

# SUMMER IMMERSION THE BATTLEFIELDS OF FAITH



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## The Day of The Battle

- Prior to the battle, there was a young Companion named Haritha ibn Suraqah, was accidentally shot and killed, and he was awarded Paradise.

وَقَدْ هَلَكَ حَارِثَةُ يَوْمَ بَدْرٍ، أَصَابَهُ غَرْبُ سَهْمٍ. فَقَالَتْ يَا رَسُولَ اللَّهِ قَدْ عَلِمْتَ مَوْقِعَ حَارِثَةَ مِنْ قَلْبِي، فَإِنْ كَانَ فِي الْجَنَّةِ لَمْ أَنْكِ عَلَيْهِ، وَإِلَّا سَوْفَ تَرَى مَا أَصْنَعُ. فَقَالَ لَهَا " هَبِّلْتِ، أَجَنَّةُ وَاحِدَةٌ هِيَ إِنَّهَا جِنَانٌ كَثِيرَةٌ، وَإِنَّهُ فِي الْفِرْدَوْسِ الْأَعْلَى ". (وَقَالَ: عَذْوَهُ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَقَابُ قُوْسٍ أَحَدُكُمْ أَوْ مَوْضِعٌ قَدْمٌ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ اطَّلَعَتْ إِلَى الْأَرْضِ، لَأَضَاءَتْ مَا يَنْهَمُّ، وَلَمَلَأْتْ مَا يَنْهَمُّ مَا رِيحًا، وَلَنْ تُصِيفُهَا - يَعْنِي الْخُمَارَ - خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا).

Um (the mother of) Haritha came to Allah's Messenger (ﷺ) after Haritha had been martyred on the Day (of the battle) of Badr by an arrow thrown by an unknown person. She said, "O Allah's Messenger (ﷺ) You know the position of Haritha in my heart (i.e. how dear to me he was), so if he is in Paradise, I will not weep for him, or otherwise, you will see what I will do." The Prophet (ﷺ) said, "Are you mad? Is there only one Paradise? There are many Paradises, and he is in the highest Paradise of Firdaus." The Prophet added, "A forenoon journey or an afternoon journey in Allah's Cause is better than the whole world and whatever is in it; and a place equal to an arrow bow of anyone of you, or a place equal to a foot in Paradise is better than the whole world and whatever is in it; and if one of the women of Paradise looked at the earth, she would fill the whole space between them (the earth and the heaven) with light, and would fill whatever is in between them, with perfume, and the veil of her face is better than the whole world and whatever is in it." (Sahih al-Bukhari)

- On the day of Badr, the Prophet (ﷺ) told his Companions:

"إِذَا أَكْتَبْتُوْكُمْ فَازْمُوْهُمْ وَاسْتَبْقُوا نَبَلَكُمْ ."

*"When the enemy comes near to you, shoot at them but use your arrows sparingly (so that your arrows should not be wasted).*

- Some of the most courageous people in the battle were Abu Ubaydah ibn Al-Jarrah and Hamza ibn Abdul Muttalib.
- Allah sent angels as special assistance to the Muslims to fight alongside them – they were led by Jibril.
- Every disbeliever whom the angels killed, were recognized by the wounds over their necks, fingers and toes, because those parts had a mark as if they were branded by fire.
- Al-Abbas ibn Abdul Muttalib was among those captured on the day of Badr. He was taken captive by Abu Al-Yasar Ka'b ibn Amr, a man who was slim in stature, whereas Abbas was of heavy build.
- The Prophet (ﷺ) enquired of Abu Al-Yasar, "How did you manage to take down and capture Abbas? He replied, "O Messenger of Allah, one other person helped me, whom I had never seen before, nor did I ever see him again." He then described the man's appearance to which the Prophet (ﷺ) said:

لَقَدْ أَعَانَكَ عَلَيْهِ مَلَكٌ كَرِيمٌ

*"Indeed a noble angel assisted you."*

## The Death of Umayyah ibn Khalf

- Umayyah ibn Khalf was one of the chiefs of the Quraysh. However, when they were preparing for the battle, he did not want to partake out of fear after having received Sa'd ibn Muadh's warning.
- After the battle had essentially been won, Umayyah, who was a rich businessman, surrendered himself and his son to Abdur Rahman ibn Awf saying, "Take me as a prisoner and I'll give you as many as you want." Abdur Rahman accepted his offer and they headed back to the camp.

- When Bilal saw the entourage making their way back to the camp, he exclaimed, "Umayyah ibn Khalaf, the leader of kufr! You are giving him security? By Allah, over my dead body!"
- Abdur Rahman tried to negotiate and plead with Bilal. However, Bilal went and called over a group of the Ansar, and he explained to them who Umayyah was and how he tortured him in Makkah.
- The Ansar went with Bilal back to Abdur Rahman to put pressure on him to give up his prisoners. Bilal was adamant that he would not save Umayyah and his son, so they surrounded them.
- Abdur Rahman even tried to put his body over Umayyah in order to stop them but they would slide their blades in from around him. One of the swords even hit Abdur Rahman's foot and caused him a minor wound. Eventually, both Umayyah and his son were killed.
  - Narrated Abdur Rahman bin Awf:

كَاتَبْتُ أُمَيَّةَ بْنَ حَلَفِيْ كِتَابًا يَأْنِيْ بِحَفَظِيْ فِي صَاغِيْتِيْ بِمَكَّةَ، وَأَحْفَظَهُ فِي صَاغِيْتِهِ بِالْمَدِيْنَةِ، فَلَمَّا ذَكَرْتُ الرَّحْمَنَ قَالَ لَا أَعْرِفُ الرَّحْمَنَ، كَاتَبْنِيْ بِاسْمِكَ الَّذِي كَانَ فِي الْجَاهِلِيَّةِ، فَكَاتَبْتُهُ عَنْدُ عَمْرُو فَلَمَّا كَانَ فِي يَوْمِ بَدْرٍ حَرَجْتُ إِلَيْهِ جَبَلَ لِأَخْرِزَهُ حِينَ نَأَمَ النَّاسُ فَأَبْصَرَهُ بِلَالٌ فَخَرَجَ حَتَّى وَقَفَ عَلَى مَجْلِسِيْ مِنَ الْأَنْصَارِ فَقَالَ أُمَيَّةَ بْنُ حَلَفِيْ، لَا نَجُوتُ إِنْ نَجَا أُمَيَّةُ، فَخَرَجَ مَعَهُ فَرِيقٌ مِنَ الْأَنْصَارِ فِي آثَارِنَا، فَلَمَّا خَتَيَّتْ أَنْ يَلْحَقُونَا حَلَفْتُ لَهُمْ أَبْنَاهُ، لَا شُغْلُهُمْ فَقَتَلُوهُ ثُمَّ أَبْوَا حَتَّى يَتَبَعَّوْنَا، وَكَانَ رَجُلًا ثَقِيلًا، فَلَمَّا أَدْرَكُونَا قُلْتُ لَهُ ابْرُوكْ، فَبَرَكَ، فَأَلْقَيْتُ عَلَيْهِ نَفْسِيْ لِأَمْنَعَهُ، فَتَخَلَّلَوْهُ بِالسُّيُوفِ مِنْ تَحْتِيِ، حَتَّى قَتَلُوهُ، وَأَصَابَ أَحَدُهُمْ رِجْلِيْ بِسَيْفِهِ، وَكَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفِيْ يُرِينَا ذَلِكَ الْأَثْرَ فِي ظَهْرِ قَدْمِهِ.

I got an agreement written between me and Umaiya bin Khalaf that Umaiya would look after my property (or family) in Mecca and I would look after his in Medina. When I mentioned the word 'Ar- Rahman' in the documents, Umaiya said, "I do not know 'Ar-Rahman.' Write down to me your name, (with which you called yourself) in the Pre-Islamic Period of Ignorance." So, I wrote my name ' `Abdu 'Amr'. On the day (of the battle) of Badr, when all the people went to sleep, I went up the hill to protect him. Bilal saw him (i.e. Umaiya) and went to a gathering of Ansar and said, "(Here is) Umaiya bin Khalaf! Woe to me if he escapes!" So, a group of Ansar went out with Bilal to follow us ('Abdur-Rahman and Umaiya). Being afraid that they would catch us, I left Umaiya's son for them to keep them busy but the Ansar killed the son and insisted on following us.

Umaiya was a fat man, and when they approached us, I told him to kneel down, and he knelt, and I laid myself on him to protect him, but the Ansar killed him by passing their swords underneath me, and one of them injured my foot with his sword. (The sub narrator said, " `Abdur-Rahman used to show us the trace of the wound on the back of his foot.")  
(Sahih al-Bukhari)

## The Killing of Abu Jahl

- Abdur Rahman ibn Awf reported that two young brothers, both hastened to Abu Jahl with their swords and they killed him.
  - Narrated Abdur Rahman bin Awf:

بَيْنَا أَنَا وَاقِفٌ، فِي الصَّفَّ يَوْمَ بَدْرٍ فَنَظَرْتُ عَنْ يَمِينِي، وَشِمَالِي، فَإِذَا أَنَا بِغُلَامَيْنِ، مِنَ الْأَنْصَارِ حَدِيثَةِ أَسْنَانِهِمَا، تَمَنَّيْتُ أَنْ أَكُونَ بَيْنَ أَصْلَاعِهِمَا، فَغَمَرَنِي أَحَدُهُمَا فَقَالَ يَا عَمًّ، هَلْ تَعْرِفُ أَبَا جَهْلٍ قُلْتُ نَعَمْ، مَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أَخِي قَالَ أُخْبِرْتُ أَنَّهُ يَسْبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالَّذِي نَفْسِي بِيَدِهِ لَئِنْ رَأَيْتُهُ لَا يُفَارِقُ سَوَادِي سَوَادِهِ حَتَّى يَمُوتَ الْأَعْجَلُ مِنَّا. فَتَعَجَّبْتُ لِذَلِكَ، فَغَمَرَنِي الْأَخْرُ فَقَالَ لِي مِثْلَهَا، فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ، قُلْتُ أَلَا إِنَّ هَذَا صَاحِبُكُمَا الَّذِي سَأَلْتُمَايِّ. فَابْتَدَرَاهُ سَيِّفِيهِمَا فَضَرَبَاهُ حَتَّى قَتَلَاهُ، ثُمَّ أَنْصَرَفَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَاهُ فَقَالَ "أَيُّكُمَا قَتَلَهُ". قَالَ كُلُّ وَاحِدٍ مِنْهُمَا أَنَا قَتَلْتُهُ. فَقَالَ "هَلْ مَسْحَتُمَا سَيِّفِيَّكُمَا". قَالَا لَا. فَنَظَرَ فِي السَّيِّفَيْنِ فَقَالَ "كِلَّكُمَا قَتَلَهُ". سَلَبَهُ لِمَعَاذَ بْنِ الْجَمُوحِ. وَكَانَا مُعَاذَ بْنَ عَفْرَاءَ وَمُعَاذَ بْنَ عَمْرِو بْنِ الْجَمُوحِ.

While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys, and I wished I had been stronger than they. One of them called my attention saying, "O Uncle! Do you know Abu Jahl?" I said, "Yes, What do you want from him, O my nephew?" He said, "I have been informed that he abuses Allah's By Him in Whose Hands my life is, if I should see him, then my body will not . (عليه السلام) Messenger leave his body till either of us meet his fate." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and asked, "Which of (عليه السلام) returned to Allah's Apostle to inform him of that. Allah's Messenger asked, (عليه السلام) you has killed him?" Each of them said, "I Have killed him." Allah's Messenger "Have you cleaned your swords?" They said, "No. " He then looked at their swords and said, "No doubt, you both have killed him and the spoils of the deceased will be given to Mu`adh bin `Amr bin Al-Jamuh." The two boys were Mu`adh bin 'Afra and Mu`adh bin 'Amr bin Al-Jamuh. (Sahih al-Bukhari)

- The Prophet (ﷺ) said, "Who will go and see what has happened to Abu Jahl?" Abdullah ibn Mas'ud went and found that the two sons of 'Afra had struck him fatally.
- On the point of death, Ibn Mas'ud got hold of Abu Lahab's beard and said, "Are you Abu Jahl?" He replied, "Can there be a man more superior to one whom his own folk have killed (or you have killed)?"

## The Death of Abu Lahab

- Abu Lahab did not join the battle but he hired someone and sent him in his place.
- When he heard the news of Quraysh's defeat from Abu Rafi', the slave of Al-Abbas, he grew upset and struck him with a spear.
- Abbas's wife, Umm Fadl, who witnessed this, struck Abu Lahab and said, "Do you think that you can abuse him just because Abbas is away?"
- This wounded Abu Lahab so severely that his head was split open, and it caused him his death. The smell from Abu Lahab's wound was so repulsive that nobody could come near his body to bury it and it was left to decay.

## The Captives of Badr

- 70 prisoners were taken into captivity by the Muslims and 70 out of a thousand people were killed. 14 Companions were martyred – mainly consisting of the Ansar with only one or two from the Muhajirin.
- During the battle, the Muhajirin fought their own flesh and blood. For example, Abu Ubaydah killed his own father, and Abu Bakr fought his son, Abdul Rahman. After becoming a Muslim, he told his father he had an opportunity to kill him in Badr but he turned in another direction. Abu Bakr replied, "If I had had such an opportunity, I would not have spared you."
- Based on the events of this day, Allah mentioned them in this verse:

لَّا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ إِلَّا أَخِرِ يُوَادُّونَ مَنْ حَادَ اللَّهَ وَرَسُولَهُ، وَلَوْ كَانُواْ إِبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَنَهُمْ أَوْ عَشِيرَتَهُمْ أَوْ لَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِّنْهُ وَيُدْخِلُهُمْ جَنَّةً تَجْرِي مِنْ تَحْتِهَا الْأَنْهَرُ خَلِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أَوْ لَئِكَ حِزْبُ اللَّهِ أَلَّا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

*You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him. And We will admit them to gardens beneath which rivers flow, wherein they abide eternally. Allah is pleased with them, and they are pleased with Him - those are the party of Allah. Unquestionably, the party of Allah - they are the successful.*

(58:22)

- Among the captives of Badr was Abu Aziz ibn Umayr, the brother of Musab. Abu Aziz related, "My brother, Musab ibn Umayr, passed by me and said to the man from the Ansar who was holding me prisoner: 'Tie him firmly... His mother is a woman of great wealth and maybe she would ransom him for you.'" Abu Aziz could not believe his ears. Astonished, he turned to Musab and asked: "My brother, is this your instruction concerning me?" "He is my brother, not you," replied Musab thus affirming that the bonds of faith were stronger than the ties of kinship.
- On the eve after Badr, while the prisoners were bound, including his uncle, Al-Abbas, the Prophet (ﷺ) was restless and spent the first part of the night awake. His Companions asked, "O Allah's Messenger! Why do you not sleep?" He replied, "I heard the cries of pain from my uncle Al-Abbas, because of his shackles." When the Ansar learnt of this, they loosened his ropes and he stopped crying from pain. The Prophet (ﷺ) immediately came out to see what had happened. When he discovered what the Companions did, he ordered: "If you choose to loosen his bonds, then do so for everyone else as well. There should be no preferential treatment for Abbas."
- The Prophet (ﷺ) consulted Abu Bakr and Umar: "What is your opinion about these captives?" Abu Bakr said: "They are our kith and kin. I think you should release them after getting a ransom from them. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam." While Umar said: "Messenger of Allah, I do not hold the same opinion as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over 'Aqil to 'Ali that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them." The Prophet (ﷺ) however, approved the opinion of Abu Bakr.

- Umar reported: The next day when I came to the Messenger of Allah (ﷺ), I found that both he and Abu Bakr were sitting shedding tears. He said:

يَا رَسُولَ اللَّهِ أَخْبِرْنِي مِنْ أَيِّ شَيْءٍ تَبَكَّى أَنْتَ وَصَاحِبُكَ فَإِنْ وَجَدْتُ بُكَاءً تَبَكَّيْتُ وَإِنْ لَمْ أَجِدْ بُكَاءً تَبَكَّيْتُ لِبُكَائِكُمَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "أَبْكَيَ لِلَّذِي عَرَضَ عَلَيَّ أَصْحَابُكَ مِنْ أَخْذِهِمُ الْفَدَاءَ لَقَدْ عَرَضَ عَلَيَّ عَذَابُهُمْ أَدْنَى مِنْ هَذِهِ الشَّجَرَةِ " . شَجَرَةٌ قَرِيبَةٌ مِنْ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ { مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُتَخَنَّ فِي الْأَرْضِ } إِلَى قَوْلِهِ { فَكُلُّوا مِمَّا غَنَمْتُمْ حَلَالًا طَيِّبًا } فَأَخْلَلَ اللَّهُ الْغَنِيمَةَ لَهُمْ .

*O Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep, or I will at least pretend to weep in sympathy with you. The said: I weep for what has happened to your companions for taking (ﷺ) Messenger of Allah ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree. (He pointed to a tree close to him.) Then God revealed the verse: "It is not befitting for a prophet that he should take prisoners until the force of the disbelievers has been crushed..." to the end of the verse: "so eat ye the spoils of war, (it is) lawful and pure. So, Allah made booty lawful for them." (Sahih Muslim)*

- As a result of the Prophet's softer approach to release the captives, Uhud occurred as a reprisal against the Muslims following the defeat and loss at Badr. Nevertheless, by giving the captives a second chance, it left them with two impacts that led to the long-term growth of Islam:
  - The opportunity of martyrdom in Uhud, which is a victory and not a loss
  - The leaders who went against the Muslims in Uhud, eventually embraced Islam (i.e. Khalid ibn al-Walid, Abu Sufyan, Wahshi etc.)

## The Story of Zaynab and Her Necklace

- The Prophet's daughter, Zaynab was amongst the first to accept Islam but remained in Makkah when the Muslims migrated, as her husband, Abu al-As, did not accept the religion out of fear of being shunned from his tribe and going against his forefathers.
- Abu al-As was one of those who was recruited to fight against his father-in-law and the Muslims during Badr and he was taken as a captive.
- When Zaynab learned that her husband survived the battle and the Muslims were asking for ransom, she took the necklace her mother, Khadijah, gave to her on the night of her wedding.

- Zaynab sent the necklace to her husband's brother, Amr ibn Rabee, and told him to take the necklace to her father as ransom. When the Prophet (ﷺ) receives the necklace and he is told that this is the ransom of Abu al-As from his daughter Zaynab, he started to weep looking at that necklace, remembering Khadijah.
- The Prophet (ﷺ) was aggrieved as he recognized the desperation of his daughter. He then released Abu al-As and requested to return the necklace. But as a condition for his freedom, the Prophet (ﷺ) ordered for Zaynab to be sent to Madinah.
- The Prophet (ﷺ) told his Companions:

"إِنْ رَأَيْتُمْ أَنْ تُظْلِقُوا لَهَا أَسِيرَهَا وَتَرْدُدُوا عَلَيْهَا الَّذِي لَهَا". فَقَالُوا نَعَمْ . وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ عَلَيْهِ أَوْ وَعَدَهُ أَنْ يُخْلِي سَبِيلَ زَيْنَبَ إِلَيْهِ وَبَعْثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْدَ بْنَ حَارِثَةَ وَرَجُلًا مِنَ الْأَنْصَارِ فَقَالَ "كُونَا بِبَطْنِ يَأْجِجَ حَتَّى تَمْرَ بِكُمَا زَيْنَبَ فَتَضَبَّحَاهَا حَتَّى تَأْتِيَاهَا".

*If you consider that you should free her prisoner for her and return to her what belongs to her, make an agreement with (ﷺ) her, (it will be well). They said: Yes. The Messenger of Allah sent Zayd ibn (ﷺ) him that he should let Zaynab come to him, and the Messenger of Allah Harithah and a man of the Ansar (the Helpers) and said: Wait in the valley of Yajij till Zaynab passes you, then you should accompany her and bring her back. (Sunan Abi Dawud)*

- When Abu al-As goes back, he honored the request of the Prophet (ﷺ). As the tension in Makkah is high after Badr, a skirmish occurred when Zaynab was about to leave.
- The Makkans who sought revenge on their dead relatives found out that she was migrating, so they followed her and assaulted her, causing her to fall off her camel.
- It was said that Zaynab was pregnant at that time. This was where she had a miscarriage and the complications of her fall would stay with her for years and be the cause of her death.
- Abu al-As eventually embraces Islam and after two decades the couple finally reunite. A year after their reunion, however, Zaynab passes away. Abu al-As was overtaken by excessive grief and it drove him to his own death a year later.

## The Lofty Ranks of the Participants of Badr

- Badr was a first victory in Islam and Allah has ordained Paradise for the participants of the battle; and they are deemed as the best of Muslims.
  - Abu Hurairah reported the Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) as saying:

"اَطَّلَعَ اللَّهُ عَلَى اَهْلِ بَدْرٍ فَقَالَ اعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ".

*Allah looked at the participants of the battle of Badr (with mercy) and said: Do whatever you wish; I have forgiven you. (Sunan Abi Dawud)*

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

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

*and asked him: "How do you estimate among you (جبريل) came to the Prophet 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)*

- One of the most significant miracles of Badr was that Allah showed his qudrat (power) and sent down 5,000 angels to aid the Muslims, and this is the only time such divine support will occur.
  - Allah said:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذَلُّ فَاتَّقُوا اللَّهَ 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. (3:123)*

- The purpose behind the sending of angels was not really to help score a victory on the battlefield. Instead, it was to give the believers the good news of victory to comfort them and strengthen their hearts.
- It is Allah's promise that He will appoint those who believe and perform honorable deeds as His representatives on earth. He said:

وَعَدَ اللَّهُ الَّذِينَ ءامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلَفَنَّهُمْ فِي الْأَرْضِ كَمَا أُسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي أُرْتَضَنَ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفُسِقُونَ

*Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient. (24:55)*

- The Companions were able to hold on firmly with sabr and displayed taqwa throughout the battle.
- Preceding the victory in Badr, they never once lost focus on their goal to spread Islam and because of them, the expansion of the religion was established across various continents.
- These conditions were met by the Companions in their lifetime and that is how they are enabled to deserve merits and ranks in the Hereafter.