

## The Characteristics of the Victorious Army of the Great Battle of Badr

(Translated)

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Muadh bin Rifaa bin Rafi Al-Zuraki reported from his father (Rifaa bin Rafi), who was one of Badr warriors that, «جَاءَ جِبْرِيلُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا تَعْدُونَ أَهْلَ بَدْرٍ فِيكُمْ؟ قَالَ: مِنْ أَفْضَلِ الْمُسْلِمِينَ» **“How do you look upon the warriors of Badr among yourselves?” The Prophet (saw) said, “As the best of the Muslims.” or said a similar statement. On that, Jibreel said, “And so are the Angels who participated in the Badr (battle).”** [Bukhari] The outcome of the Great Battle of Badr of 17th of Ramadan, in the second Hijri year, came like a thunderbolt striking the Kuffar of Quraish. It was an earthquake which had its greatest impact due to its repercussions, in determining the compass of the intellectual and material struggle between truth and falsehood.

On the one hand, the military might of the Muslims and their emerging state in Al-Madinah al-Munawwarah had strengthened, the voice of Islam became prominent and the confidence of Muslims in their Deen and themselves increased, after thirteen years of weakness in Makkah Al-Mukarramah. On the other hand, the prestige of the tribe of Quraish was broken, its vanity fell after the best morsels of its livers, the notable chiefs of Makkah, were struck down by Muslim army, who had only come out a few occasions for war. They just came out to intercept the convoy of Abu Sufyan that was coming from Syria. Allah (swt)'s will was to change the course of events, from the interception of caravan and seizing its trade, to the military struggle and open battle between Muslims, under the leadership of the Prophet (saw), and the Quraish, under the leadership of Abu Jahl bin Hisham. Although there was a great difference between the two groups in their counts of men and weapons, Badr's outcome confirmed the Help of Allah (swt). It is good for us to study and analyze the characteristics of the great army of Badr, for whom Allah (swt) decreed victory, thereby extracting the causes which the Muslims deserved for victory in the great battle of Badr. Upon consideration, there are two facts that emerge:

**First:** Victory (nasr) is a favor and blessing from Allah (swt), which He (swt) bestows upon His servants who are deserving of this victory. Thus victory is from Allah (swt) alone and not from the Muslims, whatever their numbers and strengths. Allah (swt) says, ﴿وَمَا جَعَلَهُ﴾ **“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.”** [TMQ 8:10]. Therefore, it is obligatory upon Muslims to believe in this fact. The reality of victory (nasr) is that it is exclusively from Allah (swt) and this is one of the facts of the Islamic 'Aqeedah, which is obligatory to believe in. What Muslims exert with preparation and planning is a different matter, in terms of Sharia rulings (tashree') and responsibility (takleef). Allah (swt) obliges the Muslims to take measures for victory within their capacity as human beings, by obeying and responding to Him with these measures, but without relying upon them nor considering that these measures bring victory. Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ﴾ **“O you who have believed, if you support Allah, He will support you and plant firmly your feet.”** [TMQ 47:7]

Victory is from Allah (saw) constitutes a subject (mas'ala) and it is issue from the beliefs ('aqaid). However, it is another subject (masa'la), from the legal rulings (aHkam) that Muslims are responsible (mukallaf) to undertake measures (asbaab) for victory as an obedience to Allah (swt), and that their taking measures is a condition (sharT). The absence of undertaking measures compels the absence of victory, whilst neither its presence nor absence compels victory.

**Second:** The victory which Allah (swt) revealed to the army of Badr (Badri) in the Battle of Badr is not exclusive to the people of Badr, to the exclusion of other Muslims. Instead it is a fixed norm that neither changes nor modifies. Hence every Islamic army who has the characteristics of the Badri army, is deserving for Allah (swt) to grant them victory completely in every place and time, just as He (swt) has given victory to the people of Badr. The Muslims were victorious in many lands, be it Badr or other than Badr and the battles of Muslims that affirm this are countless. Let us see the most prominent features of the great Badri army as these were the causes for the Muslims to realize the victory of Allah on the Day of Furqan where two armies met.

### **The Badri Army and the Islamic state:**

RasulAllah (saw) established Islamic state in al-Madinah al-Munawwara after his Hijra from Makkah al-Mukarrama. The Hijrah of RasulAllah (saw), along with other Muslims, marked the beginning of the new era of Dawah, that determined the nature of conflict between Islam and Kufr, from intellectual and political struggle, within which Muslims were prevented from fighting the mushrikeen in Makkah, into the bloody military clash that subdues all the disbelievers to the sovereignty of Islam and the authority of Muslims, either voluntarily or by force, in order to take the people out from worshipping creations to worshipping the Lord of all creations, taking them out from the oppression of all religions, to the justice of Islam. The initiation of all this is the establishment of Islamic State, which is a political entity that takes care of their affairs with the rulings of Islam implemented upon them, internally, carrying the Islamic Da'wah externally through Jihad. Jihad is the Sharia Method to carry the Islamic Da'wah to the world. It is the center of Islamic state's foreign policy and Jihad is carried out only with military force i.e. army and State is the one that mobilizes and marches forth the army for Jihad in the Path of Allah (swt).

So, the army, any army, cannot be termed an army and does not have the necessary military qualities unless this army is established at its outset by a political decree (قرار qaraar), that of the state and the Khaleefah. This army undertakes its mission of carrying out the Dawah through Jihad only after implementing the decree of war and peace that will be issued by he who possesses authority for this decree i.e. the Khaleefah of Muslims. Umar (ra) narrated that the Messenger of Allah (saw) said: «أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ...» **«I have been commanded to fight the people until they bear witness to La ilaha illallah (there is none worthy of worship except Allah) and Muhammed is the Messenger of Allah»** [Bukhari].

Hence the Messenger of Allah (saw), as a ruler and the authority of political decree for the state, was the one who issued the decree of going out to intercept Abu Sufyan's convoy. He (saw) was the one who took decision of war after the course had changed, from chasing the convoy, to fighting and military confrontation with Quraish. The state is the focal point. Upon its decree, the army goes out to fight, carries out its mission and then returns to its bases there. It takes reinforcement from there, if they are attacked by an enemy that requires reinforcement to face it. Ibn Umar (ra) narrated: «بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ، فَحَاصَ النَّاسُ حِيصَةً، فَقَدِمْنَا الْمَدِينَةَ فَاخْتَبَأْنَا بِهَا، وَقَلْنَا هَلَكْنَا، ثُمَّ أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَلْنَا يَا رَسُولَ اللَّهِ، نَحْنُ الْفَرَارُونَ، قَالَ بَلْ أَنْتُمْ الْعَكَارُونَ، وَأَنَا فِتْنَتُكُمْ» **«The Messenger of Allah sent us on a military expedition, and the people turned to escape. So we arrived in Al-Madinah and concealed ourselves in it and we said: 'We are ruined.' Then we went to the Messenger of Allah (saw) and we said: 'O Messenger of Allah! We are those who fled.' He said: 'Rather you are Al-Akkarun (those who are regrouping) and I am your reinforcement. [Sunan Tirmidhi: Hasan Hadith, the sentence فَحَاصَ النَّاسُ حِيصَةً means that they ran away from fighting. His (saw) saying "Rather you are Al-Akkarun" means Akkar is the one who flees to his Imam (Khaleefah) for his support and he does not want to flee the army. Based on this, the Badri army is amongst the institutions of Islamic state that makes operations on its command and stops upon its prohibition. The Muslim armies of today are not like the army of Badr, despite their larger numbers and abundant weapons. Yes, Muslim armies have millions of soldiers, but where is the Imam, the shield, the Khalifah of Muslims who mobilizes them to fight the disbelievers, who raid the Muslim lands?**

The absence of the Islamic Khilafah confines the mighty armies of Muslims in their barracks. Their soldiers and officers wait for the salary every month end, without marching in order to support Palestine and its Masjid of al-Aqsa, ash-Sham and its sanctities or the Rohingya and their children... Instead, through their tools, the agent rulers, the colonialist Kafir keep these armies in their trenches to strike each other and to kill the sons of Muslims on many occasions, as occurred in Egypt, the Quiver, in Tahrir Square and Rabi'a Al-Adawiya Square in Egypt and in Syria, where Bashar's Baathist mercenaries of the Ba'ath party, Iran's militia and its party persecuted the people of Sham, who revolted against the tyranny of the criminal Baathist regime... So, having confined the armies to their barracks for ages, these rulers and their counterparts of treacherous rulers did not allow them to point a single rifle, just for the sake of pointing, towards the Jewish entity who usurps the blessed land of Palestine!

### **Strong Leadership and Precise Planning:**

After the escape of Abu Sufyan's convoy and the departure of the Quraish disbelievers to save it, it was affirmed to the Prophet (saw) that fighting was inevitable. However, the Prophet (saw) did not leave for fighting and he (saw) did not equip some several warriors. The possibility of seeking enforcement became difficult as Al-Madinah Al-Munawwarah, the headquarters of the state, was far away and the situation became very critical. If the Muslims turned back from facing the Quraish, the Arabs would ask, "Did Muhammed and his Companions flee because they were too cowardly to face the Quraish?" In that case, prestige of the Muslims and their emerging state would have been broken, even the strength of Islamic Thought itself would weaken amongst Muslims and also amongst the polytheists Arab tribes who were watching the events closely to know which how the tide turns. On the other hand, the Quraish would disperse and return to their people, where their children would play with their swords, amidst the singing of slave girls, in front of false idols, and they would drink wine in their quarters, where the poets would recite poetry about their pride and victory over Muslims. All in the Arabian Peninsula, including the Jews and Hypocrites, and even Rome and Persia, would converse that Muhammed (saw) and his Companions (ra) returned to where they left empty-handed without doing anything. Thereby, the event would have propaganda ramifications and an adverse impact on public opinion; locally in Al-Madinah Al-Munawwarah amongst the Jews and Hypocrites, regionally in the Arabian Peninsula amongst the Arab tribes who were widespread therein, and internationally amongst Rome and Persia the major powers near the Arabian Peninsula... What then was the appropriate action: should the Muslims return or enter into battle and bear all its repercussions?

Here, the Messenger of Allah (saw) stood amongst his Companions (ra) and asked, «أشيروا عليَّ أيها الناس» **"Give me advice O, men!"** And he (saw) heard from Abu Bakr (ra), Umar (ra) and Miqdad bin Al-Aswad (ra) what pleased him. And then again he (saw) asked, «أشيروا عليَّ أيها الناس» **"Give me advice O, men!"** by which he meant the Ansar who had paid allegiance to him at al-Aqabah. They had pledged to protect him as they protected their wives and children. He (saw) was afraid that the Ansar would consider their support for him only when his enemy raided him within Madinah. When the Ansar sensed that he (saw) meant them, Sa'd ibn Mu'adh (ra), who was holding their banner said, "It seems as if you mean us, O Messenger of Allah." He (saw) said, «أجل» **"Yes."** Sa'd said, "We believe in you, we declare your truth, and we witness that what you have brought us is the truth, and we have given you our word and agreement to hear and obey; so go where you wish, we are with you; and by He who sent you, if you were to ask us to cross this sea and you plunged into it, we would plunge into it with you; not a man would stay behind. We do not dislike the idea of meeting our enemy tomorrow. We are experienced in war, capable of fighting. It may well be that Allah will let us show you something which will bring you joy, so take us along with Allah's blessing." The Messenger of Allah (saw) was delighted with Sa'd's words and said, «سيروا وأبشروا، فإن الله تعالى قد وعدني إحدى الطائفتين، والله لكأني الآن أنظر إلى مصارع القوم» **"Proceed with full confidence, for Allah has promised me one of the two parties, and by Allah, it is as though I can now see the place where they will be killed."** [from the book, *The Islamic State*]

With this leadership style, the Messenger of Allah (saw) was able to raise the disposition and interest of the Muslims, when he (saw) gave them glad tidings of victory before battle. This is on the one hand. On the other hand, the Prophet (saw) issued decree to fight with the consent and choice of military personnel, through their representatives from amongst Muhajirun and Ansar, such as Abu Bakr, Umar, Miqdad and Sa'd bin Muadh, may Allah pleased with them, and so he (saw) called to proceed for fighting and be firm in the battlefield, whatever the strength of the enemy maybe. After that, it was only for the Prophet (saw) to assess the necessary conditions before the start of fighting that include; knowing the place of enemy, their numbers and weapons, determining the place of army camp and place of battle, drawing war plans in accordance with the coordinates monitored by the Islamic Intelligence.

Ibn Ishaq said: Muhammed bin Yahya Ibn Hibban reported to me: The Prophet (saw) assessed an old Arab and he (saw) asked him about the Quraish, and Muhammed (saw) and his Companions (ra) and what was known about them. The old man replied: I will not inform you until you (Prophet (saw) and Abu Bakr) inform me of where you are from. Prophet (saw) said, « إِذَا أَخْبَرْتَنَا أَخْبَرْنَاكَ » **“If you inform us, we will inform you.”** He replied, “Should this be for that?” The Prophet (saw) replied نَعَمْ **“Yes”**. The man said “I have heard that Muhammed and Companions went out on such and such a day. If that is true, today they are in such and such a place, (referring to the place in which the Messenger of Allah (saw) actually was). And I have heard that Quraish went out on such and such a day. If that is true, today they are in such and such a place (meaning the place in which they actually were).” After he had finished, he asked, “From where you are?” The Messenger of Allah (saw) said, « نَحْنُ مِنْ مَاءٍ » **“We are from water”** and then he (saw) left him... Ibn Ishaq said: I report from a man from Banu Salamah that they mentioned: Khubaab bin Al-Mundir bin Al-Jumuh said: “O Messenger of Allah (saw)! Is this a place which Allah (swt) ordered you to occupy, so that we can neither advance nor withdraw from it, or it is an opinion and war tactics?” He (saw) said, « بَلْ هُوَ الرَّأْيُ وَالْحَرْبُ وَالْمَكِيدَةُ » **“Rather it is an opinion and war tactics”**. Khubaab bin Al-Mudir said: “O Messenger of Allah! This is not the place to stop. Proceed with the people until we reach the water nearest to the enemy and halt there and then we will destroy the wells beyond it and then we construct a cistern so that we can drink plenty of water and then fight the enemy, such that we can drink water while the enemy cannot.” Prophet (saw) said, لَقَدْ « أَشْرَتَ بِالرَّأْيِ » **“You have said the right opinion”**. Ibn Ishaq said: Abdullah bin Abu Bakr Reported that Sa'd bin Muadh said: “O Messenger of Allah, let us make a booth (of palm branches) for you to occupy and have you riding camels standing by, then we will meet the enemy, if Allah gives us the victory, that is what we desire; if the worst occurs, you mount on your camel and join our people who are left behind. O Prophet of Allah! For they love you as deeply as we do. Had they thought that you would be fighting, they would have not stayed behind. Allah will protect you by them. They will give you counsel and fight with you.” The Prophet (saw) praised him and made dua for him.” [Seerah by Ibn Hisham: Vol: 1, pp. 616 - 621].

Then the Prophet (saw) organized the ranks of the army and arranged them. Muhammed bin Ishaq said: Hibban bin Wasi' bin Hibban bin Wasi' reported from the scholars of his people that the Messenger of Allah (saw) straightened the ranks of the Companions (ra) on the day of Badr and he (saw) had a stick by which he straightened the army. He passed by Sawad ibn Ghaziyah, an ally of Banu Adiy bin Najjar, while he stepped out of the line, and the Prophet (saw) prodded him on his stomach with the stick and said, « اسْتَوِ يَا سَوَادُ بْنُ غَزِيَّةٍ » **“Stand in line O Sawad ibn Ghaziyah”**... [Tarikh al-Tabari Vol 2, P 446]. The Prophet (saw) appointed the saqah (the rearguard) on the route and he (saw) ordered Qais bin Abi Sa'sa'ah Amru bin Zaid bin Awf bin Mabthul as a leader for that. When the Prophet (saw) departed Suqya, a well on the outskirts of Madinah, he (saw) ordered Qais to count the Muslims and so he stayed near the Well of Abu Inaba and counted the Muslims and informed the Prophet (saw). Two spies from polytheists came to inform him (saw) about his enemy and they are: Basbas ibn 'Amr and Adiy ibn Abi az-Zaghba' and they are two allies of Ansar from

Juhaiyna. They came to the well of Badr and knew the news (of war) and joined with the Messenger of Allah (saw).” [Imta'a Al Asma'a Vol:1, p 84]

After this brief review about the art of leadership and good planning in the Great Battle of Badr, we must turn a full 180 degrees, looking at the reality of Muslims today; where they have no decisive leadership and no proper military planning. The rulers of Muslims are the heads of betrayal who surrender the lands and servants to the colonialist Kuffar, as a gift without any return. We find how the deceased Hafez Assad declared the fall of Quneitra into the hands of the Jews, before it actually fell. We see how the deceased King Hussein armed his army with only “caps and firecrackers,” so that they would flee from the Jews with a launch of a single missile. We see how the deceased Anwar Sadat ordered his Egyptian army to stop the war after they had succeeded in penetrating the Bar Lev Line and the Suez Canal, even after he had reached Arish during the October 1973 War. As for today, the traitor Erdogan overlooked us with his Operation Euphrates Shield that surrendered Aleppo to the Syrian regime, and with his Operation Olive Branch that extended to all traders of the revolution of ash-Sham in the market of slavery and surrender. The list of the leadership of oppressive rulers goes on and on, However the night of oppression, though it stays for long, will eventually give way to the dawn of true glory, the glory of Islam and Muslims, the righteous Khilafah (Caliphate) upon the Method of Prophethood.

### **The War Culturing of the Badri Army is a Jihadi Culture:**

Allah (swt) says, ﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾ **“O Prophet, urge the believers to battle.” [TMQ 8:65].** Shawkani says: ““O Prophet, urge the believers to battle.” i.e. incite and encourage them. The word ‘تحريض’ ‘Tahreed’ linguistically means intensive incitement.” [Fath Al-Qadir Vol:2, P:370]. Sayyid Qutb said, “And there the command to urge the believers for fighting in the path of Allah comes, now that every soul is ready for the engagement, every heart is full with expectation and all are confident, reassured...” [In the Shade of the Quran Vol:3, P: 1549]. Anas bin Malik (ra) narrated: “...the Messenger of Allah (saw) said: «فُؤْمُوا إِلَىٰ» **«Get up to enter Paradise which is equal in width to the heavens and the earth»**. 'Umair b. al-Humam al-Ansari said: “Messenger of Allah, is Paradise equal in extent to the heavens and the earth?” He said: «نعم» **“Yes.”** Umair said: “My goodness!” The Messenger of Allah (saw) asked him: «مَا يَحْمِلُكَ عَلَىٰ قَوْلِكَ بِخَبْرٍ؟» **“What prompted you to utter these words (i.e. my goodness! )?”** He said: “Messenger of Allah, nothing but the desire that I be among its residents”. He said, «فَأَنْتَ مِنْ أَهْلِهَا» **“You are (surely) amongst its residents”**. He took out dates from his bag and began to eat them. Then he said: “If I were to live until I have eaten all these dates of mine, it would be a long life”. (The narrator said): He threw away all the dates he had with him. Then he fought the enemies until he was killed”. [Sahih Muslim]

Previous Shariah texts indicate that war and Jihadi culturing is an obligation that must be incorporated into military culture. This is because they are the Shariah rulings for Jihad. Jihad is the Shariah Method to carry the Islamic Dawah to other nations and people. The Badri army was at the forefront in devotion to this culturing in practice. So the Prophet (saw) urged the Muslims to fight before the battle, called them to be patient and steadfast in front of the enemies and informed them the greatness of reward for Jihad and martyrdom in the Path of Allah. The Muslims faced their enemy while they saw the opening of Paradise before them. They lined up to die as if it were salah (prayer). Their hardships and difficulties became alleviated in their eyes, preparing with everything that they can to meet their enemy without boredom and grief, in order to seek the pleasure of Allah (swt). War culturing had the greatest impact on the disposition of Muslim fighters in the Great Battle of Badr. Haven't you seen how Umair ibn al-Hamam (ra) threw his dates and plunged into the midst of polytheists, striking their chiefs until he met Allah (swt) as a Martyr? Haven't you seen how Muawwiz bin Afra' and Muad bin Amr bin Jamuh stormed into Abu Jahl, despite their young age and struck him down from his horse, although he was surrounded by Banu Makhzum to protect him like a forest, while one of the two boys (ra) said “By Allah, our bodies will not leave his body till either of us meet his fate”?

In complete contrast to this, the culturing of the Arab armies, who were defeated before a Jewish entity in 1967, was not a jihadi war culturing, based on the war policy of Islam. Instead, it was a nationalistic or tribal culturing based on the defeatist war policy that amplifies fears about the strength of the enemy, instead of weakening and diminishing them. This is what made the Arab soldiers meet their enemy with shaken resolve such that they could not stand in front of the Jewish army just for a few days, in a staged drama, as witnessed by history, where they handed over the Blessed Land - Palestine with shame and disgrace! Today the culturing of the “War on Terror” takes the lead in the war culturing of Muslim armies, which spread severe panic amongst them, where Muslims are killing each other in fierce battles that took the lives of many chiefs, instead of standing as one row against America, Russia and the Jewish entity... This is how Jihad in the Path of Allah (swt) was disrupted and the Kuffar diminished its appreciation and so Palestine was lost, whilst Afghanistan, East Turkestan, Crimea and others were occupied. Our land, sea and air have become common fare for the colonialist Kuffar to pass through cheerfully, while Muslim armies watch their movements without repelling their aggression. Instead, they become more humiliated by having joint military maneuvers at some times, and implement their orders to slaughter Muslims in Yemen, Syria, Iraq and Afghanistan at other times!

### **The Army of Badr and the Bond of ‘Aqeedah:**

Similar to the formation of Islamic society in al-Madinah al-Munawwar on the basis of Islam and the bond of ‘Aqeedah, the Army of Badr was also formed on the basis of the Islamic ‘Aqeedah. The formation of the army consisted of Muhajireen of Adnanian origin, from Makkah, Ansar of Aws and Khazraj, from Khatafanian origin. Various races and classes melted in this army that encompassed Arabs, Abyssinians and Romans. Class differences were removed in it and so the freed slaves amongst them were like others. Nobility was based on piety. They all united under the banner of the Messenger of Allah (saw), leaving their tribal affiliations behind their backs. Allah (swt) said the truth, **﴿وَأَن يُرِيدُوا أَن يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي بِنَصْرِهِ وَبِالْمُؤْمِنِينَ \* وَأَلْفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَّا أَلْفَتْ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ﴾** **“But if they intend to deceive you - then sufficient for you is Allah. It is He who supported you with His help and with the believers. And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.”** [TMQ 8:62-63]

The Muhajireen forgot their genealogies, the Ansar discarded their memories about the War of Buath, and the freed slaves and slaves of the Muslims were masters of the first ranks to fight against Quraish. All drew their swords in the same row, killing and capturing the enemies of Allah (swt) although they were closer in relation, by giving their loyalty to Allah (swt), His Messenger (saw) and the Believers, disavowing themselves from disbelief and disbelievers. Ibn Asakir reported from Ibn Sireen: Abdur Rahman bin Abu Bakr was amongst the polytheists on the day of Badr, when he became Muslim, He told his father: “I have seen you on the battle of Badr, I turned away from you without killing you”. Abu Bakr (ra) replied: “Had I seen you, I would have not turned away from you” [History of caliphs by Suyuti, p33]. In a Tafsir of the verse, **﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ﴾** **“You will not find 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.”** [TMQ 58:22], Imam Qurtubi said: “Ibn Masood said: “This verse was revealed about Abu Ubaida bin Jarrah who killed his father Abdullah bin Jarrah on the day of Uhud”, and it also said: This was on the day of Badr” [Tafsir Qurtubi, Vol:7, P:307]. Abu Uzair bin Umair bin Hashim, the brother of Musab bin Umair (ra) was amongst the captives. Abu Umair said: My brother Musab bin Umair passed on me while I was captivated by a man from Ansars. Musab bin Umair (ra) said: “Tighten his hand bindings, his mother is very wealthy, she will redeem you for him” [Seerah Ibn Hisham, Vol:1, P:645]. Ibn Ishaq said: Some of the people of knowledge reported to me that the

Messenger of Allah (saw) said: « يَا أَهْلَ الْقَلْبِيبِ، بِنَسِّ عَشِيرَةِ النَّبِيِّ كُنْتُمْ لِنَبِيِّكُمْ، كَذَّبْتُمُونِي وَصَدَّقْتَنِي النَّاسُ، وَأَخْرَجْتُمُونِي وَأَوَانِي النَّاسُ، وَقَاتَلْتُمُونِي وَنَصَرْتَنِي النَّاسُ... » « **O people of Qulaib! Worst is you, the clan of the Prophet. You denied me while people believed me, you expelled me out while people gave shelter to me, you fought with me while people supported me...** » [Bidaya Wa Nihaya Vol:5, P 151]. He (saw) meant the polytheists who were killed on the day of Badr and this was after Muslims had thrown them into the well of Badr/Qulaib. The Islamic 'Aqeedah bond formed a demographically robust connection distinctive from other bonds that prevailed over Arabian Peninsula. Muslims were truly revived, their positions were raised and they became one Ummah, to the exclusion of all other people. They were given victory over every disbelieving force, be it large or small until the Arab, Roman and Persian were subdued to them voluntarily or by force.

One cannot conceive that Muslims today are ignorant of how they suffer from the defeat of their disbelieving enemies, when their lands were torn into pieces on nationalist and tribal lines, where the rotten flags of Ignorance (Jahliyya) are raised, that are weaved by their enemies to humiliate them further and divide them such that they do not unify. The bond of the Islamic 'Aqeedah was replaced with the bonds of nationalism, tribalism and sectarianism. The Muslims remained in such division and they swear before Allah (swt) to protect and guard the borders of their nations, the borders of Sykes-Picot. Border posts were spread to inspect the arrivals and departures. Shoulders of the national soldiers and guards were decorated with badges, ornate with the cedar tree or the olive branch or the palm tree of the desert or the flowing blue river that irrigates the sovereign land... Thence the Muslim people are severely defeated, ignorant people fight each other under their flags. They look for nothing but the military parade on Independence Day, along with the raising of the national anthem and then they indulge in the celebrations, whilst the Abode of the Muslims is ruined and destroyed.

#### **They were Truthful to Allah (swt) and So Allah (swt) Fulfilled them with the Truth:**

Abu Hurairah (ra) reported that the Messenger of Allah (saw) said: « إِنَّ اللَّهَ - عَزَّ وَجَلَّ - أَطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اَعْمَلُوا مَا شِئْتُمْ، فَقَدْ غُفِرَتْ لَكُمْ » **Allah (swt) Looked upon the people of Badr and said: Do whatever you wish, I have forgiven you** (Musnad Ahmed). The People of Badr were truthful to Allah (swt) and so Allah (swt) fulfilled them with the truth. They were truthful to Allah (swt) when they established the Islamic State for them as an entity, and they were truthful to Allah (swt) when they set forth to fight the great battle of Badr upon the order of the Messenger of Allah (saw). Due to their truthfulness to Allah (swt) and their response to the command of Allah (swt) and His Messenger (saw), Allah (swt) supported them with His soldiers (swt) in the great battle. He (swt) overwhelmed them with drowsiness, giving security so that their bodies would get rest and they would wake up with health, strength and freshness for fighting. He (swt) sent down upon them rain that purified them from filth and impurity. He (swt) sent it to them as an ease to firm the sand under their feet, held together, so that they could move lightly and actively. On the other hand, He (swt) sent it to the polytheists copiously, so that it loosened the sand under their feet, impeding their movement and slowing their activity. He (swt) also supported them with angels who made the Muslims firm and discouraged polytheists. Allah (swt) cast terror into the hearts of unbelievers. **إِذْ يُعَشِّبُكُمُ النَّعَاسَ أَمْنَةً مِنْهُ وَيُنزِلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ۝ ١١ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا الَّذِينَ ءَامَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا أَلرُّعْبَ فَاضْتَرَبُوا فَوْقَ الْأَعْنَاقِ وَاضْتَرَبُوا مِنْهُمْ كُلَّ بَنَانٍ** [Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet. [Remember] when your Lord inspired to the angels, "I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved, so strike [them] upon the necks and strike from them every fingertip." [TMQ 8:11,12]

And Allah's decree manifested when He (swt) showed them (the polytheists) to the Messenger of Allah (saw) in a dream as few: **إِذْ يُرِيكُهُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَاكَهُمْ كَثِيرًا لَفَشِلْتُمْ وَلَتَنْزَعْتُمْ**

﴿وَأَذِ يَرْكُمُوهُمْ إِذِ اتَّفَقْتُمْ فِي آغْنِيكُمْ قَلِيلًا وَيَقْلَلُكُمْ فِي آغْنِيهِمْ﴾ [Remember, O Muhammad], when Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allah saved [you from that]. Indeed, He is Knowing of that within the breasts.” [TMQ 8:43]. Mujahid said: The Prophet (saw) saw the polytheists as few in his dream, and narrated it to his Companions (ra) and then Allah (swt) made them firm in this...[Tafsir Qurtubi Vol:8, P:22]. Allah’s decree manifested when He (swt) showed the polytheists to the Muslims as being a few, and Muslims to polytheists as being a few, in order to accomplish the matter by pushing polytheists into their conflict and motivating Muslims to march forth confidently with the support of Allah: ﴿وَأَذِ يَرْكُمُوهُمْ إِذِ اتَّفَقْتُمْ فِي آغْنِيكُمْ قَلِيلًا وَيَقْلَلُكُمْ فِي آغْنِيهِمْ﴾ “And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allah might accomplish a matter already destined. And to Allah are [all] matters returned.” [TMQ 8:44] Ibn Masood (ra) said: They were shown as few until I said to a man on my side: Do you see them as seventy? He said: I see them as hundred. And when we captivated a man and asked him: “How many of you?” He said: “We were a thousand in numbers” Suddi says: A man from polytheists said: “The caravan has escaped so go back”, Abu Jahl Said: “What if today Muhammed and his Companions appeared to you? Do not go back until you eradicate them, but Muhammad and his Companions are only a slaughtered camel to eat.” [Tafsir Baghawi Vol:2, P 298]

It was narrated by Ibn Atheer: In Mecca, Aatika bint Abdul Muttalib had a dream three days before the arrival of DamDam which alarmed her greatly. She told her brother Abbas of her dream and asked him not to disclose it. She said: “I dreamt of a rider who came on his camel till he stopped in a wide riverbed, then cried out: “O deceivers! March to your fighting places in three days.” Then all the people followed him and he entered the mosque, his camel stood on its feet on the back of Ka’aba. Again the rider cried the same. Then his camel stopped on the head of Abu Qubais (a mountain in Makkah) and he repeated the same cry. Then he took a rock and threw it and it fell down and when it reached the bottom of mountain, it was broken into pieces to the extent that all the houses of Makkah were filled with these pieces”... When Quraish were at Juhfa, a place between Makkah and al-Madinah, Juhaym bin Salth bin Makhzama bin Muttalib bin Abd Manaf saw a dream and said: “I saw a dream in which a man came on the horse and he had camel with him and said: “Utba, Shayba, Abu Jahl and others were killed on that day.” And then Juhaym said: “I saw him smiting the mount of his camel and sent it to the army camp and no tent remained except with the blood stain of camel.” Abu Jahl mockingly said: “This is another Prophet from Banu Muttalib. Tomorrow he will know who the killed one is”. [Al-Kamil Fee Tareekh (The Complete History) Vol 2, P13 &17]. These two dreams had great impact upon the disposition of disbelieving Quraish. They departed with hesitation, heaviness and a lack of the enthusiasm which the Muslims had. There was a difference between a Muslim, who went to the battlefield, while he was certain that he will have one of the two goods, victory or martyrdom, and a disbeliever who only pushed himself to fight out of hatred that filled his heart, or anger that flowed into his chest, or a handful of dinars that he earned, and so he found himself ruined.

This is the Great Battle of Badr which Allah (swt) named as the ‘Day of Criterion.’ Muslims have experienced glorious gifts in the month of Ramadan, in other wars and battles that have occurred during this blessed month. Dozens of Ramadans have passed since the destruction of the Khilafah without Muslims tasting the food of glory and sweetness of victory. How can they taste it, when oppressive rulers who are not people of war and conflict, came to rule them? These rulers respond only to the favors of the Kuffar such as America, Europe, Russia and Jews. They are like the saying of Allah (swt), ﴿بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا \* الَّذِينَ يَتَّخِذُونَ الْكُفْرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَسِئْتَعُونَ عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا﴾ “Give tidings to the hypocrites that there is for them a painful punishment -Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But



**indeed, honor belongs to Allah entirely.”** [TMQ 4:138-139] These rulers are not an irreversible fate and their palaces are too weak to stop the flood of the Ummah which is motivated to overthrow them and end their treacheries. Their faults have come to light, their corruptions were exposed and the veil over their evils were raised. Those who were wrapped under the cloak of government scholars yesteryear, we see them today openly talking about the evil and treachery of America. Those who deceived the people with Islamic slogans behind which their intention was to attain the power, we see them today chanting in favor of the “War on Terror” in Iraq and Syria. Those who yesteryear chanted the slogan ‘Death to America’ are now barking hateful sectarianism, killing Muslims with the weapons they acquired to support Al-Quds (Palestine), for which they had formed and named their brigade as “Al-Quds Force,” without even supporting Al-Quds. Only the Khaleefah, the Imam that is the shield, can save the Muslims from their humiliation and disgrace. Giving him the Pledge of Allegiance alone can unify the Muslims in one state. His war cry can only mobilize the armies of Muslims, light and heavy, in the Path of Allah, fighting Jews and killing them and defeating America and so Allah (swt) will provide us the booty of battleships and bases, by which we conquer the Abode of Islam (ash-Sham) and our boys would shout: “O rebels of Aleppo and Ghouta, in revenge for Russia, Bashar, and everyone who had harmed Muslims.”

And the Last of our Call is Praise be to the Lord of all Creation.