكُمْ أُمَّةٌ مِّنْهُمْ يَأْكُلُونَ مِمَّا كَسَبُوا بَعْدَ مَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ وَأُولَٰئِكَ لَئِيْلٌ كَافِرُونَ﴾  
 ﴿قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الَّذِينَ التَّقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِّثْلَيْهِمْ رَأَىٰ الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ﴾ (١٣)

*“Say (O Muhammad ﷺ) to those who disbelieve: “You will be defeated and gathered together to Hell, and worst indeed is that place to rest.” There has already been a sign for you (O Jews) in the two armies that met (in combat, i.e., the Battle of Badr): One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand.” (Qur’an 3: 12, 13)*

### 1) The Direct causes of the Battle

After the Battle of Badr ended, the Jews of Banu Qainuqaa’ made it clear that they had every intention of reneging on the pledges they made to the Muslims. They were waiting for any opportunity to instigate problems with the Muslims, and that opportunity came to them in the vilest of ways.

Wanting to earn some money, a woman took some merchandise with her to Banu Qainuqaa’ marketplace. She sat down to sell her goods beside a Jewish goldsmith; the Jews that were there tried to cajole her into removing her face-cover, but she refused. The goldsmith stealthily took the edge of her garment and tied it to her back. So when she stood up, her private areas became exposed. They laughed, she screamed, and a Muslim man approached to

help her. He attacked the goldsmith and killed him, which resulted in the Jews ganging up on the Muslim and killing him. The relatives of the Muslim were present and a fight broke out between them and the people of Banu Qainuqaa'.

When the Messenger of Allah ﷺ heard about what had happened, he set out with an army that consisted of men from both the *Muhaajiroon* and the *Ansaar*. This took place on a Saturday, in the middle of Shawaal, in the year 2 H. The person who carried the banner of the Muslim army on that day was Hamzah ibn 'Abdul-Muttalib ؓ. As was his usual practice when he ﷺ left Al-Madeenah, the Prophet ﷺ appointed a governor in his absence; on this particular occasion, he ﷺ appointed Abu Lubaabah ibn 'Abdul-Mundhir ؓ (whose name was Basheer ؓ) as the temporary governor of Al-Madeenah. When the Prophet ﷺ reached the Banu Qainuqaa' tribe, he ﷺ did as Allah ﷻ commanded him to do, declaring his treaty with the Jewish tribe to be null and void:

﴿وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانِزْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ  
الْخَائِبِينَ ﴿٥٨﴾﴾

*"If you (O Muhammad ﷺ) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allah likes not the treacherous."* (Qur'an 8: 58)

## 2) The Siege that Ended the Conflict

As soon as the Jews of Banu Qainooqaa' found out that the Prophet ﷺ was marching towards them, they shut themselves up in their fortresses. The Prophet ﷺ and his Companions ؓ then surrounded them and imposed upon them a siege that lasted for fifteen nights.<sup>[1]</sup> The siege ended when Allah ﷻ cast terror into the hearts of Banu Qainuqaa's tribesmen, which resulted in their coming to the conclusion that they had no choice but to unconditionally surrender to the Prophet ﷺ.

<sup>[1]</sup> Refer to *Seerah Ibn Hishaam* (3/55).

The situation became quite desperate for them; they had no way of sending for reinforcements, and they could not leave their homes, so that it was as if they were all prisoners in a jail. In the end, they lost all hope of putting up a fight, which was quite ironical considering the arrogance they showed earlier, when they threatened the Prophet ﷺ, saying that he had fought a people who did not know how to fight and that if he were to fight them, they would teach him a lesson. After they surrendered, the Prophet ﷺ ordered Al-Mundhir ibn Qudaamah As-Sulamee Al-Ausee ؓ to supervise the process of having the hands of the Banu Qainuqaa tribesemen tied behind their backs.

### 3) Determining the fate of Banu Qainuqaa'

By the time the siege occurred, 'Abdullah ibn Ubai ibn Salool outwardly announced his entry into the fold of Islam, though he inwardly remained a disbeliever. There were others who did the same, but since he was the most vocal and active of the lot, he became known as the 'Chief of the Hypocrites,' a title by which he is identified until this day. 'Abdullah ibn Ubai was allied to the Jews of Banu Qainuqaa, which is why he made a concerted effort to help them.

When 'Abdullah ibn Ubai passed by them and saw how their hands were tied up behind their backs, he said, "Untie them," perhaps being under the delusion that, as in the pre-Islamic days of ignorance (when he was a venerated chief), his commands held weight. But Al-Mundhir ؓ, who was in charge of the prisoners, was not intimidated in the least by 'Abdullah ibn Ubai; to the contrary, he answered with a threat, saying, "Do you want to untie a people who were tied up by the Messenger of Allah ﷺ? By Allah, if any man unties them, I will strike his neck (with my sword)."<sup>[1]</sup> 'Abdullah ibn Ubai was forced, then, to take back his command and to instead try to influence the Prophet ﷺ himself. He went to the Messenger of Allah ﷺ and said, "O Muhammad,

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<sup>[1]</sup> Refer to *At-Taareekh Al-Islaamee* by Al-Humaidee (5/32, 33).

be charitable to my allies (Ibn Ubai used to be chief of the Khazraj tribe, and the Khazraj tribe was allied to Banu Qainuqaa’).” The Messenger of Allah ﷺ was slow in giving him an answer, and so Ibn Ubai again said, “O Muhammad, be charitable to my allies.” The Prophet ﷺ turned his back to him, but Ibn Ubai inserted his hand inside the pocket and armour of the Prophet ﷺ, so as to restrain him from leaving.

The Messenger of Allah ﷺ became angry until anger could clearly be discerned in his countenance, and he ﷺ said to Ibn Ubai, “Release me.” The Prophet ﷺ then said, “Woe unto you! Release me.” Ibn Ubai said, “No, by Allah, I will not release you until you act charitably towards my allies. Four hundred of them wear no armour, while three hundred of them are attired in armour; they have in the past defended me from both *Al-Ahmar* and *Al-Aswad* (literally meaning, from both red and black people, i.e., they defended me against all of my enemies). And after all of that (longstanding relationship we have), you wish to harvest them in a single morning? Verily, I am indeed a man who fears catastrophes (if I do not stand alongside my allies).” In the hope of uniting Al-Madeenah’s inhabitants and appeasing the hypocrites in order to guide them to Islam, the Messenger of Allah ﷺ said, “They are for you (i.e., we will not have them killed, and I am doing this for you).”<sup>[1]</sup>

The Prophet ﷺ released them and then ordered them to be expelled from Al-Madeenah; also, the Messenger of Allah ﷺ and his Companions ﷺ took as spoils the wealth they had with them. Muhammad ibn Moosallamah ﷺ was placed in charge of the task of gathering their wealth and counting it.

Again, Ibn Ubai tried to talk the Prophet ﷺ out of expelling the Jews of Banu Qainuqaa’, but when he reached the Prophet’s house, he found ‘Uwaim ibn Saa’idah Al-Ansaaree Al-Ausee ﷺ at his door. ‘Uwaim ﷺ refused him entry, telling him that he could enter only after the Prophet ﷺ gave him permission to enter.

<sup>[1]</sup> Refer to *Al-Yahood Fis-Sunnah Al-Mutaaharah* (1/281).

Furious at this perceived affront, Ibn Ubai pushed 'Uwaim ؓ. 'Uwaim ؓ fought back, and during the course of the fight, Ibn Ubai's face got scratched by a wall and blood flowed freely from his face.

From the above-mentioned narrations, we should appreciate the wisdom with which the Prophet ﷺ dealt with Ibn Salool. At first, Ibn Salool was an open opponent of the Prophet ﷺ; after all, he had been chosen to become king of Al-Madeenah. And he would have been crowned for that position had not Al-Madeenah's inhabitants become Muslims and agreed upon the Prophet ﷺ as their leader. In short, Ibn Ubai was a bitter, jealous man, whose sole aim in life became to bring about the destruction of the Prophet ﷺ. But then after Badr, he, and others like him, adopted a new strategy: they claimed to be Muslims, so that they could attack Islam from within. In the above-mentioned narration, we see how the Prophet ﷺ responded positively to Ibn Ubai's request, saying to him, "They are for you," in the hope of purifying his heart, of removing all traces of enmity from his heart, and of guiding him to Islam. The Prophet ﷺ knew that, if Ibn Ubai embraced Islam, his followers would follow in his footsteps and Al-Madeenah would become a completely united country. The effort was of course noble, but guidance is in the Hands of Allah ﷻ, and Ibn Ubai remained as embittered as ever before.

In trying to appease Ibn Ubai, the Prophet ﷺ had another goal in mind as well. Many members of the *Ansaar* were new to Islam and could still possibly be influenced by Ibn Ubai, who had been, after all, a venerated leader during the pre-Islamic days of ignorance. For this reason, as well as the reasons mentioned above, the Prophet ﷺ was patient in his dealings with Ibn Ubai, for the most part taking a conciliatory stance with him. By taking a conciliatory stance with Ibn Ubai, the Prophet ﷺ at once avoided conflict with him and allowed him to himself reveal his true nature through his sayings, actions, and deeds. In the end, people did come to know Ibn Ubai for what he was; they began to

avoid him, and they felt an aversion towards him. Even the closest people to him – including his son ‘Abdullah ﷺ – realized his true and evil nature. Then, when Ibn Ubai would speak, they would ask him to remain silent; some people even wanted to kill him, as we will see later on this book, *In Sha Allah*. The only people that remained on friendly terms with Ibn Ubai were his fellow hypocrites, the Jews of Al-Madeenah, and the polytheists of Makkah and elsewhere.

#### 4) ‘Ubaadah ibn As-Saamit ﷺ cuts of all ties from Banu Qainuqaa’

When Banu Qainuqaa’ broke the covenant they had made with the Prophet ﷺ, ‘Ubaadah ibn As-Saamit ﷺ went to the Prophet ﷺ. ‘Ubaadah ﷺ was a member of the Banu ‘Auf clan, and the Banu ‘Auf clan was allied to Banu Qainuqaa’ just as ‘Abdullah ibn Ubai was allied to them. ‘Ubaadah ﷺ said, “O Messenger of Allah, I declare my complete loyalty to Allah, His Messenger ﷺ, and the believers. And I absolve myself from any alliance or loyalty to these disbelievers.” When it was decided that Banu Qainuqaa’ had to be expelled from Al-Madeenah, the Messenger of Allah ﷺ ordered ‘Ubaadah ibn As-Saamit ﷺ to supervise the process of forcing them to leave. The people of Banu Qainuqaa’ began to say to ‘Ubaadah ﷺ, “O Abul-Waleed (i.e., ‘Ubaadah ﷺ) we are your allies?” ‘Ubaadah ﷺ said to them, “When you initiated war (against the Muslims), I went to the Messenger of Allah ﷺ and said, ‘O Messenger of Allah, before you right now, I do indeed absolve myself from them and from their alliance.’” Ibn Ubai and ‘Ubaadah ibn As-Saamit ﷺ had the exact same alliance with Banu Qainuqaa’, and so ‘Abdullah ibn Ubai said to ‘Ubaadah ﷺ, ‘You absolve yourself from being allied to your allies! That is not in your hands.’” Ubai then went on to remind ‘Ubaadah ﷺ of the many occasions on which the people of Banu Qainuqaa’ supported them. ‘Ubaadah ﷺ said, “O Abul-Hubaab (i.e., Ubai), hearts have changed (since then), and Islam has erased those covenants. Lo! By Allah, you are holding on to a thing (i.e., a

covenant with Banu Qainuqaa'), the results of which we will indeed see tomorrow."

'Ubaadah ؓ then began the process of forcing Banu Qainuqaa' to quit Al-Madeenah. They asked him for extra time to make preparations for their departure, and 'Ubaadah ؓ responded to their request by saying, "Not even an hour (extra will I give you). You have three (days), and I will not add to that, for that is the command of the Messenger of Allah ﷺ."

And so the people of Banu Qainuqaa' left Al-Madeenah in humiliation; they had to leave behind their weapons and wealth, which the Muslims claimed as spoils of war. Such was the humiliating defeat of the people of Banu Qainuqaa', despite the fact that they were stronger, braver, better-equipped, and more numerous than the members of the other two Jewish tribes of Al-Madeenah - Banu An-Nadeer and Banu Quraizah. Seeing how poorly their stronger coreligionists had fared, the members of the latter two tribes - deterred from showing enmity to say the least - remained quiet for a period of time. Terror enveloped their hearts, and they had no choice but to be patient and not rash - as had been their brothers from Banu Qainuqaa' - in showing enmity to the Prophet ﷺ and his Companions ؓ.

### 5) Verses that were Revealed about the Opposite Stances taken by Ibn Ubai and 'Ubaadah ibn As-Saamit ؓ

Allah ﷻ said:

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصْرَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنْفُسِهِمْ نَدِمِينَ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ ءَامَنُوا أَهْتُولَاءِ الَّذِينَ اقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾ يَأَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَن دِينِهِ

فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ  
يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ  
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ  
وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ ﴿٥٥﴾ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ  
اللَّهِ هُمُ الْغَالِبُونَ ﴿٥٦﴾

“O you who believe! Take not the Jews and the Christians as Auliya (friends, protectors, helpers, etc.), they are but Auliya’ to one another. And if any amongst you take them as Auliya’, then surely he is one of them. Verily, Allah guides not those people who are the Zaalimoon (polytheists and wrongdoers and unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: “We fear lest some misfortune of a disaster may befall us.” Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves. And those who believe will say: “Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?” All that they did has been in vain (because of their hypocrisy), and they have become the losers. O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures’ needs, All-Knower. Verily, your Wali (Protector or Helper) is Allah, His Messenger, and the believers, – those who perform As-Salaat (Iqamat-as-Salaat) and give Zakaat, and they bow down (submit themselves with obedience to Allah in prayer). And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.” (Qur’an 5: 51-56)

When Banu Qainuqaa' showed open enmity towards the Prophet ﷺ and his Companions ﷺ, thus breaking their treaty with them, the Messenger of Allah ﷺ intended to kill them. 'Abdullah ibn Ubai ibn Salool stood up to defend them, since he was allied to them. 'Ubaadah ﷺ too was allied to them, but he ended his alliance with them, declaring to the Prophet ﷺ, "O Messenger of Allah, I absolve myself from my alliance and loyalty to the Jews. I am loyal only to Allah and His Messenger." 'Abdullah ibn Ubai then said, "As for me, I do not absolve myself from loyalty to the Jews. I need them, and I am a man who fears catastrophes (i.e., what if I break my alliance with them and they then become strong; they will, in that case, exact revenge upon me)."<sup>[1]</sup> The difference between Ibn Ubai and 'Ubaadah ﷺ couldn't have been greater; the former was deeply immersed in his hypocrisy, while the latter had strong faith and was sincere. Blessed with these qualities, 'Ubaadah ﷺ gave precedence to the welfare of Islam over his own self-interests, thus becoming an example for all Muslims of later generations.

### Going After Incendiary Elements

Those who incited others to fight Muslims were at least just as dangerous as those who actually did the fighting. The Messenger of Allah ﷺ went after such people and, after Badr, ordered for some of them to be killed. Some such agitators are as follows:

#### 1) 'Asmaan bint Marwaan

'Asmaan would slander the Prophet ﷺ and incite others to fight him. Since she was a highly-regarded leader among her tribe, some people who became Muslims kept their Islam a secret. A Muslim man named 'Umair ibn 'Adee Al-Khatmeen ﷺ killed her, and fearing that he did something wrong or that he had to pay blood money, he ﷺ asked the Prophet ﷺ what he had to do in order to atone for the killing. The Prophet ﷺ comforted him and

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<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyyah As-Saheehah* (1/302).

reassured him that what he had done was good, saying to him, "You have helped Allah and His Messenger, O 'Umair!"<sup>[1]</sup> As a result of Asmaan's death, many people from the Banu Khatamah tribe embraced Islam, and those that were already Muslims openly and publicly declared their Islam, no longer fearing being denigrated or harmed because of their faith.

## 2) Abu 'Ifk Al-Yahoodiee

Abu 'Ifk was an old and venerated chieftain of the Banu 'Amr ibn 'Auf tribe. He too incited people to fight the Prophet ﷺ, and much of his incitement activities were centered on satirical and hate-filled poems that he composed about the Prophet ﷺ and Islam. The Messenger of Allah ﷺ asked his Companions ﷺ, "Who will take care of this vile man for me?" Saalim ibn 'Umair ﷺ volunteered, went to Abu 'Ifk, and killed him.<sup>[2]</sup>

## 3) Ka'ab ibn Al-Ashraf

Between the battles of Badr and Uhud, the killing of Ka'ab ibn Al-Ashraf was more important than the killing of any other agitator. Ka'ab ibn Al-Ashraf was originally descended from the Banu Nabhaan clan, which is a part of the Tayyi tribe. His father killed a man during the pre-Islamic days of ignorance and, having to leave his homeland, went to and settled in Al-Madeenah and allied himself to the Jewish tribe of Banu An-Nadeer. He married a woman named 'Aqeelah bint Abul-Haqeeq, who later gave birth to Ka'ab.

Ka'ab was a poet, and with the advent of Islam, he dedicated his poetry to the fight against Islam and the Prophet ﷺ. He got especially irate when the Muslims defeated the Quraish in the Battle of Badr. Resolving to do something about the situation, Ka'ab travelled to Makkah, where he composed many poems in which he vilified and satirized the Prophet ﷺ, and in which he

<sup>[1]</sup> *Sunan Abu Daawood* (4/528, 529).

<sup>[2]</sup> Refer to *Nadraturun-Na'eem Fee Makaarimil-Akhlaaq-ar-Rasool Al-Kareem* (1/295).

exhorted the Quraish to exact revenge for their fighters who died on the Day of Badr. Injecting a great deal of venomous emotion into his poetry, his poems had their desired effect of moving the people of the Quraish into tears. The one consistent theme of his poems was this: The Quraish had to exact revenge for their dead, and they owed it to themselves and to their fallen fighters to completely destroy the Prophet ﷺ and his Companions ؓ.

One day, Abu Sufyaan said to Ka'ab, "I ask you by Allah, which is more beloved to Allah: our religion or the religion of Muhammad and his Companions?" Ka'ab replied, "You are on a more guided path than they are." Then, having succeeded in uniting the Quraish upon the plan of fighting the Muslims and exacting revenge on them, Ka'ab returned to Al-Madeenah, where he continued to incite people against the Prophet ﷺ. He even stooped so low as to slander pious Muslim women.

Weapons that are used on a battlefield are not always the same weapons that are used in other places and in different circumstances. And so the Prophet ﷺ used the best weapon that was available to hit back at Ka'ab, and that weapon was Hassaan ؓ, the most famous of Muslim poets.

Through revelation, the Prophet ﷺ knew exactly in whose house Ka'ab ibn Al-Ashraf was staying as a guest in Makkah; he ﷺ then passed on that information to Hassaan ؓ. So, for example, when Ka'ab stayed as a guest with Al-Muttalib ibn Abee Wadaa'ah ibn Dabeerah As-Sahmee and his wife, 'Aatikah bint Usaid ibn Abil-'Ais, the Prophet ﷺ passed on that information to Hassaan ibn Thaabit ؓ. Hassaan ؓ then composed verses which censured Al-Muttalib and 'Aatikah for hosting such a vile and despicable guest in their home. As I discussed earlier on in this work, a good, incisive poem travelled with lightning speed across Arabia through word of mouth. So when Hassaan's poem reached Makkah, 'Aatikah bint Usaid threw out Ka'ab ibn Al-Ashraf's things and said to her husband, "What do we have to do with this Jew? Do you not see what Hassaan is doing to us?" To put the situation in perspective for the people of this century, it was as if a

one-hour television special was aired in which 'Aatikah and her husband were being censured and blamed for evil activities. In short, 'Aatikah felt that shame had descended upon her household.

Having thus been evicted, Ka'ab went to stay as a guest in someone else's home. Meanwhile, back in Al-Madeenah, the Messenger of Allah ﷺ informed Hassaan ؓ about where Ka'ab was now staying. And again, Hassaan ؓ wrote scathing verses that denounced and censured those who were providing shelter to Ka'ab. When Hassaan's poem reached the inhabitants of that household, they too kicked Ka'ab out. Thereafter, whenever Ka'ab went to a new host, the same thing happened, until he had been kicked out of many houses. It was then, when the situation became unbearable for him in Makkah, that Ka'ab was forced to return to Al-Madeenah, where it would only be a matter of time before he received his just punishment. To be sure, therefore, Hassan's poems had their desired effect, in terms of bringing Ka'ab back to Al-Madeenah and within the reach of Muslims.

Ka'ab ibn Al-Ashraf perpetrated many crimes. He slandered the Prophet ﷺ, Muslims, and even innocent Muslim women in the worst of ways. Each one of these crimes, on its own, was a clear violation of the treaty that the Jews of Al-Madeenah – and Ka'ab was one of them – had signed with the Prophet ﷺ. What makes matters worse is that Ka'ab, as an individual, committed all of those crimes. He openly declared himself to be an enemy of Islam and he incited others to wage war against Islam, thus making him an enemy of war and a valid military target.

Imam Bukhaaree (may Allah have mercy on him) related a narration that details the events that led up to Ka'ab's death. Jaabir ibn 'Abdullah ؓ related that the Messenger of Allah ﷺ said, "Who will take care of Ka'ab ibn Al-Ashraf, the man who has wronged Allah and His Messenger?" Muhammad ibn Maslamah ؓ stood up and said, "O Messenger of Allah, would you love for me to kill him?" The Messenger of Allah ﷺ said, "Yes." Muhammad ibn Maslamah ؓ said, "Then give me

permission to say something," to which the Prophet ﷺ responded, "Speak." Muhammad ibn Maslamah ؓ was asking permission to say certain words to Ka'ab that he needed to say in order to execute his plan of killing him. And since the rules of war allow for deception, the Prophet ﷺ granted Muhammad ibn Maslamah ؓ to carry out his plan as he desired.

Having obtained the said permission from the Prophet ﷺ, Muhammad ibn Maslamah ؓ went to Ka'ab and said, "Indeed, this man (i.e., the Prophet ﷺ) has asked us for charity (i.e., while we go hungry), and has brought upon us a great deal of fatigue (as well as hardship and poverty)." Of course, Muhammad ibn Maslamah ؓ did not truly mean what he was saying; he ؓ was simply trying to gain the trust of Ka'ab and give him the impression that he too was against the Prophet ﷺ. He ؓ then said "And so I have come to you in order to ask you for a loan (so that we can feed ourselves)."

Ka'ab said, "And also, by Allah, you will indeed become bored by him."

"Verily, we have followed him," said Ka'ab, "And we do not wish to forsake him until we see where his matter leads him to. We wanted you to lend us a *Wasq* (of dates) or two *Wasqs* (a *Wasq* here is a measurement that is equal to approximately 240 handfuls of dates)."

Ka'ab answered, "Yes, but you have to give me some collateral."

"What do you want?" Muhammad ﷺ and the men who were with him asked.

"Give me your women as collateral," said Ka'ab.

"How can we give you our women as collateral, when you are the most handsome of all Arabs?" Muhammad ibn Maslamah ؓ said.

"Then give me your sons as collateral," said Ka'ab.

"How can we give you our sons as collateral," Muhammad ibn Maslamah ؓ said. "Each one of them will be cursed (and denigrated). It will be said about each one of them, 'He was

pledged as security for one or two *Wasqs* (i.e., he is worthy very little if that is the case)! That would bring shame upon us. Instead, we will give you weapons as collateral." They then made an appointment to make the transaction, which, for Muhammad ﷺ, was the entire purpose of this first meeting. He needed to plan for the right moment to attack Ka'ab.

And so Muhammad ibn Maslamah ﷺ returned during the night, a time that would certainly arouse suspicion in Ka'ab's household; in order to make his visit seem innocent, he brought along with him Abu Naailah ﷺ, who was Ka'ab's brother from breastfeeding (i.e., the same women breastfed both of them). When Ka'ab was leaving his fortress in order to go down and meet his guests, his wife said to him, "Where are you going at this hour?" She knew all too well that, through his active role as an agitator, Ka'ab had become an enemy of the Prophet ﷺ and the Muslims. Therefore, she did not think it wise that he should leave his fortress in the middle of the night.

"It is only Muhammad ibn Maslamah and my brother, Abu Naailah," said Ka'ab.

Not convinced and sensing danger, she said, "I hear a voice, and it is as if blood is dripping from it."

Ka'ab tried to reassure her by saying, "It is only my brother, Muhammad ibn Maslamah, and my brother from breastfeeding, Abu Naailah"

Down below, meanwhile, Muhammad had with him two men.<sup>[1]</sup> He said (to them), "When he comes, I will take hold of his hair in order to (ostensibly) smell him (i.e., the perfume he is wearing). Then when you see that I have a firm grip on his head, come and strike him (with your swords)."

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<sup>[1]</sup> In the books of *Seerah* it is related that five men killed Ka'ab: Muhammad ibn Maslamah; Silkaan ibn Salaamah ibn Waqsh, who is the Abu Naalilah that is referred to in Bukhaaree's narration; 'Abbaad ibn Bishr ibn Waqsh, and Abu 'Abs ibn Jabr. Abu Naalilah was in front of the others; his job was to speak to Ka'ab and to not arouse his suspicions.

Ka'ab came down to them, carrying a weapon; and a sweet smell of fragrance was emanating from him. Muhammad ibn Maslamah ؓ said to him, "I have never smelled fragrance that is sweeter than the one I smell today. Do you give me permission to smell your head?" Ka'ab said yes. Then, when Muhammad ﷺ had a firm grip on Ka'ab's head, he said to his companions ؓ, "Come now!" They killed him and then went to the Prophet ﷺ and informed him about what had happened.<sup>[1]</sup>

It is related in Ibn Hishaam's *As-Seerah An-Nabawiyyah* that, once he promised to kill Ka'ab, Muhammad ibn Maslamah ؓ spent three days without eating and drinking, consuming only enough to keep him alive. This was mentioned to the Prophet ﷺ, who summoned for Muhammad ibn Maslamah ؓ and then said to him, "Why have you forsaken food and drink?" He ؓ answered, "O Messenger of Allah, I said something to you (i.e., I promised you something), and I do not know whether I can fulfill it for you or not?" The Prophet ﷺ said, "It is only upon you to make an effort (i.e., and then the result is with Allah ﷻ)."

Then, alluding to how he would have to say evil words about Islam in order to gain the trust of Ka'ab, Muhammad ibn Maslamah ؓ said, "I will have to say (evil things)." Realizing that deception was necessary to Ka'ab's mission, the Prophet ﷺ said, "Say whatever you think is necessary (to the success of your mission)."<sup>[2]</sup>

And it is related from the *As-Seerah An-Nabawiyyah* of Ibn Ishaq, from Ibn 'Abbaas ؓ, with a *Hasan* (acceptable) chain, that the Prophet ﷺ walked along with them (Muhammad ibn Maslamah ؓ) and his companions ؓ) until Baqee' Al-Gharqad. Then he sent them onward, saying, "Go upon the name of Allah. O Allah, help them."<sup>[3]</sup>

<sup>[1]</sup> This narration, which is paraphrased above, is related in *Saheeh Bukhaaree*, the Book of Battles, chapter "The Death of Ka'ab ibn Al-Ashraf"; *Hadeeth* number: 4037.

<sup>[2]</sup> Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/61).

<sup>[3]</sup> Refer to *As-Seerah An-Nabawiyyah* by Ibn Hishaam (3/62).

***Lessons and Morals***

To be sure, the story of Ka'ab ibn Al-Ashraf's death contains in it many important lessons for Muslims. First, if a non-Muslim blatantly violates a treaty that his people signed with Muslims, his punishment is death. Ka'ab's people signed a peace treaty with Muslims; in fact, it was more than a peace treaty; they pledged to show loyalty to the Prophet ﷺ, in return for gaining many benefits for themselves. Ka'ab violated that treaty in a myriad of ways: he mocked the Prophet ﷺ, he slandered innocent Muslim women, and he traveled to foreign lands in order to incite others to send an army to attack the Prophet ﷺ, to name just a few. Another important lesson from Ka'ab's story is that certain missions must be executed in secrecy in order to avoid instigating unrest and turmoil.

Also, Ka'ab's story must be understood according to its context. What I mean is that Muslims can take action similar to the action taken against Ka'ab only if they are strong, if they have their own country, and if they do not fear negative consequences for themselves or for other Muslims. Today, when Muslims are obviously weak, many Muslims in the Islamic world make the mistake of being too hasty and of rushing into armed conflicts. They use Ka'ab's story and other similar incidents to argue their point, but they are wrong. Muslims were in control of Al-Madeenah; they were strong, and they had their own country. Therefore, there was no significant risk in going after Ka'ab. Only good could have come out of killing Ka'ab; the Prophet ﷺ did not fear that killing Ka'ab would have any evil repercussions on his Companions ﷺ. But what happened when the Prophet ﷺ and his Companions ﷺ did not have a country, when they were weak and oppressed in Makkah. Did the Prophet ﷺ call upon his Companions ﷺ to go after individual leaders of the Quraish and kill them? The Prophet ﷺ certainly could have done that: With a single order to Hamzah ﷺ or 'Umar ﷺ or any other Companion ﷺ, the Prophet ﷺ could have orchestrated the assassination of Abu Jahl, Umayyah ibn Khalaf, 'Utbah, or any

other leader of the Quraish. Such action, however, would have resulted in Muslims being killed and persecuted more so than ever before, which is why the Prophet ﷺ did not order for the assassination of any Makkan chieftain. We learn from this that, in every era, Muslims must seek counsel from their learned scholars, those who can weigh the pros and cons of various strategies, and then choose the best one.

From Muhammad ibn Maslamah ؓ we should appreciate the importance the Prophet's Companions ؓ attached to fulfilling their promises. They took their promises seriously and strove hard to fulfill them. Having promised the Prophet ﷺ to kill Ka'ab ibn Al-Ashraf, Muhammad ibn Maslamah ؓ had to delay fulfilling that promise; he was having a hard time coming up with the right plan to overcome the obstacles that stood in the way of him accomplishing his mission. But Muhammad ibn Maslamah ؓ did not lose hope; instead, he focused all of his energies on the task at hand. He became so sad for having delayed fulfilling his promise that he stopped eating and drinking for three days. Now let us consider how we are today; many among us make promises on a regular basis, promises that we don't take seriously and that don't bother us in the least if we don't fulfill them. In this regard we need to remember that a sincere Muslim – such as Muhammad ibn Maslamah ؓ – would rather lose sleep and forsake rest and food than break his promise. This is yet another difference between the Prophet's Companions ؓ and the Muslims of latter-day generations.

The Prophet ﷺ said to Muhammad ibn Maslamah ؓ, "It is only upon you to make an effort." The Prophet ﷺ exhorted Muhammad ibn Maslamah ؓ to be patient, to try his best, and to then leave the results of his endeavours to Allah ﷻ. Allah ﷻ said:

﴿تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ﴾ (٤٩)

*"This is of the news of the unseen which We reveal unto you (O Muhammad ﷺ), neither you nor your people knew them before*

*this. So be patient. Surely, the (good) end is for the Muttaqoon (pious ).” (Qur’an 11: 49)*

Enlightening as well is the Prophet’s saying, “Say what you need to say in order to successfully complete your mission.” Under normal circumstances, what Muhammad ibn Maslamah ؓ wanted to say to Ka’ab ؓ involved uttering words of disbelief. But because Muhammad ibn Maslamah ؓ did not mean those words and because he planned to utter them in order to facilitate the completion of a military mission, the Prophet ﷺ gave him permission to speak against Islam, thus explaining another hadeeth, in which the Prophet ﷺ referred to war as being deception and stratagem.

Nonetheless, the Prophet’s saying, “Say what you need to say,” raises an important question. If a military mission requires deeds that are otherwise forbidden in Islam, how far can the people who are carrying out that mission go? Or in other words, what kinds of forbidden deeds may they perpetrate, and to what extent do the ends justify the means?

First, it is necessary to understand that no sin is greater than disbelief, and yet the Prophet ﷺ gave his Companions ؓ permission to utter words of disbelief. Therefore, all lesser sins take the same ruling. But still, such actions during war are exceptions. What this means is that a Muslim may resort to them as an exception and only to a degree that is necessary; furthermore, he must not use his own reasoning, for there are certain sins, such as fornication, that are forbidden under all circumstances. This being the case, Muslims must rely on the religious rulings of scholars who are experts in Islamic jurisprudence and on the particular circumstances that necessitate the violation of one of Islam’s teachings. The scholar must look into the matter and ask himself the questions: Is this mission important? Will Muslims benefit by it? Will Muslims be harmed by it? In order to carry out this mission, do Muslims really have to do something unlawful, or is there another, better way? And so on, until he arrives at a conclusion. For one can certainly

fall into grave error if one indiscriminately breaks the laws of Islam, giving the excuse that doing so is integral to a valid Islamic military mission he is carrying out. First off, the military mission itself might not be valid, since he did not go to an Islamic scholar to establish its validity; and second, even if it is a valid Islamic mission, then it might not be so important as to warrant the perpetration of certain sins. In the end, it is, as in all matters, and especially in matters that are of dubious nature, necessary to turn to the Muslim leadership and to Muslim scholars to confirm the legitimacy of one's actions.

When the Prophet ﷺ sent Muhammad ibn Maslamah ؓ and his companions ؓ onwards to their mission, he ﷺ said, "Go upon the name of Allah. O Allah, help them." Yet again in the Prophet's *Seerah* we see a clear example of the balance between trusting in Allah ﷻ and taking practical steps to achieve important goals. In that Muhammad ibn Maslamah ؓ followed the Prophet's command and mentioned Allah's Name before proceeding, he ؓ showed that he placed his complete trust in Allah ﷻ. He ؓ and his companions ؓ felt divinely protected; they knew that Allah ﷻ would help them achieve their goal. But at the same time, they prepared for their mission with meticulous planning, and they did everything that was necessary to execute their plan. Here are some of the important practical steps they took to ensure the success of their mission:

- ◆ They took Abu Naailah ؓ, Ka'ab's brother from breastfeeding, along with them so as to avoid arousing suspicion in Ka'ab's mind. And according to some narrations, Abu Naailah ؓ took the additional step of starting off their meeting by requesting Ka'ab to recite some poetry to him.
- ◆ Abu Naailah ؓ did not enter Ka'ab's fortress; instead, he lured him outside and spoke to him for an entire hour, giving him the impression that theirs was going to be a cordial meeting.
- ◆ In his meeting with Ka'ab, Muhammad ibn Maslamah ؓ pretended that he was not satisfied with the Prophet's leadership. This certainly had the effect of ingratiating himself into the heart of Ka'ab.

- ◆ The idea of offering him weapons as collateral for the dates they wanted to borrow was pure genius. This way, when they went late at night to conduct the transaction, Ka'ab did not become suspicious when he saw that they were carrying weapons.
- ◆ They took the trouble of meeting Ka'ab twice. Had they went to him once only, in the middle of the night, he would surely have become suspicious. The first meeting was vital to their mission; by saying that they would meet him again to give him the collateral, they could have went to him at any time, and he would have been expecting them, which is exactly what took place. So successful were they in convincing Ka'ab about their good intentions that, despite Ka'ab's precarious situation in Al-Madeenah, he left his fortress late in the night, at a time when even a person who had no enemies would have hesitated to go out.
- ◆ They ﷻ lured Ka'ab outside of his fortress, so that he would have no one to protect him from them.
- ◆ Even when they had him alone, they did not attack him immediately; had he been alarmed to a threat, he might have been able to scream and call for help. Instead, they spoke to him for a while, complimented him for the perfume he used, and asked permission to come closer and smell his perfume. All of this was to enable them to get a hold of his head, so that they could then attack him unawares. So it was only when one of them held him firmly by the head that Ka'ab realized that he was being ambushed, and by then, it was way too late for him.
- ◆ Throughout the entire planning process of the mission, those clued in on the mission managed to keep the details of the mission a secret, which was extremely important considering the presence of many Jews and hypocrites in Al-Madeenah. That the Companions ﷻ were able to keep the mission a secret, even though many of them knew about it, attests to their sincerity, discipline, and strong faith.

## **The Effects of Ka'ab ibn Al-Ashraf's Death on the Jews of Al-Madeenah**

News of Ka'ab's death spread rapidly throughout Al-Madeenah. Jewish rabbis immediately went as a delegation to the Messenger of Allah ﷺ, in order to lodge a former complaint about what the Prophet's Companions ﷺ did to Ka'ab. The Prophet ﷺ was not in the least perturbed by their arrival; in fact, he confirmed to them that, yes, Ka'ab's death had been ordered, ordered as a just punishment for Ka'ab's crimes and for his role as an agitator and slanderer of the Prophet ﷺ and Muslims.

More so than anything else, Ka'ab's death sent a stark reminder to the Jews of Al-Madeenah: their days of domination and manipulation in Al-Madeenah were over. For a while after Ka'ab's death, their leaders were so afraid that they didn't leave their fortresses; and as a result of the fear they felt, they were forced into renewing, or rather officially reaffirming, their treaty with the Muslims.

That they were terrified does not mean that they became docile and cooperative; to the contrary, hatred for the Prophet ﷺ continued to fester in their souls; they were just waiting for the right moment to bring about the demise of the Prophet ﷺ and his Companions ﷺ. What they did not want to do was act as hastily as did Ka'ab and the members of Banu Qainuqaa' clan before him.

Ka'ab was a member of the Banu An-Nadeer Jewish tribe. We must keep in mind and appreciate here that the Messenger of Allah ﷺ did not hold all of Banu An-Nadeer's members culpable for Ka'ab's crimes; rather, he ﷺ punished Ka'ab only, while he ﷺ magnanimously reconfirmed his treaty with the rest of Banu An-Nadeer.

### **Some Social Occasions Of Interest**

#### **1) The Prophet's Marriage to 'Umar's Daughter, Hafsah ﷺ**

'Umar ﷺ said, "When Hafsah bint 'Umar ﷺ became bereaved of her husband, 'Umar ibn Khuinai ibn Hudhaafah As-Sahmee ﷺ -

who was one of the Messenger of Allah's Companions ﷺ and who died in Al-Madeenah – I went to 'Uthmaan ibn 'Affaan ﷺ and offered him Hafsa bint 'Umar ﷺ. He replied, 'I will look into my situation (and then give you an answer).' I spent a number of nights waiting (for 'Uthmaan's reply), after which he met me and said, 'It appears to me that I should not marry on this day (i.e., at this time).' I then met Abu Bakr ﷺ and said to him, 'If you want, I will marry you off to Hafsa bint 'Umar ﷺ. Abu Bakr ﷺ remained silent, giving me no answer at all. I was angrier at him than I was at 'Uthmaan (perhaps because he was closer to Abu Bakr ﷺ and was more hopeful of a positive reply).' I spent a number of nights (waiting), and then the Messenger of Allah ﷺ proposed to her. I married her off to him, after which Abu Bakr ﷺ met me and said, 'Perhaps you became angry at me when you offered me Hafsa and I did not give you any response.' I said, 'Yes (that is true).' Abu Bakr ﷺ said, 'The only thing that prevented me from answering your offer to me was that I knew that the Messenger of Allah ﷺ mentioned her (i.e., expressing his intention to marry her), and I did not want to divulge the (i.e., this) secret of the Messenger of Allah ﷺ. And had the Messenger of Allah ﷺ left her (i.e., not married her), I would have accepted her (as my bride).''<sup>[1]</sup>

## 2) 'Alee's Marriage to Faatimah ﷺ

'Alee's female servant found out that Faatimah ﷺ was ready to get married and that one or more proposals had been made for her. She said to 'Alee ﷺ, "Did you know that someone went to the Messenger of Allah ﷺ and made a proposal to marry Faatimah ﷺ?" 'Alee ﷺ said, "No." She said, "Indeed, a proposal has been made for her. Then what prevents you from going to the Messenger of Allah ﷺ, so that he can marry you (to her)."' 'Alee ﷺ, who didn't have any money with him at the time,

<sup>[1]</sup> *Saheeh Bukhaaree*, the Book of Marriage, chapter "For a Man to Offer His Daughter or Sister's Hand in Marriage to Pious, Upright Men"; *Hadeeth* number: 5122.

exclaimed, "And do I have anything I can use to get married (i.e., and do I have any dowry money to give)?" 'Alee's servant, who was as confident as she was persistent, said, "Indeed, if you go to the Messenger of Allah ﷺ, he will give her to you in marriage." She continued to inject hope into 'Alee ؑ until he finally succumbed to her entreaties and went to visit the Messenger of Allah ﷺ. But when 'Alee ؑ sat down beside the Prophet ﷺ, he became shy and speechless: he could not utter a word about the matter out of being in awe of the Prophet ﷺ.

Seeing 'Alee's predicament, the Messenger of Allah ﷺ broke the ice and said, "What has brought you here? Is there anything that you need?" But 'Alee ؑ did not respond, still too much overcome by nervousness. The Prophet ﷺ said, "Perhaps you have come to propose to marry Faatimah?" He ؑ answered, "Yes." The Prophet ﷺ asked, "And do you have anything with which you can make her lawful for you (i.e., do you have any wealth to give as dowry)?" 'Alee ؑ said, "No, by Allah, O Messenger of Allah." The Prophet ﷺ asked him whether he still had some armour he had received earlier, for that armour could be sold for about four dirhams. 'Alee ؑ confirmed that he still had the armour, after which the Prophet ﷺ said, "Then I have indeed married you to her. Send it (i.e., the armour, which can then be sold) to her, so that you can lawfully have her." That simple inexpensive item was the dowry given to the daughter of the chief of mankind, the Messenger of Allah ﷺ; surely, there is a lesson in this for those of today's Muslims who pay exorbitant amounts as dowry, a practice that directly leads to many of society's ills. Then consider the items the Prophet ﷺ gave to his daughter for her marriage: some velvet, a canteen, and a leather pillow that was stuffed with *Idhkir* (a kind of brush that had a sweet smell to it). As such, we should appreciate how the Prophet's life was characterized by humbleness, not ostentation; simplicity, not extravagance; and struggle, not comfort.

The Prophet ﷺ not only made sacrifices himself; he ﷺ expected the same from his closest relatives. For the most part, leaders are

known to show special favours to family members – but not so regarding the Prophet ﷺ. The best example we have in this regard is that of Faatimah ؓ, the daughter of the Messenger of Allah ﷺ. After they got married, Faatimah ؓ and 'Alee ؓ led a life of hard work, to the degree that one day, as Imam Ahmad related in his *Musnad*, 'Alee ؓ said to Faatimah ؓ, "By Allah, I have constantly carried water to the degree that I now feel pain in my chest. Since slaves (that were prisoners of war) have been brought to your father, go and ask him for a servant (i.e., ask him to give you one of them to be your servant).' She ؓ said, 'As for me, by Allah, I have constantly worked at grinding (wheat, etc.) until my hands have become weak and the skin on them has become coarse.'"

Faatimah ؓ later recounted what happened next: "I went to the Prophet ﷺ, who said, 'My daughter, what has brought you here?' I said, 'I came to extend greetings of peace to you.'" When she went to the Prophet ﷺ, Faatimah ؓ was too shy to make her request. Then, when she ؓ went back to 'Alee ؓ, he ؓ asked, "What did you do?" She ؓ answered, "I was too shy to ask him." They then went together, and 'Alee ؓ said to the Prophet ﷺ, "O Messenger of Allah, by Allah, I have carried water so much that my chest now hurts me." And Faatimah ؓ said, "And I have grinded so much that my hands have become weak and the skin on them has become coarse. And indeed, Allah has brought to you slaves and wealth, so provide us with a servant."

The Messenger of Allah ﷺ replied, "By Allah, I will not give you both (what you ask for) while I leave the stomachs of the people of *Suffah* (poor Muslims who lived in the *Masjid*) to remain empty, without me being able to find any money to spend on them. Instead, what I will do is sell those slaves, and spend the proceeds of their sale on the people of *Suffah*."

Having gotten their answer, Faatimah ؓ and 'Alee ؓ returned to their home; shortly thereafter, the Prophet ﷺ went to them, by which time both of them had taken cover with the velvet they had. When it covered their heads, it left their feet bare; and if it covered their feet, it left their heads bare. And so they jumped up

when the Prophet ﷺ entered. He ﷺ said to them, "Stay where you are," after which he ﷺ said, "Shall I not inform you about that which is better than what you asked me for?" They ﷺ said, "Yes." He ﷺ said, "Words that Jibreel ﷺ taught me: Glorify Allah ﷻ (i.e., say, 'Subhaanallah,' how perfect Allah is) at the end of each prayer ten times, praise Him (by saying, 'Alhamdulillah,' All praise is for Allah) ten times, and magnify Him (by saying, 'Allahuakbar,' Allah is the Greatest) ten times. Then, when you go to rest on your bed, glorify (Him) thirty-three times, praise (Him) thirty-three times, and magnify Him (thirty-four) times."<sup>[1]</sup>

A just leader, the Prophet ﷺ chose, rather than give a slave to his daughter and son-in-law, to sell all of the slaves and use the proceeds of those sales on poor Companions ﷺ who lived in the *Masjid*. For feeding hungry people was certainly more important than providing servants to hard-working, tired yet financially independent people.

Here, 'Alee ﷺ was being trained as a young man to make sacrifices for others, to lead a simple and humble life, and to avoid leading an extravagant lifestyle. And without a doubt, that training had a profound impact on 'Alee's character. Years went by and 'Alee ﷺ became the *Khaleefah* of the Muslim *Ummah* (nation). As *Khaleefah*, he had almost unlimited quantities of wealth at his disposal, and he could have spent it as he pleased. But he ﷺ was a good student of the Prophet ﷺ, and he ﷺ rose above the diseases of greed and materialism. Faith and desire for Paradise, not greed and desire for gold, filled his heart.

As for the advice the Prophet ﷺ gave him – in terms of how to remember Allah ﷻ after each prayer and before going to sleep – 'Alee ﷺ applied it on a consistent basis throughout his life. In fact, he once said during the latter part of his life, "Ever since he taught them (the words to say after prayer and before going to sleep), I never abandoned them." One of his companions asked, "Not

<sup>[1]</sup> *Fathul-Rabbaanee* (90), and the original source of this *Hadeeth* is *Saheeh Bukhaaree*, the Book of the Five Obligatory Duties; *Hadeeth* number: 3113.

even on the night of Siffeen," Siffeen being a major battle that 'Alee ؑ fought in. 'Alee ؑ answered, "Not even on the night of Siffeen."<sup>[1]</sup> While seated in the gathering of Mu'aawiyah ؑ, Diraar ibn Damrah gave the following description of 'Alee ؑ: "He felt an aversion for the world and its temptations, and he felt comfortable with the night and its darkness (when he would remember Allah ﷻ, perform prayer, and recite the Qur'an). And by Allah, he would shed many tears (out of his fear of Allah). He was prone to practice introspection and reflection. He liked garments that were short (i.e., not garments that were long and that would get dragged on the ground when one walked in them; thus he liked simple and not ostentatious clothing) and food that was coarse."<sup>[2]</sup>

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<sup>[1]</sup> Refer to *Al-Isaabah Fee Tamyeez As-Sahaabah* (8/159).

<sup>[2]</sup> Refer to *Safwatus-Safwah* by Ibn Al-Jawzee (1/84).



## **The Battle Of Udd**





# 1

## The Events That Took Place Prior To The Actual Battle

### The Main Reasons Why The Battle Occurred

There were many reasons why the Battle of Uhud took place, but for the most part, those reasons can be traced back to religious, societal, economic, and political elements or concerns.

#### 1) The religious Element

In His Noble Book, Allah ﷻ informed us that the polytheists would spend their wealth “to hinder (men) from the Path of Allah,” which involved various activities – preventing people from embracing Islam, oppressing Muslims, and waging war against Islam. Allah ﷻ said:

﴿إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ﴾  
﴿٣٦﴾

*“Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.” (Qur’an 8: 36)*

In his explanation of this Verse, Ash-Shaukaanee said, "What this means is that the goal of the disbelievers was to spend their wealth to prevent (men) from the Path of Allah, and in order to achieve that end they gathered armies and waged war against the Messenger of Allah ﷺ."<sup>[1]</sup> It becomes clear, therefore, that the main reason why Uhud was fought had to do with religious motives – the Quraish wanted to "prevent (men) from the Path of Allah," to wage war against the Prophet ﷺ, and to destroy both Islam and Muslims.

## 2) Societal concerns

As a tribe, the Quraish felt that shame and ignominy was to be their lot in life unless and until they avenged the deaths of their fellow tribesmen who were killed at Badr. During the months that followed Badr, they single-mindedly worked to bring an end to the humiliation and sadness that afflicted them all.

As soon as they returned from Badr they began to gather wealth to purchase the supplies they needed to fight another battle against the Muslims. Ibn Ishaq (may Allah have mercy on him) wrote, "After the people of the well from the Quraish were killed on the Day of Badr, after the rest of their vanquished ones returned to Makkah, and after Abu Sufyaan returned with his trading caravan, Abu Sufyaan did not distribute the merchandise of the caravan (among its various owners). The nobles of the Quraish were at peace with the idea (of not taking their wealth from the caravan but instead) of using that wealth to prepare an army to fight the Messenger of Allah ﷺ. 'Abdullah ibn Abee Rabee'ah, 'Ikrimah ibn Abee Jahl, Al-Haarith ibn Hishaam, Huwaitib ibn 'Abdul-'Uzzah, Safwaan ibn Umayyah – these and other men from the Quraish, men whose fathers, brothers, and children were killed on the Day of Badr, went to Abu Sufyaan ibn Harb and others who owned some of the wealth of that trading caravan and said to them, 'O people of Quraish, verily Muhammad ﷺ has harmed you, killed your beloved ones, and

<sup>[1]</sup> Refer to *Tafseer Fathul-Qadeer*, to Ash-Shaukaanee's explanation of this Verse.

killed the best of you. So help us fight him with this wealth; perhaps we will then be able to extract retribution from him for our fellow tribesmen that he killed.’ And Abu Sufyaan later recounted, ‘I was the first to say yes to their request.’<sup>[1]</sup>

Jubair ibn Mut’im summoned one of his slaves, a young man named Wahshee, who was, like many others from Abyssinia, very good at handling a spear. In fact, Wahshee was so good that he very rarely missed his target. Jubair said to him, “Go out with the people (i.e., with the army), and if you kill Hamzah ؓ, the uncle of Muhammad ﷺ, in revenge for my uncle, Tu’aimah ibn ‘Adee, you will become a free man.”<sup>[2]</sup>

### 3) The economic factor

The military missions of the Muslims had a very negative impact on Makkah’s economy. The missions carried out by Muslim military units frequently involved going after Quraish’s trading caravans, and the result of their actions if not their goal amounted to nothing less than an all-out economic embargo against the Quraish.

Quraish’s economy was based on two trading journeys, one that was made in the summer to Ash-Sham (Syria and surrounding regions), and the other that was made in the winter to Yemen. The merchandise that they purchased from Ash-Sham they sold in Yemen, and then they would take the proceeds of those sales as well as Yemeni merchandise to Ash-Sham. Therefore, both journeys were inextricably linked; to prevent the Quraish from making one of those journeys – the Muslims hindered them from travelling to Ash-Sham – in turn meant making the other journey a near waste of time. After all, what was the purpose of going to Yemen if they had no merchandise from Ash-Sham to sell? Referring to Quraish’s dependence on the aforementioned trading journeys, Allah ﷻ said:

﴿لَا يَلْفُ قُرَيْشٍ ۝١ إِذْ لَفِيهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٣ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ۝٤﴾

<sup>[1]</sup> Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/68).

<sup>[2]</sup> Refer to *As-Seerah An-Nabawiyah* by Ibn Hishaam (3/79).

*“(It is a great Grace and Protection from Allah), for the taming of the Quraish, (And with al those Allah’s Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear). So let them worship (Allah) the Lord of this House (the Ka’bah in Makkah). (He) Who has fed them against hunger, and has made them safe from fear.” (Qur’an 106: 1-4)*

Safwaan ibn Umayyah clearly expressed his frustration over this situation when he said, “Verily, Muhammad ﷺ and his companions ﷺ have weakened (or ruined) our economy. We do not know what to do with his companions, for they do not leave the (pathways of the) seashore (thus blocking our trade routes to Ash-Sham). They have made peace with him, and the majority of them (of Arabs in the area that surrounds Al-Madeenah) have joined him, so that we do not know what path to take. If we don’t move, if we stay in this land of ours, and if we eat from our principle capital, we will not survive for long. We settled here only because we could do business in Ash-Sham in the summer and in Abyssinia (and Yemen) in the winter.”<sup>[1]</sup>

#### **4) Political concerns**

From the day Badr ended, Quraish’s position of leadership in Arabia began to take a sharp decline. The Quraish had been seen as the political center of Arabia, and its people had enjoyed a very special status in Arabia, being able to travel safely with their trading caravans while other tribes constantly feared being attacked. In short, within Arabia, the Quraish had been held in awe and veneration. After their shameful defeat at Badr, they felt that they had no choice but to reassert their power, to show to all Arab tribes of Arabia that, though defeated at Badr, they had regrouped and were as strong as ever before. This political exigency was alone sufficient cause for the Quraish to go out and do battle with the Muslims of Al-Madeenah.

<sup>[1]</sup> Refer to *Al-Maghaazee* by Al-Waaqidee (1/195, 196).

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## **The Army Of The Quraish Begins Its Journey To Al-Madeenah**

On Saturday, the eight of Shawwaal, in the year 3 H, the Quraish completed its preparations for its impending attack on Al-Madeenah. This time around was different from Badr, when Quraish's leaders had an emergency situation on their hands and were able, given the time constraints, to gather only one-thousand fighters. For Uhud, they had plenty of time to prepare; in their minds it was they who were going to orchestrate the events of the coming battle. They prepared an army of three-thousand fighters, who were accompanied by women, slaves, and members of neighbouring tribes. Arabs from the Kinaanah and Abu Tuhaamah tribes joined in the expedition. Based on a fundraising campaign that was headed by Abu 'Uzzah 'Amr ibn 'Abdullah Al-Jumhee, 'Amr ibn Al-'Aas, Hubairah Al-Makhzomee, and Ibn Az-Zab'aree, the Quraish raised fifty-thousand gold deenars for its military expedition to Uhud.

Perhaps just as significant as the fighters were the women who came with them, for it was the job of the women to stand at the rear of the army in order to discourage and humiliate any of their men who attempted to flee from the battlefield. Abu Sufyaan, the General of the Army, took along with him his wife, Hind bint 'Utbah ibn Rabee'ah. Safwaan ibn Umayyah took Barzan bint Mas'ood Ath-Thaqafee with him. Ikrimah ibn Abu Jahl took Umm Hakeem bint Al-Haarith ibn Hishaam ibn Al-Mugheerah with him. And Al-Haarith ibn Hishaam ibn Al-Mugheerah took Faatimah bint Al-Waleed ibn Al-Mugheerah with him. The army continued its march until it reached a place called Bant As-Sabkhah in *Qanaat*, which lies on the edge of the valley that is adjacent to Al-Madeenah.

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### **Gathering Information About The Enemy**

Living in Makkah as the Prophet ﷺ instructed him to do, Al-'Abbaas ibn 'Abdul-Muttalib ﷺ kept a close eye on Quraish's war

preparations, taking note of any important detail. As soon as Quraish's army departed from Makkah, Al-'Abbaas ؓ dispatched a messenger with a letter for the Prophet ﷺ, a letter that contained detailed information about Quraish's army. Since time was short, speed was of the utmost importance; and so without taking much rest, the messenger covered the distance between Makkah and Al-Madeenah – a distance of about five-hundred kilometers – in just three days. Upon arriving in Al-Madeenah, the messenger personally delivered the letter to the Prophet ﷺ in *Masjid Qubaa*.<sup>[1]</sup>

This was only one of a series of letters that Al-'Abbaas ؓ sent to the Prophet ﷺ. Ibn 'Abdul Barr (may Allah have mercy on him) wrote, "Al-'Abbaas ؓ would send information about the polytheists to the Messenger of Allah ﷺ and he ardently desired to go to the Messenger of Allah ﷺ (and live in Al-Madeenah), but the Messenger of Allah ﷺ wrote to him, saying that 'for you to remain in Makkah is better.'"<sup>[2]</sup>

It is related that, in one particular letter, Al-'Abbaas ؓ wrote the following message to the Prophet ﷺ: "Verily, the Quraish have gathered a force to march to you. So whatever it is you plan to do when they reach you, do it. They are headed towards you with an army that consists of three-thousand (fighters); they are steering two-hundred horses; they have among them seven-hundred men who are attired in armour; they are bringing along three-thousand camels; and they are taking with them all of their weapons (i.e., they left no weapons behind in Makkah)."<sup>[3]</sup>

The Prophet ﷺ was pleased with but not completely satisfied by the report he received from Al-'Abbaas ؓ. The Prophet ﷺ liked to have up-to-the-minute information about the Quraish, and so he ﷺ sent Al-Hubaab ibn Al-Mundhir ibn Al-Jamooth ؓ out to the desert, to look for the Quraish and to find out as much about them

<sup>[1]</sup> Refer to *Ar-Raheeq Al-Makhtoom* by Al-Mubaarakpooree (pg. 25).

<sup>[2]</sup> Refer to *Al-Istee'aab Fee Ma'rifatul-Ashaab* (2/812).

<sup>[3]</sup> Refer to *Al-Maghaazee* by Al-Waaqidee (1/204).