

LIFE OF THE PROPHET OF ISLAM
SYEDNA MUHAMMAD ﷺ

محمد ﷺ



SEERAT-E-NABAWI ﷺ

PART 3

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Sl.no	Question	Page No
1	Enlighten the event of a change of Qiblah?	3
2	Illustrate the reasons for facing a series of wars by Rasoolullah ﷺ during the second year of Hijrat?	3
3	Define the difference between Ghazwa and Sariyah and the types of Islamic battles?	4
4	Give a brief account of the Ghazwaath and the Sariyah that occurred during the first year of Hijrat?	5
5	Exemplify briefing about 'Badr' and the reasons for the battle of Badr therein?	5
6	Describe the positions of the disbelievers of Quraish and Rasoolullah ﷺ with his Sahaba on the battlefield of Badr?	6
7	Elucidate the circumstances in which fighting mounted?	7
8	Elucidate briefly how the battle of Badr began?	8
9	Exemplify the real Battle that commenced, and the commanders of disbelievers killed?	9
10	Enlighten briefly the event of the killing of Ubaid s/o Saeed bin Aas by Hadhrat Zubair ؓ?	9
11	Describe briefly how Abu Jahl was disgracefully killed on the battlefield of Badr?	10
12	Exemplify the circumstances of the killing of Abdul-Bakhtiari and Umayya in the battle of Badr?	11
13	Enlighten the action of the Army of Angels during the Battle of Badr and later the retreat of kuffar?	11
14	Describe the names of martyrs of Muslims in the battle of Badr?	12
15	How many disbelievers were killed in the battle of Badr & their disposal of corpses thereby?	12



SECOND YEAR AFTER HIJRAT (Migration to Medina)

Q1- Enlighten the event of a change of Qiblah?

Ans- The event of the change of Qibla from Bait-ul Muqaddas (in Jerusalem) to Ka'ba (in Makkah) was taken place after about 16 months of migration (Hijra) of Rasoolallah ﷺ by the command of Allah ﷻ to fulfill the 'Wish' of His beloved Messenger Muhammad ﷺ.

While Rasoolallah ﷺ leading the Zohar Salah in the Masjid of Banu Salma, the verse-144, Al-Baqarah was revealed, " قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ "

(O Beloved!) We have been watching your radiant face turning frequently towards heaven So We will indeed make you turn towards that Qibla (direction of Prayer) which you feel pleased with So turn your face towards the Sacred Mosque right now)

Then Rasoolallah ﷺ changed the direction by moving his blessed body from Bait-ul Muqaddas towards the Holy Qibla in Makkah, with the Muqtadeen (Followers of Salah) doing the same in their Salah. The Masjid this happened is called Majid-e-Qiblatain. It lies about 2 k.m northwest of the Holy city of Medina and is still being visited by travelers. The change of Qiblah is also known as Taweel-ul-Qiblah.

Q2- Illustrate the reasons for facing a series of wars by Rasoolallah ﷺ during the second year of Hijra?

Ans- Rasoolallah ﷺ had been propagating Islam until now by proper admonition and speech. Muslims were told to observe patience with the oppression of Kuffar and not to retaliate or fight back against them. When all the Arabs of the Arabian Peninsula joined together to destroy the minority of Muslims that existed, Allah ﷻ permitted the Muslims to defend themselves against anyone who initiates fighting with them, on 12th Safar 2 AH as revealed in verse 39 of Surah Al-Hajj, "أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ"

(Permission (to fight against mischief, disruption, and oppression) is granted to those against whom (unjust) war is waged because they were oppressed, and Allah is doubtlessly All-Powerful to help them (the oppressed).

A complete study of wars that occurred after Hijrat will conclude that these were fought by the Muslims in the protection of themselves, not in offense, as can be understood by the following reasons mentioned in Bukhari Sharif.

1. *The Kuffar of Makkah were pleased to know that the Rasoolallah ﷺ and the Sahabah ﷺ had left behind their belongings in Makkah and migrated to Madinah. However, were angry at the increase of Muslims in Madinah and became enemies. They sent a letter to the leader of Ansaar, Abdullah bin Ubai about the threats and exhibition of hatred of the disbelievers towards Muslims. Abdullah bin Ubai had already been accepted as a king of Madinah before the Hijrat (of the Prophet ﷺ) and a coronation ceremony had been planned for him. Yet after the arrival of the King of mankind*

Syedna Muhammad ur Rasoolullah ﷺ into Medina Munawwara, the ceremony (for Abdullah bin Ubai) was subsequently canceled. As a result, he became the leader of Munafiqeen and spent the rest of his life plotting against Islam and the Muslims. (Bukhari pg. 926 vol.2)

2. The letter that was sent to Abdullah bin Ubai was this.

“Your people gave refuge to Muhammed (ﷺ) who hail from our city (Makkah), Oath on Creator! You will either kill him or exile him from Madinah. If not, we will surely attack you and kill your young soldiers, leaving your womenfolk free to do as we please. (Abu Dawood vol. 2, Pg.67)

3. *When Hadhrat Sa’ad bin Muaz ؓ, the leader of the tribe of Aus traveled from Medina to Makkah to perform Umrah and stayed at the house of Umayya bin Khalaf who took him at the midnight to Ka’ba to perform Tawaf. As he entered Haram, Abu Jahl approached him and asked Umayya, “who is with you?” He replied, “Sa’ad bin Muaz a resident of Madinah”. Abu Jahl retorted, “How dare you give refuge to treacherous people of Muhammad (ﷺ) and his companion!” He said to Muaz ؓ, “I would have not spared you today if you were not with Umayyah”. The Sahaabi valiantly replied, “If the Makkans stop the people of Madinah from visiting Ka’ba, we will certainly put your trade route to Syria (Shaam) in danger.” (Bukhaari vol.2, Pg.563 - Kitab Maghaazi)*

4. *Given this threat, the Kuffar then planned to attack the city of Madinah and kill the Muslims. Besides, the Kuffar, due to their influence able to convince the other Arabs tribes that attacking and eradicating Muslims from earth was essential. As a result, Rasoolullah ﷺ had to alert the Shaabah Karam in anticipation of the unjust war being waged on him and his followers.*

As a result, after the plot of disbelievers was made known the Prophet ﷺ initiated two offensive strategies justified for the safety of Ansar and the Mujahideen.

1. The trade route to Syria which was the livelihood of Makkans disbelievers was put in Jeopardy, forcing them to abandon the idea of war and finally call for a truce.
2. An agreement was to be made amongst the surrounding tribes of Madinah that in the event of the city of Madinah and the Muslims being attacked by the disbelievers of Makkah, they would not assist them in attacking the Muslims.

Rasoolullah ﷺ then sent out some groups of Sahaabah to nearby tribes outside Madinah and participated in some groups to reach an agreement and to gather information about the disbeliever’s plan against Muslims as well. Some were directed to Sariyah the disbelievers’ trade route as decided.

Q3- Define the difference between Ghazwa and Sariyah and the types of Islamic battles?

Ans- Islamic Battles; Having come to know about Rasoolullah ﷺ anticipating war strategies, the disbelievers began to increase their designs of eradication against the Muslims. Thus, commenced the major and the minor Battles known in the history of Islam as *Ghazwaath* and *Saraayah*. They are defined as under!

- **Ghazwaath;** The fighting army in which the Holy Prophet ﷺ was personally present.
- **Sariyah:** The fighting army in which the Holy Prophet ﷺ was not present.

The Historian differs in the total number of Ghazwaath which took place as 27, 24, 26, etc. But Imam Bukhari رحمته الله however, narrates from a Sahaabi Hadhrat Zaid bin Arqam رضي الله عنه that the total Ghazwaath was 19, wherein physically fighting took place in only 9 of them. They are as follows!

1. Battle of Badr
2. Battle of Uhad
3. Battle of Ahzaab
4. Battle of Banu Qaraiza
5. Battle of Banu Mastalaq
6. Battle of Khaiber
7. The conquest of Makkah
8. Battle of Hunain
9. Battle of Taa'if

The Historian also differs about the total number of Sariyah which took place. Some say 47 and some 66. Imam Bukhari رحمته الله has narrated from Muhammad bin Is'haaq رحمته الله that the first Ghazwa that occurred was "Abwaa" and the last "Tabuk". The first Sariyah was the "Sariyah of Hamzah".

Q4- Give a brief account of the Ghazwaath and the Sariyah that occurred during the first year of Hijrat?

Ans- Most of the Rasoolullah ﷺ time after Hijra was either spent in preparations of Ghazwa or in fighting them. If the lowest number of Ghazwaath narrated (19) is added to the lowest number of Saraayah (47), it would be a total of 66. Thus Rasoolullah ﷺ had to prepare the lowest 66 Major and Minor wars during his life in Madinah, which proves that the Ghazwaath and the Saraayah are an integral part of a study in Seerat. Here is PART-3 of Seerat-e-Nabawi, the Ghazwaath, and Saraayah that had occurred in the Second year of Hijra will be discussed briefly; they are! 1. Sariyah of Hamzah, 2. Sariyah of Ubaidah bin Harith, 3. Sariyah of Sa'ad bin Abu Waqas, 4. Ghazwa of Abwaa, 5. Ghazwa of Bawaat, 6. Ghazwa of Safwan, 7. Ghazwa of Zil-Asheerah, 8. Sariyah of Abdullah bin Jahseh and 9. Finally the details of the Battle of Badr.

Q5- Exemplify briefing about 'Badr' and the reasons for the battle of Badr therein?

Ans- Briefing about 'Badr'; It is a village about 80 miles from Medina. There is a well whose owner's name was 'Badr'. The village name is called after the name of the owner of the well 'Badr', where a battle between Muslims and disbelievers of Makah took place. And the Muslims attained clear victory and shattered the pride of the disbelievers. Allah ﷻ described this confrontation as "Yaumul-Furqaan" in surah Anfal, in detail and Surah Al-Imran verse-123 said, "وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ" Meaning; And Allah ﷻ did help you in Badr when you were resourceless. So, fear Allah ﷻ that perhaps you may be thankful.

Reasons for the battle of Badr; The caravan which Rasoolullah ﷺ wanted to obstruct in the Battle of Zil-Asheerah was now returning from Syria (شام) heading towards Makah via Badr comprising of disbeliever leaders such as Abu Sufiyan bin Herb, Makhrama bin Naufal, and Amr bin Aas along with 30 to 40 other people. They were carrying a lot of goods. Rasoolullah ﷺ told his Sahaba, "The disbelievers of Quraish used to surround Medina almost every day

with the intention of looting and plundering it. Thus, Karz bin Jabir Fahari has stolen our animals. So, this is the movement that to obstruct their trade route, we should attack this Caravan of Quraish and capture its goods forcing them to sign a truce with us. "So, the Ansar and the Muhajediin were prepared to follow this strategy of Rasoolullah ﷺ. He ﷺ and proceeded on 11th Ramadan 2 AH from Medina towards Badr. His army consisted of 313 soldiers-of which only 60 were Muhajeriin and the rest Ansar. The usual provision and weaponry o war were not taken, as major fighting was not anticipated. After reaching Safraa, two persons as informants were sent to gather information on the whereabouts of the caravan (Zarqaani vol 1)

On the other side, spies were also deployed by the disbelievers of Makah, who worked swiftly. And Abu Sufyan came to know when Rasoolullah ﷺ left Medina. He then sent Damdam bin Amr Ghiffani to the Quraish of Makkah with a plan of safety for the caravan, also changed his usual route opting for the one closer to the sea and was able to escape any confrontation with the Muslims. He sent a letter with a fast-riding messenger to the Quraish saying, "Indeed you've armed yourselves and marched to protect my caravan and the goods. Now however you should be returned to Makkah as I and the caravan traveling safely from the Muslim attack and soon would arrive back in the city of Makkah. Abu Sufyan met the disbeliever's Army On the way at a place called Jaffa. All the leaders of the tribes agreed to return saying, "There's no reason to fight with the Muslims now" except the Abu Jahl who retorted, "Oath on the Creator- we will march on to Badr! In a way, we will be able to threaten the Muslims and if needed would wage war against them as we are fully armed now. Every tribe of the Quraish was included in the battle of Badr except the Banu Zohra and Banu Adi who returned to Makkah. Also, Abu Sufyan together with his caravan and goods returned to Makkah. (*Seerat ibn Hisham*).

Q6- Describe the positions of the disbelievers of Quraish and Rasoolullah ﷺ with his Sahaba on the battlefield of Badr?

Ans- The disbelievers of Quraish chose the most suitable plains areas of Badr before the Muslims. Just before reaching the Badr, Rasoolullah ﷺ despatched Hadhrat Ali ؑ, Hadhrat Zubair ؑ, and Hadhrat Saad bin Waqas ؑ. They were able to capture two slaves of Quraish appointed to fill water and brought them to Rasoolullah ﷺ. He ﷺ asked the Slaves who all the leaders of the Quraish are present in their army? The Slaves replied, "Utba bin Rabia, Shuaiba bin Rabia, Abdul Bakhtiari, Hakeem bin Hazem, Naufal bin Khuwaylid, Harith bin Aamir, Nude bin Harith, Zaman bin Aswad, Abu Jahl bin Hisham, Umayyah bin Khalaf, Suhail bin Amr, Amr bin Abdood, Abbas bin Abdul Mutallib, etc. are present." Rasoolullah ﷺ then remarked to the Sahaba (his companions), "O Muslim! Makkah has sent you its beloved!" (Muslim Sharif)

The Holy Prophet Muhammad ﷺ and 313 companions set up camp in an area of Badr where no well or fountain of water exist and where the soil was so sandy that it caused the feet of the horse to sink. But look! Through the mercy of Allah ﷻ, it began to rain, which caused the dust and sand to settle. Walking therefore

became easy for the Muslims while difficult for the disbelievers of Quraish, as the rain turned the ground of their camp to mud. The believers (Muslims) also collected the rainwater into a fountain to be used for taking bath (*ghusl*) and ablution (*wazoo*). Allah ﷻ also mentioned this blessing of His in the Holy Quran, Surah Anfal, verse-11, “وَيَزِلُّ عَلَيْكُمْ مِّنَ السَّمَاءِ لِيُطَهَّرَكُم بِهِ” *Meaning; And He (Allah) sent down upon you from Heaven that He might cleanse you therewith.*

The night vigil of Rasoolullah ﷺ when the entire army was resting was the night before Friday on the 17th of Ramadan 2 AH, Rasoolullah ﷺ spent the whole night in *dua* (supplication) to Allah ﷻ. He ﷺ awakened them for the Fajr Salah, performed it, and recited verses of the Quran wherein Jihad was mentioned. Then he ﷺ gave an eloquent lecture preparing the Mujahideen for war against disbelievers.

During the night, Rasoolullah ﷺ proceeded by holding a stick to inspect the battlefield with a few devoted Sahabah. He ﷺ used the stick to mark lines on the battlefield saying, “This is where (a specific kaafir) shall die, and tomorrow his corpse will be here.” (*Abu Dawood, Muslim Sharif*)

Note: From these two Hadiths, knowledge of ghaib (unseen) given by Allah ﷻ to Rasoolullah ﷺ is clear.

Q7- Elucidate the circumstances in which fighting mounted?

Ans- Circumstances for fighting mount; Though the disbelievers of Quraish were adamant about war, some among them didn't desire bloodshed. Thus, Hakeem bin Hazaam, who accepted Islam at a later stage, approached Utba bin Rabia the leader of the disbeliever's army, and said, “there is no benefit in fighting with Muslims. If you do so, bloodshed will be further alleviated.” Utba was a sincere person and accepted the proposal. When Hakeem bin Hazaam informed Utba's accepting his proposal to Abu Jahl, he replied, “I know Utba wants this war not to happen because his son Huzaifa (رضي الله عنه) accepted Islam and joined Muslim Army, but we are ready for war.”

Battlelines of the Mujahidin; Rasoolullah ﷺ ordered the formation of soldier's lines on Friday, the 17th of Ramadan, and straighten out the lines of the Mujahideen, with a stick in hand ordering them not to cause any noise or disruption but to be occupied in remembrance of Allah ﷻ. A short while before the commencement of the battle, the following two incidents took place which is worthy of mentioning. For instance!

- 1. The Holy Prophet Muhammad's ﷺ blessed body is kissed;** Rasoolullah ﷺ said, “Sawad, stand straight.” and hit the stomach of Hadhrat Sawad Ansari (رضي الله عنه) with his walking stick to gesture him back into the lines. Hadhrat Sawad (رضي الله عنه) replied, “Ya Rasoolullah ﷺ I seek recompense for you hitting me with a stick.” Rasoolullah ﷺ immediately removed his shirt and said, “My back is present—you may pick up my stick and hit me in compensation. “The companion rushed to Rasoolullah ﷺ and kissed his blessed body and embraced him and when asked he replied, “Ya Rasoolullah ﷺ! I began to think of the proximity of my death while standing in the battleline and it was my fervent wish that I embrace you before it.” Rasoolullah ﷺ praised the love of Hadhrat Sawad Ansari (رضي الله عنه), made *dua* (supplication) for Barkat and goodness for him, and excused him for the compensation. (*Seerat ibn Hisham*)

2. **Fulfillment of Promise;** Hadhrat Huzaifa bin Yamen ؓ and Hadhrat Abu Haspel ؓ were both returning from a certain area when disbelievers stopped them and asked if they were heading towards Badr to help Rasoolullah ﷺ. They periled in the negative and promised that they wouldn't assist Muslim Army; Later they were let off by the disbelievers.

When they informed Rasoolullah ﷺ of this, he ﷺ separated both from the battle line and said, "We always fulfill our promises no matter what circumstance be. We need the help of Allah ﷻ alone, and He is sufficient as the helper." (*Muslim Sharif*)

Note: *Anyone can recognize the value of brave soldiers against the enemy at a time of war, yet with an already weak army of 313 soldiers, despite depriving of two extra courageous soldiers, Rasoolullah ﷺ exemplified the character of a Muslim that he should possess to be a true to his word even to a Kaafir.*

Allahu Akbar! *Is there any other in the annals of history that can match Rasoolullah's ﷺ ethics? Indeed, in the entire creation of Allah, ﷻ there is none equal to His Beloved Prophet Muhammad Mustafa ﷺ, in any regard!*

Q8- Elucidate briefly how the battle of Badr began?

Ans- The two battalion's clash; The moment which staged the confrontation between Haqq (Truth) and Baatil (false) arrived. The Holy Quran states, " *فَدَكَانَ لَكُمْ آيَةٌ فِي فَيَتَيْنِ امْتَقَاتَا فَاةَ تُقَاتِلُ فِي سَبِيلِ اللَّهِ* " Meaning; *No doubt, there was a sign for you in two groups that encountered themselves. One group fighting in the way of Allah and the other disbelievers.* (Al-Imran-13)

Rasoolullah ﷺ proceeded to the thatched shed designated for him by the Mujahidin. Guarding it was a tremendous task and not suitable for just anyone. It was the fortune of Hadhrat Abu Bakr Siddique ؓ the most beloved companion of Rasoolullah ﷺ to perform this task. He stood with his sword in close vicinity of it in defending Rasoolullah ﷺ assisted by Hadhrat Sa'ad bin Mua'az ؓ and other Sahaba. (*Zarqaani vol 1*)

Rasoolullah ﷺ supplicated to Allah ﷻ saying, "Ya Allah ﷻ fulfil the promise which You made to me today." Also, he ﷺ made Sajdah (prostration) and beseeched saying, "O Allah ﷻ! If these servants of Yours are destroyed, there shall be none to worship You until the Day of Judgment." (*Seerat ibn Hashim vol 2*)

Thereafter the beloved companion Hadhrat Abu Bakr Siddique ؓ couldn't bear to see Rasoolullah ﷺ in such a state of restlessness and a most humble manner said, "Allah ﷻ will indeed fulfil the promise made to you Ya Rasoolullah ﷺ." Hearing this consolation, Rasoolullah ﷺ ceased making Dua and recited the ayah-45 of Surah Al-Qamar " *سَيُهْرَمُ الْجَمْعُ وَيُوَلُّونَ* " Meaning; *Now this multitude is driven out and they will turn their back.* In this ayah, who was read several times by the Holy Prophet ﷺ, an indication of victory is given.

Aamir bin Hadhrami from disbelievers first entered the battlefield in seeking revenge for his slain brother Amr and approached Hadhrat Mahjah ؓ (the slave of Hadhrat Umar ؓ) who became Shahid (Martyred) after fighting. Then an arrow of Kuffar struck Hadhrat Harith bin Saraaqah ؓ while drinking water from the fountain, causing him to become Shahid (Martyred) as well. (*Seerat ibn Hashim vol 2*)

Hadhrat Umair ؓ fond of Martyrdom (Shahadat); While motivating the Mujahideen for battle, Rasoolullah ﷺ said, “O Muslim! Advance to that Jannah (paradise) whose width is equal to the skies and earth.” Hadhrat Umair ؓ said, “How wonderful! I wish to enter Jannah.” Rasoolullah ﷺ then gave him glad tidings saying, “O Umair (ؓ)! Assuredly you are Jannati.” He was unable to contain his happiness after hearing this, immediately lifted his sword and proceeded to fight fearlessly against Kuffar and became a Shaheed as well. (*Muslim Sharif vol 2*)

Q9- Exemplify the real Battle that commenced, and the commanders of disbelievers killed?

Ans- The commander of disbelievers Utba bin Rabia (wearing the quill of an ostrich as armour) together with his brother Shaiba bin Rabia and son Waleed bin Utba advanced from the battleline to challenge the Muslim Army. The trio (the group (جوڑی) of three) was met by Hadhrat Auf ؓ, Hadhrat Mua'az ؓ, and Hadhrat Abdullah bin Rawaha ؓ. Utba asked about their genealogy and background, after knowing that they were from the Ansar, he said, “Muhammad (ﷺ)! We are Quraish and desire the Quraish for war. So, send them to us, not these Ansar”

Rasoolullah ﷺ then ordered Hadhrat Hamza ؓ, Hadhrat Ali ؓ, and Hadhrat Ubaidah ؓ to meet the challenge of Utba and his two family members. Utba declared, “Now we fight our match.” The three Sahaba Karam began to fight courageously, which exhibited the vigour of their Iman (conviction) and left the Kuffar speechless. Hadhrat Hamza ؓ confronted Utba and killed him after a gruelling battle. Waleed was faced by Hadhrat Ali ؓ the Loin of Allah (Assad Ullah), who with a swift swipe of his sword ‘Zulfikhaar’, immediately slew him. Though Hadhrat Ubaidah ؓ fought bravely, he was unfortunately stuck by Saiba which caused him to stumble on the battlefield. Hadhrat Ali ؓ saw this and rushed to Hadhrat Ubaidah ؓ killing Shaiba. Then carried the injured Hadhrat Ubaidah ؓ upon his shoulders to Rasoolullah ﷺ. Hadhrat Ubaidah ؓ was severely wounded in his shin (front part of shank/بندلی) and said, “Ya Rasoolullah ﷺ! Shall I be deprived of martyrdom in any way?” He ﷺ replied, “Definitely not. Indeed, you have already attained the *thawab* (reward) of a martyr. (*Abu Dawood vol. 2, Zarqaani vol. 1*)

Q10- Enlighten briefly the event of the killing of Ubaid s/o Saeed bin Aas by Hadhrat Zubair ؓ?

Ans- The killing of Ubaid (a Kafir) by Hadhrat Zubair ؓ; After this, Ubaid (the son of Saeed bin Aas) was fully draped in steel armour and carried several weapons tauntingly said to the Muslim army, “I am Abu Kuruusu.” On hearing this, Hadhrat Zubair bin Awaam ؓ the cousin of Rasoolullah ﷺ been excited lifted his spear and proceeded to the battlefield to fight him. He ؓ found the entire body of Ubaid shielded in steel armour with the only visible part being his eyes. Waiting for the right moment, Hadhrat Zubair ؓ shoved his spear into the eye of Ubaid with such a force that it penetrated his brain and consequently killed him. He ؓ then placed his foot onto his corpse, began tugging at his spear to remove it, and eventually did after great effort. But the spear was bent from the force of impact. It was given to Rasoolullah

ﷺ who kept it with him all time, later being given to Khulfa-e-Rashidin and thereafter to Hadhrat Abdullah ﷺ the son of Zubair ﷺ.

Note: Hajjaj bin Yusuf Thaqafi (the oppressor governor of Banu Umayya) made Hadhrat Abdullah bin Zubair ﷺ Shaheed (martyred) in 73 AH and confiscated the spear. It has never been found since. (*Bukhari, vol.2*)

Q11- Describe briefly how Abu Jahl was disgracefully killed on the battlefield of Badr?

Ans- Abu Jahl was disgracefully killed; Hadhrat Abdul-Rahman bin Aus ﷺ narrates, “I was standing in the battleline of Badr by the side of two young Ansar boys. One of them asked me secretly, “Please, do you know who Abu Jahl in this field is?” I said, “why?” He replied, “I’ve taken a vow to Allah ﷻ that whenever Abu Jahl is seen by me, I either kill him or die fighting him because he is the main enemy of Rasoolullah ﷺ.” I looked at this boy in astonishment while the second boy said the same thing. At that moment, Abu Jahl appeared before us, and I gestured toward him. Both the young boys seized upon him as a predator pounce on its prey, and with their swords, launched a brave and severe attack that brought the Abu Jahl to the ground.” The names of those young boys were Hadhrat Mua’wiz ﷺ and Hadhrat Muaaz ﷺ, the sons of Afra ﷺ (Ansari). Seeing this, Ikramah the son of Abu Jahl and attacked Hadhrat Muaaz ﷺ with a sword from the back striking him on his left shoulder. As the result, Muaaz’s ﷺ arm was cut away from the shoulder socket leaving the arm to dangle from it with only a little flesh. In this condition, Hadhrat Muaaz ﷺ fought and chased the Ikramah who was able to run away. Muaaz ﷺ continued to fight with others freely after separating the hanging arm from his body holding it under his feet and pulling it sharply.

Hadhrat Abdullah bin Masood ﷺ later passed by Abu Jahl, as he lay on the ground with little vigor left in him and placed his leg upon his neck and said, “Abu Jahl! Have you seen the manner Allah ﷻ disgraced you?” Abu Jahl even in this state, arrogantly replied, “This is not an achievement for you. Though I regret being killed by formers and wish it would’ve been somebody else who killed me.”

Note: Both Hadhrat Mu’awiz ﷺ and Hadhrat Muaaz ﷺ were from the Ansar, who were formers. This profession was looked down upon by the Quraish and hence, Abu Jehle’s crying.

When the battle was terminated, Rasoolullah ﷺ passed by the corpse of Abu Jahl with Hadhrat Abdullah bin Masood ﷺ and said, “Abu Jahl was the ‘Firoon’ of his time.” The Sahabi segregated the head of Abu Jahl and placed it at the blessed feet of Rasoolullah ﷺ. (*Bukhari, Ghazwah Badr vol. 2*)

Q12- Exemplify the circumstances of the killing of Abdul-Bakhtiari and Umayya in the battle of Badr?

Ans- The killing of Abdul-Bakhtiari; Before the Battle of Badr, Rasoolullah ﷺ instructed Sahabah, “There are certain people in the Army of the Quraish who’ve not come to fight on their own will but were compelled by the Quraish. They shouldn’t be killed.” He ﷺ then mentioned the names of those forced to fight against Muslims, the name of Abdul-Bakhtiari was among them. During the battle, he was spotted by Hadhrat Majzir bin Ziyad ؓ, riding upon a camel with his friend Janaadah bin Maliha. The Sahabi (companion) ؓ approached him and said, “Abdul-Bakhtiari! Rasoolullah ﷺ has stopped us from killing you, so, I leave you free.” He asked, “What do you say about my friend Janaadah?” The Sahabi ؓ replied, “We wouldn’t leave him alone.” Hearing this, Abdul-Bakhtiari was enraged and answered, “Then I shall not be able to bear the Arab woman saying that to save his own life and forsook his friend.” Abdul-Bakhtiari, therefore, recited the following couplet! لَنْ يُسْلِمَ ابْنُ حُجْرٍ يَمُوتَ أَوْ يَرَى سَبِيلَهُ meaning; A noble person cannot desert his friend until he dies, or see his way.

The killing of Umayya; Umayya bin Khalf was a strong enemy of Rasoolullah ﷺ. As Muslims and Disbelievers confronted each other in the battle, he sought to save his life by gaining the sympathy of Hadhrat Abrur Raman bin Auf ؓ, due to the relationship he had before the advent of Islam. The companion ؓ wished that he be saved by running away from the battle. However, Hadhrat Bilal ؓ who was tortured inhumanly by Umayya whilst he was his slave, noticed Umayya and beckoned the Ansar to meet out justice to him. But they approached Hadhrat Abdul Rahman ؓ and asked Umayya to lie on the floor to save him and Abdul Rahman ؓ to cover him with his body. Nevertheless, he was moved away by Hadhrat Bilal ؓ and the Ansar who struck Umayya with their swords killing him. (Sahih Bukhari vol.1)

Q13- Enlighten the action of the Army of Angels during the Battle of Badr and later the retreat of kuffar?

Ans- The Army of Angels; During the battle of Badr, Allah ﷻ sent down armies of Angels to assist the Muslims in war. Initially, 1000 angels were sent, which later increased to 3000 and finally 5000. (Al-Imran & Anfal)

As fighting intensified, the angels were not able to be seen, though their attack in the war was visible. Some disbelievers felt the indication of whips on their faces while others’ heads were severed without the marking of swords. All these were the actions of the angels sent by Allah ﷻ.

The retreat of kuffar of Makah; All the army of the disbelievers of Quraish became helpless of Victory after seeing Utba, Abu Jahl, and other leaders of Quraish being killed. They became despaired and put down their arms and weapons and began to retreat from the battlefield while the Muslims started to arrest them. A total of 70 were arrested and 70 killed in the battle of Badr, with the remainder being escaped. The battle was a major blow to the Kuffar who lost their military power as their great leaders were killed such as Abu Jahl, Shaiba, Zamah, Aas bin Hisham, Uqba bin Abi Mu’eem, Utba, Nudr bin Harith, etc

These individuals were we-versed in the convention of war and its rules of engagement, however, their capacity as generals couldn't equal the Iman (conviction) of Sahabah Karam (companions of the Prophet ﷺ).

Q14- Describe the names of martyrs of Muslims in the battle of Badr?

Ans- Shuhadaa (martyrs) of Badr; The battle of Badr resulted in the Martyrdom of 14 Muslims in total. 6 were Muhaajiriin while 8 were from Ansar. Tier names are as follows!

MUHAJIREEN	ANSAR
Hadhrat Ubaidah bin Haarith ؓ	Hadhrat Sa'ad bin Khaithima ؓ
Hadhrat Umair bin Abu Waqas ؓ	Hadhrat Bishr bin Abdul Munzir ؓ
Hadhrat Dhu-Shamaalain Umair bin Abd ؓ	Hadhrat Haarith bin Saraaqah ؓ
Hadhrat Aaqil bin Abu Bakr ؓ	Hadhrat Mu'awiz bin Afraa ؓ
Hadhrat Mahja ؓ	Hadhrat Umair bin Hammam ؓ
Hadhrath Safwaan bin Bidaa ؓ	Hadhrat Raffi bin Ma'la ؓ
	Hadhrat Auf bin Afra ؓ
	Hadhrat Yazid bin Haarith ؓ

All the above shahada was buried in Badr except Hadhrat Ubaidah bin Haarith ؓ, who passed away in a place called safraa from injuries sustained in battle while returning from Badr. He was later buried here.

Q15- How many disbelievers were killed in the battle of Badr & their disposal of corpses thereby?

A) The Pit hole of Badr: - The total of 70 disbelievers were killed during the battle of Badr. So, the number of corpses them were too many to be placed in the individual grave. Therefore Rasoolullah ﷺ ordered for all the corpses to be put into a Pit-Hole of Badr. The corpses were dragged into the Pit-hole by the Sahaba (companions) except for Umayya bin Khalf whose body was severely decomposed at an early stage (*Bukhari*).

Address to corpses of kuffar: - after the bodies were placed into the pit, Rasoolullah ﷺ stood at a corner and said while addressing them by their names, "O Utba bin Rabia, O Abu Jahl, etc. Have you found your Lord's promise to be true? "When Hadhrat Umar ؓ saw this, & said, 'Ya Rasoolullah ﷺ are you speaking to lifeless bodies?' He ؓ replied,' O Umar! By Allah ﷻ in whose control is my life, indeed the dead hear me more clearly than you, but they don't answer back (*Bukhari*).

بجاء اشرف الانبياء والمرسلين سيدنا محمد الرؤف الامين صلى الله عليه وعلى اله الطاهرين واصحابه الراشدين والحمد لله رب العالمين