

SUMMER IMMERSION THE BATTLEFIELDS OF FAITH



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Introduction

- In the Qur'an, Allah said:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

Indeed, We have granted you a clear triumph 'O Prophet' (48:1)

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ

When Allah's 'ultimate' help comes and the victory 'over Mecca is achieved' (110:1)

- Both surahs do not speak about a physical conquest but rather they imply a great opening.
- Fatah means victory. It comes from the root word fataha. Fataha means to open, to be victorious.
- Victory does not mean invading one's land to conquer and occupy their land. But rather, it refers to achieving an emotional or moral victory.
- The greatest opening for Islam is the acceptance of Islam; when we receive the help of Allah and we see large numbers of people entering into Islam.
- The Prophet (ﷺ) and the Muslims were granted the greatest victory after Hudaibiya.
- On the day of Hudaibiya, Umar ibn al-Khattab felt dissatisfied with the terms of the treaty. However, Surah al-Fath was revealed in which Allah declared the treaty to be a victory for the Muslims.

◦ Narrated Abu Wail:

فَإِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ، وَلَوْ نَرِى قِتَالًا لَقَاتَلْنَا، فَجَاءَهُ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا رَسُولَ اللَّهِ، أَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ فَقَالَ "بَلَى". فَقَالَ أَلَيْسَ قَتَلَنَا فِي الْجَنَّةِ وَقَتَلَهُمْ فِي النَّارِ قَالَ "بَلَى". قَالَ فَعَلَى مَا نُعْطِي الدِّينِيَّةَ فِي دِينِنَا أَنْرُجُ وَلَمَّا يَحْكُمُ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ فَقَالَ "ابْنُ الْخَطَّابِ، إِنِّي رَسُولُ اللَّهِ، وَلَنْ يُضِيقَنِي اللَّهُ أَبَدًا". فَانْطَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّهُ رَسُولُ اللَّهِ، وَلَنْ يُضِيقَنِي اللَّهُ أَبَدًا. فَنَزَّلَتْ سُورَةُ الْفُتْحِ، فَقَرَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُمَرَ إِلَى آخِرِهَا. فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، أَوْفَتْهُ هُوَ قَالَ "نَعَمْ".

on the day of Hudaibiya, and if we had been called to fight, (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) We were with the Prophet ! (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) we would have fought. But 'Umar bin Al Khattab came and said, 'O Allah's Messenger said, 'Yes.' (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Aren't we in the right and our opponents in the wrongs' Allah's Messenger 'Umar said, 'Aren't our killed persons in Paradise and their's in Hell?' He said, 'Yes.' 'Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we said, 'O Ibn Al- (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) return before Allah judges between us and them?' Allah's Messenger Khattab! I am the Messenger of Allah and Allah will never degrade me. Then 'Umar went to Abu Bakr and told him the same as he had told the Prophet. On that Abu Bakr said (to 'Umar). 'He is the Messenger of Allah and Allah will never degrade him.' Then Surat-al-Fath recited it to the end in front of 'Umar. (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (i.e. Victory) was revealed and Allah's Messenger Was it (i.e. the Hudaibiya Treaty) a victory?' !(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) On that 'Umar asked, 'O Allah's Messenger said, "Yes". (Sahih al-Bukhari) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Allah's Messenger

- Hudaibiya was considered a victory due to the fact that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had the opportunity to establish and strengthen Islamic rule in the territories under him.
- More people converted to Islam in the following two years after the treaty. This number was more than the number of those who became Muslims in the 19 years of the Prophet's calling.
- This message is an important reminder for the Muslims. If we find ourselves in a similar state of despair, feeling disgraced or faced with humiliation, we should recognize that Allah's help is always with us.

Events Leading to Badr

- The Battle of Badr was built upon the 13 years of suffering, persecution and torture which the Muslims endured in Makkah.
- The two major trade routes during the Prophet's time were Yemen and Syria, with Makkah being its central hub. Allah had made the city of Makkah peaceful, well-respected and sanctified.
- The Prophet (ﷺ) was an intelligent and strategic leader. The Quraysh's livelihood primarily depended on trade, and for this reason, the interception of caravans was an excellent means to stop them from acts of war.
- The interception of caravans was a necessary part of the tactics of war as the Muslims remained in constant danger with the Quraysh. Hence, it was necessary to put an end to this.
- The Muslims made several attempts to intercept the Quraysh caravans traveling to Sham but were unsuccessful.
- When the Prophet (ﷺ) received intelligence that the caravan led by Abu Sufyan is on its way from Syria, he decides to send a raiding party to intercept it.
- The Muslims did not anticipate a direct confrontation with the Quraysh army; their primary aim was to seize the caravan. On the 12th of Ramadan, 313 Muslims were left with little resources.
- Upon learning of the Muslims' intentions, Abu Sufyan diverted the caravan's route and alerted the people of Makkah, prompting Quraysh to prepare for battle with a force consisting of a thousand men.
- The battle which took place on the 17th of Ramadan in the second year of Hijrah on the day of Jumu'ah, changed the course of Islam. It was the first great battle in the history of Islam.
- The day of Badr is also known as Yawm Al-Furqan (the Day of the Clarification) by which Allah gave victory and dominance to Islam and the Muslims and disgraced and destroyed Shirk, despite the Muslims being outnumbered.
- Those who participated in Badr were granted honor and many virtues by Allah.

- Rifa'ah bin Rafi' Az-Zuraqi said:

جاء جبريل إلى النبي - صلى الله عليه وسلم - قال: مَا تَعْدُونَ أهْلَ بَدْرٍ فِي كُمْ؟ قال: «مِنْ أَفْضَلِ الْمُسْلِمِينَ» أَوْ كَلِمَةً نَحْوَهَا. قال: وَكَذَلِكَ مَنْ شَهَدَ بَدْرًا مِنَ الْمَلَائِكَةِ.

Jibril came to the Prophet (ﷺ) and asked him: "How do you estimate among you those who participated in the battle of Badr?" He replied, "They were the best of Muslims" (or he may have said something similar to that). Jibril said: "The same is the case with the angels who were at Badr." (Al-Bukhari)

Before the Battle

- Prior to the battle, the Prophet (ﷺ) consulted his Companions about fighting the Quraysh army that came to protect the caravan led by Abu Sufyan – both the Muhajirin and Ansar declared their allegiance.
- Some Companions however, were exempted from the battle, like Uthman ibn Affan who had to tend to his sick wife Ruqayyah and Abu Lubaba al-Ansari who was told to return to Madinah appointing him as deputy in charge in his absence.
- The Prophet (ﷺ) examined the Muslim contingent and asked those who were too young to join this mission to return to Madinah. Amongst them were Abdullah ibn Umar, Usama ibn Zaid, Rafe' ibn Khudaij, Barra ibn Azib, Usaid ibn Zaheer, Zaid ibn Arqam and Zaid ibn Thabit.
- Only one young individual, named Umair ibn Abi Waqas, who was 13 or 14 was granted permission to join the mission because he kept insisting to come. After seeing his courage, commitment and love for the cause, the Prophet (ﷺ) allowed him to come along.
- The day before the battle, the Prophet (ﷺ) had pointed out the places in which the Quraysh would die.
- It has been narrated on the authority of Anas that when (the news of) the advance of Abu Sufyan (at the head of a force) reached him. the Messenger of Allah (ﷺ) held consultations with his Companions. The narrator said:

تَكَلَّمَ أَبُو بَكْرٍ فَأَغْرَضَ عَنْهُ ثُمَّ تَكَلَّمَ عُمَرُ فَأَغْرَضَ عَنْهُ فَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ إِيَّاَنَا تُرِيدُ يَا رَسُولَ اللَّهِ وَالَّذِي نَفْسِي بِيَدِهِ لَوْ أَمْرَتَنَا أَنْ نُخِيْضَهَا الْبَحْرَ لِأَخْضِنَاهَا وَلَوْ أَمْرَتَنَا أَنْ نَصْرِبَ أَكْبَادَهَا إِلَى بَرْكِ الْغَمَادِ لِفَعَلْنَا - قَالَ - فَنَدَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ فَانْتَلَقُوا حَتَّى نَزَلُوا بَدْرًا وَوَرَدَتْ عَلَيْهِمْ رَوَايَا قُرَيْشٍ وَفِيهِمْ غُلَامٌ أَسْوَدٌ لِبَنِي الْحَجَاجِ فَأَخَذُوهُ فَكَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَهُ عَنِ أَبِي سُفْيَانَ وَأَصْحَابِهِ . فَيَقُولُ مَا لِي عِلْمٌ بِأَبِي سُفْيَانَ وَلَكِنْ هَذَا أَبُو جَهْلٍ وَعُتْبَةَ وَشَيْبَةَ وَأَمَيَّةَ بْنُ خَلْفٍ . فَإِذَا قَالَ ذَلِكَ ضَرِبُوهُ فَقَالَ نَعَمْ أَنَا أَخْبِرُكُمْ هَذَا أَبُو سُفْيَانَ . فَإِذَا تَرْكُوهُ فَسَأَلُوهُ فَقَالَ مَا لِي بِأَبِي سُفْيَانَ عِلْمٌ وَلَكِنْ هَذَا أَبُو جَهْلٍ وَعُتْبَةَ وَأَمَيَّةَ بْنُ خَلْفٍ فِي النَّاسِ . فَإِذَا قَالَ هَذَا أَيْضًا ضَرِبُوهُ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يُصْلِي فَلَمَّا رَأَى ذَلِكَ انْصَرَفَ قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لَتَضْرِبُوهُ إِذَا صَدَقْكُمْ وَتَنْزُكُوهُ إِذَا كَذَبْكُمْ " . قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَذَا مَصْرَعُ فَلَانٍ " . قَالَ وَيَضْعُ يَدَهُ عَلَى الْأَرْضِ هَا هُنَا وَهَا هُنَا قَالَ فَمَا مَاطَ أَحَدُهُمْ عَنْ مَوْضِعِ يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

Abu Bakr spoke (expressing his own views), but he (the Holy Prophet) did not pay heed to him. Then spoke 'Umar (expressing his views), but he (the Holy Prophet) did not pay heed to him (too). Then Sa'd b. 'Ubada stood up and said: Messenger of Allah, you want us (to speak). By God in Whose control is my life, if you order us to plunge our horses into the sea, we would do so. If you order us to goad our horses to the most distant place like Bark al-called upon (بَرْكَةَ الْجِمَادِ) Ghimad, we would do so. The narrator said: Now the Messenger of Allah the people (for the encounter). So they set out and encamped at Badr. (Soon) the water-carriers of the Quraish arrived. Among them was a black slave belonging to Banu al-Hajjaj. caught him and interrogated him about (بَرْكَةَ الْجِمَادِ) The Companions of the Messenger of Allah Abu Sufyan and his companions. He said: I know nothing about Abu Sufyan, but Abu Jahl, Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him. Then he said: All right, I will tell you about Abu Sufyan. They would stop beating him and then ask him (again) about Abu Sufyan. He would again say, I know nothing about Abu Sufyan, but Abu Jahl. 'Utba, Shaiba and Umayya b. Khalaf are there. When he said this, they beat him was standing in prayer. When he saw this he finished (بَرْكَةَ الْجِمَادِ) likewise. The Messenger of Allah his prayer and said: By Allah in Whose control is my life, you beat him when he is telling you the truth, and you let him go when he tells you a lie. The narrator said: Then the Messenger said: This is the place where so and so would be killed. He placed his hand on (بَرْكَةَ الْجِمَادِ) of Allah the earth (saying) here and here; (and) none of them fell away from the place which he had indicated by placing his hand on the earth. (Sahih Muslim) (صَحِيفَةُ مُسْلِمٍ) Messenger of Allah

- Atikah bint Abdul Muttalib, the Prophet's paternal aunt, had a dream before the battle ensued. She confided in her brother, Abbas bin Abdul Muttalib, but told him not to tell a soul:
 - "I saw in a dream that a man came riding on a camel and stood in the plains of Abtah. Then, at the top of his voice, he screamed: 'O People! Go to the place of your slaughter within three days.'"
 - "I then saw that people had gathered around him as he entered the mosque, i.e., the Ka'bah and people were walking behind him. I then saw that, while people were still gathered around him, his camel had taken him onto the roof of the Ka'bah. He then screamed again: 'O People! Go to the place of your slaughter within three days.'
 - "I then saw that his camel took him to the peak of Mount Abu Qubais. From there, he again bellowed at the top of his voice. He then took a rock and rolled it down the mountain. As soon as it reached the bottom, the rock broke into smaller fragments. There was not a single house or abode in Mecca upon which a rock fragment did not fall."
 - Despite promising not to tell a soul, Abbas narrated her entire dream to Walid bin 'Utbah and eventually it came to the knowledge of Abu Jahl.
 - Abu Jahl made a remark to Abbas: 'O Banu Abdul Muttalib! Men from among you have claimed prophethood (referring to the Prophet). Now your women have also started claiming to be prophets.'
 - Atikah's dream turned out to be a true dream as Abu Jahl as well other Quraysh chiefs faced their destruction on the day of the battle.
- The Muslims reached Badr ahead of the Quraysh. Hubab ibn al-Mundhir suggested that the Muslims strategically position themselves with the water source at their backs.
- The Prophet (ﷺ) supplicated to Allah the entire night before the battle until dawn. Ali said, he repeated profusely in his prostration: "Ya Hayyu Ya Qayyum (O Living, O Sustaining)".
- Despite supplicating to Allah, the Prophet (ﷺ) was also physically prepared for the battle – he wore two coats of armor.

- The Prophet (ﷺ) was walking between the lines to straighten the Muslim army with a spear in his hand. He came to Sawad ibn Ghaziyah who was standing out of line and gently pricked him in the belly with his spear and said, "Stand in line, O Sawad." Sawad said, "You have hurt me, Ya RasulAllah! Allow me to take retaliation." The Prophet (ﷺ) uncovered his own belly and said: "Take your retaliation." At this, Sawad kissed the belly of the Prophet (ﷺ) and embraced him. The Prophet (ﷺ) asked, "What made you do that, O Sawad?" Sawad replied, "Ya RasulAllah, the time has come for what you see, and I loved that my last action in this dunya be to touch you." Sawad was martyred amongst 14 others that day.
- Abdullah bin `Abbas said that before the battle of Badr, the Messenger of Allah (ﷺ) said,

إِنِّي قَدْ عَرَفْتُ أَنَّ أَنَاسًا مِنْ بَنِي هَاشِمٍ وَغَيْرِهِمْ قَدْ أَخْرِجُوا كَرْهًا لَا حَاجَةَ لَهُمْ بِقِتَالِنَا فَمَنْ لَقِيَ مِنْكُمْ أَحَدًا مِنْهُمْ أَيْ مِنْ بَنِي هَاشِمٍ فَلَا يَقْتُلْهُ، وَمَنْ لَقِيَ أَبَا الْبُخْتَرِيَّ بْنَ هِشَامٍ مُسْتَكْرِهًًا

I have come to know that some people from Bani Hashim and others were forced to accompany the pagans, although they had no desire to fight us. Therefore, whoever meets any of them (Bani Hashim), do not kill him. Whoever meets Abu Al-Bukhtari bin Hisham, should not kill him. Whoever meets Al-`Abbas bin `Abdul-Muttalib, let him not kill him, for he was forced to come (with the pagan army).

- Abu Hudhayfah bin `Utbah said, "Shall we kill our fathers, children, brothers and tribesmen (from Quraysh), and leave Al-`Abbas By Allah! If I meet him, I will kill him with the sword."
- When this reached the Prophet (ﷺ), he said to Umar bin Al-Khattab, "O Abu Hafs! Will the face of the Messenger of Allah's uncle be struck with the sword." Umar said, "By Allah that was the first time that the Messenger of Allah called me Abu Hafs."
- Umar said to the Prophet (ﷺ), "O Allah's Messenger! Give me permission to cut off his neck (meaning Abu Hudhayfah) for he has fallen into hypocrisy, by Allah!"
- Ever since that happened, Abu Hudhayfah used to say, "By Allah! I do not feel safe from this statement coming back to haunt me, and I will continue to fear its repercussions, unless Allah, the Exalted, forgives me for it through martyrdom." Abu Hudhayfah was martyred during the battle of Al-Yamamah.

- The battle of Badr began with a one-on-one duel championed by three non-Muslims that engaged in direct combat with three Muslims.
- Quraysh sent their best horsemen, Utbah bin Rabi'ah, Shaybah bin Rabi'ah and Walid bin Utbah to challenge the Muslims.
- Three young men from the Ansar came out against them: 'Awf and Mu'adh — the sons of Harith, and Abdullah bin Rawaha. But the Makkans yelled that they had nothing to do with them. They wanted the heads of their cousins.
- Upon this, the Prophet (ﷺ) asked Ubaidah bin Al-Harith, Hamzah bin Abdul Muttalib — his uncle, and his cousin 'Ali ibn Abi Talib to go forward for the combat.
- Hamzah faced Shaybah, Ali fought against Walid and Ubaidah stood before Utbah. The Muslims won each combat, however, Ubaidah was seriously wounded and died four or five days later.
- Abu Jahl supplicated on the day of Badr: "O Allah! Whichever of the two camps (pagans and Muslims) severed the relation of the womb and brought us what is not familiar, then destroy him this day." This ayah was later on revealed:

إِن تَسْتَفْتِحُواْ فَقَدْ جَاءَكُمُ الْفَتْحُ ۚ وَإِن تَنْتَهُواْ فَهُوَ خَيْرٌ لَّكُمْ ۚ وَإِن تَعُودُواْ نَعْدُ وَلَنْ تُغْنِنَّ عَنْكُمْ
فِتَّكُمْ شَيْءٌ ۚ وَلَوْ كَثُرْتُ ۚ وَأَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

If you 'Meccans' sought judgment, now it has come to you. And if you cease, it will be for your own good. But if you persist, We will persist. And your forces—no matter how numerous they might be—will not benefit you whatsoever. For Allah is certainly with the believers. (8:19)

- The Quraysh suffered terrible defeats in all the combats and lost some of their most precious lives that day.
- The events on this day teaches us that the help of Allah comes after blind belief. There has to be conviction and certainty that the help of Allah will come.