March 21, 2024

**Ramadan 2025 – lecture 21 – Grand Battle of Badr**

**(Drawing Strength and Strategy from Divine Lessons in the Face of Modern Struggles)**

By Sayyed Abdulmalik Badruldeen Al-Houthi

**I seek refuge with Allah from the accursed Satan.**

**In the name of Allah, the Most Gracious, the Most Merciful.**

**All praise is due to Allah, Lord of all the worlds. I bear witness that there is no god but Allah, the Sovereign, the Absolute Truth. I also bear witness that our master, Muhammad, is His servant and Messenger, and the Seal of the Prophets.**

**O Allah, bless Muhammad and the family of Muhammad, and grant Your blessings to Muhammad and the family of Muhammad just as You blessed and bestowed Your grace upon Ibrahim and the family of Ibrahim. Indeed, You are the Most Praiseworthy, the Most Glorious.**

**O Allah, be pleased, through Your satisfaction, with his noble, chosen companions, and with all of Your righteous servants who strive for Your cause.**

**O Allah, guide us and accept our deeds, for indeed You are the All-Hearing, the All-Knowing. And turn to us in forgiveness, for indeed You are the Ever-Relenting, the Most Merciful.  
  
  
Dear Brothers and Sisters,**

**Peace, mercy, and blessings of Allah be upon you.**

Continuing our discussion on the Grand Battle of Badr, to glean its lessons and insights, and given our need to recall the life of Allah's prophet (Muhammad), peace and blessings be upon him and his purified family. who is our paradigm and exemplar, especially during this pivotal and delicate historical moment for our nation, which confronts numerous challenges and threats. As a Muslim nation, we are in dire need of drawing lessons from the life of Allah's prophet (Muhammad), peace and blessings be upon him and his purified family. We have discussed the context of the Grand Battle of Badr and its crucial antecedents, leading up to the moment when the Prophet (Muhammad), peace and blessings be upon him and his purified family, moved from Medina. This decision was made in strict adherence to the divine guidance and mandates of Allah, Glorified and Exalted be He, as affirmed in the Holy Qur'an:

{*Just as your Lord brought you out of your home for the truth, even though a faction of the believers were averse*} [Quran 8:5].

Allah, Glorified and Exalted be He, directed his prophet (Muhammad), peace and blessings be upon him and his purified family, to advance. This movement was by the divine command of Allah, Glorified and Exalted be He, despite some believers having alternate views based on assessments of resources, manpower, equipment, and the prevailing circumstances. They feared that the outcomes might be gravely unfavorable to the Muslims or hinder their victory. Hence, Allah says about them: {*They argue with you about the truth after it has become clear, as if they are being driven to death while they look on*} [Al-Anfal:6]. Often, within the faith community itself, even when there is universal recognition that the cause is righteous, some are influenced by political considerations, fears, risks, potential repercussions, and reactions, contemplating: [What will happen?], and the implications of the stance: [What will it lead to? Is it suitable at this juncture or not?].

However, such calculations can sometimes reach a dangerously negative level—freezing the Ummah in place and shackling it from acting in critical and perilous stages. What truly matters is that the stance be righteous, and that it be accompanied by divine guidance from Allah, Glorified and Exalted is He, and an awareness of the significance of the situation—drawn from the Qur’anic insight that educates us to be a forward-moving Ummah, one that confronts dangers before they strike, and acts before collapse becomes inevitable.

Thus, we often find, for example, in the assessments and perspectives of some, that their choices—regarding the nation's condition and the nation's stance—are to allow the enemy to advance to the last phase and to the final point before the nation takes action.

For example, considering the threats our countries face from American and Israeli aggression, some people’s perspective is to leave room for America and Israel to occupy our homelands, dominate, and firmly establish their control over the countries of our nation, stripping our nation of all elements of strength. Only at the end do they (the Ummah) realize and become convinced of the necessity to act. This view is fundamentally flawed: it involves enabling the enemy first, and then taking action only after their domination and control are firmly established.

The Holy Qur'an is a book of guidance from Allah, Glorified and Exalted be He, and Allah's prophet (Muhammad), peace and blessings be upon him and his purified family, is the exemplar and role model. He acted proactively, without waiting for the enemy to strengthen their hold and establish their control. Only then would the decision be made about the necessity to act. In such circumstances, the Ummah would have already lost much of its moral strength, and even in terms of circumstances, lost many of the conditions favorable for a stronger stance, effective action, and achieving greater success. This matter is significant because the circumstances themselves have a substantial impact on the reality of the Ummah.

For example, in the case of Palestine, if the Muslims had fully realized, guided by the Holy Qur'an, that their initial hesitation at the start of the influx of Zionist Jews under British sponsorship into Palestine would lead to those enemies gaining complete control, establishing a strong reality, and making a later confrontation far more difficult than it would have been at that time. Back then, they were merely Zionist gangs, armed with medium and light weapons, still weak at the beginning of their endeavor. The difference between their situation then and later, after they had solidified their control, become more organized, and formed a large, strong, well-equipped army with the most formidable weapons, and then further strengthened their control through their major crimes, which had a negative impact in breaking the morale of the residents and the Arab community as a whole.

Had the Qur’anic perspective—the Qur’anic vision, the guidance of the Qur’an, and the example of the Messenger of Allah (Muhammed), peace and blessings be upon him and his purified family—been the basis for thought, planning, direction, and movement, and had the Muslims responded accordingly, then that moment and that context would have marked a stage of full mobilization: to rise up, whether lightly or heavily equipped, and to fully sense the magnitude of the threat. Even in assessing the level of danger—specifically the Zionist Jewish threat—if they had embraced the Qur’anic vision and guidance in evaluating that danger’s impact on the entire Ummah, the entire region, and the peoples of these nations as a whole, then the outcome would have been entirely different.

When Allah, Glorified and Exalted is He, mentions to us the condition of certain believers—those who were present at the same time with the Messenger of Allah, peace and blessings be upon him and his purified family—He describes how they tried to persuade the Messenger, peace and blessings be upon him and his purified family, to change his position and delay the move to confront Quraysh. They had no hope of victory, according to the assessments of that time and the balance of power. From a material standpoint, according to the balance of forces, the Muslims were in a state of complete weakness. They had not yet engaged in any major military battle—only limited skirmishes carried out by small expeditions that the Messenger of Allah, peace and blessings be upon him and his purified family, had dispatched.

So, Allah says about them: {*They argue with you about the truth after it has been made clear*} [Al-Anfal:6]. The truth and the just stance had become clear, but the psychological factor and their limited, deficient vision influenced their stance, {*as if they are being driven to death while they look on*} [Al-Anfal:6], which means they had no hope of victory.

The Messenger of Allah, peace and blessings be upon him and his purified family, moved forward with those Muslims who responded to his call. He invited the believers to set out with him, and around three hundred responded—some reports mention three hundred and fourteen individuals. From the very beginning of this mobilization, a campaign of fearmongering, exaggeration, and discouragement emerged in Madinah, led by the hypocrites and those whose hearts were diseased.

The group of hypocrites and those with diseased hearts is particularly distinguished—a fact often mentioned in the Holy Qur'an and a crucial lesson for our Ummah at this stage. This group is characterized by their efforts to demoralize the Ummah from confronting the disbelievers and by causing internal disruption within the Ummah through fearmongering, exaggeration, and discouragement. This characteristic is prominently highlighted in the Holy Qur'an, with clear discussions in Surah Al-Imran, Surah Al-Anfal, Surah At-Tawbah, Surah Al-Ahzab, Surah Al-Fath, and other Surahs in the Holy Qur'an.

This matter is crucial because one of the most important things our Ummah needs is to have sufficient Qur'anic awareness about the hypocrites:

* Who are they?
* What are their signs?
* What actions do they take?
* What danger do they pose to the Ummah?
* How are they connected to the disbelievers?
* What role do they play in the disbelievers' targeting of our Ummah?

These are among the most critical issues that the Ummah needs to address, and this awareness needs to be widespread throughout the Ummah. The most significant internal threat to our Ummah is the role of the hypocrites; they provide significant aid to the disbelievers, aligning with them. This is the major problem that makes them hypocrites. It would have been possible for them to be outright transgressors or wicked in other ways, but the label of hypocrisy involves being affiliated with the Muslims while aligning with the enemies of Islam and the Muslims, which defines the true nature of hypocrisy. Because even the very definition of the term *munāfiq*—what hypocrisy is, and who qualifies as a hypocrite—has been distorted.

A hypocrite is someone who claims to belong to Islam but whose allegiance lies with the enemies of Islam, siding with the enemies of Islam. As mentioned in the Holy Qur'an: {*When they meet with their evil companions, they say, "Indeed, we are with you"*} [Al-Baqarah:14]. This companionship (their alignment with the disbelievers) positions them with the disbelievers, the enemies of the Ummah. At the same time, Allah said about them in [Surah An-Nisa]: {*Those who take disbelievers as allies instead of the believers*} [An-Nisa:139], defining them as those who {*take disbelievers as allies instead of the believers, do they seek with them honor? But indeed, honor belongs to Allah entirely*} [An-Nisa:138-139].

Whoever reflects on the Qur’an—in Surah al-Baqarah, Surah Aal ‘Imran, Surah al-Nisa’, Surah al-Anfal, Surah al-Tawbah, Surah al-Fath, and others, especially Surah al-Munāfiqūn—will find a very clear and prominent sign of the hypocrites: they work to weaken and destabilize the Ummah in its stance against its enemies from among the disbelievers. They try to obstruct the believers’ efforts to move against the disbelievers, actively opposing the believers and the stance of faith—especially in matters related to striving in the path of Allah, establishing justice, and everything that brings goodness, strength, and honor to the Ummah. They aim to destabilize it from within.

Therefore, when Allah's prophet (Muhammad), peace and blessings be upon him and his purified family, mobilized, and those Muslims who responded to him, a campaign of fearmongering, exaggeration, discouragement, and despair immediately began within the Muslims in Medina; claiming: [This position is futile, there is no benefit, you cannot win, you cannot defeat the enemies, nor can you overcome them, there is no benefit to your position; it is merely suicidal, it is dangerous... and so on]. As the Qur'an says, {When the hypocrites and those in whose hearts is disease said, "These people are deluded by their religion." But whoever relies upon Allah then indeed, Allah is Exalted in Might, Wise} [Al-Anfal:49]; they consider the believers to be deceived, misled, and that their reliance on the principles of Islam, trust in Allah, Glorified and Exalted be He, and the principle of relying on Allah are, in their view, [empty principles, meaningless, valueless, unrealistic, cannot be relied upon to face a significant reality and serious existing challenges]; therefore, they mock the believers, considering them to lack realism and a correct vision towards reality and the magnitude and impact of the enemies.

When the Prophet Muhammad, peace and blessings be upon him and his purified family, set out from Medina, the news reached Quraysh in Mecca. Abu Sufyan also mobilized them by sending a messenger to rally them using the traditional methods of that time—calls for mobilization, appeals for help, and urgent pleas—in a manner designed to agitate them for battle and push them to act immediately and without delay. Quraysh responded swiftly and moved out in haste, but with the preparation of arms and with a general call to arms among them, they amassed substantial resources; given their financial, economic, and military capability, they had the equipment and the manpower, and moved with a military force nearly a thousand fighters, equipped with vast resources. Some went out with two shields, and two swords... and so on. They mobilized with their resources, accompanied by a large number of camels, which they would slaughter daily, consuming the meat and drinking wine, showcasing their capabilities; in contrast to the difficult circumstances of the Muslims, even as they moved out from Medina.

Quraysh decided to turn the situation into an opportunity:

* To eliminate the Prophet Muhammad, peace and blessings be upon him and his purified family; as they originally wanted to undertake a major military operation to target the Prophet and the Muslims and annihilate them; thus, they considered the opportunity to have arrived and deemed the conditions favorable for them in terms of resources, manpower, and equipment. They were confident that they had the necessary capability to accomplish this; thus, they moved to execute that plan.
* At the same time, with this objective—while moving to eliminate the Prophet Muhammad, peace and blessings be upon him and his purified family, and the Muslims, and to end the matter of Islam—they aimed to enhance their influence and prestige in the Arabian Peninsula, before the rest of the tribes and powers, so that the situation would resonate with their prestige, their influence, their power. They wanted from this to enhance their standing and prestige among the other Arab tribes and other forces in the field, both regionally and internationally, seeking to turn this into an opportunity for that.

They focused on showcasing their capabilities so that people would hear about them, that they had set out with such numbers and immense resources. As Allah mentioned about their setting out: {*[They left their homes] boastfully and to be seen of men, and to hinder [men] from the path of Allah*} [Al-Anfal:47]. Their primary mission, from their perspective, was to hinder the path of Allah and to work on ending the matter of Islam, boastfully in their blessings and capabilities without thanking Allah for His blessings, and for show, saying that they wanted all the Arabs to hear about their setting out with such enormous resources.

The Messenger of Allah, peace and blessings be upon him and his purified family, had already set out from Medina when he was informed that Quraysh had mobilized a military force. Although he received revelation from Allah, Glorified and Exalted is He, he placed great importance on closely monitoring enemy movements. He maintained an active reconnaissance effort and an intelligence network—referred to at the time as “the eyes”—composed of individuals who tracked the enemy’s movements and relayed information to him. When the news reached him of Quraysh’s military mobilization and their departure with a large army, the Messenger of Allah, peace and blessings be upon him and his purified family, did not retreat. He was resolute in continuing his march toward the caravan to intercept it. And Allah, Glorified and Exalted is He, had promised him and the believers with him that they would prevail over one of the two groups:

* Either over the caravan, headed by Abu Sufyan and those with him.
* Or over the military force that had set out to fight from Quraysh.

With victory over them, and Allah says: {*And when Allah promised you one of the two groups that it would be yours*} [Al-Anfal:7], this was a promise of victory from Allah, Glorified and Exalted be He, {*and you wished that the one without thorns would be yours*} [Al-Anfal:7], what the Muslims desired was: control over the trade caravan, not a clash with the military force, although there was victory in that, but they preferred the spoils.

But Allah’s plan was for what was more important: {*And Allah intended to establish the truth by His words and to cut off the roots of the disbelievers*} [Al-Anfal:7], Allah wanted through this to be the military triumph and victory, which is more important than the spoils and that caravan; because it is more significant for supporting the stance and the cause, for establishing the truth and negating falsehood.

This is an important lesson in options for Muslims when assessing choices within the same situation, against the same enemy. Among the options, the choice that has the most impact on the enemy and best serves the cause is critical.

The Prophet Muhammad, blessings and peace of Allah be upon him and his purified family, continued with the Muslims accompanying him, aiming to reach the route taken by the caravan. They arrived at the outskirts of Badr, approximately 155 kilometers from Medina—a considerable distance from Medina. At the same time, the army from Mecca (Quraysh army) had also nearly reached Badr, with both sides arriving concurrently. By divine planning, the caravan had passed; as mentioned, {*and the caravan was below*} [Al-Anfal:42]. The caravan had passed, and Abu Sufyan had diverted its route from the usual path, which the Prophet had intended to intercept. So, Abu Sufyan changed its course to another route, avoiding the usual passage, while the army remained close to the Muslim army.

Before the confrontation, there was divine intervention from Allah, Glorified and Exalted be He, and before the two groups saw each other and met, and before the battle began, there were several divine arrangements and divine care that were also part of the earlier promise: {*And when Allah promised you one of the two groups that it would be yours*} [Al-Anfal:7]. There were also glad tidings from Allah, Glorified and Exalted be He, that bolstered the believers’ sense of reassurance.

On the first night, just before the dawn of the day of the confrontation, the Muslims stayed near the army of the polytheists at Badr, and it became clear that a military battle was inevitable. Given their challenging circumstances, the hardships of travel, fear, danger, and tension, they turned to Allah, Glorified and Exalted be He, as mentioned, {*when you were seeking help from your Lord*} [Al-Anfal:9]. This issue is very important.

Moving in the way of Allah is fundamentally based on seeking refuge in Allah, seeking help from Allah, relying entirely on Allah, trusting in Allah, Glorified and Exalted be He, not living in delusion, self-reliance, or a state of frustration and despair. This is a very important source of strength:

* On a moral level.
* And in terms of the care that believers receive from Allah, Glorified and Exalted be He, His assistance, His facilitation, and His extensive and varied support.

Seeking help is a crucial matter. We are the servants of Allah, Glorified and Exalted be He, He is our Lord, our Guardian, our Educator, our Owner, and our Benefactor. We turn to Him alone, we rely on Him alone, He is the one who benefits us. In this era, no other global power has benefited the Muslims; some, for instance, rely on China, or Russia, or another power, but none will benefit them in anything.

{[Remember] when you pleaded with your Lord for help} (Al-Anfal: 9) — One of the most vital qualities of a faithful, striving Ummah is to be constantly seeking help from Allah, turning to Him in desperation, abundant in supplication, reliance, and heartfelt pleas. This is a critical matter—even on the battlefield, during confrontations, and in the course of executing jihadist duties, it is essential to maintain frequent remembrance of Allah, and to focus on seeking His aid and taking refuge in Him, Glorified and Exalted is He.

{[Remember] when you pleaded with your Lord for help, and He responded to you} (Al-Anfal: 9) — the response comes from Allah, for He is the Most Merciful of the merciful, the best of supporters, the Guardian of the believers. He, Glorified and Exalted is He, says: {That is because Allah is the Protector of those who believe} (Muhammad: 11) — He protects them with His care, His support, His victory, and His mercy. {So He responded to you, “Indeed, I will reinforce you with a thousand angels following one another.”} (Al-Anfal: 9) {And Allah made it not except as good tidings} (Al-Anfal: 10) — He responded to you out of His mercy and grace: granting support, empowerment, victory, guidance, and ease.

So Allah supported them with a large number of angels, multiple times their own number, more than three times over, {*with a thousand of the angels, rank upon rank (9). And Allah made it only as good news and that your hearts might be at rest thereby*} [Al-Anfal:9-10]. Allah provides moral support, and the most important thing needed by those who move in the way of Allah, and one of the most significant factors in the military situation, is: the moral state and the spirit. With high morale, one can maintain stability and endurance; the strength of the position and endurance is linked to morale.

{*Victory comes only from Allah, the Almighty, the Wise*} [Al-Anfal:10]. This is a great principle: {*Victory comes only from Allah*}; therefore, our recourse to Allah, our reliance on Allah, our trust in Allah, our dependence on Allah, our seeking help from Allah, our certainty that He is capable of fulfilling His promise of victory, no matter the challenges, no matter the enemy, no matter what the enemy possesses, {*If Allah helps you, none can overcome you*} [Al-Imran:160]; hence came this reinforcement and support.

This good news had a significant impact on the souls of the Muslims. The believers’ faith in the angels, that they are among the soldiers of Allah, that they are among the reinforcements that Allah provides to the believersin the battlefield, and that they have a significant impact on the moral and psychological state, by their presence with the believers they play this morale-boosting role, continuing even during the battle, during the confrontation, in the great positive psychological and morale impact, which results in:

* Serenity.
* Calm and reassurance in hearts and souls.
* Confidence.
* And a sense of strength. These are extremely important factors in the field of confrontation.

Moreover, as part of the manifestations of care, mercy, assistance, and the good tidings that Allah bestowed upon the believers, He says: {when drowsiness overcame you as a reassurance from Him} [Al-Anfal:11]. Drowsiness—light sleep—was particularly significant on that first night before the dawn of the confrontation day. This was crucial for the Muslims as it greatly alleviated their nervous, psychological, and even mental tension, which are vital for the confrontation. The more tranquil, less stressed, and less disturbed a person is on a psychological, nervous, and mental level; the more capable they are of maintaining stability, being stronger in their position, and more effective in action. Thus, the drowsiness was comforting to them, soothing their bodies and nerves, and they benefited from this. It was not a deep sleep, to prevent the enemies from seizing the opportunity while they were in a state of sleep, deep in slumber, after the long journey and exhaustion, which also had a positive effect within this Serenity that descended upon them: {a reassurance from Him} [Al-Anfal:11].

{*And He caused rain to descend upon you from the sky to clean you thereby and to remove from you the evil suggestions of Satan*} [Al-Anfal:11]. The descent of water from the sky, rain (rainfall), was among the glad tidings and preparations that Allah heralded to them, through which they felt Allah’s care for them. They were in great need of water for several reasons:

* For drinking, which was a fundamental need for them.
* For purification, which was an important matter for them.
* For cleanliness.
* For physical refreshment and vitality.
* And also to rid themselves of Satan's whispers regarding water issues, such as: [How will water be available to you? You will tire from thirst, you will die from thirst, you cannot endure, the enemies have overtaken important water wells...etc.].

Similarly, this tangible care from Allah was among the glad tidings for them. It also prepared the battlefield, an area that was sandy or semi-sandy. The rain compacted and consolidated the sand, which facilitated comfortable combat conditions on it. Allah prepared even the battlefield for them, providing care in a way that no one else could, a truly remarkable care.

**We conclude with this for today.**

**And I ask Allah, Glorified and Exalted is He, to grant us and you success in that which pleases Him with us, to have mercy on our righteous martyrs, to heal our wounded, to grant relief to our captives, and to grant us His victory. Indeed, He is the All-Hearing of supplication.**

**May the peace, mercy, and blessings of Allah be upon you all.**