

'Battle of Badar'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

'Battle of Badar'

Summary:

The narrator of the Hadith says that Imam Hassan Askari^{-asws} (11th Imam^{-asws}) said:

Abu Jahl^{-la} sent his messenger to Prophet Muhammad^{-saww} and, he approached him^{-saww} threateningly and said: 'O Muhammad^{-saww}! This madness (nouzobillah) which you have in your head has made your life in Makkah very difficult and has made you^{-saww} reach Yathrab (Medina), and they (Quraysh) will not ease off from you^{-saww} until you^{-saww} review your^{-saww} affairs.

This message was given to Prophet Muhammad^{-saww} when he^{-saww} was living on the outskirts of Medina, and there were present with him^{-saww} a group of his^{-saww} companions, and the generality of the infidels and some Jews from the Children of Israel, and this was what the messenger had been ordered to do, to present this message, to set aside the believers so that the rest of the unbelievers would attack them. Rasool-Allah^{-saww} said to the messenger: 'Have you finished your message?' He said 'Yes'.

He^{-saww} said: 'Listen to the reply: Abu Jahl^{-la} threatens me^{-saww} with difficulties and destruction, and the Lord^{-azwj} of the worlds Promises to me^{-saww} Help and victory, and the News of Allah^{-azwj} is True, and I^{-saww} accept what is from Allah^{-azwj} as Right. Muhammad^{-saww} has no fear of anyone's desertion or anger when he^{-saww} has the Help of Allah^{-azwj} the Almighty Who will Grant him^{-saww} Preference by His^{-azwj} Grace and Honour'.

'Say to him^{-la}: O Abu Jahl^{-la}! You have sent to me^{-saww} a message which Satan^{-la} has inspired you^{-la} with and I^{-saww} am answering you^{-la} with what Allah^{-azwj} has Inspired me^{-saww} with – The

battle between us and you^{-la} will be after twenty nine days from now, and Allah^{-azwj} will Have you^{-la} killed by a weak companion of mine^{-saww}, and you will bring with you Otbah, and Sheyba, and Waleed, and such and such' – Rasool-Allah^{-saww} mentioned a number of the Quraysh people – 'in the centre of Badar. Seventy of you will be killed, and seventy of you will be taken prisoner, who will bear a heavy and great (war) penalty'.

Then Rasool-Allah^{-saww} called out to those who were present from the believers, the Jews, the Christians and others: 'Would you like to see the death place of each one of these?' They said: 'Yes'. Rasool-Allah^{-saww} said: 'Let us go to Badar, for over there is where the armies will meet and the battle will be, and over there will be the great affliction. I^{-saww} will place my^{-saww} feet on those places where they will die, then you will see that there will be no difference in that, neither more nor less from these spots' (when the battle is finished). So, none of them agreed wanted to go there (to witness) except Imam Ali^{-asws} Bin Abu Talib^{-asws} alone, and Imam Ali^{-asws} said: 'Yes, in the Name of Allah^{-azwj}'. The rest of them said: 'We need provisions and expenses for this, and it is not possible to return from there, for it is a journey of days'.

Rasool-Allah^{-saww} said to the rest of the Jews: 'What have you got to say?' They said: 'We want to settle down in our homes, and have no need to witness what you^{-saww} claim for your^{-saww} enemies'. Rasool-Allah^{-saww} said: 'I^{-saww} do not want to give you the difficulty of walking up to there. Take one step, and Allah^{-azwj} will Fold the earth in such a way for you that by your second step you will be over there'.

The believers said: 'Rasool-Allah^{-saww} speaks the truth; we will be honoured by these Signs'. And the infidels and the hypocrites said: 'We will all examine this lie and cut off the excuse of Prophet Muhammad^{-saww}, and let this claim of his^{-saww} be a proof over him^{-saww}, and the exposure of his^{-saww} lie.'

The Holy Imam Hassan Al-Askari^{-asws} said: 'The people took one step, then another, and found themselves by the well of Badar'. Rasool-Allah^{-saww} went and said: 'Make the well as a reference. And at a certain distance from it he^{-saww} said: 'This is the death place of Abu Jahl^{-la}, and a certain man of the Helpers will wound him and an elderly companion of mine^{-saww} will kill him'.

Then the Holy Imam Hassan Al-Askari^{-asws} said: 'Rasool Allah^{-saww} measured from this well in another direction, then another, then another, such and such a distance, and mentioned different distances. When all the counting and measuring had completed, Rasool Allah^{-saww} said: 'This is the death place of Otbah, and that is the death place of Sheyba, and that is the death place of Waleed, and they will be killed by such and such' – until he^{-saww} had named all seventy of them with their names – 'and such and such will be made captive' – until he^{-saww} had named seventy of them with their names and their fathers names and their characteristics, and detailed their lineage from their fathers, and the lineage of their friends as well'.

Then Rasool Allah^{-saww} said: 'Are you all aware now of what I^{-saww} have informed you of?' They said: 'Yes'. He^{-saww} said: 'This is the truth which will transpire after twenty-eight days from now, on the twenty ninth day. The Promise of Allah^{-azwj} is Destined to happen and is a must'. Then Rasool Allah^{-saww} said: 'O group of Muslims and Jews, write down what you have just heard'. They said: 'O Rasool Allah^{-saww}, we have heard and our minds will not forget'.

Rasool Allah^{-saww} said: '**Writing is preferable and a remembrance for you**'. They said: 'O Rasool Allah^{-saww}! And where is the ink and paper?' Rasool Allah^{-saww} said: 'That is for the Angels'. Then he^{-saww} said: 'O Angels of my^{-saww} Lord^{-azwj}! Write down what you have heard from this story on paper, and place a copy of this in the sleeves of each and every one of them'.

Then Rasool Allah^{-saww} said: 'O Group of Muslims! Shake your sleeves and take out what is in them and read from it'. Each one of them look into their sleeves and found a parchment, read it, and found mentioned in it what Rasool Allah^{-saww} had said correctly, not more and not less and not ahead of it nor left anything behind from it. Then Rasool Allah^{-saww} said: 'Put them back in your sleeves for these are proofs over you, and a matter of honour for the believers from among you and argumentative proof over the infidels'. These remained with them.

When the day of Badar came, the events all transpired in accordance with what Rasool Allah^{-saww} had said would happen, not more and not less, and it was exactly as had been written down by the Angels, not more and not less. The Muslims accepted the apparent acceptance of the Jews and left their hidden beliefs to their Creator^{-azwj}.

The narrator of the Hadith says:

'When the Cavalry lined up on the Day of Badar, Abu Jahl^{-la} raised his hands and said, 'O our gods! We have severed our ties (of kinship), and they have come against us those whom we do not recognise (anymore), so let the punishment befall. So Allah^{-azwj} Revealed **[70:1] A questioner, asked for the Punishment to befall'**.¹

Imam Abu Abdullah^{-asws} said: On the day of Badar (the slogan of Muslims) was

'يَا نَصْرَ اللَّهِ افْتَرَبْ' "O victory of Allah^{-azwj}, Come close! Come close!

The slogan of Muslims on the day of 'Uhud' was 'يَا نَصْرَ اللَّهِ افْتَرَبْ' 'O Victory of Allah, Come close!'"²

Abu Ja'far^{-asws} having said: 'On the Day of Badar, Iblees^{-la} used to belittle the Muslims in the eyes of the infidels, and magnify the infidels in the eyes of the Muslims. So Jibrael^{-as} pulled the sword against him^{-la} and Iblees^{-la} fled from him^{-as}, saying, 'O Jibrael^{-as}, I^{-la} have been Granted a term, I^{-la} have been Granted a term', until he^{-la} ended up in the sea'. Zurara (the narrator) said, 'So I said to Abu Ja'far^{-asws}, 'What was it that he^{-la} was afraid of since he^{-la} had been Granted a specific term?' He^{-asws} said: 'Some parts of his^{-la} sides to be cut off'.³

¹ تفسير القمي 2: 385

² Al-Kafi, vol. 5, pg. 47, h. 1

³ Al-Kafi, Vol. 8, H. 14867

Introduction:

Allah^{-azwj} Helped Muslims on the day of Badar:

و قال سبحانه وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَ أَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

And the Glorious Said: ***And Allah Helped you at Badar when you were humble, therefore be fearing Allah, perhaps you may be grateful [3:123]***

The Slogan on the Day of Battles:

الكافي علي عن أبيه عن البرنطي عن معاوية بن عمار عن أبي عبد الله ع قال: شِعَارُنَا يَا مُحَمَّدُ يَا مُحَمَّدُ وَ شِعَارُنَا يَوْمَ بَدْرٍ يَا نَصَرَ اللَّهِ اقْتَرِبْ

Al Kafi – Ali, from his father, from Al Bazanty, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Our^{-asws} slogan is 'O Muhammad^{-saww}! O Muhammad^{-saww}!' and our^{-asws} slogan on the Day of Badar was, 'O victory of Allah^{-azwj}! Draw nearer! Draw nearer!'

وَ شِعَارُ الْمُسْلِمِينَ يَوْمَ أُحُدٍ يَا نَصَرَ اللَّهِ اقْتَرِبْ وَ يَوْمَ بَنِي النَّضِيرِ يَا رُوحَ الْقُدُسِ أَرِخْ وَ يَوْمَ بَنِي قَيْنُقَاعٍ يَا رَبَّنَا لَا تَغْلِبَنَّكَ وَ يَوْمَ الطَّائِفِ يَا رِضْوَانُ

And a slogan of the Muslims on the Day of Uhud was, 'O Victory of Allah^{-azwj}, draw nearer!'; and on the Day of the Clan of Nazeer, 'O Holy Spirit, Grant rest!'; and on the Day of the Clan of Qaynuqa, 'O our Lord^{-azwj}, You^{-azwj} will not be overcome!'; and on the Day of Al-Ta'if, 'O Rizwaan!'

وَ شِعَارُ يَوْمِ حُنَيْنٍ يَا بَنِي عَبْدِ اللَّهِ يَا بَنِي عَبْدِ اللَّهِ وَ يَوْمَ الْأَخْزَابِ حَمَّ لَا يُنْصَرُونَ وَ يَوْمَ بَنِي قُرَيْظَةَ يَا سَلَامُ أَسْلِمْتُمْ وَ يَوْمَ الْمَرْيسِيعِ وَ هُوَ يَوْمُ بَنِي الْمُصْطَلِقِ أَلَا إِلَى اللَّهِ الْأَمْرُ

And a slogan on the Day of Hunayn, 'O Clan of Abdullah! O Clan of Abdullah!' and on the Day of Al-Ahzaab, 'Ha Meem! They shall not be visualising!'; and on the Day of the Clan of Qureyza, 'O Salaam! Make them submit!' and on the Day of Al-Muraysi'e and it is the Day of the Clan of Al-Mustalaq, 'Indeed! To Allah^{-azwj} (return) the matters!'

وَ يَوْمَ الْحُدَيْبِيَّةِ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ وَ يَوْمَ خَيْبَرَ يَوْمَ الْقُمُوصِ يَا عَلِيُّ اتَّبِعْهُمْ مِنْ عُلٍّ وَ يَوْمَ الْفَتْحِ نَحْنُ عِبَادُ اللَّهِ حَقًّا حَقًّا وَ يَوْمَ تَبُوكَ يَا أَحَدُ يَا صَمَدُ وَ يَوْمَ بَنِي الْمُلُوحِ أَمِثْ أَمِثْ وَ يَوْمَ صِفِّينَ يَا نَصَرَ اللَّهِ

And on the Day of Hudaibiya, 'Indeed! Curse of Allah^{-azwj} is upon the unjust'; and on the Day of Khyber (also known as) the Day of Al-Qamous, 'O Ali^{-asws}! يَا عَلِيُّ' Come upon them from the heights!' and on the Day of Al-Fat'h, 'We are servants of Allah^{-azwj}, truly, truly!' and on the Day of Tabuk, 'O One! O Self-Sufficient!' and on the Day of Al-Malouh, 'Kill! Kill (Cause to die)! and on the Day of Siffeen, 'O Victory of Allah^{-azwj}!'

وَشِعَارُ الْحُسَيْنِ ع يَا مُحَمَّدُ وَ شِعَارُنَا يَا مُحَمَّدُ.

And a slogan of Al-Husayn^{-asws}, ‘O Muhammad^{-saww}!’ and our^{-asws} slogan is, ‘يَا مُحَمَّدُ’ ‘O Muhammad^{-saww}!’⁴

The Battle of Badar as it unfolded and fought:

قال أصحاب السير و ذكر أبو حمزة و علي بن إبراهيم في تفسيرهما دخل حديث بعضهم في بعض

The masters of the Seerah (of the Prophet^{-saww}), and Abu Hamza^{-ra} mentioned, and Ali Bin Ibrahim in both their Tafseers, the narrations mingled with each other –

أقبل أبو سفيان بعير قريش من الشام و فيها أموالهم و هي اللطيمة فيها أربعون راكبا من قريش فندب النبي ص أصحابه للخروج إليها ليأخذوها و قال لعل الله أن ينفلكموها فانتدب الناس فخف بعضهم و ثقل بعضهم و لم يظنوا أن رسول الله ص يلقي كيدا و لا حربا فخرجوا لا يريدون إلا أبا سفيان و الركب لا يرونها إلا غنيمة لهم

Abu Sufyan came from Syria with a caravan of Quraysh and in it was their wealth and it is the merchandise, in it were forty riders from Quraysh. (He wrongly assumed that) the Prophet^{-saww} called his^{-saww} companions for the going out to it in order to seize it and said: ‘Perhaps Allah^{-azwj} would Unleash it’. The people took on the assignment. Some of them were light and some of them were heavy and they did not think that would meet any plot and there would be no war. They did not intend except Abu Sufyan and the riders will not view it except as war booty for them.

فلما سمع أبو سفيان بمسير النبي ص استأجر ضمضم بن عمرو الغفاري فبعثه إلى مكة و أمره أن يأتي قريشا فيستنفهم و يخبرهم أن محمدا قد تعرض لعيرهم في أصحابه فخرج ضمضم سريعا إلى مكة

When Abu Sufyan heard of the travelling of the Prophet^{-saww}, he hired Zamzam Bin Amro Al-Ghafary and sent him to Makkah and instructed him that he goes to Qureys and stir them and inform them that their caravans are exposed to Muhammad^{-saww} and his^{-saww} companions. Zamzam went out quickly to Makkah.

و كانت عاتكة بنت عبد المطلب رأت فيما يرى النائم قبل مقدم ضمضم بن عمرو بثلاث ليال أن رجلا أقبل على بعير له ينادي يا آل غالب اغدوا إلى مصارعكم ثم وافي بجملته على أبي قبيس فأخذ حجرا فدهدهه من الجبل فما ترك دارا من دور قريش إلا أصابته منه فلذة

And Atika daughter of Abdul Muttalib^{-asws} had a vision regarding what is seen in the dream three nights before the arrival of Zamzam Bin Amro that a man would come upon a camel of his calling out, ‘O family of Ghalib! Go to your places of death!’ Then he went with his camel to Abu Qubeys and grabbed a stone and rolled it down from the mountain, and it did not leave any house from the houses of Quraysh except it hit a piece from it.

⁴ Bihar Al-Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 1

فانتبهت فرقة من ذلك فأخبرت العباس بذلك فأخبر العباس عتبة بن ربيعة فقال عتبة هذه مصيبة تحدث في قريش و فشت الرؤيا فيهم و بلغ ذلك أبا جهل فقال هذه نبيه ثانية في بني عبد المطلب و اللات و العزى لنتظرن ثلاثة أيام فإن كان ما رأيت حقا و إلا لنكتبن كتابا بينا أنه ما من أهل بيت من العرب أكذب رجالا و لا نساء من بني هاشم

She woke up and was alarmed from that and informed Al-Abbas with that, and Al-Abbas informed Utba Bin Rabie. Utba said, ‘This is a calamity to occur among Quraysh’, and the vision spread among them, and that reach Abu Jahl^{la} and he^{la} said, ‘This is a second prophet-ess among the clan of Abdul Muttalib^{-asws}. By Al Laat, and Al Uzza! We shall wait for three days, so if what she has seen is true, or else we will write down an agreement between us that there is none from the Arab household of more lying men or women than the Clan of Hashim^{-as}’.

فلما كان اليوم الثالث أتهمهم ضمضم بناديهم بأعلى الصوت يا آل غالب يا آل غالب اللطيمة اللطيمة العير العير أدركوا و ما أراكم تدركون أن محمدا و الصباة من أهل يثرب قد خرجوا يتعرضون لعيركم فتهيئوا للخروج و ما بقي أحد من عظماء قريش إلا أخرج مالا لتجهيز الجيش و قالوا من لم يخرج نخدم داره

When it was the third day, Zamzam came to them calling out at the top of his voice, ‘O family of Ghalib! O family of Ghalib! The curse! The curse! The caravan! The caravan! Realise, and I do not see you realising that Muhammad^{-saww} and the renegades from the people of Yathrab have come out exposing your caravans. Prepare for the going out!’ And there did not remain anyone from great ones of Quraysh except he brought out wealth in order to equip the army and they said, ‘One who does not go out, demolish his house!’

و خرج معهم العباس بن عبد المطلب و نوفل بن الحارث بن عبد المطلب و عقييل بن أبي طالب و أخرجوا معهم القيان يضربون الدفوف و خرج رسول الله ص في ثلاثمائة و ثلاثة عشر رجلا فلما كان بقرب بدر أخذ عينا للقوم فأخبره بهم.

And Al-Abbas son of Abdul Muttalib^{-asws}, and Nowfal Bin Al-Haris son of Abdul Muttalib^{-asws}, and Aqeel son of Abdul Muttalib^{-asws} went out with them, and singers went out with them striking the tambourines, and Rasool-Allah^{-saww} went out among three hundred and thirteen men. When he^{-saww} was near Badar, he took a spy for the people, and he informed him^{-saww} them’.

و في حديث أبي حمزة الثمالي بعث رسول الله ص عينا له على العير اسمه عدي فلما قدم على رسول الله ص فأخبره أين فارق العير نزل جبرئيل على رسول الله ص فأخبره بنفير المشركين من مكة فاستشار أصحابه في طلب العير و حرب النفير

And in a Hadeeth of Abu Hamza Al-Sumaly, Rasool-Allah^{-saww} sent Rasool-Allah^{-saww} a spy of his^{-saww} upon the caravan, his name was Aday. When he arrived to Rasool-Allah^{-saww} and informed him^{-saww} where the caravan separated. Jibraeel^{-as} descended unto Rasool-Allah^{-saww} and informed him^{-saww} with the number of the Polytheists from Makkah. He^{-saww} consulted his^{-saww} companions in seeking the caravan and battling the number.

فقام أبو بكر فقال يا رسول الله إنما قريش و خيلاؤها ما آمنت منذ كفرت و لا ذلت منذ عزت و لم نخرج على أهبة الحرب.

Abu Bakr stood up and said, 'O Rasool-Allah^{-saww}! These are Quraysh and their cavalry who have not believed since disbelief, nor disgraced since honoured, and we will not go out upon readiness for the war'.

و في حديث أبي حمزة قال أبو بكر أنا عالم بهذا الطريق فارق عدي العير بكذا وكذا و ساروا و سرنا فنحن و القوم على بدر يوم كذا وكذا كأننا فرسا رهان فقال ص اجلس فجلس ثم قام عمر بن الخطاب فقال مثل ذلك فقال اجلس فجلس

And in a Hadeeth of Abu Hamza^{-ra} and they travelled and we will travel, so we and the people would be at Badar on such and such day as if we are racing horses'. He^{-saww} said: 'Sit down!' So he sat down. Then Umar Bin Al Khattab said similar to that, and he^{-saww} said: 'Sit down!' He sat down.

ثم قام المقداد فقال يا رسول الله إنها قريش و خيلاؤها و قد آمنا بك و صدقنا و شهدنا أن ما جئت به حق و الله لو أمرتنا أن نخوض جمر الغضا و شوك الهراس لحضناه معك و الله لا نقول لك ما قالت بنو إسرائيل لموسى فاذْهَبْ أَنْتَ وَ رَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ و لكننا نقول امض لأمر ربك فإننا معك مقاتلون

Then Al-Miqdad^{-ra} stood up and said, 'O Rasool-Allah^{-saww}! It is Quraysh and their cavalry, and we have believed in you^{-saww} and we ratified and testified that what you^{-saww} have come with is true. By Allah^{-azwj}! If you were to order us to go through the cloud and walk on thorn, we will do so with you^{-saww}. By Allah^{-azwj}! We are not saying to you^{-saww} what the children of Israel said to Musa^{-as}: **therefore you and your Lord should both go and fight, we will be sitting over here** [5:24]. But we are saying, accomplish the Command of your^{-saww} Lord^{-azwj} and we will be with you^{-saww} as fighters'.

فجراه رسول الله ص خيرا على قوله ذلك ثم قال أشيروا علي أيها الناس و إنما يريد الأنصار لأن أكثر الناس منهم و لأنهم حين بايعوه بالعقبة قالوا إنا برآء من ذمتك حتى تصل إلى دارنا ثم أنت في ذمتنا نمنعك مما نمنع آبائنا و نساءنا

Rasool-Allah^{-saww} promised him^{-ra} goodly Recompense upon that word of his^{-ra}, then said: 'Consult Ali^{-asws}, O people!' And rather he^{-saww} intended the helpers because they were most of the people, and because when they had pledged allegiance at Aqaba they had said, 'We are free from your^{-saww} responsibility until you^{-saww} arrive to our houses, then you will be in our responsibility. We will protect you^{-saww} what we protect our fathers and our womenfolk with.

فكان ص يتخوف أن لا يكون الأنصار ترى عليها نصرته إلا على من دهمه بالمدينة من عدو و أن ليس عليهم أن ينصروه بخارج المدينة فقام سعد بن معاذ فقال بأبي أنت و أمي يا رسول الله كأنك أردتنا فقال نعم

He^{-saww} was scared that the Helpers did not happen to view upon them to help him^{-saww} except against the one who assaults him^{-saww} in Al-Medina, and that it isn't upon them to help him^{-saww} outside Al-Medina. Sa'ad Bin Muaz stood up and said, 'May my father and my mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! It is as if you^{-saww} are intending us'. He^{-saww} said: 'Yes'.

فقال بأبي أنت و أمي يا رسول الله إنا قد آمنا بك و صدقناك و شهدنا أن ما جئت به حق من عند الله فمرنا بما شئت و خذ من أموالنا ما شئت و اترك منها ما شئت و الله لو أمرتنا أن نخوض هذا البحر لحضناه معك و لعل الله أن يريك ما تقر به عينك فسر بنا على بركة الله

He said, 'May my father and my mother be sacrificed for you^{-saww}! We have believed in you^{-saww} and ratified you^{-saww} and we testified that what you^{-saww} have come with is true from the Presence of Allah^{-azwj}. So, order us with whatever you^{-saww} so desire to and take from our wealth whatever you^{-saww} like and leave from it whatever you^{-saww} like. By Allah^{-azwj}! If you^{-saww} were to order us to go through this ocean we will go through it with you^{-saww}, and perhaps Allah^{-azwj} will Show you^{-saww} what will delight your^{-saww} eyes with. So, travel with us upon the Blessings of Allah^{-azwj}'.

ففرح بذلك رسول الله ص و قال سيروا على بركة الله فإن الله وعدني إحدى الطائفتين و لَنْ يُخْلِفَ اللَّهُ وَعْدَهُ و الله لكأني أنظر إلى مصرع أبي جهل بن هشام و عتبة بن ربيعة و شيبه بن ربيعة و فلان و فلان و أمر رسول الله ص بالرحيل و خرج إلى بدر و هو بئر.

Rasool-Allah^{-saww} went out with that and said: 'Travel upon the Blessings of Allah^{-azwj} for Allah^{-azwj} Promised me^{-saww} one of the two communities, and Allah^{-azwj} never Breaks His^{-azwj} Promise. By Allah^{-azwj}! It is as if I^{-saww} am looking at the dying place of Abu Jahl Bin Hisham^{-la}, and Utba Bin Rabie, and Shayba Bin Rabie, and so and so, and so and so'. And Rasool-Allah^{-saww} ordered for the departure and went to Badar, and it is a well.

و في حديث أبي حمزة و بدر رجل من جهينة و الماء مأوه و إنما سمي الماء باسمه.

And in a Hadeeth of Abu Hamza – And Badar was for a man of Juheyne, and the water was his water, and rather the water is named by its name.

و أقبلت قريش و بعثوا عبيدها ليستقوا من الماء فأخذهم أصحاب رسول الله ص و قالوا لهم من أنتم قالوا نحن عبيد قريش قالوا فأين العير قالوا لا علم لنا بالعير فأقبلوا يضربونهم و كان رسول الله ص يصلي فانفتل من صلاته و قال إن صدقوكم ضربتموهم و إن كذبوكم تركتموهم

And Quraysh came and they sent their slaves to fetch from the water and the companions of Rasool-Allah^{-saww} seized them, and they said to them, 'We are slave of Quraysh'. They said, 'So, where is the caravan?' They said, 'There is no knowledge for us of the caravan'. They went on to hit them, and Rasool-Allah^{-saww} was praying Salat. He^{-saww} turned from his^{-saww} Salat and said: 'They are speaking the truth, you are hitting them, and if they lie - you will leave them!'

فأتوه بهم فقال لهم من أنتم قالوا يا محمد نحن عبيد قريش قال كم القوم قالوا لا علم لنا بعددهم قال كم ينحرون كل يوم من جزور قالوا تسعة إلى عشرة فقال رسول الله ص القوم تسعمائة إلى ألف رجل

They came to him^{-saww} with them. He^{-saww} said to them: 'Who are you?' They said, 'O Muhammad^{-saww}! We are slaves of Quraysh'. He^{-saww} said: 'How many people are there?' They said, 'There is no knowledge for us of their number'. He^{-saww} said: 'How many sheep are they slaughtering every day?' They said, 'Nine to ten'. Rasool-Allah^{-saww} said: 'The people are nine hundred to a thousand men'.

فأمر ص بهم فحبسوا و بلغ ذلك قريشا ففزعوا و ندموا على مسيرهم و لقي عتبة بن ربيعة أبا البختري بن هشام فقال أ ما ترى هذا البغي و الله ما أبصر موضع قدمي خرجنا لنمنع عيرنا و قد أفلتت فجئنا بغيا و عدوانا و الله ما أفلح قوم بغوا قط و لوددت ما في العير من أموال بني عبد مناف ذهبت و لم نسر هذا المسير

He^{-saww} instructed for them to be made captives, and that reached Quraysh. They panicked and regretted upon their journey, and Utba Bin Rabie met Abu Al-Bakhtary Bin Hisham and said, 'Do you not see this rebel? By Allah^{-azwj}! I cannot see the place of my feet. We went out to protect our caravan, and it has escaped, so we came as rebels and our enemies. By Allah^{-azwj} no people have succeeded at all and we loved what is in the caravan of our wealth, The clan of Abd Manaf have gone and did not travel this journey'.

فقال له أبو البختري إنك سيد من سادات قريش فسر في الناس و تحمل العير التي أصابها محمد ص و أصحابه بنخلة و دم ابن الحضرمي فإنه حليفك فقال له علي ذلك و ما على أحد منا خلاف إلا ابن الحنظلة يعني أبا جهل فصر إليه و أعلمه أني حملت العير و دم ابن الحضرمي و هو حليفي و علي عقله

Al-Bakhtary said to him, 'You are a chief from the chiefs of Quraysh, so travel among the people and carry the caravan which Muhammad^{-saww} and his^{-saww} companions attained at Nakhla and blood of Ibn Al-Hazramy, for he is your ally'. He said to him, 'That replacement is upon me and it is not upon anyone from us except Ibn Al-Hanzala, meaning Abu Jahl^{-la}. Go to him^{-la} and let him^{-la} know that I am carry the caravan and blood of Ibn Al-Hazramy and he is my ally, and his wergild is upon me'.

قال فقصدت خباه و أبلغته ذلك فقال إن عتبة يتعصب لمحمد فإنه من بني عبد مناف و ابنه معه و يريد أن يخذل بين الناس لا و اللات و العزى حتى نقحم عليهم يثرب أو نأخذهم أسارى فندخلهم مكة و تتسامع العرب بذلك

He said, 'Aim for him and deliver him that'. He said, 'Utba is prejudicial against Muhammad^{-saww} for he is from the clan of Abd Manaf and his son is with him^{-saww}, and he^{-saww} was the betrayal between the people. No, by Al Laat and Al Uzza, until we attack upon them at Yathrab or we seize them as captives. We will enter them into Makkah and be heard by the Arabs with that'.

و كان أبو حذيفة بن عتبة مع رسول الله ص و كان أبو سفيان لما جاز بالعير بعث إلى قريش قد نحى الله عيركم فارجعوا و دعوا محمدا و العرب و ادفوه بالراح ما اندفع و إن لم ترجعوا فردوا القيان

And Abu Huzeifa Bin Utba was with Rasool-Allah^{-saww}, and Abu Sufyan, when he crossed over with the caravan, sent a message to Quraysh, 'Allah^{-azwj} has Rescued your caravan, therefore return and leave Muhammad^{-saww} and the Arabs, and repel him^{-saww} with the rest, and if you do not return, and return the singers.

فلحقهم الرسول في الجحفة فأراد عتبة أن يرجع فأبى أبو جهل و بنو مخزوم و ردوا القيان من الجحفة قال و فرغ أصحاب رسول الله ص لما بلغهم كثرة قريش و استغاثوا و تضرعوا فأنزل الله سبحانه إذ تَسْتَغِيثُونَ رَبَّكُمْ.

The messenger met them in Al-Juhfa, and Utba wanted to return but Abu Jahl^{-la} and the clan of Makhzoum refused, and the singer returned from Al-Juhfa. And the companions of Rasool-Allah^{-saww} were alarmed when the large number of Quraysh reached them, and they sought help and became restless. So, Allah^{-azwj} the Glorious Revealed: ***When you sought Assistance from your Lord, [8:9].***

قال ابن عباس لما كان يوم بدر و اصطف القوم للقتال قال أبو جهل اللهم أولانا بالنصر فانصره و استغاث المسلمون فنزلت الملائكة و نزل قوله إذ تَسْتَعِينُونَ رَبَّكُمْ إلى آخره

Ibn Abbas said, 'When it was the day of (battle of) Badar and the people lined up for the battle, Abu Jahl^{-la} said, 'O Allah^{-azwj}! Prefer us with the Help'. And the Muslims cried for help, and the Angels descended, and His^{-azwj} Words: **When you sought Assistance from your Lord, [8:9]** were Revealed up to its end.

و قِيلَ إِنَّ النَّبِيَّ ص لَمَّا نَظَرَ إِلَى كَثْرَةِ عَدَدِ الْمُشْرِكِينَ وَ قِلَّةِ عَدَدِ الْمُسْلِمِينَ اسْتَقْبَلَ الْقِبْلَةَ وَ قَالَ اللَّهُمَّ أَنْجِرْ لِي مَا وَعَدْتَنِي اللَّهُمَّ إِنَّ هَٰذَا الْعِصَابَةُ لَا تُعْبَدُ فِي الْأَرْضِ

And it is said, 'When the prophet^{-saww} looked at the large numbers of the Polytheists and the fewness of the numbers of the Muslims, faced towards the Qiblah and said: 'O Allah^{-azwj}! Fulfil for me^{-saww} what You^{-azwj} Promised me^{-saww}. O Allah^{-azwj}! If You^{-azwj} Let this group be destroyed, You^{-azwj} will not be worshiped in the earth'.

فَمَا زَالَ يَهْتِفُ رَبُّهُ مَاذَا يَدِيهِ حَتَّى سَقَطَ رِدَائُهُ مِنْ مَنَكِبِهِ فَأَنْزَلَ اللَّهُ تَعَالَى إِذْ تَسْتَعِينُونَ رَبَّكُمْ الْآيَةَ.

He^{-saww} did not cease to notify his^{-saww} Lord^{-azwj} extending his^{-saww} hands until his^{-saww} cloak fell off from his^{-saww} shoulders, and Allah^{-azwj} the Exalted Revealed: **When you sought Assistance from your Lord, [8:9]** – the Verse.

وَ هُوَ الْمَرْوِيُّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَ لَمَّا أَمْسَى رَسُولُ اللَّهِ ص وَ جَنَّهُ اللَّيْلُ أَلْقَى اللَّهُ عَلَى أَصْحَابِهِ النَّعَاسَ وَ كَانُوا قَدْ نَزَلُوا فِي مَوْضِعٍ كَثِيرِ الرَّمْلِ لَا تَثْبُتُ فِيهِ قَدَمٌ فَأَنْزَلَ اللَّهُ عَلَيْهِمُ الْمَطَرَ رِذَاذًا حَتَّى لَبَدَ الْأَرْضَ وَ ثَبَتَتْ أَقْدَامُهُمْ وَ كَانَ الْمَطَرُ عَلَى فُرَيْشٍ مِثْلِ الْعَرَالِي وَ أَلْقَى اللَّهُ فِي قُلُوبِهِمُ الرُّعْبَ كَمَا قَالَ سَأَلَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ الْآيَةَ.

And it is reported from Abu Ja'far^{-asws} having said: 'And when Rasool-Allah^{-saww} came to the evening and the night shielded, Allah^{-azwj} Cast the drowsiness upon his^{-saww} companions, and they had descended in a place with a lot of sand, the feet were not affirmed in it. So, Allah^{-azwj} Sent down the rain upon them and the drizzle until the ground became muddy and solidified, and their feet were affirmed, and the rain upon Quraysh was like the downpour and Allah^{-azwj} Case the awe in their hearts just as He^{-azwj} Said: **I will Cast Awe into the hearts of those who are committing Kufr [8:12]**'.

قوله إذ تَسْتَعِينُونَ رَبَّكُمْ أي تستجيرون بربكم يوم بدر من أعدائكم وتسألونه النصر عليهم لقلبتكم و كثرتم فلم يكن لكم مفرع إلا التضرع إليه و الدعاء له في كشف الضر عنكم فاستجاب لكم أي مُدَّكُمْ أي مرسل إليكم مددا لكم بِالْفِ مِنْ الْمَلَائِكَةِ مُرْدِفِينَ أي متبعين ألفا آخر من الملائكة لأن مع كل واحد منهم ردف له

His^{-azwj} Words: **When you sought Assistance from your Lord, [8:9]** – i.e. you were seeking rescue with your Lord^{-azwj} on the day (battle of) Badar from your enemies, and you asked Him^{-azwj} for the Help against them due to your fewer number and their large numbers, so there did not happen to be any refuge for you except the beseeching to Him^{-azwj} and the supplicating to Him^{-azwj} in removing the harm from you, **so He Answered you: "I will Assist you** - i.e. Send to you as help for you, **with a thousand of the Angels, following one (after)**

another [8:9], i.e., a thousand following another from the Angels, because with each one of them would be one behind him.

و قيل معناه مترادفين متتابعين وكانوا ألفا بعضهم في أثر بعض و قيل بألف من الملائكة جاءوا على آثار المسلمين و ما جعله الله إلا بشري و لتطمئن به قلوبكم أي ما جعل الإمداد بالملائكة إلا بشري لكم بالنصر و لتسكن به قلوبكم و تزول الوسوسة عنها و إلا فملك واحد كاف للتدمير عليهم كما فعل جبرئيل يقوم لوط فأهلكهم بريشة واحدة

And it is said, the meaning of **following one (after) another [8:9]**, is consecutively, and they were thousands, some of them in the footsteps of others. And it is said that a thousand from the Angels came upon the footsteps of the Muslims, **And Allah did not Make it except as glad tidings for your hearts to be content with it, [8:10]** – i.e., did not Make the help with the Angels except as glad tidings for you with the help and for your hearts to be content with it, and the uncertainty would decline about it, and although one Angels was sufficient for the destruction upon them, just as Jibraeel^{as} had done with the people of Lut^{as} and destroyed them by his^{as} one feather.

و اختلف في أن الملائكة هل قاتلت يوم بدر أم لا فقليل ما قاتلت و لكن شجعت و كثرت سواد المسلمين و بشرت بالنصر و قيل إنها قاتلت قال مجاهد إما أمدهم بألف مقاتل من الملائكة فأما ما قاله في آل عمران بثلاثة آلاف و بخمسة آلاف فإنه للبشارة

And there is differing regarding whether the Angels, did they fight on the day (battle of) Badar or not – it is said they did not fight but they emboldened and increased the numbers of the Muslims and gave glad tidings of the Help. And it is said they did fight. Mujahid said, 'As for their being helped with a thousand fighters from the Angels, as for what He^{azwj} Said in (Surah) Aal-e-Imran: **three thousand of the Angels [3:124]**, and **with five thousand [3:125]**, so it is for the glad tidings.

و روي عن ابن مسعود أنه سأله أبو جهل من أين كان يأتيها الضرب و نرى الشخص قال من قبل الملائكة فقال هم غلبونا لا أنتم

And it is reported from Ibn Masoud that Abu Jahl^{la} asked him, 'From when would the strike come to us and we could see the person?' He said, 'From the Angels'. He^{la} said, 'They would be overcoming us, not you'.

و عن ابن عباس أن الملائكة قاتلت يوم بدر و قتل و ما التصبر إلا من عند الله لا بالملائكة و لا بكثرة العدد إن الله عزيز لا يمنع عن مراده حكيم في أفعاله

And from Ibn Abbas, 'The Angels fought on the day (battle of) Badar and killed, and there is no help except from the Presence of Allah^{azwj}, not with the Angels nor with the large numbers. Allah^{azwj} is Mighty. He^{azwj} Cannot be prevented from His^{azwj} Purpose. Wise in His^{azwj} Deeds.

إذ يُغَشِّيكُمُ التُّعَاسَ هو أول النوم قبل أن يثقل أمانة أي أمانا منه أي من العدو

When He Covered you with the drowsiness [3:125] - It is the first sleep before the weighing down, **as a security from Him** i.e., from the enemies.

و قيل من الله فإن الإنسان لا يأخذه النوم في حال الخوف فآمنهم الله تعالى بزوال الرعب عن قلوبهم و أيضا فإنه قواهم بالاستراحة على القتال من الغد

And it is said, from Allah^{-azwj}, for the human being, the sleep does not seize him during the state of fear, so Allah^{-azwj} the Exalted Secured them by the removal of the awe from their hearts, and as well to strengthen them by the rest before the fighting the next morning.

وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً أَيَّ مَطَرًا يُطَهِّرُكُمْ بِهِ وَ ذَلِكَ لِأَنَّ الْمُسْلِمِينَ قَدْ سَبَقَهُمُ الْكَافِرُونَ إِلَى الْمَاءِ فَنَزَّلُوا عَلَى كَثِيبٍ رَمْلٍ وَ أَصْبَحُوا مُحَدِّثِينَ مُجَنِّبِينَ وَ أَصَابَهُمُ الظَّمَا وَ وَسَّوسَ إِلَيْهِمُ الشَّيْطَانُ وَ قَالَ إِنْ عَدُوُّكُمْ قَدْ سَبَقَكُمْ إِلَى الْمَاءِ وَ أَنْتُمْ تَصْلُونَ مَعَ الْجَنَابَةِ وَ الْحَدَثِ وَ تَسُوخُ أَقْدَامُكُمْ فِي الرَّمْلِ فَمَطَرَهُمُ اللَّهُ حَتَّى اغْتَسَلُوا بِهِ مِنَ الْجَنَابَةِ وَ تَطَهَّرُوا بِهِ مِنَ الْحَدَثِ وَ تَلَبَّدَتْ بِهِ أَرْضُهُمْ وَ أَوْحَلَتْ أَرْضَ عَدُوَّهُمْ

And He Sent upon you water from the sky – i.e., rain, **to Purify you by it**, and that is because the Kafirs had preceded the Muslims to the water, so they encamped upon the soft sand and they woke up in the morning discussing avoidance, and the thirst hit them, and the Satan^{-la} whispered to them and said, 'Your enemies have preceded you to the water and you are praying with the sexual impurity and the toilet and your feet are submerging in the sand. So, Allah^{-azwj} Sent rain upon them until they washed by it from the sexual impurity and cleaned with it from the toilet, and their ground solidified, and the ground of their enemies softened.

وَ يُذْهِبْ عَنْكُمْ رِجْزَ الشَّيْطَانِ أَيَّ وَسْوَستِهِ بِمَا مَضَى ذِكْرُهُ أَوْ الْجَنَابَةِ الَّتِي أَصَابَتْكُمْ بِالْإِحْتِلَامِ وَ لِيَرْطِبَ عَلَى قُلُوبِكُمْ أَيَّ وَ لِيَشْدَ عَلَى قُلُوبِكُمْ أَيَّ يَشْجِعُهَا وَ يُقَيِّمَتْ بِهِ الْأَقْدَامُ بِتَلْبِيدِ الْأَرْضِ وَ قِيلَ بِالصَّبْرِ وَ قُوَّةِ الْقَلْبِ

And Remove uncleanness of the Satan from you, - i.e., his^{-la} whispering with what its mentioned has passed, or the sexual impurity which hit you with the bed wetting, **and to Bind your hearts**, i.e., to strengthen your hearts by emboldening these, and **'And Affirm the feet by it [8:11]**, by solidifying the ground. And it is said, with the patience and strengthening the heart.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ يَعْنِي الْمَلَائِكَةُ الَّذِينَ أَمَدَ بِهِمُ الْمُسْلِمِينَ أَيَّ مَعَكُمْ بِالْمُعُونَةِ وَ النَّصْرَةِ فَتَيَبُوا الَّذِينَ آمَنُوا أَيَّ بِشَرَوْهُمْ بِالنَّصْرِ وَ كَانَ الْمَلِكُ يَسِيرُ أَمَامَ الصَّفِّ فِي صُورَةِ الرَّجُلِ وَ يَقُولُ أَبْشِرُوا فَإِنَّ اللَّهَ نَاصِرَكُمْ

When your Lord Revealed to the Angels: - meaning the Angels the Muslims were helped by them, **"I am with you**, - with the assistance and the help, **therefore affirm those who believe. [8:12]** – i.e., give them glad tidings of the help. And the Angel was travelling in front of the row in the image of a man and saying, 'Receive glad tidings, for Allah^{-azwj} is Helping you'.

وَ قِيلَ مَعْنَاهُ قَاتِلُوا مَعَهُمُ الْمُشْرِكِينَ أَوْ ثَبِّتُوهُمْ بِأَشْيَاءٍ تَلْقَوْنَهَا فِي قُلُوبِهِمْ يَقُولُونَ بِمَا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّغْبَ أَيَّ الْخَوْفَ مِنْ أَوْلِيَائِي فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ يَعْنِي الرُّءُوسَ لِأَنَّهَا فَوْقَ الْأَعْنَاقِ قَالَ عَطَا يَرِيدُ كُلَّ هَامَةٍ وَ حِمَامَةٍ وَ جَائِزٌ أَنْ يَكُونَ هَذَا أَمْرًا لِلْمُؤْمِنِينَ وَ أَنْ يَكُونَ أَمْرًا لِلْمَلَائِكَةِ وَ هُوَ الظَّاهِرُ

And it is said its meaning is that they fought the Polytheists with them, or affirming them with thing cast into their hearts they were strengthened with. **I will Cast Awe into the hearts of those who are committing Kufr** – i.e., the fear from My^{-azwj} friends, **and strike above their necks** - i.e., their heads, because these are above the necks. Ata'a said, it means every top of the head and skull, and it is allowed that this can happen as a command to the Momineen, and happen to be a Command to the Angels, and it is the apparent.

قال ابن الأنباري إن الملائكة حين أمرت بالقتال لم تعلم أين تقصد بالضرب من الناس فعلمهم الله تعالى وَ اضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ يَعْنِي الْأَطْرَافَ مِنَ الْيَدَيْنِ وَ الرِّجْلَيْنِ وَ قِيلَ يَعْنِي أَطْرَافَ الْأَصَابِعِ اكْتَفَى بِهِ عَنْ جَمَلَةِ الْيَدِ وَ الرَّجْلِ ذَلِكَ الْعَذَابُ وَ الْأَمْرُ بِضَرْبِ الْأَعْنَاقِ وَ الْأَطْرَافِ

Ibn Al-Anbary said that the Angels, when Commanded with the fighting, did not know where to aim with the strike from the people. So, Allah^{-azwj} the Exalted Taught them: **and Strike every fingertip of theirs! [8:12]**, meaning the ends of the hands and the legs. And it is said the meaning of the ends are the fingers, sufficing with it from the whole of the hand and the leg. That is the punishment, and He^{-azwj} Commanded with the striking of the necks and the ends.

و تمكن المسلمين منهم بأنهم شاقوا الله و رسوله أي بسبب أنهم خالفوا الله و رسوله و حاربوا و من يُشاقق الله و رسوله فإن الله العقاب في الدنيا بالإهلاك و في الآخرة بالتخليد في النار ذلكم أي هذا الذي أعددت لكم من الأسر و القتل في الدنيا فدوؤوه عاجلا و أن للكافرين أجلا عذاب النار
تمام القصة

And He^{-azwj} Enabled the Muslims from them **because they opposed Allah and His Rasool [8:13]** – i.e., as a reason of them opposing Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and warring them, **and the one who opposes Allah and His Rasool, so Allah is Severe of the Punishment [8:13]**, in the world by destroying you, and in the Hereafter with the eternity in the Fire, **That is for you**, i.e., this which has been prepared for you, from the imprisonment and the killing in the world, **so taste it**, - at the moment, **and (know) that for the Kafirs** – in the future there is **Punishment of the Fire [8:14]**. The story is complete.

و لما أصبح رسول الله ص يوم بدر عبأ أصحابه فكان في عسكره فرسان فرس للزبير بن العوام و فرس للمقداد بن الأسود و كان في عسكره سبعون جملا كانوا يتعاقبون عليها و كان رسول الله ص و علي بن أبي طالب ع و مرثد بن أبي مرثد الغنوي يتعاقبون على جمل لمرثد بن أبي مرثد

When Rasool-Allah^{-saww} woke up in the morning on the day (battle of) Badar, his^{-saww} companions mobilised. There were two horses in his^{-saww} army – a horse for Zubeyr Bin Al-Awwam and a horse for Al-Miqdad Bin Al-Aswad^{-ra}, and there were seventy camels in his^{-saww} army they were alternating upon, and Rasool-Allah^{-saww} and Ali^{-asws} Bin Abu Talib^{-asws} and Marsad bin Bu Marsad Al-Ghanwy were alternating upon a camel of Marsad bin Abu Marsad.

و كان في عسكر قريش أربعمائة فرس و قيل مائتا فرس فلما نظرت قريش إلى قلة أصحاب رسول الله ص قال أبو جهل ما هم إلا أكلة رأس لو بعثنا إليهم عبيدنا لأخذوهم أخذاً باليد و قال عتبة بن ربيعة أ ترى لهم كميناً أو مدداً فبعثوا عمر بن وهب الجمحي و كان فارساً شجاعاً

And in the army of Quraysh there were four hundred horses, and it is said two hundred horses. When Quraysh looked at the scarcity of the companions of Rasool-Allah^{-saww}, Abu Jahl^{-la} said, 'What are they, only a few heads. If we were to send our slaves to (battle) them, they would seize them seizing of the hand'. And Utba said, 'Do you see any trap for them or collaborators?' So, they sent Umar Bin Wahab Al-Jamhy, and he was a brave horseman.

فجال بفروسه حتى طاف على عسكر رسول الله ص ثم رجع فقال ما لهم كمين و لا مدد و لكن نواضح يثرّب قد حملت الموت الناقع أ ما ترونهم خرسا لا يتكلمون يتلمظون تلمظ الأفاعي ما لهم ملجأ إلا سيوفهم و ما أراهم يولون حتى يقتلوا و لا يقتلون حتى يقتلوا بعددهم فارتبوا رأيكم فقال له أبو جهل كذبت و جبت

He went with his horse until he circled around the army of Rasool-Allah^{-saww} then returned and said, 'There is neither any trap for them nor any collaborators, but a mixture of Yathrab who have carried the infusion of death, Are you not seeing them as mute, not speaking? They are hissing like the hissing of the snakes. There is no resort for them except their swords, and I do not see them turning back until they kill, and they will not be killing until they kill (the like

of) their number, so give your opinions'. Abu Jahl^{-la} said to him, 'You are lying and being cowardly'.

فأنزل الله سبحانه وَ إِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا فَبَعَثَ إِلَيْهِمْ رَسُولَ اللَّهِ ص فَقَالَ يَا مَعْشَرَ قُرَيْشِ إِنِّي أَكْرَهُ أَنْ أَبْدَأَكُمْ فخلوئي و العرب و ارجعوا فقال عتبة ما رد هذا قوم قط فأفلحوا ثم ركب جملا له أحمر فنظر إليه رسول الله ص و هو يجول بين العسكرين و ينهى عن القتال فقال ص إن يك عند أحد خير فعند صاحب الجمل الأحمر و إن يطيعوه يرشدوا

Allah^{-azwj} the Glorious Revealed: **And if they incline towards peace, then incline to it [8:61]** – So, Rasool-Allah^{-saww} sent a message to them and said: 'O community of Quraysh! I^{-saww} dislike to start (the battle), so leave me^{-saww} and the Arabs, and return!' Utba said, 'This people will not return at all, and they will be successful'. Then he rode a red camel of his. Rasool-Allah^{-saww} looked at him, and he was walking between the two armies and forbidding from the fighting. He^{-saww} said: 'If there is good with anyone, so it is with the owner of the red camel, and if they obey him they will be rightly guided.

و خطب عتبة فقال في خطبته يا معاشر قريش أطيعوني اليوم و اعصوني الدهر إن محمدا له إل و ذمة و هو ابن عمكم فخلوه و العرب فإن يك صادقا فأنتم أعلى عينا به و إن يك كاذبا كفتكم ذؤبان العرب أمره

And Utba addressed and said in his sermon, 'O community of Quraysh! Obey me today and you can disobey me forever. Muhammad^{-saww} has relationships for him^{-saww}, and protection, and he^{-saww} is a son^{-saww} of your uncle^{-asws}. Leave him^{-saww} and the Arabs, so if he^{-saww} is truthful, then you will be in height estimation with him^{-saww}, and if he^{-saww} is a liar, the wolves of the Arabs will suffice you all with his^{-saww} affair'.

فغاض أبا جهل قوله و قال له جنت و انتفخ سحرك فقال يا مصفرا استه مثلي يجبن ستعلم قريش أننا ألام و أجبن و أننا المفسد لقومه و لبس درعه و تقدم هو و أخوه شيبه و ابنه الوليد و قال يا محمد أخرج إلينا أكفاءنا من قريش

Abu Jahl^{-la} was furious at his words and said to him, 'You are a coward and your sorcery has swelled'. He said, 'O one of yellow backside! The like of me is a coward? Quraysh will soon know where the mothers of the cowards are and where are the corrupters of its people!' And he wore his shield and went ahead, he and his brother Shayba and his son Al-Waleed, and said, 'O Muhammad^{-saww}! Come out to us! We will suffice you^{-saww} from Quraysh'.

فبرز إليه ثلاثة نفر من الأنصار و انتسبوا لهم فقالوا ارجعوا إنما نريد الأكفاء من قريش فنظر رسول الله ص إلى عبيدة بن الحارث بن عبد المطلب و كان له يومئذ سبعون سنة فقال قم يا عبيدة و نظر إلى حمزة فقال قم يا عم ثم نظر إلى علي فقال قم يا علي و كان أصغر القوم

There went to him for duel, three persons from the Helpers, and they lineage to them. They said, 'Return! But rather we want the peers from Quraysh'. So, Rasool-Allah^{-saww} looked at Ubeyda Bin Al-Haris son of Abdul Muttalib^{-asws}, and on that day there were seventy years for him and he^{-saww} said: 'Arise, O Ubeyda!' And he^{-saww} looked at Hamza^{-asws} and said: 'Arise, O uncle^{-asws}!' Then he^{-saww} looked at Ali^{-asws} and said: 'Arise, O Ali^{-asws}'. And he^{-asws} was the youngest of the people –

فاطلبوا بحقكم الذي جعله الله لكم فقد جاءت قريش بخيلائها و فخرها تريد أن تطفئ نور الله و يأبى الله إلا أن يُنمَّ نُورُهُ ثم قال يا عبيدة عليك بعتبة بن ربيعة و قال حمزة عليك بشيبه و قال لعلي ع عليك بالوليد

'And seek your rights which Allah^{-azwj} has Made to be for you, for Quraysh have come with their cavalry and its pridesworthy ones to extinguish the Light of Allah^{-azwj} **and Allah Refused except that He would Complete His Light [9:32]**'. Then he^{-saww} said: 'O Ubeyda! Upon you is with Utba Bin Rabie'; and said to Hamza^{-asws}: 'Upon you^{-asws} is with Shayba'; and said to Ali^{-asws}: 'Upon you^{-asws} with Al Waleed'.

فمروا حتى انتهوا إلى القوم فقالوا أكفء كرام فحمل عبيدة على عتبة فضربه على رأسه ضربة فلقت هامته و ضرب عتبة عبيدة على ساقه فأطنها فسقطا جميعا و حمل شيبه على حمزة فتضاربا بالسيفين حتى انثلما و حمل أمير المؤمنين ع على الوليد فضربه على حبل عاتقه فأخرج السيف من إبطه

So, they went until they ended up to the group and they said, 'Are (we) sufficient as peers?' Ubeyda attacked upon Utba and struck him upon his head, and split his head, and Utba struck Ubeyda upon his leg and stabbed it, and they both fell down; and Shayba attacked upon Hamza^{-asws} and they struck with the swords until both of these fell down; and Amir Al-Momineen^{-asws} attacked upon Al-Waleed and struck him upon a bone of his shoulder and the sword came out from his armpit.

قال علي ع لقد أخذ الوليد يمينه بشماله فضرب بها هامتي فظننت أن السماء وقعت على الأرض ثم اعتنق حمزة و شيبه فقال المسلمون يا علي ما ترى الكلب نحر عمك فحمل عليه علي ع فقال يا عم طأطي رأسك و كان حمزة أطول من شيبه فأدخل حمزة رأسه في صدره فضربه علي فطرح نصفه ثم جاء إلى عتبة و به رمق فأجهز عليه.

Ali^{-asws} said: 'I^{-asws} seized Al-Waleed, his right with his left struck with my^{-saww} whole body, and he thought that the sky had fallen upon the earth. Then Hamza^{-asws} and Shayba wrestled. The Muslims said, 'O Ali^{-asws}! Do you^{-asws} not see the dog pushing your^{-asws} uncle^{-asws}?' Ali^{-asws} attacked upon him and said: 'O uncle^{-asws}! Lower your^{-asws} head'. And Hamza^{-asws} was taller than Shayba, so Hamza^{-asws} inserted his^{-asws} head in his^{-asws} chest, and Ali^{-asws} struck him and half of him dropped. Then he^{-asws} came to Utba and there was barely life in him, and he^{-asws} finished him.

و في رواية أخرى أنه برز حمزة لعتبة و برز عبيدة لشيبه و برز علي للوليد فقتل حمزة عتبة و قتل عبيدة شيبه و قتل علي الوليد و ضرب شيبه رجل عبيدة فقطعها فاستنقذه حمزة و علي و حمل عبيدة حمزة و علي حتى أتيا به رسول الله ص فاستعبر فقال يا رسول الله أ لست شهيدا قال بلى أنت أول شهيد من أهل بيتي

And in another report – Hamza^{-asws} duelled Utba, and Ubeyda duelled Shayba, and Ali^{-asws} duelled Al-Waleed; and Ubeyda killed Shayba, and Ali^{-asws} killed Al-Waleed, and Shaby struck a leg of Ubeyda and cut it, and Hamza^{-asws} and Ali^{-asws} took him. Hamza^{-asws} and Ali^{-asws} carried Ubeyda until they came with him to Rasool-Allah^{-saww}, and his blood was flowing. He said, 'O Rasool-Allah^{-saww}! I am not a martyr'. He^{-saww} said: 'Yes, you are the first martyr from my^{-saww} family'.

و قال أبو جهل لقريش لا تعجلوا و لا تبطروا كما بطر ابنا ربيعة عليكم بأهل يثرب فاجزروهم جزرا و عليكم بقريش فخذوهم أخذًا حتى ندخلهم مكة فنعرفهم ضاللتهم التي هم عليها

Abu Jahl^{-la} said to Quraysh, 'Do not be hasty and do not be boastful just as the two sons of Rabie were boastful upon you with the people of Yathrab, and slay them with a slaying, and

upon you is with Quraysh, so seize them with a seizing until we entered them into Makkah and we understand their straying which they are upon’.

و جاء إبليس في صورة سراقه بن مالك بن جعشم فقال لهم أنا جار لكم ادفعوا إلي رايتكم فدفعوا إليهم راية الميسرة وكانت الراية مع بني عبد الدار فنظر إليه رسول الله ص فقال لأصحابه غضوا أبصاركم و عضوا على النواجذ و رفع يده فقال يا رب إن تهلك هذه العصاة لا تعبد ثم أصابه الغشي فسري عنه و هو يسלט العرق عن وجهه فقال هذا جبرئيل قد أتاكم في ألف من الملائكة مُرَدِّفِينَ.

And Iblees^{-la} came in the image of Suraqa Bin Malik Bin Ja’sham and said to them, ‘I^{-la} am a neighbour of yours. Hand over your flag to me^{-la}’. Then handed over a flag of the left and it was the flag with the clan of Abdul Dar. Rasool-Allah^{-saww} looked at it and said to his^{-saww} companions: ‘Close your eyes’, and he^{-saww} greased it with fat and raised his^{-saww} hand and said, ‘O Lord^{-azwj}! If this group is destroyed, You^{-azwj} will not be worshipped’. Then the fainting overcame him^{-saww} and he^{-saww} was cheerful from it and his^{-saww} sweat was flowing from his^{-saww} face. He^{-saww} said: ‘This Jibraeel^{-as} has come to you all **with a thousand of the Angels, following one (after) another [8:9]**’.

و روى أبو أمامة بن سهل بن حنيف عن أبيه قال لقد رأينا يوم بدر و إن أحدنا يشير بسيفه إلى المشرك فيقع رأسه من جسده قبل أن يصل إليه السيف.

And Abu Amama Bin Sahl Bin Huneyf, from his father who said, ‘We had seen on the day (battle of) Badar that one of us would unsheathe his sword towards the Polytheist and his head would fall from his body before the arrival of the sword to him’.

قال ابن عباس حدثني رجل من بني غفار قال أقبلت أنا و ابن عم لي حتى صعدنا في جبل يشرف بنا على بدر و نحن مشركان ننتظر الواقعة على من تكون الدبرة فبينما نحن هناك إذ دنت منا سحابة فسمعنا فيها حممة الخيل فسمعنا قائلاً يقول أَقْدِمْ خَيْزُومُ و قال فأما ابن عمي فانكشف قناع قلبه فمات مكانه و أما أنا فكدت أهلك ثم تماسكت.

Ibn Abbas, ‘A man from the clan of Ghaffar narrated to me saying, ‘I and a cousin of mine came back and we climbed in the mountain so we could overlook upon (battle of) Badar, and we were both Polytheists, so we could look at whom the defeat would occur. While we were over there when a cloud came near us and we heard in it the neighing of the horses and we heard a speaker saying, ‘Move ahead, Hayzoum (horse of Jibraeel^{-as}!)’. As for my cousin, a veil of his heart was removed and he died in his place, and as for I, so I was almost destroyed, then I steadied’.

و رَوَى عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص قَالَ: يَوْمَ بَدْرٍ هَذَا جِبْرِئِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ عَلَيْهِ أَدَاةُ الْحَرْبِ - أوردته البخاري في الصحيح.

And it is reported by Ikrimah, from Ibn Abbas that the Prophet^{-saww} said on the day of (battle of) Badar: ‘This is Jibraeel^{-as}, grabbing the head of his^{-as} horse, upon him^{-as} are the weapons of war’. Bukhary has reported it in Al-Saheeh.

قال عكرمة قال أبو رافع مولى رسول الله ص كنت غلاماً للعباس بن عبد المطلب و كان الإسلام قد دخلنا أهل البيت و أسلمت أم الفضل و أسلمت و كان العباس يهاب قومه و يكره أن يخالفهم و كان يكتن إسلامه و كان ذا مال كثير متفرق في قومه و كان أبو لهب عدو الله قد تخلف عن بدر و بعث مكانه العاص بن هشام بن المغيرة و كذلك صنعوا لم يتخلف رجل إلا بعث مكانه رجلاً

Ikrimah said, 'Abu Rafie, a slave of Rasool-Allah^{-saww} used to be a slave of Al-Abbas son of Abdul Muttalib^{-asws}, and Al-Islam had entered into us the People of the Household, and Umm Al-Fazal had become a Muslim and I had become a Muslim, and Al-Abbas feared his people and disliked to oppose them, and he was concealing his Islam; and when he had a lot of wealth, he separated from his people, and Abu Lahab^{-la} was an enemy of Allah^{-azwj} who had stayed behind from (battle of) Bade and had sent Al-Aas Bin Hisham Bin Al-Mugheira in his^{-la} place, and that is how it used to be done, when a man stayed behind he would sent a man in his place.

فلما جاء الخبر عن مصاب أصحاب بدر من قريش كبته الله وأخزاه ووجدنا في أنفسنا قوة وعزا قال و كنت رجلا ضعيفا و كنت أعمل القداح أنحتها في حجرة زمزم فو الله إني لجالس فيها أنحت القداح و عندي أم الفضل جالسة و قد سرنا ما جاءنا من الخبر إذ أقبل الفاسق أبو لهب يجر رجله حتى جلس على طنب الحجرة و كان ظهره إلى ظهري

When the news came about the casualties of the companions of Badar from Quraysh, Allah^{-azwj} Suppressed him^{-la} and Withheld him^{-la}, and we found strength within ourselves and honour. And both of us were weak people, and I used to work giving out the mugs in the room of Zamzam. By Allah^{-azwj}! I was seated in it, giving out the cups, and Umm Al-Fazl was seated with me, and we had been cheered by the news which came to us, when the mischief-maker Abu Lahab^{-la} came dragging his^{-la} legs until he^{-la} sat upon a long rope of the room, and his^{-la} back was to my back.

فبينما هو جالس إذ قال الناس هذا أبو سفيان بن الحارث بن عبد المطلب و قد قدم فقال أبو لهب هلم إلي يا ابن أخي فعندك الخبر فجلس إليه و الناس قيام عليه فقال يا ابن أخي أخبرني كيف كان أمر الناس

While he^{-la} was seated, the people said, 'This is Abu Sufyan Bin Al-Haris son of Abdul Muttalib^{-asws}, and he has arrived'. Abu Lahab^{-la} said: 'Come to me^{-la} o son of my^{-la} brother^{-as}, for the news is with you'. He sat to him^{-la} and the people were standing over. He^{-la} said, 'O son of my^{-la} brother^{-as}! Inform me^{-la}! How was the matter of the people?'

قال لا شيء و الله إن كان إلا أن لقيناهم فممنحنهم أكتافنا يقتلوننا و بأسروننا كيف شاءوا و ايم الله مع ذلك ما ملت الناس لقينا رجلا بيضا على خيل بلق بين السماء و الأرض ما تليق شيئا و لا يقوم لها شيء

He said, 'Nothing. By Allah^{-azwj}! It did not happen except that we were offering our shoulder to them and they were killing us and imprisoning us howsoever they desired to. And I swear by Allah^{-azwj} with that, what defeated the people was we were met by white men upon spotted horses between the sky and the earth, nothing was appropriate nor could anything withstand to them'.

قال أبو رافع فرفعت طرف الحجرة بيدي ثم قلت تلك الملائكة قال فرفع أبو لهب يده فضرب وجهي ضربة شديدة فتاورته فاحتلمني و ضرب بي الأرض ثم برك علي يضربني و كنت رجلا ضعيفا فقامت أم الفضل إلى عمود من عمد الحجرة فأخذته فضربتته ضربة فلقت رأسه شجة منكرة و قالت تستضعفه إن غاب عنه سيده

Abu Rafie said, 'I raised a corner of the room (tent) with my hands, then I said, 'Those were Angels'. Abu Lahab^{-la} raised his^{-la} hand and slapped my face with a severe strike, and I faced him^{-la}. He carried me and struck the ground with me, then stood upon me hitting me, and I

was a weak man. So, Umm Al-Fazl stood up to a pillar from the pillars of the room (tent) and grabbed it and struck him^{-la} with a strike, and split his^{-la} head with a disgusting cut, and she said, 'You^{-la} are deeming him to be weak that his master is away from him?'

فقام موليا ذليلا فو الله ما عاش إلا سبع ليال حتى رماه الله بالعدسة فقتله و لقد تركه ابنه ليلتين أو ثلاث ما يدفنه حتى أتت في بيته و كانت قريش تتقي العدسة كما يتقي الناس الطاعون حتى قال لهما رجل من قريش أ لا تستحيان أن أباكما قد أتت في بيته لا تغيبان

He^{-la} stood as a humble slave. By Allah^{-azwj}, he^{-la} did not live except for seven nights until Allah^{-azwj} Hit him^{-la} with 'Al-Adsa' (plague-like illness) and it killed him^{-la}, and his^{-la} two sons had left him^{-la} for two nights or three, not burying him^{-la} until he^{-la} stank in his^{-la} house; and Quraysh used to be scared of 'Al-Adsa' just as the people tend to fear the plague, until a man from Quraysh said to them, 'Are you not ashamed that your father^{-la} is stinking in his^{-la} house, and you are not hiding (burying) him^{-la}?'

فقالا إنا نخشى هذه القرحة قال فانطلقا فإنا معكما فما غسلوه إلا قذفا بالماء عليه من بعيد ما يمسون ثم احتملوه فدفنوه بأعلى مكة إلى جدار و قذفوا عليه الحجارة حتى واروه.

They said, 'We are scared of this disease'. He said, 'Then let us go, and I will be with you both'. They did not wash him^{-la} except by throwing with the water upon him from far, not touching him^{-la}. Then they carried him^{-la} and buried him^{-la} at the top end of Makkah to a wall, and threw stones upon him^{-la} until he^{-la} was covered.

و روى مقسم عن ابن عباس قال كان الذي أسر العباس أبا اليسر كعب بن عمرو أخا بني سلمة و كان أبو اليسر رجلا مجموعا و كان العباس رجلا جسيما فقال رسول الله ص لأبي اليسر كيف أسر العباس يا أبا اليسر فقال يا رسول الله ص لقد أعانني عليه رجل ما رأيته قبل ذلك و لا بعده هيئته كذا و كذا فقال لقد أعانك عليه ملك كريم.

And it is reported by Maqsum, from Ibn Abbas who said, 'The one who imprisoned Al-Abbas was Abu Al-Yasser Ka'b Bin Amro was a brother of the clan Salma, and Abu Al-Yasser was a total man, and Al-Abbas was a heavily bodied man. Rasool-Allah^{-saww} said to Abu Al-Yusr: 'How did you imprison Al-Abbas, O Abu Al-Yusr?' He said, 'O Rasool-Allah^{-saww}! A man has assisted me against him, I had not seen him before that nor after it, his appearance was such and such'. He^{-saww} said: 'An honourable Angel assisted you against him'.

يا أَيُّهَا الَّذِينَ آمَنُوا قِيلَ خُطَابُ أَهْلِ بَدْرٍ وَ قِيلَ عَامُ إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا رَحْفًا أَيَّ مُتَدَانِينَ لِقَاتِكُمْ فَلَا تُؤَلُّوهُمْ الْأَذْبَارَ أَيَّ فَلَا تَنْهَمُوا وَ مَنْ يُؤَلِّمْ يَوْمَئِذٍ دُبُرَهُ أَيَّ مَنْ يَجْعَلُ ظَهْرَهُ إِلَيْهِمْ يَوْمَ الْقِتَالِ وَ وَجْهَهُ إِلَى جِهَةِ الْإِهْزَامِ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَيَّ إِلَّا تَارِكًا مَوْفِقًا إِلَى مَوْفِقٍ آخَرَ أَصْلَحَ لِلْقِتَالِ مِنَ الْأَوَّلِ أَوْ مُتَحَرِّفًا إِلَى فِتَّةٍ أَيَّ مَنْحَازًا مُنْضَمًّا إِلَى جَمَاعَةٍ مِنَ الْمُسْلِمِينَ يَرِيدُونَ الْعُودَ إِلَى الْقِتَالِ لِيَسْتَعِينُ بِهِمْ فَقَدْ بَاءَ بِغَضَبِ مَنْ اللَّهُ أَيَّ احْتَمَلَ غَضَبَ اللَّهِ وَ اسْتَحَقَّهُ وَ قِيلَ رَجَعَ بِهِ

O you who believe! [8:15] – it is said to Address the people of Badar, and it is said to be general, **When you meet those who are committing Kufr marching for war**, i.e. intending to fight you, **then do not turn your backs to them [8:15]**, i.e. do not be overwhelmed, **And the one who turns his back to them on that day - [8:16]**, i.e. the one who makes his back to be towards them on the day of the battle and his face towards the direction of the defeat, **except for a strategy of battle**, i.e. leaving one place to another place more correct for the fighting than the first, **or retreating to a group**, i.e. for back up and support to a group of Muslims,

intending to return to the fighting in order to be assisted by them, **so he has incurred Wrath from Allah**, i.e. bear the Wrath of Allah^{-azwj} and be deserving of it, and it is said, return with it.

ثم نفى سبحانه أن يكون المسلمون قتلوا المشركين يوم بدر فقال فَلَئِمَّ تَقْتُلُوهُمْ وَ لَكِنَّ اللَّهَ قَتَلَهُمْ وَ إِنَّمَا نَفَى الْفِعْلَ عَمَّنْ هُوَ فَعَلَهُ عَلَى الْحَقِيقَةِ وَ نَسَبَهُ إِلَى نَفْسِهِ وَ لَيْسَ بِفِعْلٍ لَهُ مِنْ حَيْثُ كَانَتْ أَفْعَالُهُ تَعَالَى كَالسَّبَبِ لِهَذَا الْفِعْلِ وَ الْمُوَدِّي إِلَيْهِ مِنْ إِقْدَارِهِ إِيَابَهُمْ وَ مَعُونَتِهِ لَهُمْ وَ تَشْجِيعِ قُلُوبِهِمْ وَ إِلقاءِ الرِّعْبِ فِي قُلُوبِ أَعْدَائِهِمْ حَتَّى قَتَلُوا

Then the Glorious Negated that it was the Muslims who happened to have killed the Polytheists on the day of (battle of) Badar, so He^{-azwj} Said: **So you did not kill them but Allah Killed them, [8:17]**. And rather He^{-azwj} Negated the deed from the ones who did it upon the reality, and He^{-azwj} Attributed it to Himself^{-saww}, and it isn't a Deed of His^{-azwj} from where the Deeds of the Exalted were like the causation of these deeds, and the claiming to it from His^{-azwj} Empowering them, and His^{-azwj} Assisting them, and Emboldening their hearts, and Casting the awe in the hearts of their enemies until they were killed.

وَ مَا رَمَيْتْ إِذْ رَمَيْتْ وَ لَكِنَّ اللَّهَ رَمَى ذَكَرَ جَمَاعَةً مِنَ الْمُفْسِدِينَ كَاتِبِ عَبَّاسٍ وَ غَيْرِهِ أَنَّ جَبْرِئِيلَ قَالَ لِلنَّبِيِّ ص يَوْمَ بَدْرٍ خُذْ قَبْضَةً مِنْ تُرَابٍ فَأَرْمِهِمْ بِهَا فَقَالَ رَسُولُ اللَّهِ ص لَمَّا اتَّفَقَ الْجَمْعَانِ لِعَلِّيٍّ ع أُعْطِنِي قَبْضَةً مِنْ حَصْبَاءِ الْوَادِي فَنَاولَهُ كَفًّا مِنْ حَصَى عَلَيْهِ تُرَابٌ فَرَمَى بِهِ فِي وُجُوهِ الْقَوْمِ وَ قَالَ شَاهَتِ الْوُجُوهُ

and you did not throw when you threw, but Allah Threw, [8:17] – It is mentioned by a group of interpreters (of the Quran) like Ibn Abbas and others that Jibraeel^{-as} said to the Prophet^{-saww} on the Day of (battle of) Badar: 'Take a handful of soil and pelt them with it'. Rasool-Allah^{-saww} said when the two parties met (in battle) to Ali^{-asws}: 'Give me^{-saww} a handful of pebbles of the valley'. He^{-asws} gave him^{-saww} a handful of pebbles having dust upon it, and he^{-saww} threw these in the faces of the people and said: 'Make the faces ugly!'

فَلَمْ يَبْقَ مُشْرِكٌ إِلَّا دَخَلَ فِي عَيْنَيْهِ وَ فَمِهِ وَ مَنْخَرِيهِ مِنْهَا شَيْءٌ ثُمَّ رَدَفَهُمُ الْمُؤْمِنُونَ يَقْتُلُوهُمْ وَ يَأْسِرُوهُمْ وَ كَانَتْ تِلْكَ الرُّمِيَةُ سَبَبَ هَزِيمَةِ الْقَوْمِ.

There did not remain any Polytheist except something from it entered into his eyes and his mouth and his nostrils. Then the Momineen went after them, killing them and imprisoning them, and that pelting was the cause of the defeat of the people.

وَ قَالَ قَتَادَةُ وَ أَنَسٌ ذَكَرَ لَنَا أَنَّ رَسُولَ اللَّهِ ص أَخَذَ يَوْمَ بَدْرٍ ثَلَاثَ حَصَيَاتٍ فَرَمَى بِحَصَاةٍ فِي مِئْمَنَةِ الْقَوْمِ وَ حَصَاةٍ فِي مِيسَرَةِ الْقَوْمِ وَ حَصَاةٍ بَيْنَ أَظْهُرِهِمْ وَ قَالَ شَاهَتِ الْوُجُوهُ فَأَهْرَمُوا فَعَلَى هَذَا إِنَّمَا أَضَافَ الرَّمِيَّ إِلَى نَفْسِهِ لِأَنَّهُ لَا يَقْدِرُ أَخَذَ غَيْرَهُ عَلَى مِثْلِهِ فَإِنَّهُ مِنْ عَجَائِبِ الْمُعْجَزَاتِ.

And Qatada said, 'And Anas (fabricator) mentioned to us that Rasool-Allah^{-saww} grabbed three pebbles on the day of (battle of) Badar and threw one pebble on the right of the people, and a pebble on the left of the people, and a pebble behind their backs, and said: 'Make the faces ugly!', and they were defeated. So, upon this rather the pelting is added to himself^{-saww} because no one other than him^{-saww} is able upon the like of it, and if it from the marvellous miracles.

وَ لِلنَّبِيِّ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا أَيْ وَ لِنَعْمَ بِهِ عَلَيْهِمْ نِعْمَةٌ حَسَنَةٌ وَ الضَّمِيرُ رَاجِعٌ إِلَى النِّصْرِ أَوْ إِلَيْهِ تَعَالَى إِنَّ اللَّهَ سَيَبْعُ لِدَعَائِكُمْ عَلِيمٌ بِأَفْعَالِكُمْ وَ ضَمَائِرِكُمْ ذَلِكَ مَوْضِعُهُ رَفَعُ وَ التَّقْدِيرُ الْأَمْرَ ذَلِكَ الْإِنْعَامَ أَوْ ذَلِكَ الَّذِي ذَكَرْتُ وَ أَنَّ اللَّهَ مُوهِنُ الْكَافِرِينَ بِاللقاءِ الرِّعْبِ فِي قُلُوبِهِمْ وَ تَفْرِيقِ كَلِمَتِهِمْ

and to Try the Momineen from it with a good trial. [8:17] – i.e. and to Confer the good Bounty upon them and the conscience to refer to the Help or to Him^{-azwj} the Exalted, **Surely Allah is Hearing**, - of your supplications, **Knowing [8:17]** of your deeds and your consciences. That for you is His^{-azwj} high place and the Destiny of the matter, that is your boon, or that is for you He^{-azwj} Mentioned: **and Allah Weakens the plots of the Kafirs [8:18]**, by Casting the awe into their hearts and Separating their speech.

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ قِيلَ إِنَّهُ خَطَابٌ لِلْمُشْرِكِينَ فَإِنْ أَبَا جَهْلٌ قَالَ يَوْمَ بَدْرٍ حِينَ التَّقَى الْفَتْنَانِ اللَّهُمَّ أَقْطَعْنَا لِلرَّحْمِ وَأَتَانَا بِمَا لَا نَعْرِفُ فَانصَرْنَا عَلَيْهِ

If you (Kafirs) are seeking a judgment, so the Judgment has come to you [8:19] – it is said, it is Addressed to the Polytheists, for Abu Jahl^{-la} said on the day of (battle of) Badar when the two parties met (for battle), 'O Allah^{-azwj}! He^{-saww} cut us off of the relationships and came to us with what we do not recognise, so Help us against him^{-saww}'.

و فِي حَدِيثِ أَبِي حَمْزَةَ قَالَ أَبُو جَهْلٍ اللَّهُمَّ رَبَّنَا دِينَنَا الْقَدِيمُ وَ دِينَ مُحَمَّدٍ الْحَدِيثُ فَأَيُّ الدِّينَيْنِ كَانَ أَحَبَّ إِلَيْكَ وَ أَرْضَى عِنْدَكَ فَانصَرِ أَهْلَهُ الْيَوْمَ فَالْمَعْنَى أَنْ تَسْتَنْصِرُوا لِأَحَدِي الْفَتْنَيْنِ

And in a Hadeeth of Abu Hamza who said, 'Abu Jahl^{-la} said, 'O Allah^{-azwj}! Our Lord^{-azwj}! Our religion is ancient and Religion of is a newly occurring event, so whichever of the two religions was more Beloved to You^{-azwj} and more Pleasing in Your^{-azwj} Presence, so Help its people today'. The meaning that You^{-azwj} should Help one of the two parties.

فَقَدْ جَاءَكُمْ النِّصْرُ أَيُّ نَصْرِ مُحَمَّدٍ وَأَصْحَابِهِ وَ قِيلَ إِنَّهُ خَطَابٌ لِلْمُؤْمِنِينَ أَيُّ إِنْ تَسْتَنْصِرُوا عَلَى أَعْدَائِكُمْ فَقَدْ جَاءَكُمْ النِّصْرُ بِالنَّبِيِّ صَ وَ إِنْ تَنْتَهُوا عَنِ الْكُفْرِ وَ قِتَالِ الرَّسُولِ صَ فَهُوَ خَيْرٌ لَكُمْ وَ إِنْ تَعُودُوا نَعُدُّ أَيُّ وَ إِنْ تَعُودُوا إِلَيْهَا الْمُشْرِكُونَ إِلَى قِتَالِ الْمُسْلِمِينَ نَعِدُ بِأَنْ نَنْصَرَهُمْ عَلَيْكُمْ وَ لَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئاً أَيُّ وَ لَنْ تَدْفَعَ عَنْكُمْ جَمَاعَتَكُمْ شَيْئاً وَ لَوْ كَثُرَتْ الْفِتَّةُ وَ أَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ بِالنِّصْرِ وَ الْحِفْظِ

So, the Help has come to you, i.e., help for Muhammad^{-saww} and his^{-saww} companions, and it is said it is Addressed to the Momineen, i.e., you will be Helped against your enemies, so the Help has come with the Prophet^{-saww}, **if you were to desist**, from the Kufr and fight against the Rasool^{-saww}, **then it would be better for you, and if you return, We would Return**, i.e., and if you were to return, O Polytheists, to fighting against the Muslims, We^{-azwj} Shall Return by Helping them against you, **and your forces would not avail you of anything**, i.e., your community will not be able to defend anything from you, **and even if you are numerous and surely Allah is with the Momineen [8:19]** – with the Help and the Protection.

إِنَّ الَّذِينَ كَفَرُوا قَبْلَ نَزْلِ فِي أَبِي سَفْيَانَ بْنِ حَرْبٍ اسْتَأْجَرَ يَوْمَ أُحُدٍ أَلْفَيْنِ مِنَ الْأَحَابِيشِ يُقَاتِلُ بِهَمِ النَّبِيِّ صَ سِوَى مَنْ اسْتَحَاشَهُمْ مِنَ الْعَرَبِ وَ قَبْلَ نَزْلِ فِي الْمُطْعَمِينَ يَوْمَ بَدْرٍ وَ كَانُوا اثْنَيْ عَشَرَ رَجُلًا أَبُو جَهْلٌ بْنُ هِشَامٍ وَ عَتَبَةُ وَ شَيْبَةُ ابْنَا رَبِيعَةَ وَ نُبَيْهَةُ وَ مِنْبَةُ ابْنَا الْحِجَاجِ وَ أَبُو الْبَخْتَرِيِّ بْنُ هِشَامٍ وَ النَّضْرُ بْنُ الْحَارِثِ وَ حَكِيمُ بْنُ حَزَامٍ وَ أَبِي بْنُ خَلْفٍ وَ زَمْعَةُ بْنُ الْأَسْوَدِ وَ الْحَارِثُ بْنُ عَامِرٍ وَ نُوْفَلُ بْنُ الْعَبَّاسِ بْنِ عَبْدِ الْمَطْلَبِ كُلُّهُمْ مِنْ قُرَيْشٍ

Surely, those who are committing Kufr [8:36] – it is said, is revealed regarding Abu Sufyan Bin Harb who had hired on the day of (battle of) Uhud, two thousand from the various tribes to fight against the Prophet^{-saww} with them equalising them from the Arabs. And it is said, it was Revealed regarding the two kitchens on the day of Badar, and they were twelve men – Abu Jahl Bin Hisham^{-la}, and Utba and Shayba two sons of Rabie, and Nabeeh and Manbah two sons

of Al-Hajjaj, and Abu Al-Bakhtary Bin Hisham, and Al-Nazar Bin Al-Haris, and Hakeem Bin Hazam, and Abay Bin Khalaf, and Zam'a Bin Al-Aswad, and Al-Haris Bin Aamir Bin Nowfal and Al-Abbas son of Abdul Muttalib^{-asws}, all of them being from Quraysh.

وكان كل يوم يطعم واحد منهم عشر جزر وكانت النوبة يوم الهزيمة للعباس وقيل لما أصيبت قريش يوم بدر ورجع فلهم إلى مكة مشى صفوان بن أمية وعكرمة بن أبي جهل في رجال من قريش أصيب آباؤهم وإخوانهم ببدر

And it was so that every day each one of them would feed ten sheep, and the turn on the day of the defeat was for Al-Abbas. And it is said, when Quraysh were hit on the day of Bader and the defeated returned to Makkah, Safwan Bin Amiya and Ikrimah son of Abu Jahl^{-la} walked among men from Quraysh who fathers and brothers had been afflicted at Badar.

فكلموا أبا سفيان بن حرب و من كانت له في تلك العير تجارة فقالوا يا معشر قريش إن محمدا قد وترككم و قتل خياركم فأعينونا بهذا المال الذي أفلت على حربه لعلنا أن ندرك منه ثارا بمن أصيب منا ففعلوا فأنزل الله فيهم هذه الآية يُنْفِقُونَ أَمْوَالَهُمْ فِي قِتَالِ الرِّسُولِ وَالْمُؤْمِنِينَ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ أَي لِيَمْنَعُوا بِذَلِكَ النَّاسَ عَنْ دِينِ اللَّهِ الَّذِي أَتَى بِهِ مُحَمَّدٌ ص

They spoke to Abu Sufyan Bin Harb and the ones who were with him in that trading caravan. They said, 'O community of Quraysh! Muhammad^{-saww} has shaken you and killed your best ones, so assist us with this wealth which you escaped with from battling him^{-saww}, perhaps if we come across ones from us who have been afflicted, we can take from it'. They did so. Allah^{-azwj} Revealed this Verse regarding them: **'are spending their wealth [8:36]** in fighting against the Rasool^{-saww} and the Momineen, **in order to hinder from the Way of Allah**, i.e., to prevent the people by that from the Religion of Allah^{-azwj} which Muhammad^{-saww} has come with.

فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً مِنْ حَيْثُ إِنْهُمْ لَا يَنْتَفِعُونَ بِذَلِكَ الْإِنْفَاقِ لَا فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ بَلْ يَكُونُ وَبَالًا عَلَيْهِمْ ثُمَّ يُعْلَبُونَ فِي الْحَرْبِ وَفِيهِ مِنَ الْإِعْجَازِ مَا لَا يَخْفَى وَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ يُحْشَرُونَ أَي بَعْدَ تَحْسُرِهِمْ فِي الدُّنْيَا وَقَعَ الظَّفَرُ بِهِمْ

So, they will be spending it, then it would become a regret upon them, from where they will not be befitting with that spending, neither in the world nor in the Hereafter, but it would become a scourge upon them. **then they would be overcome**, in the war from the inability what is not hidden, **And those who are committing Kufr, to Hell they would be driven [8:36]**, i.e., after their regret in the world and the occurrence of the victory upon them.

لِيُمَيِّزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ أَي نَفَقَةُ الْكَافِرِينَ مِنْ نَفَقَةِ الْمُؤْمِنِينَ وَ يَجْعَلُ الْخَبِيثَ بَعْضُهُ عَلَى بَعْضٍ أَي نَفَقَةُ الْمُشْرِكِينَ بَعْضُهَا عَلَى بَعْضٍ فَيَرْكُمُهُ أَي يَجْمَعُهُ جَمِيعاً فِي الْآخِرَةِ فَيَجْعَلُهُ فِي جَهَنَّمَ فَيُعَاقِبُهُمْ بِهَا

For Allah to Distinguish between the wicked from the good [8:37], i.e., spending by the Kafirs from the spending by the Momineen, **and He would Make the wicked to be heaped upon each other**, i.e., the spending by the Polytheists upon each other, **accumulated together**, i.e., gathered altogether in the Hereafter, **and He would Make it to be in Hell**, so He^{-azwj} would be Punishing them by it.

و قيل معناه ليميز الكافر من المؤمن في الدنيا بالغلبة والنصر والأسماء الحسنة والأحكام المخصوصة و في الآخرة بالثواب والجنة

And it is said the meaning of distinguishing the Kafir from the Momin in the world is by the overcoming and the help, and the most Beautiful Names, and the special rulings, and in the Hereafter is with the Rewards, and the Paradise.

و قيل بأن يجعل الكافر في جهنم و المؤمن في الجنة فيجعل الكافرين في جهنم بعضهم على بعض يضيقها عليهم أولئك هم الخاسرون لأنهم قد اشتروا بالإلفاق في المعصية عذاب الله.

And it is said He^{-azwj} will Make the Kafir to be in Hell and the Momin in the Paradise and Make the Kafirs in Hell to be upon each other, Narrowing it upon them, **These, they are the losers [8:37]**, because by the spending in disobedience, they acquired the Punishment of Allah^{-azwj}.

قوله تعالى فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ أي سنة الله في آبائكم و عادته في نصر المؤمنين و كبت أعداء الدين.

His^{-azwj} Words: **then the ways of the former ones has come to pass [8:38]** – i.e., the Way of Allah^{-azwj} regarding your forefathers, and His^{-azwj} Way of Helping the Momineen and Suppressing the enemies of the Religion.

قوله تعالى وَ مَا أُنْزِلْنَا عَلَى عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَى الْجُمُعَانِ أي فأيقنوا أن الله ناصركم إذ كنتم قد شاهدتم من نصره ما قد شاهدتم أو المعنى و يجوز أن يكون آمَنْتُمْ بِاللَّهِ بمعناه اعلّموا أنما غنمتم من شيء فأن لله خمسة و للرسول يأمران فيه بما يريدان إن كنتم آمنتم بالله فاقبلوا ما أمركم به من الغنيمة و اعملوا به

The Words of the Exalted: **and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met;** - i.e., be convinced that Allah^{-azwj} will Help you when you have already witnessed His^{-azwj} Help what you have witnessed; or the meaning is, and it is allowed **if you believe in Allah**, its meaning is, **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool**, both Commanding you regarding it with what they want, if you believe in Allah^{-azwj}, then accept what you are being Commanded with of the war booty and work with it.

وَ مَا أُنْزِلْنَا عَلَى عَبْدِنَا أي و آمَنْتُمْ بما أنزلنا على محمد من القرآن و قيل من النصر و قيل من الملائكة أي علمتم أن ظفركم على عدوكم كان بنا يَوْمَ الْفُرْقَانِ يعني يوم بدر لأن الله تعالى فرق فيه بين المسلمين و المشركين بإعزاز هؤلاء و قمع أولئك

and in what We Revealed unto Our servant, - i.e., and you believing in what We^{-azwj} Revealed unto Muhammad^{-saww} from the Quran, and it is said, from the Angels, i.e., you know that your win over your enemies was by Us, **on the Day of Distinction**, meaning the day of Bade, because Allah^{-azwj} the Exalted Distinguished between the Muslims and the Polytheists by Honouring these and Suppressing those.

يَوْمَ التَّقَى الْجُمُعَانِ جمع المسلمين و هم ثلاثمائة و بضعة عشر رجلا و جمع الكافرين و هم بين تسعمائة إلى ألف من صناديد قريش و رؤسائهم فهزموهم و قتلوا منهم زيادة على السبعين و أسروا منهم مثل ذلك و كان يوم بدر يوم الجمعة لسبع عشرة ليلة مضت من شهر رمضان من سنة اثنين من الهجرة على رأس ثمانية عشر شهرا و قيل كان التاسع عشر من شهر رمضان و قد روي ذلك عن أبي عبد الله ع.

the day on which the two parties met; - the Muslims gathered and they were three hundred and some ten men, and the Kafirs gathered and they were between nine hundred to a thousand from the militia of Quraysh and their chiefs. They were defeated and from more

than seventy were killed and similar (number) to that were made captives. And the day of Badar was on the day of Friday of the seventeenth night passed from a Month of Ramazan of the year two from the Hijra, at the beginning of the eighteenth month, and it is said it was the nineteenth of the Month of Ramazan, and that has been reported from Abu Abdullah^{-asws}.

إِذْ أَنتُم بِالْعُدْوَةِ الدُّنْيَا الْعُدْوَةِ شَفِيرِ الْوَادِي وَ لِلْوَادِي عِدْوَتَانِ وَ هُمَا جَانِبَاهُ وَ الدُّنْيَا تَأْتِيهِ الْأَدْنَى قَالَ ابْنُ عَبَّاسٍ يُرِيدُ وَ اللَّهُ قَدِيرٌ عَلَى نَصْرِكُمْ وَ أَنْتُمْ أَقَلَّةٌ أَذْلَةٌ إِذْ أَنْتُمْ نَزَلْتُمْ بِشَفِيرِ الْوَادِي الْأَقْرَبِ إِلَى الْمَدِينَةِ وَ هُمْ يَعْنِي الْمُشْرِكِينَ أَصْحَابَ النَّفِيرِ بِالْعُدْوَةِ الْقُصْوَى أَيْ نَزَلُوا بِالشَّفِيرِ الْأَقْصَى مِنَ الْمَدِينَةِ وَ الرَّكْبُ يَعْنِي أَبَا سَفْيَانَ وَ أَصْحَابَهُ وَ هُمُ الْعِيرُ أَسْفَلَ مِنْكُمْ أَيْ فِي مَوْضِعٍ أَسْفَلَ مِنْكُمْ إِلَى سَاحِلِ الْبَحْرِ

When you were on the nearer side (of the valley) [8:42] – the edge of the valley, and for the valley there are two edges, and these are its two sides, and the word 'Al-Danya' is a feminine form of the word 'nearer'. Ibn Abbas said, 'It is intended, and Allah^{-azwj} is Able upon Helping you and you are fewer, weak, when you descended at the edge of the valley nearer to Al-Medina, **and they** - meaning the Polytheists, **were on the farther side** – i.e., descended by the edge further from Al-Medina, **while the riders**, meaning Abu Sufyan and his companions, and they were the caravan, **were in a place lower than you**, i.e., in a place lower than yours to the coast of the sea.

قَالَ الْكَلْبِيُّ كَانُوا عَلَى شَطِئِ الْبَحْرِ بِثَلَاثَةِ أَمْيَالٍ فَذَكَرَ اللَّهُ سَبْحَانَهُ مَقَارِبَةَ الْفَتْنَتَيْنِ مِنْ غَيْرِ مِيعَادٍ وَ مَا كَانَ الْمُسْلِمُونَ فِيهِ مِنْ قَلَّةِ الْمَاءِ وَ الرَّمْلِ الَّذِي تَسُوخُ فِيهِ الْأَرْجُلُ مَعَ قَلَّةِ الْعُدَّةِ وَ الْعَدَدِ وَ مَا كَانَ الْمُشْرِكُونَ فِيهِ مِنْ كَثَرَةِ الْعُدَّةِ وَ الْعَدَدِ وَ نَزُولِهِمْ عَلَى الْمَاءِ وَ الْعِيرِ أَسْفَلَ مِنْهُمْ وَ فِيهَا أَمْوَالُهُمْ ثُمَّ مَعَ هَذَا كُلِّهِ نَصَرَ الْمُسْلِمِينَ عَلَيْهِمْ لِيَعْلَمَ أَنَّ النَّصْرَ مِنْ عِنْدِهِ تَعَالَى

Al-Kalby said, 'They were at the sea shore by three miles, so Allah^{-azwj} the Glorious Mentioned the nearness of the two parties from without there being an appointment, and the Muslims would not have been in it from the scarcity of the water, and the sand in which the legs were getting stuck, along with the fewness of the weapons and the number; and the Polytheists would not have been in it from the largeness of the weapons and the numbers, and they descending at the water, and the caravan being lower than them and in it was their wealth. Then along with all this, the Muslims were Helped against them for them to know that the Help was from Him^{-azwj} the Exalted.

وَ لَوْ تَوَاعَدْتُمْ لَاخْتَلَفْتُمْ فِي الْمِيعَادِ مَعْنَاهُ لَوْ تَوَاعَدْتُمْ أَيُّهَا الْمُسْلِمُونَ الْاجْتِمَاعَ فِي الْمَوْضِعِ الَّذِي اجْتَمَعْتُمْ فِيهِ ثُمَّ بَلَغَكُمْ كَثَرَةُ عَدَدِهِمْ مَعَ قَلَّةِ عَدَدِكُمْ لَتَأَخَّرْتُمْ فَنَقَضْتَ الْمِيعَادَ أَوْ لَأَخْلَفْتُمْ بِمَا يَعْرِضُ مِنَ الْعَوَاقِقِ وَ الْقَوَاطِعِ فَذَكَرَ الْمِيعَادَ لِتَأْكِيدِ أَمْرِهِ فِي الْإِنْفَاقِ وَ لَوْ لَا لَطْفَ اللَّهِ مَعَ ذَلِكَ لَوَقَعَ الْاِخْتِلَافُ وَ لَكِنَّ قَدَرَ اللَّهِ التَّقَاءَ وَ جَمَعَ بَيْنَهُمْ وَ بَيْنَهُمْ عَلَى غَيْرِ مِيعَادٍ

And if you had mutually made an appointment, you would certainly have broken the appointment – it's meaning is, if you had made an appointment, O you Muslims for the gathering in the place which you gathered in, then news of their large numbers reached you along with the fewness of your number, you would have delayed. So, you would have either rescinded the appointment or broken it with what is presented from the obstacles and the cut-outs. So, He^{-azwj} Mentioned the appointment in order to Emphasise His^{-azwj} Command regarding the spending, and had it not been for the Kindness of Allah^{-azwj} with that, the differing would have occurred, but Allah^{-azwj} Determined your meeting and Gathered between you and them upon without an appointment.

لِيُفْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا أَي كَانُوا لَا مُحَالَةً وَهُوَ إِعْزَازُ الدِّينِ وَأَهْلُهُ وَإِذْلَالُ الشِّرْكِ وَأَهْلِهِ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُخَيَّرَ مَنْ خَيَّرَ عَنْ بَيِّنَةٍ أَي فَعَلَ ذَلِكَ لِيَمُوتَ مَنْ مَاتَ مِنْهُمْ بَعْدَ قِيَامِ الْحُجَّةِ عَلَيْهِ بِمَا رَأَى مِنَ الْمَعْجَزَاتِ الْبَاهِرَةِ لِلنَّبِيِّ ص فِي حُرُوبِهِ وَغَيْرِهَا وَ يَعِيشُ مَنْ عَاشَ مِنْهُمْ بَعْدَ قِيَامِ الْحُجَّةِ

but for Allah to Accomplish a matter which was to be done, - i.e., As if it was inevitable, and it is an honour of the Religion and its people and disgrace of the Shirk and its people, **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42]**, i.e., in order for the one from them who die to die after the establishment of the proof upon him with what he saw from the dazzling miracles of the Prophet^{-saww} during his^{-saww} wars and other, and for the one from them to live after the establishment of the proof.

و قِيلَ إِنَّ الْبَيِّنَةَ هِيَ مَا وَعَدَ اللَّهُ مِنَ النِّصْرِ لِلْمُؤْمِنِينَ عَلَى الْكَافِرِينَ صَارَ ذَلِكَ حُجَّةً عَلَى النَّاسِ فِي صَدَقِ النَّبِيُّ ص فِيمَا أَتَاهُمْ بِهِ مِنْ عِنْدِ اللَّهِ تَعَالَى وَ قِيلَ مَعْنَاهُ لِيَهْلِكَ مَنْ ضَلَّ بَعْدَ قِيَامِ الْحُجَّةِ عَلَيْهِ فَيَكُونُ حَيَاةُ الْكَافِرِ وَ بَقَاؤُهُ هَالِكًا لَهُ وَ يُخَيَّرُ مَنْ اهْتَدَى بَعْدَ قِيَامِ الْحُجَّةِ عَلَيْهِ وَ يَكُونُ بَقَاءُ مَنْ بَقِيَ عَلَى الْإِيمَانِ حَيَاةً لَهُ

And it is said that the proof, it is with Allah^{-azwj} Promised from the Help to the Momineen against the Kafirs, that became the proof upon the people regarding the truthfulness of the Prophet^{-saww} regarding what he^{-saww} came to them with from the Presence of Allah^{-azwj} the Exalted. And it is said its meaning is to destroy the one who strays after the establishment of the proof upon him. Thus, the life of the Kafi and his remaining would become a destruction for him, and Revive the one who is guided after the establishment of the proof upon him, and the remaining of the one who remains upon Eman would become life for him.

و قَوْلُهُ عَنْ بَيِّنَةٍ أَي بَعْدَ بَيَانٍ وَ إِنَّ اللَّهَ لَسَمِيعٌ لَأَقْوَامَهُمْ عَلَيْهِمْ بِمَا فِي ضَمَانِهِمْ

And His^{-azwj} Words: **from a clear proof**, - i.e., after and explanation, **and surely Allah is Hearing** their words, **Knowing [8:42]** of what is in their consciences.

إِذْ يُرِيكَهُمُ اللَّهُ الْعَامِلَ فِي إِذْ مَا تَقْدِمُ وَ تَقْدِيرُهُ آتَاكَمُ النِّصْرَ إِذْ كُنْتُمْ بِشَفِيرِ الْوَادِي إِذْ يُرِيكَهُمُ اللَّهُ وَ قِيلَ الْعَامِلُ فِيهِ مُحَذِّفٌ أَي أَذْكَرُ يَا مُحَمَّدُ إِذْ يُرِيكَ اللَّهُ يَا مُحَمَّدُ هَؤُلَاءِ الْمُشْرِكِينَ الَّذِينَ قَاتَلُوكُمْ يَوْمَ بَدْرٍ

When Allah Showed them to you [8:43], the worker (Rasool-Allah^{-saww}), regarding what proceeded and His^{-azwj} Determination, the help came to you when you were at the edge of the valley when Allah^{-azwj} Showed you. And it is said, the worker was skipped in it, i.e., Remember O Muhammad^{-saww} Allah^{-azwj} Showed you^{-saww} O Muhammad^{-saww}, these Polytheists, those fought against you^{-saww} on the day of Badar.

فِي مَنَامِكَ قَلِيلًا وَ لَوْ أَرَاكَهُمْ كَثِيرًا لَفَشِلْتُمْ وَ لَنَنَازَعْتُمْ فِي الْأَمْرِ مَعْنَاهُ يُرِيكَهُمُ اللَّهُ فِي نَوْمِكَ قَلِيلًا لَتُخْبِرَ الْمُؤْمِنِينَ بِذَلِكَ فَيَجْتَرِعُوا عَلَى قِتَالِهِمْ وَ هُوَ قَوْلُ أَكْثَرِ الْمُفَسِّرِينَ وَ هَذَا جَائِزٌ لِأَنَّ الرُّؤْيَا فِي النَّوْمِ هُوَ تَصَوُّرُ يَتَوَهَّمُ مَعَهُ الرُّؤْيَا فِي الْيَقِظَةِ وَ لَا يَكُونُ إِدْرَاكًا وَ لَا عِلْمًا بَلْ كَثِيرٌ مِمَّا يَرَاهُ الْإِنْسَانُ فِي نَوْمِهِ يَكُونُ تَعْبِيرُهُ بِالْعَكْسِ مِمَّا رَأَاهُ كَمَا يَكُونُ تَعْبِيرُ الْبُكَاءِ ضَحْكًَا

In your dream as being few; and if He had Shown them to you as numerous, you would have been weary and would have quarrelled regarding the matter. [8:43] – its meaning, Allah^{-azwj} Showed them to you^{-saww} in your^{-saww} dream as being few in order to Inform the Momineen of that, so they would be emboldened upon fighting them; and it is the word of most of the interpreters, and this is allowed because the dream in the sleep, because it is an image imaged

with the dream during the wakefulness, and cannot happen to be met nor knowledge, but most of what the human being seen in his sleep, its lesson happens to be opposite from what he had seen, just as the lesson of the crying becomes laughing.

وَلَوْ أَرَاكُمْ كَثِيرًا عَلَى مَا كَانُوا عَلَيْهِ لَجِئْتُمْ مِنْ قَتَالِهِمْ وَتَنَازَعْتُمْ فِي أَمْرِ الْقِتَالِ

And if He had Shown them to you as numerous, upon what they were, you would have been cowardly from fighting them and weakened, and would have contended regarding the matter of the fighting.

وَلَكِنَّ اللَّهَ سَلَّمَ أَيِ الْمُؤْمِنِينَ عَنِ الْفَشْلِ وَالتَّنَازُعِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ أَيِ بِمَا فِي قُلُوبِهِمْ

But Allah Saved (you) – i.e., the Momineen, from the failure and the contending, **He is the Knower of the contents of the chests [8:43]**, i.e. with what is in their hearts.

وَإِذْ يُرِيكُمُوهُمْ إِذِ الْتَقَيْتُمْ فِي أَعْيُنِكُمْ قَلِيلًا أَضَافَ الرُّؤْيَا فِي النَّوْمِ إِلَى النَّبِيِّ ص لِأَن رُّؤْيَا الْأَنْبِيَاءِ لَا يَكُونُ إِلَّا حَقًّا وَأَضَافَ رُؤْيَا الْعَيْنِ إِلَى الْمُسْلِمِينَ قَلِيلَ اللَّهِ الْمُشْرِكِينَ فِي أَعْيُنِ الْمُؤْمِنِينَ لِيَشْتَدَّ بِذَلِكَ طَمَعُهُمْ فِيهِمْ وَجَرَأَتُهُمْ عَلَيْهِمْ وَقَلَّلَ الْمُؤْمِنِينَ فِي أَعْيُنِ الْمُشْرِكِينَ لِغَلَا يَتَأَهَّبُوا لِقِتَالِهِمْ وَلَا يَكْتَرِثُوا بِهِمْ فَيُظْفَرُ بِهِمُ الْمُؤْمِنُونَ وَذَلِكَ قَوْلُهُ وَ يُقَلِّلُكُمْ فِي أَعْيُنِهِمْ وَ قَدْ

And when He Showed them to you, when you met them, as being few in your eyes [8:44] – Adding the dream in the sleep to the Prophet^{-saww}, because the dream of the Prophet^{-saww} cannot happen to be except true, and Added the sighting of the eyes to the Muslims.

Allah^{-azwj} Reduced the Polytheists in the eyes of the Momineen in order to intensify their coveting regarding them, and embolden them; and Reduced the Momineen in the eyes of the Polytheist lest they fear fighting them and do not care about them. So, the Momineen won with them and that is His^{-azwj} Word: **and He Made you all to appear as being few in their eyes.**

وردت الرواية عن ابن مسعود أنه قال قلت لرجل يجني تراه سبعة رجال فقال هم قريب من مائة

A report has been referred from Ibn Masoud having said, 'I said to a man by my side, 'You see them as seventy men'. He said, 'They are nearer to a hundred'.

و قد روي أن أبا جهل كان يقول خذوهم بالأيدي أخذوا ولا تقاتلوهم و متى قيل كيف قللهم الله في أعينهم مع رؤيتهم لهم

And it has been reported that Abu Jahl^{-la} was saying, 'Seize them by their hand and do not fight them', and when it was said, 'How?' Allah^{-azwj} Reduced them in their eyes along with their sighting them.

إِذَا لَقِيتُمْ فِئَةً أَيِ جَمَاعَةٍ كَافِرَةٍ فَأَتَابْتُمْهُمْ لِقَاتِهِمْ وَ أَذْكُرُوا اللَّهَ كَثِيرًا مُسْتَعِينِينَ بِهِ عَلَى قِتَالِهِمْ

O you who believe! When you meet a party – a group of Kafirs, **then be firm** to fight them, **and remember Allah much [8:45]**, seeking His^{-azwj} Allah^{-azwj} upon fighting them.

وَلَا تَنَازَعُوا فِي لِقَاءِ الْعَدُوِّ فَتَفْشَلُوا أَيِ فَتَجْبَنُوا عَنْ عَدُوِّكُمْ وَ تَذْهَبَ رِيحُكُمْ أَيِ صَوْلَتِكُمْ وَ قُوَّتِكُمْ.

and do not quarrel – regarding meeting the enemy, **for you will be weary** i.e. you will become cowardly from your enemy, **and your force will depart**, i.e., your strength **and be patient, surely Allah is with the patient ones [8:46]**.

وَ اصْبِرُوا عَلَى قِتَالِ الْأَعْدَاءِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ بِالنَّصْرِ وَالْمُعُونَةِ

and be patient, - upon fighting the enemies, **surely Allah is with the patient ones [8:46]** with the Help and the Assistance.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا أَيْ بَطْرِينَ يَعْنِي قَرِيشًا خَرَجُوا مِنْ مَكَّةَ لِيَحْمُوا غَيْرَهُمْ فَخَرَجُوا مَعَهُم بِالْقِيَانِ وَالْمُعَارِضَ يَشْرَبُونَ الْخَمْرَ وَ تَعْرِفُ عَلَيْهِمُ الْقِيَانِ

And do not become like those who are going out from their houses exultantly [8:47] – i.e., happily, meaning Quraysh went out from Makkah in order to protect their caravan, and they went out with the singers and the drummers drinking the wine, and the singers were performing to them.

وَرِثَاءَ النَّاسِ قِيلَ إِنَّهُمْ كَانُوا يَدِينُونَ بِعِبَادَةِ الْأَصْنَامِ فَلَمَّا أَظْهَرُوا التَّقَرُّبَ بِذَلِكَ إِلَى النَّاسِ كَانُوا مَرَاءِينَ وَ قِيلَ إِنَّهُمْ وَرَدُوا بِدِرٍّ لِيَرَوْا النَّاسَ أَنَّهُمْ لَا يَبَالُونَ بِالْمُسْلِمِينَ وَ فِي قُلُوبِهِمْ مِنَ الرَّعْبِ مَا فِيهِ فَسَمَّى اللَّهُ سُبْحَانَهُ ذَلِكَ رِثَاءً وَ يَضُدُّونَ عَنْ سَبِيلِ اللَّهِ أَيْ وَ يَمْنَعُونَ غَيْرَهُمْ عَنْ دِينِ اللَّهِ وَ اللَّهُ بِمَا يَعْمَلُونَ مُخِيطٌ أَيْ عَالِمٌ بِأَعْمَالِهِمْ.

and to show the people – it is said they were making a religion with worshipping the idols. When they manifest the nearness with that to the people, they were showing off. And it is said they arrived at Badar in order to show the people that they do not care about the Muslims, and in their hearts was the awe what was in it. Thus, Allah^{-azwj} the Glorious Names that as showing off, **and they are others from the Religion of Allah^{-azwj} hindering from the way of Allah** – i.e. and they are preventing **and Allah is Cognizant with what they are doing [8:47]**, i.e., Knows their deeds.

قَالَ ابْنُ عَبَّاسٍ لَمَّا رَأَى أَبُو سُفْيَانَ أَنَّهُ أَحْرَزَ عَلَيْهِ أَرْسَلَ إِلَى قُرَيْشٍ أَنْ ارْجِعُوا فَقَالَ أَبُو جَهْلٍ وَ اللَّهُ لَا نَرْجِعُ حَتَّى نَرُدَّ بِدِرٍّ وَ كَانَ بِدِرٍّ مَوْسِمًا مِنْ مَوَاسِمِ الْعَرَبِ يَجْتَمِعُ لَهُمْ بِهَا سُوقُ كُلِّ عَامٍ فَتَقِيمُ بِهَا ثَلَاثًا وَ نَحْرُ الْجَزْرِ وَ نَطْعُ الطَّعَامِ وَ نَسْقِي الْخَمْرَ وَ تَعْرِفُ عَلَيْنَا الْقِيَانِ وَ تَسْمَعُ بِنَا الْعَرَبِ

Ibn Abbas said, 'When Abu Sufyan saw that he had got hold of his caravan, sent a message to Quraysh to return. Abu Jahl^{-la} said, 'By Allah^{-azwj}! We will not return until we arrive at Badar'. And Badar used to be a festival place from the festival places of the Arabs. They used to gather their market stalls at it every year and they would stay at it for three (days), and slaughter the animals and feed the food and drink the wines, and the singers would perform to us and the Arabs would hear of us.

وَ إِذْ رَئَيْنَا هَؤُلَاءِ الشَّيَاطَانَ أَعْمَاهُمْ أَيْ حَسَنَهَا فِي نَفْسِهِمْ وَ ذَلِكَ أَنَّ إِبْلِيسَ حَسَنَ لِقَرِيشَ مَسِيرَهُمْ إِلَى بِدِرٍّ لِقِتَالِ النَّبِيِّ ص وَ قَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ أَيْ لَا يَغْلِبُكُمْ أَحَدٌ مِنَ النَّاسِ لَكثَرَةِ عِدَدِكُمْ وَ قُوَّتِكُمْ وَ إِنِّي مَعَ ذَلِكَ جَائِرٌ لَكُمْ أَيْ نَاصِرٌ لَكُمْ وَ دَافِعٌ عَنْكُمْ السُّوءَ وَ قِيلَ مَعْنَاهُ وَ إِنِّي عَاقِدٌ لَكُمْ عَقْدَ الْأَمَانِ مِنْ عَدُوِّكُمْ

And when the Satan adorned their deeds for them [8:48] – i.e., made it look good in their souls, and that is that Iblees^{-la} beautified for Quraysh their journey to Badar to fight the

Prophet^{-saww} **and said, 'There would be none from the people to overcome you today** – i.e., No one from the people would overcome you due to the largeness of your numbers and your strength, **and I am a friend for you'**.- i.e. a helper to you and a repeller of evil from you. And its meaning is, 'And I^{-la} make a pact to you all, a pact of safety from your enemies'.

فَلَمَّا تَرَأَتْهُ الْفِئَتَانِ أَيِ التَّقْتِ الْفِرْقَتَانِ نَكَّصَ عَلَى عَقَبَيْهِ أَيِ رَجَعَ الْقَهْقَرَى مِنْهُمَا وَرَاءَهُ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ أَيِ رَجَعْتَ عَمَّا كُنْتَ ضَمَنْتَ لَكُمْ مِنَ الْأَمَانِ وَالسَّلَامَةِ لِأَنِّي أَرَى مِنَ الْمَلَائِكَةِ الَّذِينَ جَاءُوا لِنَصْرِ الْمُسْلِمِينَ مَا لَا تَرَوْنَ وَكَانَ إِبْلِيسُ يَعْرِفُ الْمَلَائِكَةَ وَهُمْ كَانُوا لَا يَعْرِفُونَهُ

So, when the two parties saw (each other), - i.e., the two parties met, **he turned upon his heels**, i.e., returned upon his^{-la} heels defeated behind him^{-la}, **and said, 'I am disavowed from you. Surely, I can see what you are not seeing,** i.e. I^{-la} retract from what I^{-la} had guaranteed to you all, from the safety and the security, because I^{-la} see from the Angels, those who have come to help the Muslims what you are not seeing. And Iblees^{-la} recognised the Angels and they were not recognising him^{-la}.

إِنِّي أَخَافُ اللَّهَ أَيِ أَخَافُ عَذَابَ اللَّهِ عَلَى أَيْدِي مَنْ أَرَاهِمُ وَاللَّهُ شَدِيدُ الْعِقَابِ لَا يَطَاقُ عِقَابَهُ

I fear Allah, - i.e., I^{-la} fear the Punishment of Allah^{-azwj} upon the hands of the ones I^{-la} have seen, **and Allah is Severe of the Punishment' [8:48]** – His^{-azwj} Punishment cannot be endured.

إِذْ يَقُولُ الْمُنَافِقُونَ هَذَا يَتَعَلَّقُ بِمَا قَبْلَهُ مَعْنَاهُ وَ إِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ إِذْ يَقُولُ الْمُنَافِقُونَ وَهُمْ الَّذِينَ يَبْطِنُونَ الْكُفْرَ وَ يَظْهَرُونَ الْإِيمَانَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَهُمْ الشَّاكُونَ فِي الْإِسْلَامِ مَعَ إِظْهَارِهِمْ كَلِمَةَ الْإِيمَانِ

When the hypocrites said: [8:49] - This relates to what is before it. Its meaning is, and when Satan^{-la} adorned their deeds for them, when the hypocrites said, and they are those who were concealing the Kufr and manifesting the Eman, **and those in whose hearts was a disease** – and they are the doubters in Al Islam with their manifesting the word (Kalema) of Eman.

وَقِيلَ إِنَّهُمْ فِتْنَةٌ مِنْ قُرَيْشٍ أَسْلَمُوا بِمَكَّةَ وَ احْتَبَسَهُمْ آبَاؤُهُمْ فَخَرَجُوا مَعَ قُرَيْشٍ يَوْمَ بَدْرٍ وَهُمْ قَيْسُ بْنُ الْوَلِيدِ بْنِ الْمُغَيْرَةِ وَ عَلِيٌّ بْنُ أُمِيَّةَ بْنِ خَلْفٍ وَ الْعَاصُ بْنُ الْمُنَبِّهِ بْنِ الْحَجَّاجِ وَ الْحَارِثُ بْنُ زَمْعَةَ وَ أَبُو قَيْسٍ بْنُ الْفَاكِهِ بْنِ الْمُغَيْرَةِ

And it is said, they were youths from Quraysh who had become Muslims at Makkah and their fathers had withheld them. So, they went out with Quraysh on the day of Badar, and they were Qays Bin Al-Waleed Al-Mugheira, and Ali Bin Amiya Bin Khalaf, and Al-Aas Bin Manbah Bin Al-Hajjaj, and Al-Haris Bin Zam'a, and Abu Qays Bin Al-Fakiha Bin Al-Mugheira.

لَمَّا رَأَوْا قَلَّةَ الْمُسْلِمِينَ قَالُوا غَرَّ هَؤُلَاءِ دِينُهُمْ أَيِ غَرَّ الْمُسْلِمِينَ دِينَهُمْ حَتَّى خَرَجُوا مَعَ قَلَّتِهِمْ لِأَجْلِ دِينِهِمْ إِلَى قِتَالِ الْمُشْرِكِينَ مَعَ كَثَرَتِهِمْ وَ لَمْ يَحْسِنُوا النَّظَرَ لَأَنْفُسِهِمْ حَتَّى اغْتَرَوْا بِقَوْلِ رَسُولِهِمْ

When they saw the fewness of the Muslims, they **said: 'Their Religion has deceived them,** - the Muslims have been deceived by their Religion until they came out despite their few numbers, because of their Religion, to fight the Polytheists with their large numbers, and they were not of good view of themselves until they were deceived by the words of their Rasool^{-saww}.

فبين الله تعالى أنهم هم المغرورون بقوله وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ أي و من يسلم لأمر الله و يثق به و يرض بفعله و إن قل عددهم فإن الله تعالى ينصرهم على أعدائهم و هو عزيز لا يغلب فكذلك لا يغلب من يتوكل عليه و هو حكيم يضع الأمور مواضعها على ما تقتضيه الحكمة

Allah^{-azwj} the Exalted Explained by His^{-azwj} Words that they are the deceived ones: **and the one who relies upon Allah, then surely Allah is Mighty, Wise [8:49]** – i.e., and the one who submits to the Command of Allah^{-azwj} and Relies with Him^{-azwj} and He^{-azwj} is Pleased with his deeds, and even if their numbers are few, Allah^{-azwj} would Help them against their enemies and He^{-azwj} is Mighty, cannot be overcome. Similar to that, the one who relies upon Him^{-azwj} cannot be overcome, and He^{-azwj} is Wise, Placing the matter in its place upon what the wisdom requires.

وَلَوْ تَرَىٰ يَا مُحَمَّدُ الَّذِينَ الَّذِينَ كَفَرُوا الْمَلَائِكَةُ أَي يَقْبِضُونَ أَرْوَاحَهُمْ عِنْدَ الْمَوْتِ يَضْرِبُونَ وُجُوهُهُمْ وَ أَدْبَارَهُمْ وَ الْمَرَادُ يَضْرِبُونَ أَجْسَادَهُمْ مِنْ قَدَامِهِمْ وَ مِنْ خَلْفِهِمْ

And if only you could see when the Angels cause to die those who commit Kufr. [8:50] – i.e., capturing their souls at death, **striking their faces and their backs [8:50]**, and the intended is they are striking their bodies from their front and their backs,

و روى الحسن أن رجلا قال يا رسول الله إني رأيت يظهر أبي جهل مثل الشراك فقال ص ذلك ضرب الملائكة.

And it is reported by Al Hassan that a man said, 'O Rasool-Allah^{-saww}! I saw like the shoestrings in the back of Abu Jahl^{-la}'. He^{-saww} said: 'That is the strike of the Angels'.

و روى مجاهد أن رجلا قال للنبي ص إني حملت على رجل من المشركين فذهبت لأضربه فندر رأسه فقال سبقك إليه الملائكة.

And Mujahid reported that a man said to the Prophet^{-saww}, 'I attacked upon a man from the Polytheists and went on to hit him and his head fell off'. He^{-saww} said: 'The Angels preceded you to him'.

و دُوقُوا عَذَابَ الْحَرِيقِ أَي وَ تَقُولُ الْمَلَائِكَةُ لِلْكَافِرِ اسْتَخَفَا بِكُمْ ذُوقُوا عَذَابَ الْحَرِيقِ بَعْدَ هَذَا فِي الْآخِرَةِ وَ قِيلَ إِنَّهُ كَانَ مَعَ الْمَلَائِكَةِ يَوْمَ بَدْرٍ مَقَامِعٌ مِنْ حَدِيدٍ كُلَّمَا ضَرَبُوا الْمُشْرِكِينَ بِهَا تَهَبَ النَّارُ فِي جِرَاحَتِهِمْ فَذَلِكَ قَوْلُهُ وَ دُوقُوا عَذَابَ الْحَرِيقِ

'Taste the Punishment of burning!' [8:50] – and the Angels were saying to the Kafirs scaring them: 'Taste the Punishment of burning', this being in the Hereafter. And it is said that there were iron rods with the Angels on the day of Badar. Every time they hit the Polytheists with these, the flames burst out in their wounds, and that is His^{-azwj} Words: **'Taste the Punishment of burning!' [8:50]**.

ذَلِكَ أَي ذَلِكَ الْعَذَابُ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ أَي بِمَا قَدَّمْتُمْ وَ فَعَلْتُمْ وَ أَنَّ اللَّهَ لَيْسَ بِظَالِمٍ لِّلْعَبِيدِ لَا يَظْلِمُ عِبَادَهُ فِي عِقَابِهِمْ مِنْ حَيْثُ إِنَّهُ إِنَّمَا عَاقَبَهُمْ بِجُنَايَاتِهِمْ عَلَى قَدَرِ اسْتِحْقَاقِهِمْ.

That – i.e., that Punishment, **is due to what your hands sent forward**, i.e. with what you sent forward and have done, **and surely Allah isn't the least unjust to the servants [8:51]**, not being unjust to His^{-azwj} servants in Punishing them from when He^{-azwj} rather Punished them due to their crimes in accordance to their deserving it.

القصة كان القتلى من المشركين يوم بدر سبعين قتل منهم علي بن أبي طالب سبعة وعشرين وكان الأسرى أيضا سبعين ولم يؤسر أحد من أصحاب رسول الله ص فجمعوا الأسارى وقرنوه في الحبال و ساقوهم على أقدامهم و قتل من أصحاب رسول الله ص تسعة رجال منهم سعد بن خيثمة و كان من النقباء من الأوس

The story – the killed ones from the Polytheists on the day of Bade were seventy. From them Ali^{-asws} Bin Abu Talib^{-asws} killed twenty-seven, and the captives as well were seventy, and no one from the companions of Rasool-Allah^{-saww} was captured. The prisoners were gathered and tied up in a rope, and they were ushered upon their feet. And, from the companions of Rasool-Allah^{-azwj} nine men were killed. From them was Sa'ad bin Khaysama, and he was from the captains of Al-Aws.

و عن محمد بن إسحاق قال استشهد من المسلمين يوم بدر أحد عشر رجلا أربعة من قريش و سبعة من الأنصار و قيل ثمانية و قتل من المشركين بضعة و أربعون رجلا

And from Muhammad Bin Is'haq who said, 'The martyred from the Muslims on the day of Uhud were eleven men – four from Quraysh and seven from the Helpers'. And it is said, eight, and the killed ones from the Polytheists were some forty men.

و عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَمْسَى رَسُولُ اللَّهِ ص يَوْمَ بَدْرٍ وَ النَّاسُ مَحْبُوسُونَ بِالْوَتَاكِ بَاتَ سَاهِرًا أَوَّلَ اللَّيْلِ فَقَالَ لَهُ أَصْحَابُهُ مَا لَكَ لَا تَنَامُ فَقَالَ ص سِعْتُ أَيْنَ عَمِّي الْعَبَّاسُ فِي وَثَاكِهِ فَأَطْلَقُوهُ فَسَكَتَ فَنَامَ رَسُولُ اللَّهِ ص.

And from Ibn Abbas who said, 'When evening came on the day of Badar, and the people were withheld in bondage, Rasool-Allah^{-saww} spent the night keeping watch the beginning of the night. His^{-saww} companions said to him^{-saww}, 'What is the matter you^{-saww} are not sleeping?' He^{-saww} said: 'I^{-saww} heard the groaning of my^{-saww} uncle Al-Abbas in his bondage'. They freed him, and he was silent. Then Rasool-Allah^{-saww} slept'.

و رَوَى عَبْدُ اللَّهِ بْنُ السَّلْمَانِ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ لِأَصْحَابِهِ يَوْمَ بَدْرٍ فِي الْأَسَارَى إِنْ شِئْتُمْ قَتَلْتُمُوهُمْ وَ إِنْ شِئْتُمْ فَادَيْتُمُوهُمْ وَ اسْتَشْهَدْ مِنْكُمْ بَعْدَهُمْ وَ كَانَتْ الْأَسَارَى سَبْعِينَ فَقَالُوا بَلْ نَأْخُذُ الْفِدَاءَ فَتَسْتَمِيعُ بِهِ وَ تَتَّقُوهُ بِهِ عَلَى عَدُوِّنَا يَسْتَشْهَدُ مِنَّا بَعْدَهُمْ قَالَ عَبْدُ اللَّهِ بْنُ السَّلْمَانِ كِلَيْهِمَا فَقَتِلَ مِنْهُمْ يَوْمَ أُخْدِ سَبْعُونَ.

And it is reported by Ubeyda Suleymani, from Rasool-Allah^{-saww} having said to his^{-saww} companions on the day of Badar: 'With regards to the prisoners, if you like you can kill them, and if you like then you can let them ransom themselves, and you have killed their number'. And the captives were seventy. They said, 'But we shall take the ransom and enjoy with it and be strengthened by it against our enemies. We be martyred of their number'. Ubeyda said, 'Seek the both the good things'. On the day of Uhud seventy of them were killed.

و في كتاب علي بن إبراهيم لما قتل رسول الله ص النضر بن الحارث و عقبة بن أبي معيط خافت الأنصار أن يقتل الأسارى قالوا يا رسول الله قتلنا سبعين و هم قومك و أسرناك أ تجد أصلهم فخذ يا رسول الله ص منهم الفداء و قد كانوا أخذوا ما وجدوه من الغنائم في عسكر قريش

And in the book of Ali Bin Ibrahim – When Rasool-Allah^{-saww} killed Al-Nazar Bin Haris and Uqba Bin Abu Mueet, the Helpers feared that he^{-saww} would kill the captives (as well). They said, 'O Rasool-Allah^{-saww}! We killed seventy and they were your^{-saww} people, and it would cheer

you^{-saww} to provide their roots. O Rasool-Allah^{-saww}, take the ransom from them'. And they had already taken what they had found from the war booty in among the soldiers of Quraysh.

فلما طلبوا إليه و سألوه نزلت ما كانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أَشْرَى الْآيَاتِ فَأُطْلِقَ لَهُمْ ذَلِكَ وَ كَانَ أَكْثَرُ الْفِدَاءِ أَرْبَعَةَ آلَافٍ دِرْهَمٍ وَ أَقْلَهُ أَلْفٌ دِرْهَمٍ فَبَعَثَتْ قُرَيْشٌ بِالْفِدَاءِ أَوَّلًا فَأَوَّلًا وَ بَعَثَتْ زَيْنَبُ بِنْتُ رَسُولِ اللَّهِ ص مِنْ فِدَى زَوْجِهَا أَبِي الْعَاصِ بْنِ الرَّبِيعِ وَ بَعَثَتْ قَلَانْدَ لَهَا كَانَتْ خَدِيجَةُ جَهَزَتْهَا بِهَا وَ كَانَ أَبُو الْعَاصِ ابْنَ أُخْتِ خَدِيجَةَ

When they sought to him^{-saww} and asked him^{-saww}, it was Revealed: ***It was not for a Prophet that there happen to be captives for him [8:67]*** – the Verses. He^{-saww} freed that for them, and the most of the ransom was four thousand Dirhams, and the least was a thousand Dirhams. Quraysh sent the ransom first for the first, and Zaynab daughter of Rasool-Allah^{-saww} sent the ransom of her husband Abu Al Aas Bin Al-Rabie, and sent a necklace of hers which (Syeda) Khadeeja^{-asws} had provided for her with, and Abu Al-Aas was a son of a sister of (Syeda) Khadeeja^{-asws}.

فلما رأى رسول الله ص تلك القلائد قال رحم الله خديجة هذه قلائد هي جهزتها بها فأطلقه رسول الله ص بشرط أن يبعث إليه زينب و لا يمنعها من اللحوق به فعاهده على ذلك و وفى له.

When Rasool-Allah^{-saww} saw that necklace, he^{-saww} said: 'May Allah^{-azwj} have Mercy on Khadeeja^{-asws}! This is a necklace she^{-asws} had provided her with'. So, Rasool-Allah^{-saww} freed him on the condition that he would send Zaynab (back) to him and not prevent her from thundering with him^{-saww}'. He^{-saww} packed him upon that, and he fulfilled to him^{-saww}.

و روي أن النبي ص كره أخذ الفداء حتى رأى سعد بن معاذ كراهية ذلك في وجهه فقال يا رسول الله هذا أول حرب لقينا فيه المشركين و الإثنان في القتل أحب إلينا من استبقاء الرجال

And it is reported that the Prophet^{-saww} disliked taking the ransom until he^{-saww} saw Sa'ad Bin Muaz saw that abhorrence in his^{-saww} face, so he said, 'O Rasool-Allah^{-saww}! This is the first war. We met the Polytheists in it, and the striking during the killing is more beloved to us than the remaining of the men'.

و قال عمر بن الخطاب يا رسول الله كذبوك و أخرجوك فقدمهم و اضرب أعناقهم و مكن عليا من عقيل فيضرب عنقه و مكني من فلان أضرب عنقه فإن هؤلاء أئمة الكفر

And Umar Bin Al-Khattab said, 'O Rasool-Allah^{-saww}! They are lying to you^{-saww}, and they expelled you^{-saww}, so bring them forward and strike off their neck, and enable Ali^{-asws} on Aqeel and he^{-saww} should strike his neck off, and enable me from so and so, I shall strike his neck, for these are the leaders of the kufr'.

و قال أبو بكر أهلك و قومك استأن بهم و استبقهم و خذ منهم فدية تكون لنا قوة على الكفار.

Abu Bakr said, 'Your^{-saww} family and your^{-saww} people, be kind with them and let them live, and take ransom from them, it would become a strength for us against the Kafirs'.

وَقَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع كَانَ الْفِدَاءُ يَوْمَ بَدْرٍ كُلِّ رَجُلٍ مِنَ الْمُشْرِكِينَ بِأَرْبَعِينَ أَوْقِيَةً وَ الْأَوْقِيَةُ أَرْبَعُونَ مِثْقَالًا إِلَّا الْعَبَّاسَ فَإِنَّ فِدَاءَهُ كَانَ مِائَةً أَوْقِيَةً وَ كَانَ أُخِذَ مِنْهُ حِينَ أُسِرَ عِشْرُونَ أَوْقِيَةً ذَهَبًا فَقَالَ النَّبِيُّ ذَلِكَ غَنِيمَةٌ فَقَادَ نَفْسَكَ وَ ابْنِي أَخِيكَ نَوْفَلًا وَ عَقِيلًا فَقَالَ لَيْسَ مَعِيَ شَيْءٌ

And Abu Ja'far Al-Baqir^{asws} said: 'The ransom on the day of Badar of each man from the Polytheist was with forty ounces (Awqiya), and the ounce is of forty 'Misqals', except for Al-Abbas, for his ransom was one hundred ounces, and twenty ounces of gold were taken from him when he was captured. The Prophet^{saww} said: 'That is war booty, so ransom yourself and the two sons of your brother, Nowfal and Aqeel'. He said, 'There is nothing with me'.

فَقَالَ أَتَيْنَ الذَّهَبَ الَّذِي سَلَّمْتَهُ إِلَيَّ أُمُّ الْفَضْلِ وَ قُلْتُ إِنْ حَدَّثَ بِي حَدَّثَ فَهُوَ لَكَ وَ لِلْفَضْلِ وَ عَبْدُ اللَّهِ وَ قُتِمَ فَقَالَ مَنْ أَخْبَرَكَ بِهَذَا قَالَ اللَّهُ تَعَالَى فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ اللَّهُ مَا أَطْلَعَ عَلَى هَذَا أَحَدٌ إِلَّا اللَّهُ تَعَالَى.

He^{saww} said: 'Where is the gold which you submitted to Umm Al-Fazl and said, 'If death occurs with me then it is for you and for al Fazl and Abdullah and Qusam'. He said, 'Who informed you^{saww} with this?' He^{saww} said: 'Allah^{azwj} the Exalted'. He said, 'I testify that you^{saww} are a Rasool^{saww} of Allah^{azwj}. By Allah^{azwj}! I did not notify anyone upon this except Allah^{azwj} the Exalted'.

ثم خاطب الله سبحانه نبيه ص فقال يا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ إِنَّمَا ذَكَرَ الْيَدَيَّ لِأَنَّ مَنْ كَانَ فِي وَثَاقِهِمْ فَهُوَ بِمَنْزِلَةِ مَنْ يَكُونُ فِي أَيْدِيهِمْ لَاسْتِیْلَانِهِمْ عَلَيْهِ مِنَ الْأَسْرَى يَعْنِي أُسْرَاءَ بَدْرَ الَّذِينَ أَخَذَ مِنْهُمْ الْفِدَاءَ

Then Allah^{azwj} the Glorious Addressed His^{azwj} Prophet^{saww} and He^{azwj} Said: **O you Prophet! Say to the ones in your hand [8:70]** - but rather He^{azwj} mentioned the hand because the one who was in their bondage, so he is at the status of the one who happens to be in their hands of their seizure upon him, **from the captives**: - meaning the captives of Badar, those from whom ransom was taken.

إِنَّ يَعْلَمَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا أَوْ إِسْلَامًا وَ إِخْلَاصًا أَوْ رَغْبَةً فِي الْإِيمَانِ وَ صِحَّةَ نِيَّةٍ يُؤْتِيكُمْ أَوْ يُعْطِيكُمْ خَيْرًا مِمَّا أُخِذَ مِنْكُمْ مِنَ الْفِدَاءِ إِمَّا فِي الدُّنْيَا وَ الْآخِرَةِ وَ إِمَّا فِي الْآخِرَةِ

'If Allah Knows any goodness in your hearts – i.e. Islam and sincerity or desire regarding the Eman and healthy intention, **He would Give you** – i.e., Grant you, **better than what He Takes from you [8:70]** – of the ransom, either in the world and the Hereafter, or in the Hereafter.

روي عن العباس بن عبد المطلب أنه قال نزلت هذه الآية في و في أصحابي كان معي عشرون أوقية ذهباً فأخذت مني فأعطاني الله مكانها عشرين عبداً كل منهم يضرب بمال كثير و أدناهم يضرب بعشرين ألف درهم مكان العشرين أوقية و أعطاني زمزم و ما أحب أن لي بها جميع أموال أهل مكة و أنا أنتظر المغفرة من ربي

It is reported from Al Abbas son of Abdul Muttalib^{asws} having said, 'This Verse was revealed regarding me and my companions who were with me. Twenty ounces of gold were taken from me and Allah^{azwj} Gave me in its place twenty slave, each of them were trading with a lot of wealth, and the lowest one was earning twenty thousand Dirhams in place of the twenty ounces, and He^{azwj} Gave me Zamzam, and there is nothing more beloved to me that the entirety of the wealth of the people of Makkah, and I am awaiting the Forgiveness from my Lord^{azwj}'.

قال قتادة ذكر لنا أن النبي ص لما قدم عليه مال البحرين ثمانون ألفاً و قد توضأ لصلاة الظهر فما صلى يومئذ حتى فرقه و أمر العباس أن يأخذ منه و يحني فأخذ و كان العباس يقول هذا خير مما أخذ منا و أرجو المغفرة.

Qatada said, 'It is mentioned to us that the Prophet^{-saww}, when the wealth of Al-Bahrain was brought forward to him^{-saww}, eighty thousand, and he^{-saww} had washed for Salat Al-Zohr, so on that day he^{-saww} did not pray Salat until he^{-saww} had distributed it, and instructed Al-Abbas that he takes from it, and urged it. So, he took, and Al-Abbas was saying, 'This is better than what was taken from us, and I desired the Forgiveness'.

وَ إِنْ يُرِيدُوا أَيِّ الَّذِينَ أَطْلَقْتَهُمْ مِنَ الْأَسَارَى خِيَانَتَكَ بَأْنَ يَعُودُوا حَرْباً لَكَ أَوْ يَنْصُرُوا عَدُوَّكَ عَلَيْكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ بِأَنْ خَرَجُوا إِلَى بَدْرٍ وَ قَاتَلُوا مَعَ الْمُشْرِكِينَ

And if they are intending [8:71] – i.e., those from the captives you^{-saww} freed, **to betray you** – that they would return in battling against you^{-saww} or help the enemies against you, **so they have betrayed Allah from before** – by going out to Badar and fought alongside the Polytheists.

و قيل بَأْنَ أَشْرَكُوا بِاللَّهِ وَ أَضَافُوا إِلَيْهِ مَا لَا يَلِيقُ بِهِ فَأَقْبَنَ مِنْهُمْ أَيِّ فَأَمَكَّنَكَ مِنْهُمْ يَوْمَ بَدْرٍ بِأَنْ غَلَبُوا وَ أَسْرَوْا وَ سَيَمَكَّنَكَ مِنْهُمْ ثَانِيَا إِنْ خَانُواكَ وَ اللَّهُ عَلِيمٌ بِمَا فِي نَفُوسِكُمْ حَكِيمٌ فِيمَا يَفْعَلُهُ.

And it is said that they associated with Allah^{-azwj} and they added to Him^{-azwj} what is not appropriate with Him^{-azwj}, **but He Empowered you more than them** – i.e., Enabled you^{-saww} from them on the day of Badar that they were overcome and captured, and He^{-azwj} will be Enabling you^{-saww} for a second time if they were to betray you, **and Allah is Knowing** – with what is in their selves, **Wise [8:71]** in what He^{-azwj} Does''.

1- فس، تفسير القمي وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَ أَنْتُمْ أَذِلَّةٌ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا كَانُوا أَذِلَّةً وَ فِيهِمْ رَسُولُ اللَّهِ ص وَ إِنَّمَا نَزَلَ وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَ أَنْتُمْ ضَعَفَاءُ.

Tafseer Qummy - **And Allah Helped you at Badar when you were humble, [3:123]**. Abu Abdullah^{-asws} said: 'And they were not humbled (disgraced) and Rasool-Allah^{-saww} was among them, and rather it was Revealed as: **And Allah Helped you at Badar when you were weak [3:123]**'.⁵

For further Ahadith, please read Bihar Al-Anwaar – V 19.

⁵ Bihar Al-Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 1

APPENDIX

Victory at Badar and Thanksgiving by the Abyssinia King

Imam Abu 'Abdullah^{-asws} has said, 'Once al-Najashi (king of Abyssinia) called to his presence Ja'far^{-asws} Ibn Abu Talib^{-asws} and his^{-asws} companions (who were sent to him by Rasool Allah^{-saww} to teach him and his people Islam). When they came in, they found the king sitting on the ground wearing two old pieces of cloth.'

The Imam^{-asws} said that Ja'far^{-asws} has said, 'We felt compassion for him in our hearts when we saw him in that condition. When he noticed our feelings from our faces he said, "All praise is due to Allah^{-azwj} for his giving victory to Muhammad^{-saww} and delight to his^{-saww} heart. Should I give you the good news?'" I said, 'Yes, O King.' He then said, "This hour my informant people have come from your land and have informed me that Allah^{-azwj} has Granted victory to His^{-azwj} Prophet, Muhammad^{-saww} and has destroyed his^{-saww} enemies. So and so are taken captive when they met each other in a land called Badar."

Ja'far^{-asws} then said to him, 'O king, why do you sit on the ground wearing two pieces of old cloth?' He then said, "O Ja'far^{-asws}, we find in what Allah^{-azwj} had Revealed to Jesus that of the rights of Allah^{-azwj} on His servants is to show humbleness when He^{-azwj} Does a Favour for them. Since Allah^{-azwj} has Done a favour for me by means of granting victory to Muhammad^{-saww} I show humility.' When this was mentioned to the Holy Prophet^{-saww} he said to his companions, 'Charity increases the wealth of the donor, therefore, give charity. Humbleness elevates the position of a person, therefore, be humble, Allah^{-azwj} will Raise your degree in praiseworthy status, Forgiveness increases the respect of a person, therefore, forgive, Allah^{-azwj} will Grant you respect.'⁶

⁶ Al-Kafi, Vol. 2, Chap. 55, H. 1