THE PROPHET'S SIRAH

SERIES 9

THE BATTLE OF BADR

The Day of al-Furqan: When Three Hundred Believers Faced a Thousand, According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

"And already had Allah given you victory at [the battle of] Badr while you were few in number. Then fear Allah; perhaps you will be grateful."

SURAH ALI 'IMRAN 3:123

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ACKNOWLEDGEMENT

All praise is due to Allah, who helped His servants at Badr when they were weak, and called that day the Day of al-Furqan. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This ninth book of The Prophet's Sirah tells of the Battle of Badr: Abu Sufyan's caravan, the decisive council, the Prophet's ﷺ prayer under the sky of Badr, the help of the angels, and the lessons concerning the captives. May this knowledge be 'ilmun yuntafa'u bih, knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows **the desert valley of Badr at dawn**: soft sand and rocks on either side, **a few old stone wells** on the valley floor, with **date palms** and a few old houses in the distance. In the sky, **golden light** breaks through **drifting clouds**, as if opening a path from heaven to earth.

The valley stands for the field of Badr, "the near side of the valley" and "the farther side" (Al-Anfal 8:42), while the wells recall the wells of Badr. The light through the clouds symbolises Allah's help and the angels descending one after another (Al-Anfal 8:9).

The **dark blue band** at the bottom, framed by **fine gold lines**, is where the author's name appears.

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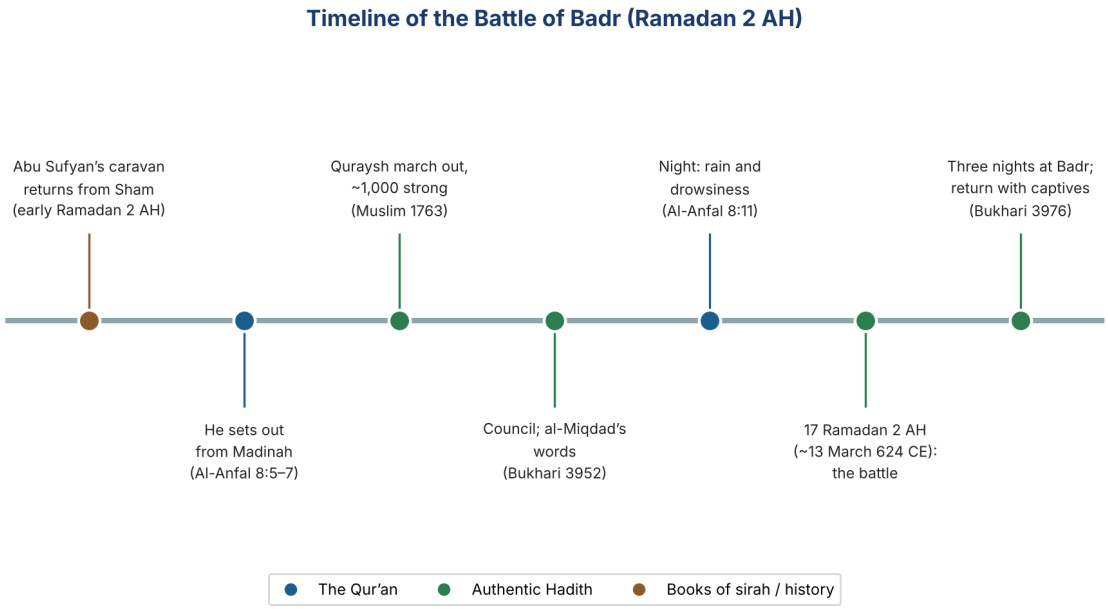
Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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THE BATTLE OF BADR

The eighth book of The Prophet's Sirah ended with the Madinan community united in brotherhood, facing the Ka'bah and fasting Ramadan for the first time. In that first Ramadan took place the event Allah named ***Yawm al-Furqan*** — the day that separated truth from falsehood (Al-Anfal 8:41): ***the Battle of Badr***.

Some three hundred believers, with two horses, faced about a thousand fully armed Quraysh fighters. The Qur'an tells of this event in almost the whole of ***Surah Al-Anfal***, and authentic Hadith records its moments: the Prophet's ﷺ prayer, al-Miqdad's words, two youths searching for Abu Jahl, and Jibril holding his horse's reins.



Dates follow the well-known view; some sources give 19 or 21 Ramadan (Wikipedia, "Battle of Badr").

Figure 1: Timeline of the Battle of Badr.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Information from the books of sirah is placed in brown "Sirah Note" boxes, and historical facts come with source links.

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WHY BADR?

For thirteen years in Makkah, the Muslims were commanded ***to be patient and hold back***. They were tortured, expelled and robbed of their property, yet were not permitted to retaliate. After the hijrah, Allah sent down the first permission to defend themselves:

"Permission [to fight] has been given to those who are being fought, because they were wronged". Ibn Kathir mentions that many of the early scholars held this to be the first verse revealed concerning fightingTafsir Ibn Kathir 22:39.

REASON	EXPLANATION
Oppression in Makkah	The Muslims were tortured and driven from their homeland.
The Muhajirun's property seized	Homes and wealth left in Makkah were taken by Quraysh (sirah books).
Continued threats	Quraysh kept threatening Madinah (Bukhari 3950).
Quraysh's caravan route	Makkah's trade caravans to Sham passed near Madinah.

The lesson: fighting in Islam is not for revenge or plunder, but ***to lift oppression***. The permission came only after very long patience.

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SA'D IBN MU'ADH AND UMAYYAH IBN KHALAF

Before Badr, tension between Madinah and Makkah was already at its height. 'Abdullah ibn Mas'ud رضى الله عنه narrated a story showing the courage of ***Sa'd ibn Mu'adh***, chief of the Aws, and a ***prophecy*** of the Messenger of Allah ﷺ that came true:

HADITH — SAHIH AL-BUKHARI, NO. 3950

حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ ـ رضى الله عنه ـ حَدَّثَ عَنْ سَعْدِ بْنِ مُعَاذٍ، أَنَّهُ قَالَ كَانَ صَدِيقًا لأُمَيَّةَ بْنِ خَلَفٍ، وَكَانَ أُمَيَّةُ إِذَا مَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ، وَكَانَ سَعْدٌ إِذَا مَرَّ بِمَكَّةَ نَزَلَ عَلَى أُمَيَّةَ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ انْطَلَقَ سَعْدٌ مُعْتَمِرًا، فَنَزَلَ عَلَى أُمَيَّةَ بِمَكَّةَ، فَقَالَ لأُمَيَّةَ انْظُرْ لِي سَاعَةَ خَلْوَةٍ لَعَلِّي أَنْ أَطُوفَ بِالْبَيْتِ. فَخَرَجَ بِهِ قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَلَقِيَهُمَا أَبُو جَهْلٍ فَقَالَ يَا أَبَا صَفْوَانَ، مَنْ هَذَا مَعَكَ فَقَالَ هَذَا سَعْدٌ. فَقَالَ لَهُ أَبُو جَهْلٍ أَلاَ أَرَاكَ تَطُوفُ بِمَكَّةَ آمِنًا، وَقَدْ آوَيْتُمُ الصُّبَاةَ، وَزَعَمْتُمْ أَنَّكُمْ تَنْصُرُونَهُمْ وَتُعِينُونَهُمْ، أَمَا وَاللَّهِ لَوْلاَ أَنَّكَ مَعَ أَبِي صَفْوَانَ مَا رَجَعْتَ إِلَى أَهْلِكَ سَالِمًا. فَقَالَ لَهُ سَعْدٌ وَرَفَعَ صَوْتَهُ عَلَيْهِ أَمَا وَاللَّهِ لَئِنْ مَنَعْتَنِي هَذَا لأَمْنَعَنَّكَ مَا هُوَ أَشَدُّ عَلَيْكَ مِنْهُ طَرِيقُكَ عَلَى الْمَدِينَةِ. فَقَالَ لَهُ أُمَيَّةُ لاَ تَرْفَعْ صَوْتَكَ يَا سَعْدُ عَلَى أَبِي الْحَكَمِ سَيِّدِ أَهْلِ الْوَادِي. فَقَالَ سَعْدٌ دَعْنَا عَنْكَ يَا أُمَيَّةُ، فَوَاللَّهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ إِنَّهُمْ قَاتِلُوكَ. قَالَ بِمَكَّةَ قَالَ لاَ أَدْرِي. فَفَزِعَ لِذَلِكَ أُمَيَّةُ فَزَعًا شَدِيدًا، فَلَمَّا رَجَعَ أُمَيَّةُ إِلَى أَهْلِهِ قَالَ يَا أُمَّ صَفْوَانَ، أَلَمْ تَرَىْ مَا قَالَ لِي سَعْدٌ قَالَتْ وَمَا قَالَ لَكَ قَالَ زَعَمَ أَنَّ مُحَمَّدًا أَخْبَرَهُمْ أَنَّهُمْ قَاتِلِيَّ، فَقُلْتُ لَهُ بِمَكَّةَ قَالَ لاَ أَدْرِي. فَقَالَ أُمَيَّةُ وَاللَّهِ لاَ أَخْرُجُ مِنْ مَكَّةَ، فَلَمَّا كَانَ يَوْمُ بَدْرٍ اسْتَنْفَرَ أَبُو جَهْلٍ النَّاسَ قَالَ أَدْرِكُوا عِيرَكُمْ. فَكَرِهَ أُمَيَّةُ أَنْ يَخْرُجَ، فَأَتَاهُ أَبُو جَهْلٍ فَقَالَ يَا أَبَا صَفْوَانَ، إِنَّكَ مَتَى مَا يَرَاكَ النَّاسُ قَدْ تَخَلَّفْتَ وَأَنْتَ سَيِّدُ أَهْلِ الْوَادِي تَخَلَّفُوا مَعَكَ، فَلَمْ يَزَلْ بِهِ أَبُو جَهْلٍ حَتَّى قَالَ أَمَّا إِذْ غَلَبْتَنِي، فَوَاللَّهِ لأَشْتَرِيَنَّ أَجْوَدَ بَعِيرٍ بِمَكَّةَ ثُمَّ قَالَ أُمَيَّةُ يَا أُمَّ صَفْوَانَ جَهِّزِينِي. فَقَالَتْ لَهُ يَا أَبَا صَفْوَانَ وَقَدْ نَسِيتَ مَا قَالَ لَكَ أَخُوكَ الْيَثْرِبِيُّ قَالَ لاَ، مَا أُرِيدُ

أَنْ أَجُوزَ مَعَهُمْ إِلاَّ قَرِيبًا. فَلَمَّا خَرَجَ أُمَيَّةُ أَخَذَ لاَ يَنْزِلُ مَنْزِلاً إِلاَّ عَقَلَ بَعِيرَهُ، فَلَمْ يَزَلْ بِذَلِكَ حَتَّى قَتَلَهُ اللَّهُ عَزَّ وَجَلَّ بِبَدْرٍ.

TRANSLATION:

'Abdullah ibn Mas'ud رضى الله عنه narrated from Sa'd ibn Mu'adh رضى الله عنه that **Sa'd was a friend of Umayyah ibn Khalaf. When Umayyah passed through Madinah he stayed with Sa'd, and when Sa'd went to Makkah he stayed with Umayyah. After the Messenger of Allah ﷺ came to Madinah, Sa'd went to perform 'umrah and stayed with Umayyah.** He asked Umayyah to take him round the Ka'bah when the Sacred Mosque was empty. At midday Abu Jahl met them and said to Sa'd: **"I see you circling Makkah in safety, though you have sheltered those who changed their religion... By Allah, were you not with Abu Safwan, you would not return safely to your family."** Sa'd raised his voice: **"By Allah, if you bar me from this, I will bar you from something harder on you: your (caravans') route past Madinah."** Umayyah said: "Do not raise your voice at Abu al-Hakam, chief of the people of this valley." Sa'd said: **"Leave it, Umayyah. By Allah, I heard the Messenger of Allah ﷺ say that they will kill you."** Umayyah was terrified and swore not to leave Makkah. Yet on the day of Badr, Abu Jahl pressed him to go out to protect the caravan. His wife reminded him: "Have you forgotten what your Yathribi brother said?" He said: "I will only go a little way with them." At every halt he tied his camel (ready to return), until ***Allah had him killed at Badr***.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn 'Uthman, from Shurayh ibn Maslamah, from Ibrahim ibn Yusuf, from his father (Yusuf ibn Ishaq), from Abu Ishaq, from 'Amr ibn Maymun, from 'Abdullah ibn Mas'ud, from Sa'd ibn Mu'adh رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Hadith No. 3950. Translation summarised.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3950

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UMAYYAH'S FEAR

Umayyah ibn Khalaf was the master who had tortured ***Bilal*** in the desert of Makkah (Book 4). He ***knew*** that the words of Muhammad ﷺ were never false — so he swore not to leave Makkah, and at every halt tied his camel so he could flee home. Yet he went out, and his end awaited him at Badr.

The lesson: the enemies of Islam themselves acknowledged ***the truthfulness of the Messenger of Allah*** ﷺ, but arrogance kept them from believing.

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ABU SUFYAN'S CARAVAN

Early in Ramadan of 2 AH, a ***large Quraysh caravan*** led by ***Abu Sufyan ibn Harb*** was returning from Sham with merchandise. Wikipedia puts its value at about ***50,000 dinars*** with some 70 guards (Wikipedia, "Battle of Badr"). The Messenger of Allah ﷺ sent ***Busaysah*** as a scout to see what the caravan was doing, then set out with the Companions (Sahih Muslim 1901).

Allah describes the choice the Muslims faced: ***"when Allah promised you one of the two groups - that it would be yours - and you wished that the unarmed one would be yours"***Tafsir Ibn Kathir 8:7.

SIRAH NOTE: ABU SUFYAN CALLS FOR HELP

The books of sirah say that the cautious Abu Sufyan learned of the Muslims' movement, ***changed course towards the coast*** and hired ***Damdam ibn 'Amr al-Ghifari*** to hurry to Makkah for help. Damdam arrived tearing his shirt and crying for aid. Quraysh marched out in full force.

The caravan ***escaped***. Abu Sufyan sent word for the army to return, but ***Abu Jahl*** insisted: "We will not go back until we reach Badr, stay three days, slaughter camels, drink wine and let the Arabs hear of us."

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the Battle of Badr.

The lesson: the Muslims went out for ***a caravan***, but Allah willed ***a battle*** that would establish the truth. Human plans are not always Allah's decree — and His decree is better.

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THE ARROGANCE OF QURAYSH

When news came that the caravan was safe, some of Quraysh wanted to return. Yet, as told in the previous chapter, ***Abu Jahl*** insisted on marching on to Badr. They went out ***full of arrogance***, with singers and camels for slaughter, to show off before all the Arabs. Allah describes them and warns the believers:

"do not be like those who came forth from their homes insolently and to be seen by people"Tafsir Ibn Kathir 8:47.

Ibn Kathir explains that this verse refers to ***the Quraysh polytheists*** who marched to Badr. The lesson: the believer's deeds are done ***for Allah***, not to be praised by people. Arrogance and showing off are the traits of the enemy, not of Allah's army.

Behind that arrogance was a more evil whisper: ***"No one can overcome you today from among the people, and indeed, I am your protector"***Tafsir Ibn Kathir 8:48.

> **SIRAH NOTE: SATAN IN THE FORM OF SURAQAH**
>
> Ibn Kathir cites reports from Ibn 'Abbas and other exegetes that ***Iblis*** came to Quraysh in the form of ***Suraqah ibn Malik***, a chief of Banu Kinanah, promising to protect them from an attack by Kinanah behind them. When he saw ***the angels*** descend, he fled, as the verse says: ***"Indeed, I see what you do not see."***
>
> These details are ***exegetical reports***; what is certain is what the verse itself states: Satan deceived them, then abandoned them.
>
> **REFERENCES:**
> Tafsir Ibn Kathir 8:48. https://tafsir.app/ibn-katheer/8/48

HEAVY HEARTS ON THE MUSLIM SIDE

The Qur'an is also frank about the feelings of some Muslims themselves: ***"your Lord brought you out of your home [for the battle of Badr] in truth, while indeed, a party among the believers were unwilling"***Tafsir Ibn Kathir 8:5.

They had set out after a caravan, not to fight an army three times their size. Allah did not hide that feeling, but showed that what ***the soul dislikes*** can become ***a great good***. The lesson: faith does not mean having no fear; faith is ***to keep obeying*** even when the heart feels heavy.

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THREE HUNDRED AND TEN-ODD

How many Muslims were at Badr? Al-Bara' ibn 'Azib رضى الله عنه heard from the Companions who took part:

HADITH — SAHIH AL-BUKHARI, NO. 3957

حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا أَبُو إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ يَقُولُ حَدَّثَنِي أَصْحَابُ، مُحَمَّدٍ صلى الله عليه وسلم مِمَّنْ شَهِدَ بَدْرًا أَنَّهُمْ كَانُوا عِدَّةَ أَصْحَابِ طَالُوتَ الَّذِينَ جَازُوا مَعَهُ النَّهَرَ، بِضْعَةَ عَشَرَ وَثَلاَثَمِائَةٍ. قَالَ الْبَرَاءُ لاَ وَاللَّهِ مَا جَاوَزَ مَعَهُ النَّهَرَ إِلاَّ مُؤْمِنٌ.

TRANSLATION:

Al-Bara' رضى الله عنه said: **The Companions of Muhammad ﷺ who were at Badr told me that their number equalled the companions of Talut (Saul) who crossed the river with him — three hundred and ten-odd men. By Allah, none crossed the river with him except a believer.**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Amr ibn Khalid, from Zuhayr, from Abu Ishaq, from al-Bara' ibn 'Azib رضى الله عنه.

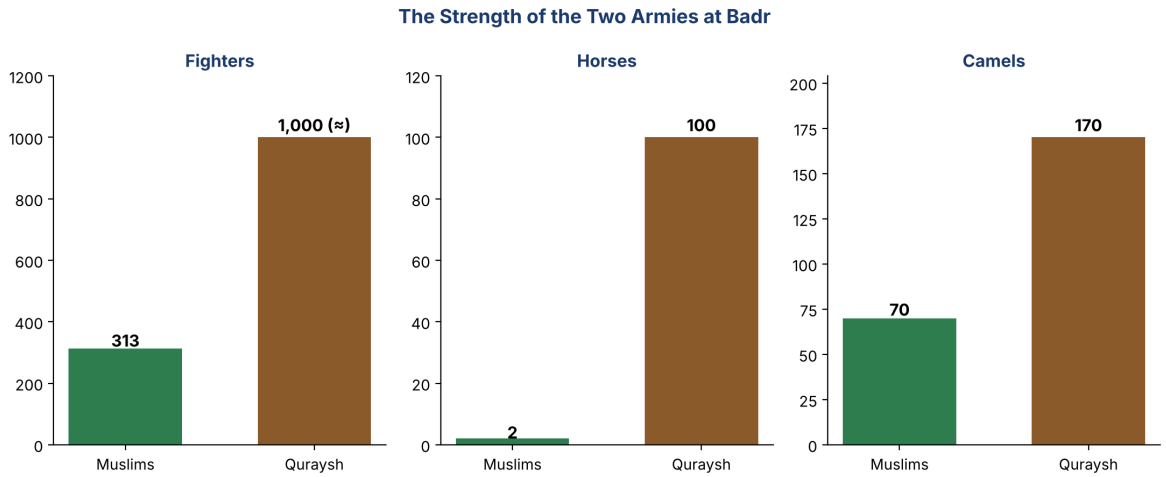
REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, chapter on the number of the people of Badr, Hadith No. 3957.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3957

Al-Bara' also said that he and Ibn 'Umar were considered too young for Badr, and that the Muhajirun were ***sixty-odd*** while the Ansar were ***two hundred and forty-odd*** (Sahih al-Bukhari 3956). The Quraysh army was about ***a thousand*** (Sahih Muslim 1763).

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Muslims: "three hundred and ten-odd" (Bukhari 3957), 319 (Muslim 1763); horses and camels per the sirah books. Quraysh: "a thousand" (Muslim 1763); other sources 600–1,000.

Figure 2: Comparing the strength of the two armies at Badr.

LIKE THE ARMY OF TALUT

The comparison with Talut's army recalls the story in Surah Al-Baqarah, when only a small number of believers crossed the river, and said: ***"And when Saul went forth with the soldiers"*** … "How many a small company has overcome a large company by permission of Allah"Tafsir Ibn Kathir 2:249.

SIRAH NOTE: THREE TO A CAMEL

'Abdullah ibn Mas'ud رضى الله عنه narrated: "On the day of Badr, ***every three of us took turns riding one camel***. Abu Lubabah and 'Ali ibn Abi Talib shared a camel with the Messenger of Allah ﷺ. When it was his turn to walk, they said: 'Let us walk in your place.' He said: ***"You two are not stronger than I, and I am not less in need of reward than you two."***"

This report is in the ***Musnad of Ahmad***, and some hadith scholars grade it ***hasan***. It shows a leader who ***shared the hardship*** of his followers, not one who merely gave orders from a camel's back.

REFERENCES:
Musnad Ahmad (from 'Abdullah ibn Mas'ud).

SIRAH NOTE: 'UMAYR IBN ABI WAQQAS WEEPS

The sirah books say that ***Sa'd ibn Abi Waqqas*** saw his teenage brother ***'Umayr*** trying to hide from the Prophet's ﷺ sight. 'Umayr feared being sent back for being too young, while he longed for martyrdom. When he was told to go home he ***wept***, and was then permitted. 'Umayr was martyred at Badr at about sixteen years of age.

REFERENCES:
Ibn Sa'd, at-Tabaqat al-Kubra; al-Hakim, al-Mustadrak.

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'UTHMAN AND RUQAYYAH

Not every Companion who wished to join Badr could be present. ***'Uthman ibn 'Affan*** رضى الله عنه stayed in Madinah for a noble reason:

HADITH — SAHIH AL-BUKHARI, NO. 3130

حَدَّثَنَا مُوسَى، حَدَّثَنَا أَبُو عَوَانَةَ، حَدَّثَنَا عُثْمَانُ بْنُ مَوْهَبٍ، عَنِ ابْنِ عُمَرَ ـ رضى الله عنهما ـ قَالَ إِنَّمَا تَغَيَّبَ عُثْمَانُ عَنْ بَدْرٍ، فَإِنَّهُ كَانَتْ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَتْ مَرِيضَةً. فَقَالَ لَهُ النَّبِيُّ صلى الله عليه وسلم إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ.

TRANSLATION:

Ibn 'Umar رضى الله عنهما said: **'Uthman was absent from Badr because his wife, the daughter of the Messenger of Allah ﷺ, was ill. The Prophet ﷺ said to him: "You have the reward and the share (of the spoils) of one who was present at Badr."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musa (ibn Isma'il), from Abu 'Awanah, from 'Uthman ibn Mawhab, from Ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the One-Fifth, Hadith No. 3130.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3130

'Uthman's wife was ***Ruqayyah, daughter of the Messenger of Allah*** ﷺ. She was gravely ill when the army left, and the Messenger of Allah ﷺ told 'Uthman to care for her. The books of sirah say Ruqayyah ***died*** while the army was still at Badr, and news of the victory reached Madinah just as they finished burying her. Later the Messenger of Allah ﷺ married 'Uthman to his other daughter, Umm Kulthum, so 'Uthman was called ***Dhu an-Nurayn*** (the possessor of two lights).

The lesson: caring for a sick family member at the Messenger's command is ***obedience*** rewarded like a fighter on the battlefield. Intention and obedience determine the worth of a deed.

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THE COUNCIL: AL-MIQDAD'S WORDS

When news came that the caravan had escaped and the Quraysh army was advancing, the Messenger of Allah ﷺ ***consulted*** the Companions. He did not force them to fight; he wanted to hear their stance.

Ibn Mas'ud رضى الله عنه witnessed an unforgettable moment:

HADITH — SAHIH AL-BUKHARI, NO. 3952

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ سَمِعْتُ ابْنَ مَسْعُودٍ، يَقُولُ شَهِدْتُ مِنَ الْمِقْدَادِ بْنِ الأَسْوَدِ مَشْهَدًا، لأَنْ أَكُونَ صَاحِبَهُ أَحَبُّ إِلَىَّ مِمَّا عُدِلَ بِهِ، أَتَى النَّبِيَّ صلى الله عليه وسلم وَهْوَ يَدْعُو عَلَى الْمُشْرِكِينَ فَقَالَ لاَ نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى {اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلاَ} وَلَكِنَّا نُقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ وَبَيْنَ يَدَيْكَ وَخَلْفَكَ. فَرَأَيْتُ النَّبِيَّ صلى الله عليه وسلم أَشْرَقَ وَجْهُهُ وَسَرَّهُ. يَعْنِي قَوْلَهُ.

TRANSLATION:

Ibn Mas'ud رضى الله عنه said: **I witnessed from al-Miqdad ibn al-Aswad a scene that I would love more than anything to have been my own. He came to the Prophet ﷺ while he was invoking against the polytheists and said: "We will not say as the people of Musa said: Go, you and your Lord, and fight. Rather, we will fight on your right, on your left, in front of you and behind you."** I saw the face of the Prophet ﷺ ***shine***, and his words delighted him.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym, from Isra'il, from Mukhariq, from Tariq ibn Shihab, from Ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Hadith No. 3952. Verse quoted: Al-Ma'idah 5:24.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3952

SIRAH NOTE: THE WORDS OF SA'D IBN MU'ADH

The books of sirah say that after Abu Bakr, 'Umar and al-Miqdad — all Muhajirun — had spoken, the Messenger of Allah ﷺ said: "Advise me, O people," for he wanted the stance of ***the Ansar***, who at the Pledge of al-'Aqabah had only pledged to defend him within Madinah.

Sa'd ibn Mu'adh rose and said, among other things: "We have believed in you and affirmed you… By Him who sent you with the truth, if you took us across this sea, we would plunge into it with you." The face of the

Messenger of Allah ﷺ shone, and he said: "Go forth and rejoice." In Sahih Muslim, similar words are attributed to ***Sa'd ibn 'Ubadah*** (Sahih Muslim 1779).

REFERENCES:

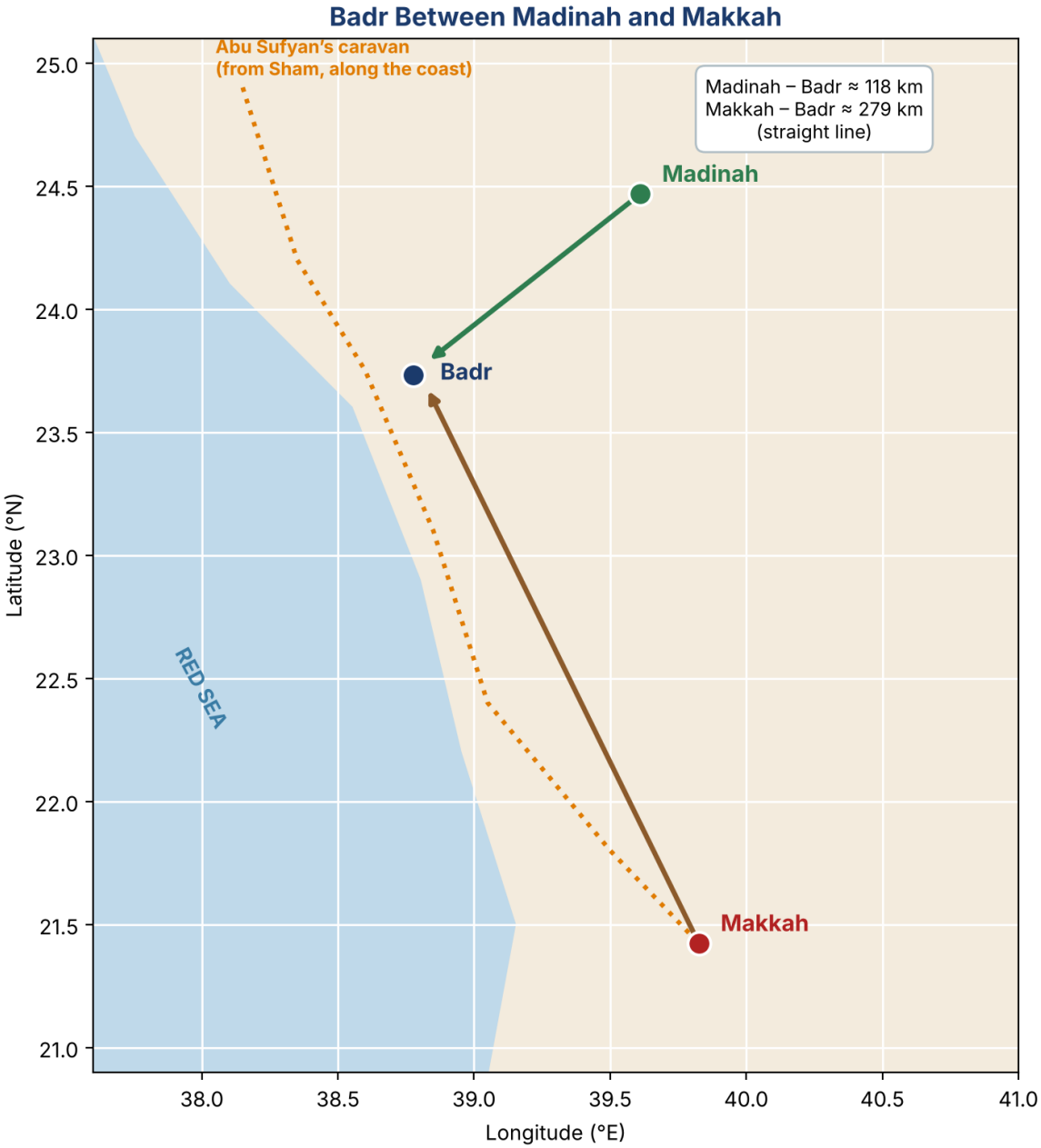
Ibn Hisham, as-Sirah an-Nabawiyyah; Sahih Muslim 1779. https://sunnah.com/muslim:1779

The lesson: though he was a Messenger receiving revelation, he still ***consulted***. Good leadership listens to every party — Muhajirun and Ansar alike.

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THE FIELD OF BADR

Badr is a valley with several wells, lying on the caravan road between Makkah and Sham, south-west of Madinah. It was a halting place and an annual Arab market.



Schematic map; approximate coordinates and coastline.

Figure 3: Badr between Madinah and Makkah (schematic map).

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The Qur'an describes the positions of the two armies and the caravan precisely: ***"when you were on the near side of the valley, and they were on the farther side, and the caravan was lower [in position] than you"***Tafsir Ibn Kathir 8:42.

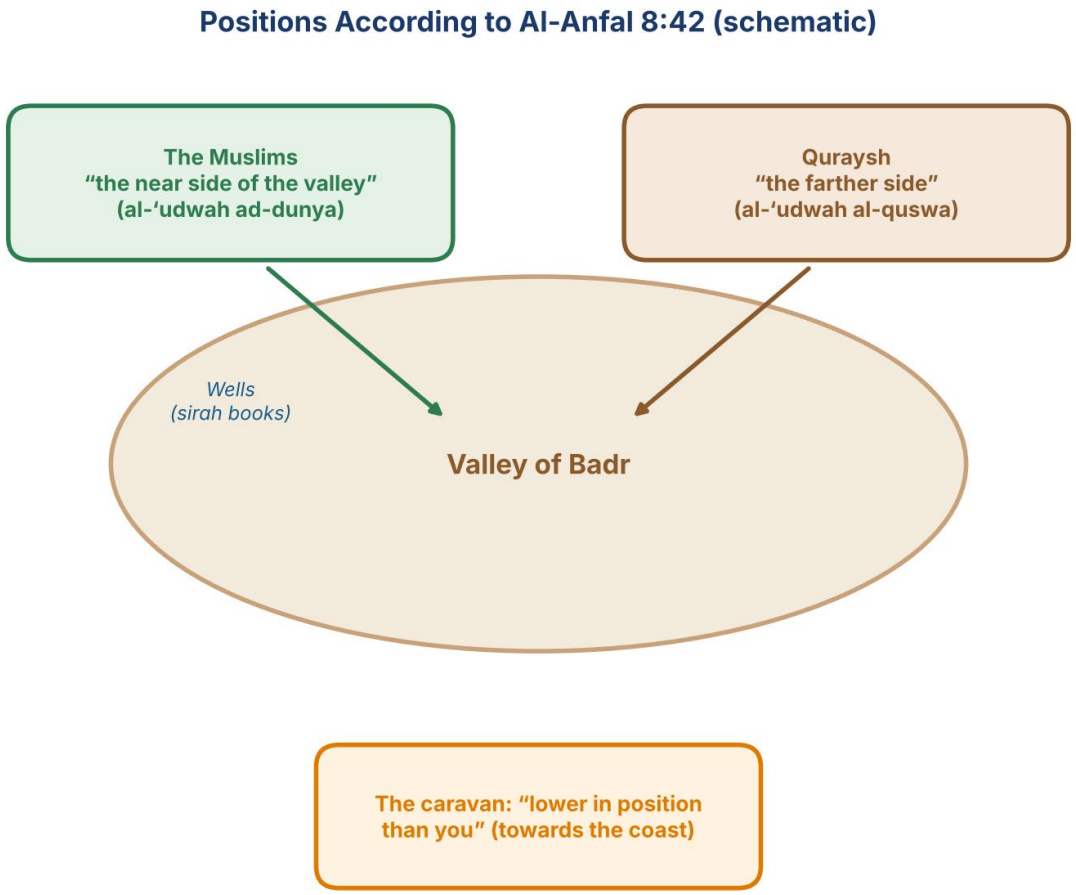


Figure 4: Positions according to Al-Anfal 8:42 (schematic).

SIRAH NOTE: THE ADVICE OF AL-HUBAB IBN AL-MUNDHIR

Ibn Ishaq narrated that the Messenger of Allah ﷺ first halted at the nearest well. ***Al-Hubab ibn al-Mundhir*** asked: "O Messenger of Allah, is this a place Allah has appointed for you, or is it opinion, war and strategy?" He said: "It is opinion, war and strategy." Al-Hubab suggested they occupy ***the well nearest the enemy***, stop up the others and build a basin, so the Muslims could drink while the enemy could not. The Messenger of Allah ﷺ accepted.

This story is well known in the books of sirah, but its chain is ***not firm*** according to some hadith researchers.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Battle of Badr". https://en.wikipedia.org/wiki/Battle_of_Badr

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The lesson (if al-Hubab's story is accepted): the Messenger of Allah ﷺ distinguished between ***revelation***, which must be followed, and ***opinion***, which may be discussed, and accepted a better suggestion from a Companion.

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RAIN AND DROWSINESS

On the night before the battle, the outnumbered Muslims must have been haunted by worry. Yet Allah sent down ***two gifts*** mentioned in the Qur'an:

"when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you"Tafsir Ibn Kathir 8:11.

GIFT	ITS EFFECT
Drowsiness (nu'as)	Calm; refreshing sleep before the battle.
Rain	Purification; removing Satan's whispers.
Firmer ground	The sand on the Muslims' side hardened — feet stood firm.
Hearts strengthened	"to make steadfast your hearts" — courage before battle.

SIRAH NOTE: THE 'ARISH: THE PROPHET'S ﷺ COMMAND POST

The books of sirah say that at Sa'd ibn Mu'adh's suggestion an ***'arish*** (shaded shelter) was built on high ground overlooking the field, where the Messenger of Allah ﷺ directed the army and prayed, with Abu Bakr beside him. Sahih al-Bukhari mentions him praying from within a ***qubbah*** (tent) on the day of Badr (Sahih al-Bukhari 3953).

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Sahih al-Bukhari 3953. https://sunnah.com/bukhari:3953

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THE PROPHET'S ﷺ PRAYER AT BADR

On the morning of 17 Ramadan, before the battle began, the Messenger of Allah ﷺ looked at the two unequal armies, then faced the qiblah and ***prayed with intense earnestness***. 'Umar ibn al-Khattab رضى الله عنه witnessed that moment:

HADITH — SAHIH MUSLIM, NO. 1763

حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، حَدَّثَنِي سِمَاكٌ، الْحَنَفِيُّ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ، قَالَ لَمَّا كَانَ يَوْمُ بَدْرٍ حِ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ - حَدَّثَنَا عُمَرُ بْنُ يُونُسَ الْحَنَفِيُّ حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ حَدَّثَنِي أَبُو زُمَيْلٍ - هُوَ سِمَاكٌ الْحَنَفِيُّ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ لَمَّا كَانَ يَوْمُ بَدْرٍ نَظَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِلَى الْمُشْرِكِينَ وَهُمْ أَلْفٌ وَأَصْحَابُهُ ثَلاَثُمِائَةٍ وَتِسْعَةَ عَشَرَ رَجُلاً فَاسْتَقْبَلَ نَبِيُّ اللَّهِ صلى الله عليه وسلم الْقِبْلَةَ ثُمَّ مَدَّ يَدَيْهِ فَجَعَلَ يَهْتِفُ بِرَبِّهِ اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ آتِ مَا وَعَدْتَنِي اللَّهُمَّ إِنْ تَهْلِكْ هَذِهِ الْعِصَابَةُ مِنْ أَهْلِ الإِسْلاَمِ لاَ تُعْبَدْ فِي الأَرْضِ. فَمَازَالَ يَهْتِفُ بِرَبِّهِ مَادًّا يَدَيْهِ مُسْتَقْبِلَ الْقِبْلَةِ حَتَّى سَقَطَ رِدَاؤُهُ عَنْ مَنْكِبَيْهِ فَأَتَاهُ أَبُو بَكْرٍ فَأَخَذَ رِدَاءَهُ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ. وَقَالَ يَا نَبِيَّ اللَّهِ كَذَاكَ مُنَاشَدَتُكَ رَبَّكَ فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلاَئِكَةِ مُرْدِفِينَ} فَأَمَدَّهُ اللَّهُ بِالْمَلاَئِكَةِ. قَالَ أَبُو زُمَيْلٍ فَحَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ بَيْنَمَا رَجُلٌ مِنَ الْمُسْلِمِينَ يَوْمَئِذٍ يَشْتَدُّ فِي أَثَرِ رَجُلٍ مِنَ الْمُشْرِكِينَ أَمَامَهُ إِذْ سَمِعَ ضَرْبَةً بِالسَّوْطِ فَوْقَهُ وَصَوْتَ الْفَارِسِ يَقُولُ أَقْدِمْ حَيْزُومُ. فَنَظَرَ إِلَى الْمُشْرِكِ أَمَامَهُ خَرَّ مُسْتَلْقِيًا فَنَظَرَ إِلَيْهِ فَإِذَا هُوَ قَدْ خُطِمَ أَنْفُهُ وَشُقَّ وَجْهُهُ كَضَرْبَةِ السَّوْطِ فَاخْضَرَّ ذَلِكَ أَجْمَعُ. فَجَاءَ الأَنْصَارِيُّ فَحَدَّثَ بِذَلِكَ رَسُولَ اللَّهِ صلى الله عليه وسلم فَقَالَ صَدَقْتَ ذَلِكَ مِنْ مَدَدِ السَّمَاءِ الثَّالِثَةِ. فَقَتَلُوا يَوْمَئِذٍ سَبْعِينَ وَأَسَرُوا سَبْعِينَ. قَالَ أَبُو زُمَيْلٍ قَالَ ابْنُ عَبَّاسٍ فَلَمَّا أَسَرُوا الأُسَارَى قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم لأَبِي بَكْرٍ وَعُمَرَ مَا تَرَوْنَ فِي هَؤُلاَءِ الأُسَارَى. فَقَالَ أَبُو بَكْرٍ يَا نَبِيَّ

اللَّهِ هُمْ بَنُو الْعَمِّ وَالْعَشِيرَةِ أَرَى أَنْ تَأْخُذَ مِنْهُمْ فِدْيَةً فَتَكُونُ لَنَا قُوَّةً عَلَى الْكُفَّارِ فَعَسَى اللَّهُ أَنْ يَهْدِيَهُمْ لِلإِسْلاَمِ. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا تَرَى يَا ابْنَ الْخَطَّابِ. قُلْتُ لاَ وَاللَّهِ يَا رَسُولَ اللَّهِ مَا أَرَى الَّذِي رَأَى أَبُو بَكْرٍ وَلَكِنِّي أَرَى أَنْ تُمَكِّنَّا فَنَضْرِبَ أَعْنَاقَهُمْ فَتُمَكِّنَ عَلِيًّا مِنْ عَقِيلٍ فَيَضْرِبَ عُنُقَهُ وَتُمَكِّنِّي مِنْ فُلاَنٍ - نَسِيبًا لِعُمَرَ - فَأَضْرِبَ عُنُقَهُ فَإِنَّ هَؤُلاَءِ أَئِمَّةُ الْكُفْرِ وَصَنَادِيدُهَا فَهَوِيَ رَسُولُ اللَّهِ صلى الله عليه وسلم مَا قَالَ أَبُو بَكْرٍ وَلَمْ يَهْوَ مَا قُلْتُ فَلَمَّا كَانَ مِنَ الْغَدِ جِئْتُ فَإِذَا رَسُولُ اللَّهِ صلى الله عليه وسلم وَأَبُو بَكْرٍ قَاعِدَيْنِ يَبْكِيَانِ قُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي مِنْ أَيِّ شَىْءٍ تَبْكِي أَنْتَ وَصَاحِبُكَ فَإِنْ وَجَدْتُ بُكَاءً بَكَيْتُ وَإِنْ لَمْ أَجِدْ بُكَاءً تَبَاكَيْتُ لِبُكَائِكُمَا. فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَبْكِي لِلَّذِي عَرَضَ عَلَىَّ أَصْحَابُكَ مِنْ أَخْذِهِمُ الْفِدَاءَ لَقَدْ عُرِضَ عَلَىَّ عَذَابُهُمْ أَدْنَى مِنْ هَذِهِ الشَّجَرَةِ. شَجَرَةٍ قَرِيبَةٍ مِنْ نَبِيِّ اللَّهِ صلى الله عليه وسلم. وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُثْخِنَ فِي الأَرْضِ} إِلَى قَوْلِهِ { فَكُلُوا مِمَّا غَنِمْتُمْ حَلاَلاً طَيِّبًا} فَأَحَلَّ اللَّهُ الْغَنِيمَةَ لَهُمْ.

TRANSLATION:

'Umar ibn al-Khattab رضى الله عنه said: **On the day of Badr, the Messenger of Allah ﷺ looked at the polytheists, who were a thousand, while his Companions were three hundred and nineteen men. The Prophet of Allah ﷺ faced the qiblah, stretched out his hands and called aloud to his Lord: "O Allah, fulfil for me what You promised me. O Allah, bring about what You promised me. O Allah, if this small band of the people of Islam perishes, You will not be worshipped on earth."** He kept calling on his Lord with hands outstretched, facing the qiblah, until his cloak fell from his shoulders. Abu Bakr came, took the cloak and put it back on his shoulders, then held him from behind and said: **"O Prophet of Allah, your appeal to your Lord is enough; He will fulfil what He promised you."** Then Allah revealed: {When you asked help of your Lord, and He answered you: Indeed, I will reinforce you with a thousand angels, following one another} (Al-Anfal 8:9). (Ibn 'Abbas continues with a Muslim who heard the voice of an angel horseman: ***"Forward, Hayzum!"***, and the Messenger of Allah ﷺ said: ***"That was help from the third heaven."*** The Muslims killed seventy and captured seventy. Then the Messenger of Allah ﷺ consulted Abu Bakr and 'Umar about the captives — Abu Bakr advised ransom, 'Umar advised execution — and he took Abu Bakr's view, after which Al-Anfal 8:67–69 was revealed.)

CHAIN OF NARRATION: Narrated by Imam Muslim through two chains: from Hannad ibn as-Sari, from Ibn al-Mubarak; and from Zuhayr ibn Harb, from 'Umar ibn Yunus al-Hanafi — both from 'Ikrimah ibn 'Ammar, from Abu Zumayl Simak al-Hanafi, from Ibn 'Abbas, from 'Umar ibn al-Khattab رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Jihad and Expeditions, chapter on the help of the angels at Badr and the lawfulness of spoils, Hadith No. 1763. The final part of the translation is summarised.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1763

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SURAH AL-ANFAL 8:9–10

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ﴿٩﴾

[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand from the angels, following one another."

وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾

And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise.

Translation: Sahih International — quran.com/8:9-10

"YOU WILL NOT BE WORSHIPPED…"

His prayer shows how ***great the stakes*** were that day: if this small band perished, none would worship Allah on earth. He prayed until ***his cloak fell***, and it was Abu Bakr who calmed him. Scholars explain that the Messenger of Allah ﷺ prayed out of ***fear of Allah and complete reliance*** on Him, while Abu Bakr spoke from certainty in Allah's promise. Both are praiseworthy.

Ibn 'Abbas narrated that he then came out of his tent reciting: ***"[Their] assembly will be defeated, and they will turn their backs [in retreat]"*** (Al-Qamar 54:45) (Sahih al-Bukhari 3953). This verse had been revealed in Makkah years before, and now came true.

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JIBRIL AND THE ANGELS

Allah answered that prayer with ***the help of the angels***. The Messenger of Allah ﷺ himself saw their leader:

HADITH — SAHIH AL-BUKHARI, NO. 3995

حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ ـ رضى الله عنهما ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ يَوْمَ بَدْرٍ هَذَا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ ـ عَلَيْهِ أَدَاةُ الْحَرْبِ.

TRANSLATION:

Ibn 'Abbas رضى الله عنهما narrated that the Prophet ﷺ said on the day of Badr: **"This is Jibril, holding the head of his horse, equipped for battle."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ibrahim ibn Musa, from 'Abd al-Wahhab, from Khalid (al-Hadhdha'), from 'Ikrimah, from Ibn 'Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, chapter on the angels who were present at Badr, Hadith No. 3995.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3995

Allah also states the angels' task: ***"I am with you, so strengthen those who have believed"***. I will cast terror into the hearts of those who disbelievedTafsir Ibn Kathir 8:12.

"FORWARD, HAYZUM!"

In hadith Muslim 1763, Ibn 'Abbas tells of a Muslim chasing a polytheist who ***heard the crack of a whip*** above him and a horseman's voice saying: ***"Forward, Hayzum!"*** The polytheist suddenly fell on his back, his nose wounded and his face split as if struck by a whip. When this was told to the Messenger of Allah ﷺ, he said: ***"True, that was help from the third heaven." Hayzum*** is the name of Jibril's horse, as scholars explain.

The lesson: victory comes ***from Allah***, and the angels are His soldiers. Yet the Companions still ***fought with their own hands***; heaven's help comes to those who strive on earth.

Yet Allah reminds that hearts should not depend even on the angels: ***"And victory is not but from Allah"***Tafsir Ibn Kathir 8:10.

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THE FIRST DUEL

By Arab custom, battle began with ***single combat***. Three Quraysh champions came forward: ***'Utbah ibn Rabi'ah***, his brother ***Shaybah***, and his son ***al-Walid***. The Messenger of Allah ﷺ sent three of his own kin: ***Hamzah ibn 'Abd al-Muttalib***, ***'Ali ibn Abi Talib*** and ***'Ubaydah ibn al-Harith***.

Abu Dharr رضى الله عنه swore that the verse ***"These are two adversaries who disputed concerning their Lord"*** (Al-Hajj 22:19) was revealed about these six: 'Ali, Hamzah and 'Ubaydah, against Shaybah, 'Utbah and al-Walid (Sahih al-Bukhari 3966). 'Ali said: ***"I will be the first to kneel before the Most Merciful to plead on the Day of Resurrection"*** (Sahih al-Bukhari 3965).

MUSLIM FIGHTER	QURAYSH OPPONENT AND OUTCOME (SIRAH BOOKS)
Hamzah ibn 'Abd al-Muttalib	Shaybah ibn Rabi'ah — killed
'Ali ibn Abi Talib	Al-Walid ibn 'Utbah — killed
'Ubaydah ibn al-Harith	'Utbah ibn Rabi'ah — killed; 'Ubaydah gravely wounded, martyred later

The lesson: the Messenger of Allah ﷺ sent ***his own kin*** to the very front. A leader does not put others in danger while shielding his own family.

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"RISE TO A PARADISE"

When the fighting began, the Messenger of Allah ﷺ roused the Companions, saying: ***"Rise to a Paradise as wide as the heavens and the earth." 'Umayr ibn al-Humam*** al-Ansari رضى الله عنه asked: "As wide as the heavens and the earth?" He said: "Yes." He said: "Bakhin, bakhin!" (words of wonder) — hoping to be among its people. He took out some dates and began eating them, then said: ***"If I live until I finish these dates, that would be a long life."*** He threw the dates away and fought until he was ***martyred*** (Sahih Muslim 1901).

The lesson: certainty of the Hereafter makes this world small in a believer's eyes. Even a few dates felt ***too long*** when Paradise was before his eyes.

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A HANDFUL OF DUST

The Qur'an mentions a miraculous event in the battle:

"you threw not, [O Muhammad], when you threw, but it was Allah who threw"Tafsir Ibn Kathir 8:17.

Ibn Kathir and the exegetes mention that on the day of Badr, the Messenger of Allah ﷺ took ***a handful of dust (or pebbles)*** and threw it towards the enemy, saying: "May those faces be disfigured." The dust reached the eyes of every enemy, who were busied rubbing their eyes and fell back. The verse affirms that ***Allah*** made the throw reach them.

The same verse begins: ***"you did not kill them, but it was Allah who killed them"***. The lesson: the believer ***strives***, but ***attributes success to Allah***, not to his own strength. This guards against pride after victory.

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TWO YOUTHS AND ABU JAHL

Among the most moving stories of Badr is that of ***two young men of the Ansar*** searching for ***Abu Jahl***, "the Pharaoh of this nation". 'Abd ar-Rahman ibn 'Awf رضى الله عنه told it:

HADITH — SAHIH AL-BUKHARI, NO. 3141

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ بَيْنَا أَنَا وَاقِفٌ، فِي الصَّفِّ يَوْمَ بَدْرٍ فَنَظَرْتُ عَنْ يَمِينِي، وَشِمَالِي، فَإِذَا أَنَا بِغُلاَمَيْنِ، مِنَ الأَنْصَارِ حَدِيثَةٍ أَسْنَانُهُمَا، تَمَنَّيْتُ أَنْ أَكُونَ بَيْنَ أَضْلَعَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا فَقَالَ يَا عَمِّ، هَلْ تَعْرِفُ أَبَا جَهْلٍ قُلْتُ نَعَمْ، مَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي قَالَ أُخْبِرْتُ أَنَّهُ يَسُبُّ رَسُولَ اللَّهِ صلى الله عليه وسلم، وَالَّذِي نَفْسِي بِيَدِهِ لَئِنْ رَأَيْتُهُ لاَ يُفَارِقُ سَوَادِي سَوَادَهُ حَتَّى يَمُوتَ الأَعْجَلُ مِنَّا. فَتَعَجَّبْتُ لِذَلِكَ، فَغَمَزَنِي الآخَرُ فَقَالَ لِي مِثْلَهَا، فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ، قُلْتُ أَلاَ إِنَّ هَذَا صَاحِبُكُمَا الَّذِي سَأَلْتُمَانِي. فَابْتَدَرَاهُ بِسَيْفَيْهِمَا فَضَرَبَاهُ حَتَّى قَتَلاَهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَأَخْبَرَاهُ فَقَالَ أَيُّكُمَا قَتَلَهُ. قَالَ كُلُّ وَاحِدٍ مِنْهُمَا أَنَا قَتَلْتُهُ. فَقَالَ هَلْ مَسَحْتُمَا سَيْفَيْكُمَا. قَالاَ لاَ. فَنَظَرَ فِي السَّيْفَيْنِ فَقَالَ كِلاَكُمَا قَتَلَهُ. سَلَبُهُ لِمُعَاذِ بْنِ عَمْرِو بْنِ الْجَمُوحِ. وَكَانَا مُعَاذُ ابْنَ عَفْرَاءَ وَمُعَاذَ بْنَ عَمْرِو بْنِ الْجَمُوحِ. قَالَ مُحَمَّدٌ سَمِعَ يُوسُفُ صَالِحًا وَإِبْرَاهِيمَ أَبَاهُ (عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ)

TRANSLATION:

'Abd ar-Rahman ibn 'Awf رضى الله عنه said: **While I stood in the row on the day of Badr, I looked to my right and left and found myself between two young boys of the Ansar. I wished I were between men stronger than them. One of them nudged me and said: "Uncle, do you know Abu Jahl?" I said: "Yes. What do you want with him, nephew?" He said: "I was told he insults the Messenger of Allah ﷺ. By Him in whose hand my soul is, if I see him, my body will not leave his until whichever of us is fated to die first dies."** I was amazed at his words. Then the other nudged me and said the same. Soon I saw Abu Jahl moving among the people and said: "That is the man you asked about." **Both rushed at him with their swords and killed him**, then returned to the Messenger of Allah ﷺ and told him. He asked: **"Which of you killed him?"** Each said: "I killed him." He asked: **"Have you wiped your swords?"** They said: "No." He looked at both swords and said: **"You both killed him."** The two boys were ***Mu'adh ibn 'Afra'*** and ***Mu'adh ibn 'Amr ibn al-Jamuh***.

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CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musaddad, from Yusuf ibn al-Majishun, from Salih ibn Ibrahim ibn 'Abd ar-Rahman ibn 'Awf, from his father (Ibrahim), from his grandfather ('Abd ar-Rahman ibn 'Awf) رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the One-Fifth, Hadith No. 3141. Also narrated by Muslim (No. 1752).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3141

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LOVE FOR THE MESSENGER ﷺ

The two youths had never seen Abu Jahl, but they had heard that he ***insulted the Messenger of Allah*** ﷺ. That was enough for their resolve. 'Abd ar-Rahman, a seasoned Companion, at first felt uneasy standing between two young men — then he was ***amazed*** by their courage.

The Messenger of Allah ﷺ examined ***both swords*** before deciding, then said: ***"You both killed him."***

He disappointed neither, and judged by evidence. The lesson: ***the young*** can become heroes of the nation when their hearts are filled with love for Allah and His Messenger.

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THE END OF THIS NATION'S PHARAOH

After the two youths struck Abu Jahl, the Messenger of Allah ﷺ wanted to be certain of the end of Islam's fiercest enemy. Anas رضى الله عنه narrated:

HADITH — SAHIH AL-BUKHARI, NO. 3962

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، أَنَّ أَنَسًا، حَدَّثَهُمْ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم ح وَحَدَّثَنِي عَمْرُو بْنُ خَالِدٍ حَدَّثَنَا زُهَيْرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ قَالَ أَأَنْتَ أَبُو جَهْلٍ قَالَ فَأَخَذَ بِلِحْيَتِهِ. قَالَ وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ أَوْ رَجُلٍ قَتَلَهُ قَوْمُهُ؟ قَالَ أَحْمَدُ بْنُ يُونُسَ أَنْتَ أَبُو جَهْلٍ؟

TRANSLATION:

Anas رضى الله عنه said: The Prophet ﷺ said: **"Who will see what has become of Abu Jahl?"** Ibn Mas'ud went and found that the two sons of 'Afra' had struck him down until he was near death. Ibn Mas'ud took hold of his beard and said: **"Are you Abu Jahl?"** He replied: **"Is there a man greater than one killed by his own people?"**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari through two chains: from Ahmad ibn Yunus and 'Amr ibn Khalid, both from Zuhayr, from Sulayman at-Taymi, from Anas رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, chapter on the killing of Abu Jahl, Hadith No. 3962. Also narrated by Muslim (No. 1800).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3962

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ARROGANCE TO THE LAST BREATH

Abu Jahl — his real name was ***'Amr ibn Hisham*** — tormented the Muslims of Makkah for years. According to the sirah books, it was he who killed ***Sumayyah***, the first martyr of Islam, and he who pressed Quraysh to march out to war even after the caravan was safe. Even at his death he was still ***boasting***: to him there was no shame in being killed by his own people.

The one who found him was ***'Abdullah ibn Mas'ud***, a former shepherd of small build, who had once been beaten for reciting the Qur'an aloud beside the Ka'bah. Allah showed the nation that ***honour lies not in lineage or wealth***, but in faith.

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BILAL AND UMAYYAH IBN KHALAF

Umayyah ibn Khalaf was the master who tortured ***Bilal ibn Rabah*** in the desert of Makkah, laying a huge rock on his chest under the blazing sun. Bilal only repeated: ***"Ahad, Ahad"*** (Allah is One).

'Abd ar-Rahman ibn 'Awf رضى الله عنه had made an ***agreement*** with Umayyah to guard each other's property in Makkah and Madinah. On the day of Badr, while people slept, 'Abd ar-Rahman went out to protect Umayyah. ***Bilal saw*** Umayyah and called a group of the Ansar: ***"Umayyah ibn Khalaf! May I not survive if he survives!"*** They pursued him, and though 'Abd ar-Rahman tried to shield him, Umayyah was killed (Sahih al-Bukhari 2301).

The hadith of Sa'd ibn Mu'adh in Chapter 2 now came true: Umayyah, who so feared leaving Makkah, was finally ***killed at Badr***, exactly as foretold.

BEFORE, IN MAKKAH	AT BADR
Bilal a tortured slave	Bilal a free and honoured Muslim
Umayyah a powerful master	Umayyah killed in defeat
"Ahad, Ahad" beneath the rock	The truth of Allah's promise

The lesson: Allah does not forget oppression nor waste patience. ***His justice*** surely comes, even after many years.

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THE MARTYRS OF BADR

The victory of Badr was paid for in blood. The books of sirah record ***fourteen*** Companions martyred: six of the Muhajirun and eight of the Ansar.

GROUP	AMONG THE MARTYRS (SIRAH BOOKS)
Muhajirun (6)	‘Ubaydah ibn al-Harith, ‘Umayr ibn Abi Waqqas (Sa‘d’s younger brother), Mihja‘ (‘Umar’s freed slave) and others
Ansar (8)	‘Umayr ibn al-Humam, Harithah ibn Suraqah, ‘Awf and Mu‘awwidh (sons of ‘Afra’) and others

UMM HARITHAH AND THE PARADISE OF FIRDAWS

Harithah ibn Suraqah, a young man of the Ansar, was killed by ***a stray arrow*** on the day of Badr. His mother, ***Umm Harithah***, came to the Messenger of Allah ﷺ and asked: “O Prophet of Allah, tell me about Harithah. If he is in Paradise, I will be patient; if not, I will weep for him as much as I can.” He said: ***“O Umm Harithah, there are many gardens in Paradise, and your son has attained the highest Firdaws.”*** (Sahih al-Bukhari 2809).

The lesson: a believing mother asked not ***how*** her son died, but ***where*** he went. Martyrdom is not measured by the manner of death — even a stray arrow can lead to Firdaws.

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AT THE WELL OF BADR

After the battle, the Messenger of Allah ﷺ did something that astonished the Companions. Abu Talhah رضى الله عنه related:

HADITH — SAHIH AL-BUKHARI, NO. 3976

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، سَمِعَ رَوْحَ بْنَ عُبَادَةَ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، قَالَ ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ عَنْ أَبِي طَلْحَةَ، أَنَّ نَبِيَّ اللَّهِ صلى الله عليه وسلم أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةٍ وَعِشْرِينَ رَجُلاً مِنْ صَنَادِيدِ قُرَيْشٍ فَقُذِفُوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ خَبِيثٍ مُخْبِثٍ، وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلاَثَ لَيَالٍ، فَلَمَّا كَانَ بِبَدْرٍ الْيَوْمَ الثَّالِثَ، أَمَرَ بِرَاحِلَتِهِ فَشُدَّ عَلَيْهَا رَحْلُهَا، ثُمَّ مَشَى وَاتَّبَعَهُ أَصْحَابُهُ وَقَالُوا مَا نُرَى يَنْطَلِقُ إِلاَّ لِبَعْضِ حَاجَتِهِ، حَتَّى قَامَ عَلَى شَفَةِ الرَّكِيِّ، فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ يَا فُلاَنُ بْنَ فُلاَنٍ، وَيَا فُلاَنُ بْنَ فُلاَنٍ، أَيَسُرُّكُمْ أَنَّكُمْ أَطَعْتُمُ اللَّهَ وَرَسُولَهُ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا. قَالَ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، مَا تُكَلِّمُ مِنْ أَجْسَادٍ لاَ أَرْوَاحَ لَهَا فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ. قَالَ قَتَادَةُ أَحْيَاهُمُ اللَّهُ حَتَّى أَسْمَعَهُمْ قَوْلَهُ تَوْبِيخًا وَتَصْغِيرًا وَنَقِيمَةً وَحَسْرَةً وَنَدَمًا.

TRANSLATION:

Abu Talhah رضى الله عنه narrated that **on the day of Badr, the Prophet of Allah ﷺ ordered that twenty-four leaders of Quraysh be thrown into a foul, disused well at Badr.** It was his custom, when he overcame a people, to remain on the field three nights. On the third day he had his camel saddled and walked, followed by his Companions, until he stood at the edge of the well and called them by their names and their fathers' names: **"O so-and-so son of so-and-so, and O so-and-so son of so-and-so! Would it not have pleased you to have obeyed Allah and His Messenger? We have found true what our Lord promised us. Have you found true what your Lord promised you?"** 'Umar said: "O Messenger of Allah, you are speaking to bodies without souls?" The Messenger of Allah ﷺ said: **"By Him in whose hand Muhammad's soul is, you do not hear what I say better than they do."** Qatadah said: Allah brought them to life so that they heard his words, as rebuke, humiliation, requital, loss and regret.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad, from Rawh ibn 'Ubadah, from Sa'id ibn Abi 'Arubah, from Qatadah, from Anas ibn Malik, from Abu Talhah رضى الله عنهما.

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REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Hadith No. 3976. Also narrated by Muslim (No. 2875).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3976

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"YOU DO NOT HEAR BETTER THAN THEY"

The chiefs thrown into the well were those who had ***denied, tortured and driven out*** the Messenger of Allah ﷺ. He called them one by one, not to gloat, but to declare ***the truth of Allah's promise***. Qatadah said Allah brought them to life until they heard his words, as rebuke and regret.

He also stayed ***three nights*** on the field after victory, as was his custom. This shows the calm of a leader who did not hurry, and gave time to bury the martyrs and attend to the captives.

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CAPTIVES AND RANSOM

Quraysh lost ***seventy*** killed and ***seventy*** captured on the day of Badr (Sahih al-Bukhari 3039). Hadith Muslim 1763 tells how the Messenger of Allah ﷺ ***consulted*** Abu Bakr and 'Umar about the captives.

Abu Bakr proposed ***ransom***, since they were kinsmen and Allah might guide them. 'Umar proposed they be killed, since they were leaders of disbelief. He chose Abu Bakr's view, and then the verse came down:

"It is not for a prophet to have captives [of war] until he inflicts a massacre [upon Allah's enemies] in the land"Tafsir Ibn Kathir 8:67.

Yet Allah then made the ransom lawful: ***"So consume what you have taken… [as being] lawful and good"*** (Al-Anfal 8:69). Many of those captives later ***embraced Islam***, including al-'Abbas, the Prophet's ﷺ uncle, according to the books of sirah.

SIRAH NOTE: RANSOM BY TEACHING LITERACY

Ibn 'Abbas narrated that some Badr captives who ***had no wealth*** to ransom themselves were asked to ***teach ten children of the Ansar to write***; when done, they were freed. This report is in the ***Musnad of Ahmad***, and some scholars grade it hasan.

It shows how highly ***knowledge*** was valued in Islam from the very beginning: literacy was made the price of freedom.

REFERENCES:

Musnad Ahmad (from Ibn 'Abbas); Wikipedia, "Battle of Badr". https://en.wikipedia.org/wiki/Battle_of_Badr

The spoils also caused disagreement among the Companions, and Allah ruled: ***"The [decision concerning] bounties is for Allah and the Messenger"*** — and commanded them to amend relations among themselvesTafsir Ibn Kathir 8:1.

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THE RANK OF THE PEOPLE OF BADR

Those who took part in Badr gained ***a special rank*** held by no others. Even in heaven they were known:

HADITH — SAHIH AL-BUKHARI, NO. 3992

حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا جَرِيرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيِّ، عَنْ أَبِيهِ ـ وَكَانَ أَبُوهُ مِنْ أَهْلِ بَدْرٍ ـ قَالَ جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ مَا تَعُدُّونَ أَهْلَ بَدْرٍ فِيكُمْ قَالَ مِنْ أَفْضَلِ الْمُسْلِمِينَ ـ أَوْ كَلِمَةً نَحْوَهَا ـ قَالَ وَكَذَلِكَ مَنْ شَهِدَ بَدْرًا مِنَ الْمَلاَئِكَةِ.

TRANSLATION:

Mu'adh ibn Rifa'ah ibn Rafi' narrated from his father — who was one of the people of Badr — that **Jibril came to the Prophet ﷺ and asked: "How do you regard the people of Badr among you?" He said: "Among the best of the Muslims" — or words to that effect. Jibril said: "So too are the angels who were present at Badr."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq ibn Ibrahim, from Jarir, from Yahya ibn Sa'id, from Mu'adh ibn Rifa'ah ibn Rafi' az-Zuraqi, from his father (Rifa'ah ibn Rafi') رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, chapter on the angels who were present at Badr, Hadith No. 3992.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3992

"ALLAH HAS LOOKED AT THE PEOPLE OF BADR"

Years later, ***Hatib ibn Abi Balta'ah***, a man of Badr, mistakenly sent a secret letter to Quraysh. 'Umar wanted to punish him. The Messenger of Allah ﷺ said: ***"He took part in Badr. What do you know? Perhaps Allah looked at the people of Badr and said: Do what you will, I have forgiven you."*** 'Umar wept and said: "Allah and His Messenger know best." (Sahih al-Bukhari 3983).

Scholars explain this is not permission to sin, but ***an assurance of forgiveness*** for them, and a sign that Allah would keep them upon goodness. The lesson: ***one great deed*** done sincerely can intercede for later mistakes.

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NEWS OF THE VICTORY

After three nights at Badr, the Messenger of Allah ﷺ returned to Madinah with the captives and the spoils.

The books of sirah tell how the news of victory spread.

> **SIRAH NOTE: GLAD TIDINGS IN MADINAH**
>
> The Messenger of Allah ﷺ sent ***Zayd ibn Harithah*** and ***'Abdullah ibn Rawahah*** ahead of the army to bring the news of victory to Madinah. Usamah ibn Zayd said the news arrived just as they ***had finished burying Ruqayyah***, the Prophet's ﷺ daughter and 'Uthman's wife.
>
> The hypocrites and some Jews of Madinah at first disbelieved the news, until they saw the Quraysh captives brought in with their own eyes.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the Battle of Badr.

This agrees with the sahih hadith in Chapter 6: 'Uthman stayed in Madinah to care for the sick Ruqayyah, and the Messenger of Allah ﷺ said he had ***the reward and share*** of a man of Badr (Sahih al-Bukhari 3130). The joy of victory mingled with the grief of loss.

> **SIRAH NOTE: GRIEVOUS NEWS IN MAKKAH**
>
> In Makkah, the news of defeat was met with ***shock***. The sirah books name ***al-Haysuman ibn 'Abdullah al-Khuza'i*** as the first to bring the news, listing one by one the chiefs who were killed. ***Abu Lahab***, who had not joined Badr, died a few days later of an illness.
>
> Quraysh are said to have forbidden lamentation so that the Muslims would not rejoice at their grief, and swore revenge — an oath that led to ***the Battle of Uhud*** a year later.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Battle of Badr". https://en.wikipedia.org/wiki/Battle_of_Badr

HOPE FOR THE CAPTIVES

Allah did not close the door on the captives. He commanded His Messenger to convey: ***"If Allah knows [any] good in your hearts, He will give you [something] better than what was taken from you"***Tafsir Ibn Kathir 8:70.

Ibn Kathir notes that this verse relates to ***al-'Abbas***, the Prophet's ﷺ uncle, who ransomed himself at Badr and later embraced Islam. The lesson: today's enemy can be tomorrow's ***brother in faith***. Islam fights disbelief, not people.

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SOURCES OF THE BADR STORIES

The story of Badr reaches us through three kinds of sources of differing strength. This eBook distinguishes them so the reader knows ***what is certain*** and ***what is well known***:



Sirah-book stories are mentioned with their status explained in the relevant chapters.

Figure 5: The status of sources for the Badr stories in this eBook.

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STORY	SOURCE AND STATUS
Rain and drowsiness; a thousand angels; the throw	The Qur'an (Al-Anfal 8:9, 11, 17) — certain
His prayer; Hayzum; the captives council	Sahih Muslim 1763 — sahih
Jibril; the two youths; Abu Jahl; the well	Sahih al-Bukhari 3995, 3141, 3962, 3976 — sahih
'Umayr and the dates; Busaysah	Sahih Muslim 1901 — sahih
The throw of dust (details)	Tafsir books (Ibn Kathir)
Al-Hubab's advice; the 'arish; Damdam	Sirah books (Ibn Ishaq) — weak/unfirm chain
Ransom by teaching writing	Musnad Ahmad — graded hasan by some scholars

Stories from the sirah books are not necessarily false; they are transmitted by trusted sirah scholars. Yet they are ***not on the level*** of the Qur'an and sahih hadith, and are not a basis for rulings. This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports.

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QUR'ANIC VERSES ABOUT BADR

No other battle is described in the Qur'an at such length as Badr. Almost the whole of Surah Al-Anfal (75 verses) was revealed after Badr, and several verses in other surahs also touch on it. The table below gathers the main verses so the reader can turn directly to the most authentic source about this event.

VERSE	SUMMARY
Al-Anfal 8:1	A question about the spoils (al-anfal); the answer: they belong to Allah and the Messenger, so fear Allah and set right the relations between you.
Al-Anfal 8:5–8	Some believers disliked going out; they hoped for the unarmed caravan, but Allah willed to establish the truth.
Al-Anfal 8:9–12	The plea for help answered with a thousand angels; drowsiness as reassurance; rain that purified and made their feet firm.
Al-Anfal 8:17	"You did not throw when you threw, but it was Allah who threw" — the handful of dust (chapter 14).
Al-Anfal 8:41–44	The ruling of the fifth (khumus); Yawm al-Furqan, the day the two armies met; the positions of both armies in the valley; the enemy shown as few.
Al-Anfal 8:47–48	A warning not to be like Quraysh, who set out in arrogance; Satan made their deeds seem fair to them, then withdrew (chapter 4).
Al-Anfal 8:67–70	A rebuke about the captives and ransom; hope for captives with good in their hearts (chapters 20 and 22).
Al 'Imran 3:123–127	"Allah had already given you victory at Badr while you were weak"; the promise of angelic help.
Al-Qamar 54:45	"Their assembly will be defeated, and they will turn their backs" — recited by the Messenger of Allah ﷺ on the day of Badr.
Al-Hajj 22:19	"These are two adversaries who disputed concerning their Lord" — about the first duel (chapter 12).

THE VERSE HE RECITED AS HE LEFT THE TENT

HADITH: "THEIR ASSEMBLY WILL BE DEFEATED"

Ibn 'Abbas رضى الله عنهما narrated that the Prophet ﷺ was supplicating in his tent on the day of Badr: "O Allah, I ask You (to fulfil) Your covenant and Your promise. O Allah, if You will, You will not be worshipped after today." Abu Bakr took hold of his hand and said: "Enough, O Messenger of Allah; you have pleaded earnestly with your Lord." He was wearing his coat of mail. He went out reciting: "Their assembly will be defeated, and they will turn their backs. Rather, the Hour is their appointment, and the Hour is more grievous and more bitter."

Grade: AUTHENTIC — Sahih al-Bukhari 4875.

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Surah Al-Qamar was revealed in Makkah, years before Badr, when the Muslims were still weak and persecuted. 'Umar رضى الله عنه used to wonder which assembly would be defeated, until he saw the Messenger of Allah ﷺ reciting it on the day of Badr (narrated by al-Tabari and Ibn Abi Hatim in their tafsirs). A promise revealed in Makkah was fulfilled at Badr.

"WHILE YOU WERE WEAK"

Allah says: "And Allah had already given you victory at Badr while you were weak. So fear Allah, that you may be grateful" (Al 'Imran 3:123). This verse was revealed after Uhud, a year later, to remind the Muslims that the victory of Badr came not from numbers or weapons but from Allah's help. It also teaches that victory calls for gratitude and God-consciousness, not pride.

LESSONS

The Qur'an is the first and most authentic source for understanding Badr. It does not narrate the battle like a history book listing names and figures; it shines a light on hearts: mixed intentions, earnest prayer, the calm that Allah sent down, and the test that follows victory. Reading Surah Al-Anfal while remembering Badr brings this sirah to life within us.

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THE SPOILS AND THE REVELATION OF SURAH AL-ANFAL

When the fighting ended, a new question arose that the Muslims had never faced: how should the spoils of war be divided? The Companions differed. Those who pursued the enemy felt they had more right; those who guarded the Prophet's ﷺ tent also felt they had a right; and those who gathered the spoils felt the same. The Qur'an came down to settle it.

> **HADITH: THE SWORD OF SA'D IBN ABI WAQQAS**
>
> Mus'ab ibn Sa'd narrated from his father, Sa'd ibn Abi Waqqas رضى الله عنه, that several verses of the Qur'an were revealed concerning him. Among them: the Messenger of Allah ﷺ obtained a great deal of booty, and among it was a sword. Sa'd took it, brought it to the Messenger of Allah ﷺ and said: "Give me this sword."
>
> He said: "Put it back where you took it from." Sa'd turned away, saying to himself: "Shall I put it back in the pile of spoils?" — and he came back and asked again. Each time he said: "Put it back." Then Allah revealed: "They ask you about the spoils of war…" (Al-Anfal 8:1).
>
> Grade: AUTHENTIC — Sahih Muslim 1748 (abridged).

The first verse of Surah Al-Anfal says: "They ask you (O Muhammad) about the spoils of war. Say: The spoils of war belong to Allah and the Messenger. So fear Allah and set right the relations between you, and obey Allah and His Messenger, if you are believers" (Al-Anfal 8:1). Notice: before explaining how the spoils are divided, Allah commands God-consciousness and the mending of relations. Wealth must not damage the brotherhood built with such effort in Madinah.

THE RULING OF THE FIFTH

Then Allah laid down a lasting ruling: "And know that whatever you take as spoils of war — one fifth of it is for Allah and for the Messenger, for near relatives, orphans, the needy and the traveller…" (Al-Anfal 8:41). One fifth (khumus) is administered by the leader for the public good and those in need; the remaining four fifths are divided among the fighters.

The sirah writers mention that the spoils of Badr were divided equally among those present, on the way back to Madinah. Those who were absent on a duty given by the Messenger of Allah ﷺ also received a share, such as 'Uthman ibn 'Affan, who stayed to nurse Ruqayyah (chapter 6, Sahih al-Bukhari 3130). According to Ibn Ishaq, Talhah ibn 'Ubaydillah and Sa'id ibn Zayd, who had been sent to scout the caravan, were also given a share.

QUESTION	THE ANSWER OF THE QUR'AN AND SUNNAH
Who owns the spoils?	Allah and His Messenger decide (8:1) — not whoever grabs fastest.
How are they divided?	One fifth for the groups named in 8:41; the rest to the fighters.

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QUESTION	THE ANSWER OF THE QUR'AN AND SUNNAH
What of those on duty elsewhere?	They receive a share and the reward of those present (Bukhari 3130).
What matters more than wealth?	God-consciousness and good relations among Muslims (8:1).

LESSONS

Victory is often followed by a test subtler than war: the test of wealth. Even the best generation nearly fell into dispute over it, so Allah trained them with a verse that first of all mentions God-consciousness and brotherhood. In our organisations, families and communities the same happens: a division that is fair, clear and grounded in the Shari'ah keeps hearts from cracking.

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THE PEOPLE ON THE FIELD OF BADR

Badr brought together two groups who knew each other well: many who faced one another were father and son, uncle and nephew, or former neighbours in Makkah. The tables below gather the people mentioned in the chapters of this eBook and their roles. Details from authentic Hadith are marked with their numbers; the rest come from the books of sirah (Ibn Hisham, Ibn Sa'd, al-Rahiq al-Makhtum).

THE MUSLIMS

PERSON	ROLE AT BADR
The Messenger of Allah ﷺ	Commander; prayed in the shelter (al-'arish) and also fought. 'Ali said he was the closest of them to the enemy (narrated by Ahmad).
Abu Bakr al-Siddiq رضى الله عنه	With the Messenger of Allah ﷺ in the shelter; calmed him as he prayed (Bukhari 4875).
Hamzah, 'Ali and 'Ubaydah ibn al-Harith رضى الله عنهم	The three who answered the challenge of the first duel; 'Ubaydah was gravely wounded and died a martyr on the way home (chapter 12).
Sa'd ibn Mu'adh رضى الله عنه	Leader of Aws; spoke for the Ansar at the council (chapter 7); according to the books of sirah, guarded the Prophet's ﷺ shelter.
Al-Miqdad ibn al-Aswad رضى الله عنه	Said "we will not say as the people of Musa said" (Bukhari 3952); one of the very few horsemen.
Mus'ab ibn 'Umayr رضى الله عنه	Bearer of the main standard according to the books of sirah.
Mu'adh ibn 'Amr and Mu'adh ibn 'Afra' رضى الله عنهما	The two young Ansar who struck down Abu Jahl (Bukhari 3141).
'Abdullah ibn Mas'ud رضى الله عنه	Found Abu Jahl dying and finished him (Bukhari 3962).
Bilal ibn Rabah رضى الله عنه	Met his former torturer, Umayyah ibn Khalaf (Bukhari 2301).
'Umayr ibn al-Humam رضى الله عنه	Threw away his dates and advanced towards Paradise (Muslim 1901).
Harithah ibn Suraqah رضى الله عنه	Young man martyred by a stray arrow; Firdaws was his (Bukhari 2809).
Al-Hubab ibn al-Mundhir رضى الله عنه	According to Ibn Ishaq, suggested camping at the nearest well. The chain of this report is weak, though it is well known in the books of sirah.

QURAYSH

PERSON	FATE AT BADR
Abu Jahl ('Amr ibn Hisham)	The leader who pressed for battle; killed (Bukhari 3141, 3962).

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PERSON	FATE AT BADR
‘Utbah and Shaybah ibn Rabi‘ah	Answered the first duel and were killed; ‘Utbah had earlier advised Quraysh to go home (books of sirah).
Al-Walid ibn ‘Utbah	Killed in the first duel.
Umayyah ibn Khalaf	Killed — just as Sa‘d ibn Mu‘adh had told him in Makkah (Bukhari 3950, 2301).
‘Uqbah ibn Abi Mu‘ayt and al-Nadr ibn al-Harith	Captured, then executed on the way back for their grave crimes and hostility in Makkah (books of sirah).
Abu Sufyan ibn Harb	Leader of the caravan; slipped away by the coastal road and was not on the field. His son Hanzalah was killed.
Al-‘Abbas ibn ‘Abd al-Muttalib	Uncle of the Messenger of Allah ﷺ; captured (Bukhari 3008) and later ransomed himself.
Abu al-‘As ibn al-Rabi‘	Son-in-law of the Messenger of Allah ﷺ (husband of Zaynab); captured (Abu Dawud 2692).
Suhayl ibn ‘Amr	Captured and ransomed; later he was Quraysh's negotiator at Hudaybiyah (Siri 15).

LESSONS

These names remind us that Badr was not a clash of two nations but a clash of two paths within one people. Some on the side of Quraysh later embraced Islam (al-‘Abbas, Abu al-‘As, Suhayl ibn ‘Amr), and some died in their arrogance. The door of guidance stays open until the last breath, so we never despair of anyone.

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FAMILY STORIES BEHIND THE CAPTIVES

Chapter 20 told of the council about the captives and the decision to accept ransom. Behind the figure of seventy captives lie moving family stories, for many of the captives were relatives of the Messenger of Allah ﷺ and of the Companions themselves.

KHADIJAH'S NECKLACE

HADITH: THE RANSOM OF ABU AL-'AS

'A'ishah رضى الله عنها said: When the people of Makkah sent ransoms for their captives, Zaynab (daughter of the Messenger of Allah ﷺ) sent wealth to ransom Abu al-'As (her husband). Among it was a necklace of hers that had belonged to Khadijah, who gave it to her when she married Abu al-'As. When the Messenger of Allah ﷺ saw the necklace, he was deeply moved and said: "If you see fit to free her captive and return to her what is hers, (do so)." They said: "Yes." The Messenger of Allah ﷺ took a pledge from Abu al-'As that he would let Zaynab come to him. Then he sent Zayd ibn Harithah and a man of the Ansar, saying: "Wait at Batn Ya'jaj until Zaynab passes by you, then accompany her until you bring her (to Madinah)."

Grade: HASAN — Sunan Abi Dawud 2692; graded hasan by al-Albani.

Imagine the feelings of a father who sees the necklace of his beloved late wife, Khadijah رضى الله عنها, in the hands of the Companions, sent by his daughter to ransom her husband who stood with the enemy. Yet he did not free the captive by his own authority; he asked the Companions' consent, because the ransom was their right. Abu al-'As kept his promise, and some years later he himself embraced Islam and emigrated.

A SHIRT FOR AL-'ABBAS

HADITH: AL-'ABBAS WITHOUT CLOTHES

Jabir ibn 'Abdullah رضى الله عنهما said: On the day of Badr the captives were brought, and al-'Abbas was brought without clothes. The Prophet ﷺ looked for a shirt for him, and the shirt of 'Abdullah ibn Ubayy was found to fit him, so the Prophet ﷺ clothed him with it. That is why the Prophet ﷺ took off his own shirt and clothed 'Abdullah ibn Ubayy with it (when he died).

Grade: AUTHENTIC — Sahih al-Bukhari 3008.

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Al-'Abbas was the uncle of the Messenger of Allah ﷺ who attended the Pledge of 'Aqabah (Siri 6) to make sure his nephew would be protected, yet on the day of Badr he stood in the ranks of Quraysh. Imam al-Bukhari placed this Hadith under the chapter "Clothing for Captives": captives, even enemies, are clothed and treated with dignity. The story also shows that the Messenger of Allah ﷺ repaid kindness, even to 'Abdullah ibn Ubayy, who later became the leader of the hypocrites.

OTHER CAPTIVES FROM AMONG RELATIVES

According to the books of sirah, other captives included 'Aqil ibn Abi Talib (brother of 'Ali) and Nawfal ibn al-Harith (cousin of the Messenger of Allah ﷺ). Abu 'Aziz ibn 'Umayr, full brother of Mus'ab ibn 'Umayr, was also captured; Ibn Ishaq narrates that Mus'ab told the Ansari who captured him to bind him tightly, because his mother was wealthy and could ransom him. This story is well known in the books of sirah, but it is not found in the authentic Hadith collections.

LESSONS

Badr separated families by creed, but it did not erase affection and good manners. The Messenger of Allah ﷺ was moved by Khadijah's necklace, clothed his uncle, and asked the Companions' permission before releasing his son-in-law. Justice, mercy and dignity were kept even towards those who had just fought against them.

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TIMELINE OF RAMADAN, 2 AH

The table below arranges the events of Badr in order. The dates are taken from the books of sirah and differ slightly between sources; the best known is that the battle took place on Friday, 17 Ramadan, 2 AH (around March 624 CE).

TIME	EVENT
Early Ramadan, 2 AH	News reaches Madinah of Abu Sufyan's great caravan returning from Syria (chapter 3).
Around 8–12 Ramadan	The Messenger of Allah ﷺ sets out with about 313 men, 70 camels and very few horses; 'Uthman stays to nurse Ruqayyah (chapters 5–6). The exact date differs between sources.
At the same time	Abu Sufyan sends Damdam ibn 'Amr al-Ghifari to Makkah for help; Quraysh set out with about a thousand men (chapter 4).
On the way	Abu Sufyan diverts the caravan to the coastal road and tells Quraysh to go home; Abu Jahl insists on continuing. According to the books of sirah, Banu Zuhrah return home with al-Akhnas ibn Shariq.
At Dhafiran	The council: the words of al-Miqdad and Sa'd ibn Mu'adh; the decision to face the Quraysh army (chapter 7).
Night of 17 Ramadan	Arrival at Badr; rain falls and the Muslims are overcome by a calming drowsiness (chapters 8–9).
Friday morning, 17 Ramadan	The Prophet's ﷺ prayer in the shelter; the first duel; the battle; the handful of dust; the angels descend (chapters 10–14).
The same day	Abu Jahl and the Quraysh chiefs are killed; 70 killed and 70 captured; 14 Companions martyred according to the books of sirah (chapters 15–18).
Three nights after	The Messenger of Allah ﷺ stays at Badr; he speaks at the edge of the well (chapter 19, Bukhari 3976).
The journey home	The spoils are divided; 'Uqbah and al-Nadr are executed; Zayd ibn Harithah and 'Abdullah ibn Rawahah go ahead with the good news (chapter 22).
The news reaches Madinah	Ruqayyah, daughter of the Messenger of Allah ﷺ, has just been buried (chapter 6).
In Makkah	News of the defeat arrives; Abu Lahab dies a few days later (chapter 22).
Shawwal, 2 AH and after	Quraysh envoys come to ransom the captives; Zaynab emigrates to Madinah (chapter 27).

LESSONS

In about a month, everything changed: from setting out after a caravan, to facing an army three times larger, to a victory remembered until the Day of Judgement. Human plans and Allah's plan are not always the same, and Allah chooses what is best for His servants (8:7).

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FREQUENTLY ASKED QUESTIONS ABOUT THE BATTLE OF BADR

1. WHEN DID THE BATTLE OF BADR TAKE PLACE?

According to the best-known view (Ibn Ishaq and most sirah writers), on Friday, 17 Ramadan, 2 AH, around March 624 CE. Another report mentions 19 Ramadan.

2. HOW LARGE WERE THE TWO ARMIES?

The Muslims were "three hundred and ten-odd", the same number as the army of Talut (Sahih al-Bukhari 3957). 'Umar رضى الله عنه said the idolaters were a thousand and the Companions 319 (Sahih Muslim 1763).

3. WHAT WERE THE CASUALTIES ON EACH SIDE?

Al-Bara' ibn 'Azib رضى الله عنه said that on the day of Badr the Muslims killed seventy of the idolaters and captured seventy (Sahih al-Bukhari 3986). On the Muslim side, the books of sirah list 14 martyrs: 6 Muhajirun and 8 Ansar (chapter 18).

4. HOW MANY ANGELS CAME DOWN?

Al-Anfal 8:9 mentions "a thousand angels following one another". Al 'Imran 3:124–125 mentions three thousand and five thousand, on the condition of patience and God-consciousness. The commentators differ: some say the Al 'Imran verses are also about Badr (the help increased); others say it was a promise for Uhud that was not fulfilled because its condition was not met. Ibn Kathir quotes both views. What is certain is a thousand angels at Badr, based on Al-Anfal.

5. DID IBLIS REALLY APPEAR IN THE FORM OF SURAQAH IBN MALIK?

Al-Anfal 8:48 mentions Satan making Quraysh's deeds seem fair and saying "no one can overcome you today", then withdrawing when he saw the angels. That Satan took the form of Suraqah ibn Malik comes from tafsir reports (Ibn 'Abbas and others) quoted by Ibn Kathir; their chains are disputed. The content of the verse itself is certain; the detail of Suraqah's form does not reach the level of an authentic Hadith (see chapter 4).

6. DID THE SWORD OF 'UKKASHAH IBN MIHSAN REALLY TURN FROM WOOD INTO IRON?

This story is mentioned by Ibn Ishaq without a connected chain. It is not found in Sahih al-Bukhari or Sahih Muslim, so it is a ***weak report*** and cannot be confirmed.

7. WHY IS BADR CALLED YAWM AL-FURQAN?

Because Allah named it so in Al-Anfal 8:41: "…on the day of the Criterion, the day the two armies met." Furqan means the separator: that day clearly separated truth from falsehood.

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8. WERE THE MUSLIMS FASTING DURING THE BATTLE OF BADR?

Badr took place in the first Ramadan after fasting was made obligatory. There is a report in al-Tirmidhi from 'Umar that they broke their fast on the day of Badr and the day of the Conquest of Makkah, but its chain is ***weak***. What is authentic is that the Messenger of Allah ﷺ broke his fast on the journey to the Conquest of Makkah (Sahih al-Bukhari 1944). Travellers and fighters may break the fast, based on Al-Baqarah 2:184.

9. WHO KILLED ABU JAHL?

Two young Ansar, Mu'adh ibn 'Amr ibn al-Jamuh and Mu'adh ibn 'Afra', struck him down (Sahih al-Bukhari 3141), and 'Abdullah ibn Mas'ud found him dying and finished him (Sahih al-Bukhari 3962). See chapters 15–16.

10. ARE THE PEOPLE OF BADR FREE FROM SIN?

The Hadith "Allah looked at the people of Badr and said: Do what you will, for I have forgiven you" (chapter 21) shows their very high rank. Scholars explain that it is not permission to sin but glad tidings that Allah will forgive them. In reality, the people of Badr were the most devoted in worship and the most fearful of Allah.

11. HOW DID THE MUSLIMS RIDE TO BADR WITH SO FEW CAMELS?

According to the books of sirah, they had only about 70 camels, so two or three men took turns riding each camel. Imam Ahmad narrates from Ibn Mas'ud that the Messenger of Allah ﷺ himself took turns with 'Ali and Abu Lubabah; when they offered to walk so that he could keep riding, he replied: "You two are not stronger than I, and I am in no less need of reward than you."

12. WHERE IS THE FIELD OF BADR TODAY?

Badr is a town in the Madinah region of Saudi Arabia, about 150 km south-west of the city of Madinah, near the old road to the Red Sea coast. The cemetery of the martyrs of Badr is fenced and known to local people; see Battle of Badr — Wikipedia and the map in chapter 8.

LESSONS

Badr is full of truly amazing stories in the Qur'an and authentic Hadith, so we do not need weak stories to marvel at it. Distinguishing the authentic from the weak is part of the trust of conveying the sirah of the Messenger of Allah ﷺ.

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LESSONS AND CONCLUSION

Allah later reminded the Muslims at Uhud: ***"And already had Allah given you victory at [the battle of] Badr while you were few in number"***Tafsir Ibn Kathir 3:123.

LESSON	FROM BADR
Victory is from Allah	Three hundred-odd defeated a thousand (3:123; 8:17)
Prayer and effort	He prayed all night and ordered the ranks
Consultation	Councils before battle and about the captives
The youth of the nation	The two sons of 'Afra'; 'Umayr ibn al-Humam
Allah's justice	Abu Jahl and Umayyah met their end
The value of knowledge	Captives ransomed themselves by teaching writing
The Day of al-Furqan	The criterion between truth and falsehood (8:41)

The Qur'an names the day of Badr ***"the Day of al-Furqan"*** — the day of criterion (Al-Anfal 8:41). Before Badr, the Muslims were a small oppressed band; after Badr, they became ***a respected power*** in Arabia. Yet Allah did not credit that victory to numbers or weapons, but to ***faith, patience and His help***.

BADR IN OUR LIVES

We no longer stand in the valley of Badr, yet every Muslim passes through his own small ***"Badr"***: a moment when truth seems weak and falsehood seems strong. In that moment, the lesson of Badr is: make ***the best preparation possible***, ***consult***, then ***pray*** with all your heart as the Messenger of Allah ﷺ prayed beneath the sky of Badr.

Badr also teaches that ***the young*** — like Mu'adh and Mu'awwidh, 'Umayr ibn al-Humam and 'Umayr ibn Abi Waqqas — can carry great trusts. Parents and teachers today must raise such a generation.

Finally, Badr teaches ***humility after victory***. Right after their greatest success, Allah corrected them about the captives and the spoils. True victory is when Allah is pleased.

In sha Allah, the series **The Prophet's Sirah** will continue with ***the Battle of Uhud*** (Book 10) — the test after victory, and lessons in obedience. And Allah knows best.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

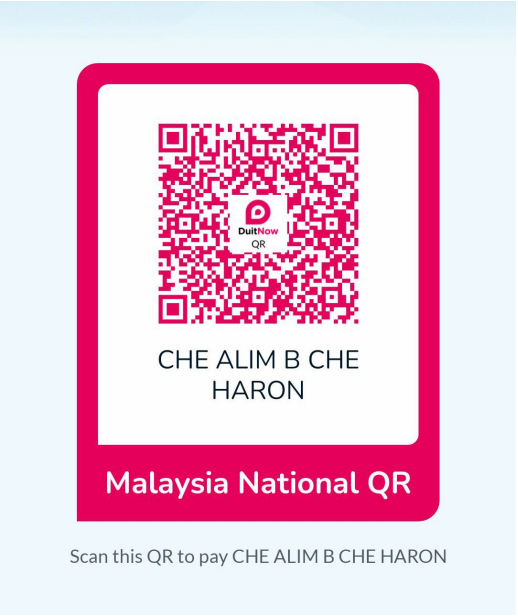
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REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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