

## The Battle of Badr: From Challenge to chance

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Ghazwa e Badr is a complex lesson on several diverse Islamic and humanitarian issues. This battle was of such significance that its happening is full of divine revelation and spiritual and amazing events. It totally confirmed without a doubt the divine support, the Muslims received in the great days of the Hadrat Muhammad (PBUH). This was the war who introduced the great heroes and champions of Islam to the World. This was the first battle of Muslims against ignorance and fought between handful winning Muslims and a large army of non-Muslims, who had been victorious at the end. This combat left a great example of obedience and sincerity of Muslims in the living world. This article surfaces the salient features and the strategic plans by which a challenge turned into opportunity.

**Key word:** Badr, battle, Islam, Macan, Military, Muhammad, Muslim

Allah (God) sent His messengers to the world in different time periods to preach Islam. Whenever Islam spreads, evils cannot retain in the society. The Prophet Muhammad was the last messenger of Allah to lead people to Islam. He was sent to the Arab. The Arab society was ignorant. No one was safe; the life of people, women, children, poor, wealth, property and reverence. Most of the tribes were engaged in the burglary of the trade caravans. They were used to live on those snatched assets. Beside burglary, the killing was also very common. The prophet Muhammad (PBUH)<sup>1</sup> was sent to demolish violence and to create a peaceful atmosphere for every living being in the society either in Arab or around the globe. He taught people the righteous way of life, "Islam" and provided a model of practice. After prophet hood, he continuously struggled to spread Islam for thirteen years during his Maccan's life before migration to Medina. The Prophet (peace and blessings of Allah be upon him) and his companions migrated to Medina. He established a small independent state in Medina that was the first independent state of the Muslim community, where they were living peacefully (Kailani: 2009). They migrated because of the severe hostility of Maccan. The Maccan were planning to slay the prophet. In Medina, responsibilities of the Prophet (PBUH) were increased. He was leading the tribes as a chief to protect them. The situation was very dangerous and unpleasant to Muslims because annoyance and antagonism of non-Muslims were converted to dreadful and horrible revenge. The three great powers of the time; Quraysh, Jews and Hypocrites (Munafiqeen), had been assembled against the Muslims. They wanted to ruin the Muslims and Islam. Allah permitted Muslims for the first time, to take up arms in defense shortly after the migration. Hazrat Muhammad therefore adopted different plans and strategies against the Meccans. He on one side, established good relations through peace treaties with the surrounding clans of Medina and cut off the trade caravans of the Meccans that passed close to Medina and blocked their trade route on other side. In January 624, Holy Prophet (PBUH) sent out a group of eight people to Nakhlah, on the outskirts of Macca in the leadership of Abdullah bin Jahsh to get intelligence. However, after encountering a Maccan caravan and being discovered, they attacked the caravan and killed a renowned person Amr bin Al-Hadrami. The situation was all the more serious since the killing occurred in the month of Rajab, a truce month sacred to the Maccans in which fighting was banned and a clear offend to Arab society. Although Hazrat Muhammad disapproved of this decision but it led to war that is famous as Ghazwa e Badr. This war was fought in 2 A.H./624 A.D.

The battle of Badr was the first battle fought between believers and disbelievers (Yusufi: 2015). Believers (Muslims) won the war beside the fact that their army was no more than a handful people as compared to nonbelievers (non-Muslims). That is why this is considered an important historic war in the Islamic history. One of the reasons behind this success was the obedience of Muslims to their commander. The Muslims won because of their faith in Allah, Allah's help, and the amazing strategies of war of the great commander, the Prophet Muhammad (peace and blessings of Allah be upon him). This was a miraculous battle where angles took part in the field of combat. This is a magnificent model of faith in Allah for the Muslims and the whole world.

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<sup>1</sup> PBUH: Peace and blessings of Allah be upon him

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Allah says in the Holy Quran: "Already there has been for you a sign in the two armies which met - one fighting in the cause of Allah and another of disbelievers. They saw them [to be] twice their [own] number by [their] eyesight. But Allah supports with His victory that He wills. Indeed in that is a lesson for those of vision" (Quran 3:13).

#### Method

This is a library based research. An extensive review of literature has been made and a combination of descriptive and analytical methods has been used in the interpretation of literature. The references and quotation have been taken from basic source. However, secondary source has also been taken sometime.

The main objective of this research is to describe the reasons and strategic planning of the Holy Prophet (PBUH) during intensive and susceptible state of affairs as well as the decision manner of a ruler during critical environment and in serious circumstance. The study proves him the best commander of the history as he changed the purpose and perspective of war. The study provides significant result and lessons for the military organizations and especially for the military commanders of modern time.

#### The Reasons of Battle

There were several reasons behind the battle of Badr, which are described as follows.

1. The hatred of Quraysh had been increasing against the Muslims along time. They wanted to demolish the Muslims and their religion, 'Islam'. Beside every effort, they were unable to do so. People were embracing Islam, and this religion was spreading rapidly. The Maccan forced Muhammad (PBUH) and his followers to leave their hometown, Macca. They went to Medina and settled over there. They were not let to reside peacefully in Medina as well. Three hostile military expeditions were organized by the Quraysh against Muslims. The military teams were established in the five years of immigration to obliterate Muslims and their faith forever. The prophet Muhammad (PBUH) had courage and full faith in Allah. He was determinant, and had superb military and political skills. His army was obedient to him. Together, these qualities of Muslims' army, helped them to destroy the confidence of the enemies and their policies completely (Bhatti: 2006). In the Holy Quran, Allah says: "Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil, it is as a destination" (Quran 4:97).

2. The Maccan sent a messenger to the hypocrites and enemies of Islam in Medina to help them. The emissary said, "You have provided shelter to the Holy Prophet (PBUH) and his companions. It is your great mistake and now it is your responsibility to fight with them or turn them out of your city. If you do not, we will raise sword to attack you suddenly, to kill your men and to capture your women and children". This was an effective threat of the Quraysh to the hypocrites of Medina. An open meeting was held from the side of the idolaters, and hypocrites of Medina. Abdullah Ibn Ubay, the leader of hypocrites, urged his followers to fight the Holy Prophet (PBUH) and his companions. Muhammad (PBUH) was aware of the intention of disbelievers. He along with his a few companions went to clarify the situation to the hypocrites that they do not follow Meccan, and do not raise sword against Muslims. Muhammad (PBUH) and his companions succeeded in their mission (Bhatti: 2006).

3. The Jews were distressed of the growing power of the Prophet Muhammad (PBUH). They were worried about the success of Muslims. This marked a situation of firm enmity against Muslims. The kindness, compassion and sympathy of Jews had always been with Quraysh. Their aim was same that was to devastate the rising power of Muslims. Therefore, the Jews helped the Quraysh in the war of Badr (Shoq: 1949).

4. Muhammad (PBUH) became the absolute ruler of Medina especially by settlement with different Arab clan and tribe. This situation was unbearable to the non-believers. They were ashamed at their cowardice and jealous to the growing power of Islam (Nadvi: 2010). They lost their mental stability, and the circumstances appeared to yield dangerous results. Non-Muslims wanted to harm the Holy Prophet (PBUH) and his followers at any cost (Bhatti: 2006). The Quran states: "These are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water of which is melted that within their bellies and [their] skins" (Quran 22: 19-20).

5. The fire of revenge was burning in the hearts of non-Muslims. They wanted to attack Medina and win at every cost. They got sympathies and support of various non-Muslim tribes living around Medina. They prepared a large force for this purpose. The Muslims were a few as compared to the manpower of the army of non-Muslims. Due to the strength of their army, the Quraysh believed to be successful. This fantasy made them proud for no reason. They were very happy and impractically assuming to be the winner. This imagination sunk them (Sahibzada: 1999).

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6. Non-Muslims started teasing Muslims to initiate the Battle. For example, Karz Bin Jabir Fehri was a rich man of Mecca. He attacked the pasture and stole the cattle of the Holy Prophet (PBUH). When the Muslims heard this, they became angry and chased him. At last they approached him. He left the cattle and flit to save his life (Sahibzada: 1999).

7. The Holy Prophet (PBUH) sent Abdullah Bin Jehish (may Allah be pleased with him, R.A.) to Nakhla<sup>2</sup>, with twelve people. Muhammad (PBUH) commanded him to stay in Nakhla, and collect information about Quraysh. The caravan of traders was passing near through Medina. When Abdullah (R.A) saw it, he attacked without losing time and Umar Bin Hazarmi was killed in this attack. Two people of Quraysh were arrested as well. When the news reached Muhammad (PBUH), he became annoyed, because, he wanted Abdullah to watch over only, not to kill anybody. Umar Bin Hazarmi was a noble person amongst the Quraysh. This accident was the main reason of war (Hashmi: 2005).

8. There was a clear cut prediction by the Holy Quran that this battle will be happen and disbelievers will be defeated (Quran 54:45). According to Syed Maodudi that This was a clear news and forecast that was broadcast five years before Hijra that the power of Quresh will soon be abolished and eliminated (Maodudi: 1974)

### Strategy of non-Muslims for War

The non-Muslims had no specific strategy for Battle. They were considering their large number of army and weapons. They believed before combat that they will be successful because of big army as compared to a handful army of Muslims. They were not seriously pursuing their commander. This provided a reason to lose the war, and resulted in their destruction and devastation.

### Strategy of the Holy Prophet (PBUH) for War

The Holy Prophet (PBUH) took part in the battle himself. He followed the Quranic teachings and planed the strategy. His strategies proved him the best commander of the history. Hadrat Muhammad (PBUH) changed the purpose and perspective of war. He fought for the stability and perseverance of the Islam. He taught the lesson of peace, kindness, sympathy and compassion always. He clearly stated to his followers in these words, "O people! Never desire fighting, but pray to Allah for peace and security. And when you have to fight the enemy, fight with steadfastness and know that paradise is under the shadow of the swords" (Bhatti: 2006). This justifies that the battle was imposed by the action of the enemies. In the combat, Muslims fought fearlessly with courage to the last breath. The Muhammad (PBUH) further said "I am the Prophet of mercy, I am the Prophet of battle and I both smile and fight" (Ishtiaq: 2005). He stated to his companions that "Do not be eager to meet the enemy, perhaps you may be put the test by them, but rather say, "O Allah! Suffice for us and keep their might away from us" (Bhatti: 2006). This proves Islam a religion of peace, love and mercy not only for humanity, but also for all creatures. Islam does not encourage war against anyone even against its open enemies, but only if the battle is initiated by the action of the enemy. Consequently, once Muslims were imposed to fight, they were proved brave, fearless and heroes. Allah says in the verse 56 of chapter, Al-A'raf, of the Holy Quran: "And spread not mischief in the earth after it has been set right and call on Him fearing and longing. Surely the mercy of Allah is nigh to the best doers" (Quran 7: 56). Humans are advised in the chapter 28 of the Quran as follows: "That home of the Hereafter, We assign to those who do not desire exaltedness upon the earth or corruption. And the [best] outcome is for the righteous" (Quran 28:83). This teaches that if a Muslim, who fights only for Allah and killed in this way, a blissful life will be waiting for him in paradise.

The Holy Prophet (PBUH) was sent as a 'Rehmatul lil alamin'<sup>3</sup> for the whole world. He was kind to every creature either humans (Muslims or non-Muslims) or others. Muhammad (PBUH) was the real supporter and benefactor of mankind, and had come to spread the teachings of Islam to reduce misery, distress and grief of the people. He was not sent to harm people and to fight them, but the battle of Badr was imposed upon him. Muhammad (PBUH) treated the prisoners of Badr kindheartedly and sympathetically. He changed the uncivil and awful customs of the old nation. He tried his best to reduce the horrors and outrages of war and make it more human. He established an Islamic Society, in which everyone, master and slave, rich and poor, black and white, had equal rights of life. The regular war started with pagan Arab from 2 H.A., but the Prophet Muhammad (PBUH) strictly adhered to the following principles in combat.

1. "Fulfillment of promises
2. Rights of non-combatants
3. Declaration of war
4. Generous treatment with the prisoner of war
5. Ready for peace
6. Treatment of the vanquished with kindness, generosity
7. Special treatment with the children and women
8. A well-organized information service" (Rasol, Abdur, Sahib Zada).

<sup>2</sup> Nakhla: It was the name of a place.

<sup>3</sup> Arabic word, which means mercy to the worlds.

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Muhammad (PBUH) was an ideal, perfect and supreme leader of Muslims, who always consulted his companions in every situation if that, was critical and serious. He accepted good advices in the field of battle. The excellent and admirable behavior of commander created a magnificent discipline in Muslims' army, whereas, on the other side, indiscipline and disruptive behavior was seen in enemies' army.

Muslims pray five times a day in the mosques in a disciplined way. They maintain rows and spaces during prayer, and follow, "Imam"<sup>4</sup>. This five times' practice in a day train them. This practice was seen useful in the combat. The Muslim warrior performed very well in the combat during fighting. Muhammad (peace and blessings of Allah be upon him) advised them to maintain rows in the same way as they do during prayers and maintain them in the mosque (Sahibzada: 1999). "Tirmizi has reported from Abdur Rahman Ibn Awf (R.A.), that Allah's Messenger arranged rows of the Muslim army at night. He stressed upon them that they should keep straight and together" (Ibn e Kathir: 2010.307-308). "The Prophet (PBUH) had an arrow in his hand with which he straightened the rows. When he came to Sawwad ibn Ghaziyah who was out of line, he patted his belly with the arrow and said, "Sawwad! Keep straight." He said, "O Messenger of Allah, you have hurt me. Allah has sent you to dispense justice. Let me retaliate." The Prophet uncovered his belly and said, "Seize your revenge!" But, he embraced him and took him in his arms and kissed his stomach. "Sawwad, why did you do that? "He said, "O Messenger of Allah, you know our situation. I longed in these last moments of my life to touch my body to your pure body." Muhammad (PBUH) raised his hand and prayed for him (Ibn e Kathir: 2010.308). The Muslim army was advised to strictly adhere to the commands, and to establish discipline, to observe obedience during the battle and to be punctual. Discipline and punctuality are the keys to achieve success. Defeat due to delay of time is common seen. These parameters are worthwhile during combat as well. The Prophet (peace and blessings of Allah be upon him) taught Muslim army in such a way that enhanced their moral conduct, obedience, discipline and spirit. He (PBUH) knew the tricks to fight with non-Muslims. The Prophet (PBUH) and his companions were sent by Allah (SWT)<sup>5</sup> to the Arab to make history. Allah (SWT) bestowed courage and open the ways of success to Muhammad (PBUH) in the war. He used these qualities in combat. He commanded his followers to stay at the nearest well (Kailani, Rehman, Abur, Mulana). "Hubab ibn Munzir Jamuh (R.A.)<sup>6</sup> said, "O Messenger of Allah, have you chosen this spot in compliance with Allah's command or as a war strategy?" He said that it was not a revelation, so Hubab (R.A.) said, "O Messenger of Allah, this is not a strategic place. It would be better to seize the spring and dry up the surrounding wells filling up all water in a pond. Then begin the war." Muhammad (PBUH) liked this suggestion (Ibn e Kathir, 2010. 43, 66-68). Ibn Abbas (R.A.) said, that "Jibril Alaih Salaam was with the Prophet (PBUH) when another angel came to him and supported Hubab's suggestion. He asked Jibril Alaih Salaam if he knew the angle and he said, "I do not know all angels but he is a true angel, not a devil." Hence the Muslims grabbed the well, which was near to the disbelievers, it was filled with water to the top by the mercy of Allah and other wells dried (Ibn e Kathir: 2010. 305). The prophet (PBUH) advised his army to stay in the upper-side of the valley of Badr. However Quraysh occupied the valley. The valley of Badr was a soft place. This was a strategic plan of the prophet Muhammad (PBUH) because during rain the valley turned to mud due to its softness. When it rained before war, the mud turned the ground slippery. The slippery ground created very critical situation to Quraysh and this forced them to stay down the hill, which became a proven mistake to them (Ibn e Kathir: 2010. 306). Hadrat Ali (R.A) elucidated, that "it rained in the night and next day which was Friday, they fought. Only Miqdad rode a horse. They all slept in the night (Ibn e Kathir: 2010.305). Allah say in the Holy Quran: "And sent down upon you water from heaven that He might purify you thereby and remove from you the defilement of Satan, and that He might strengthen your hearts, and make (your) feet firm thereby" (Quran 8:11). The Holy Quran says: "When your Lord inspired the angles (saying), "I am with you. So make firm those who believe. I shall cast terror into the hearts of those who disbelieve. So smite above the necks and smite every fingertip of them". That is because they have opposed Allah and His Messenger; and whosoever opposes Allah and His Messenger, (for him) surely Allah is severe in retribution" (Quran 8:12-13). The prophet Muhammad (PBUH) also advised his army to burn fires at night which were more than required. This was another strategy and benefit of staying upon hill. When disbelievers saw enormous lights from the side of Muslims, they confused and thought that Muslims might be great in number. This was only vision mistake to them. This situation raised fear in their minds and hearts. Further, he (PBUH) kept privacy in the movement of Islamic warriors; it was a very important trick to win the war against the enemy of Islam. This proved Muhammad (PBUH), the first figure of bravery and valor for the Muslims. Hadrat Ali (R.A.) said that therefore, "the intensity of war, we always took shelter in the shadow of the mercy of the Holy Prophet (peace and blessings of Allah be upon him)" (Sahib Zada: 1999). His valor and extreme persistence increased the courage of his companions in the field of battle. Beside the fact that they were less in number, they succeeded in their plan and won the war. This was all due to the discipline, wisdom, and art of fighting, which were the most important attribute of a good general/commander, and all these features were present in the personality of the Holy Prophet (peace and blessings of Allah be upon him). This was his best strategy, which came up with fewer casualties and he benefited more in the form of victory. Hadrat Muhammad (peace and blessings of Allah be upon him) created the combat capabilities in Muslims, and trained them to enhance their combat skills. He produced patience, invincible qualities and self denial in them. The bravery of Muslims revealed over their enemies which generated fear in them. This is the well-known fact that fear is not good for success, and that is why the disbelievers weakened and defeated.

<sup>4</sup> Imam means the person who leads prayers in a mosque.

<sup>5</sup> SWT: Subhanahu Wa Ta'ala, which means 'Glory to Him, the Exalted'.

<sup>6</sup> R.A.: May Allah be pleased with him



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### Participation of Angels in the War

There was another fact that made disbelievers threatened. The Muslims' army was very little although but the number seemed double to the army of non-Muslims. This was because angels were fighting against the disbelievers along with Muslims by the order of Allah in that combat. This is true that without the help of Allah (SWT), victory was not possible in these critical circumstances (Sahib Zada: 1999). Allah says in the chapter 8 and verses 9-10: "[Remember] when you asked help of your Lord, and He answered you, "Indeed, I will reinforce you with a thousand of the angels, following one another." And Allah made it not but good tidings and so that your hearts would be assured thereby. And victory is not but from Allah. Indeed, Allah is Exalted in Might and Wise" (Quran 8:9-10). "Sayyidina Ali (R.A.) said, "Jibrail Alaih Salaam was with 1000 angels to the Prophet's right and Abu Bakr (R.A.) was there. Mikail Alaih Salaam was with 1000 angels to his left and I was there too. "According to another version "Israfil Alaih Salaam also came with 1000 angels" and Sayyidina Ali (R.A.) was wounded with a spear, blood oozing out" (Ibn e Kathir: 2010. 311). "Ibn Abbas (R.A.) reported from a man of Banu Ghifar that he and his cousin were idolaters who merely observed the Battle of Badr from a mountain. "We saw a cloud from which, when it approached us, we heard the neighing of horses and someone urging them forward. My cousin died of shock and I nearly died" (Ibn e Kathir: 2010. 305). Another hadith is reported that "Abu Usayd Maalik Ibn Rabiah Badri (R.A.), who had lost sight in old age said, "I was in Badr now and had my eye-sight then I would have shown you the valley from where the angels came. They appeared to the warriors in the form of people know to them and encouraged them to be steadfast" (Ibn e Kathir: 2010. 313). "Saib Ibn Abu Hubaysh stated in Umar's (R.A.) era that he was arrested and tied up by a tall man with dense hair on a white horse. He handed him over to Abdur Rahman Ibn Awf (R.A.) who took him to the Prophet (PBUH) who disclosed that an angel had arrested him. "O Abdur Rahman, "he said," Take away your prisoner" (Ibn e Kathir: 2010. 313).

### Encounter in the field of Badr

Hearts of the Muslims were full of faith which provided a base to the fearlessness. They proved that they were not afraid of death. They had the courage to fight fearlessly with bravery in the way of Allah (Sahibzada: 1999). Their love with Allah and His prophet was as intense that they were not only busy in fighting against enemies in the field of battle, but, also performed their duties according to Islam, such that they kept fast and prayed the prayer during the war. They showed patience in critical time, and also showed their respect for their commander (Sahibzada: 1999). They were those who accepted Islam from the core of heart without any distress and compulsion. The name of Allah (SWT) was enough to keep out any kind of fear and dread from their hearts. They were ready to sacrifice everything, which was important and related to their lives. The Muslims had complete belief of help of Allah (SWT). Therefore, they were ready to participate in this battle with full confidence and trust that Allah will succeed them, and they will get a glorious victory in this exam.

The armies of Muslims and non-Muslims came head to head for brawling. According to the custom of Arabia, three brave warriors came forward from Maccans which included Utbah Bin Rabiya his brother Shaiba Bin Rabiya and his son Walid Bin Utbah, and from the Muslims Hadrat Hamza (R.A.), Hadrat Ali (R.A.) and Hadrat Ubedah (R.A.). The duel started and all the three combatants of Quraysh were killed. Hadrat Ubedah (R.A.) was injured who later on died of his injuries in front of the Prophet (PBUH). Then, Obadah Bin Saeed came out from Quraysh and was killed by Hadrat Zubair (R.A.). Soon after, Hadrat Saeed Bin Abi Waqas (R.A.) killed Saeed Bin Aas with his penknife. And now general fighting started in both warriors with sword and arrows. The Prophet (PBUH) was praying the whole night in prostrate, "O Allah if you let this small party perish then you will not be worshipped on the globe of earth." "O Allah! Fulfill your promise. O Allah! I hope for your help." "He raised his hand so high that his cloak slipped down his shoulders. Sayyidina Abu Bakr (R.A.) covered him from the rear set right his cloak and said compassionately, "O Messenger of Allah! That is enough. Soon Allah will fulfill His promise." Hadrat Abu Bakr (R.A.) had a nice personality. He was very soft hearted and kind person. His heart was full of extreme affection for Muhammad (PBUH) (Ibn e Kathir: 2010. 313). "Bayhaqi reported sayyidina Ali (R.A.) as saying, "I occupied myself in fighting in the Battle of Badr for a little while. Then I came very quickly to see how the Prophet (PBUH) was. He was in prostration and repeated again and again "The Alive, The Eternal." I returned to the battle field and then came back to him and he was reciting the same words and so the third time too. He continued that till Allah gave him victory." "Abdullah Ibn Masud (R.A.) said, "I never saw anyone remind another, his promise as much as he reminded Allah His promise at Badr, saying, "O Allah! I remind you your promise. "O Allah, if this small group is destroyed then there will be none to worship you". Then he seemed pleased and his face was bright. He said, "I see the Quraysh destroyed before the evening is out. Thus the Prophet (PBUH) was shown the places where the Quraysh would be killed both before the battle as well as the day of the battle" (Ibn e Kathir: 2010. 308-309).

This verse revealed at Makkah and Hadrat Umar (R.A.) asked who would succeed and who would crush. "Soon shall the multitude be routed, and they shall turn (their) backs" (Quran 54:45).

"Sayyidina Umar (R.A.) said, "I saw in the Battle of Badr the Prophet (PBUH) in his armour reciting this verse and it was then that I understood what the verse meant" (Ibn e Kathir: 2010. 311). "After that, Hadrat Abu Bakr (R.A.) had calmed that Allah would answer his prayer, Hadrat Muhammad (PBUH) had sleep and when his eyes opened, and at the first movement he told Hadrat Abu Bakr (R.A.) that there was good news for them. He said, "Jibril Alaih Salaam is here on his horse." He went into the battlefield and encouraged the Muslims to fight" (Ibn e Kathir: 2010. 31). Allah (SWT) respected

his prayers. The Muslims entered into the enemy's lines and beheaded several senior tribal chiefs. The opponent ran away, leaving behind the dead bodies of their soldiers including the dead body of Abu Jehal, who was killed by two youngsters, Maaz (R.A.) and Maoz (R.A.). Allah says in chapter, Muhammad and verse 4: "O when you meet those who disbelieve [in battle], strike [their] necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens. That [is the command]. And if Allah had willed, He could have taken vengeance upon them [Himself], but [He ordered armed struggle] to test some of you by means of others. And those who are killed in the cause of Allah - never will He waste their deeds" (Quran 47:4). "The Muslim who shows patience and hopes for reward when he advances to join in jihad and is then martyred will be rewarded with paradise" (Ibn e Kathir: 2010. 311).

#### **Kindness and compassion with prisoners of Badr**

The Muslims captured the Maccan, who were fighting against them, in the field of combat. They were worst enemies of Muslims, and continuously harmed them in Macca for thirteen years. They did not even allow them to spend their lives peacefully in Medina. Those prisoners were treated differently in the view of the advice of the prophet Muhammad (PBUH). The Muslims were advised to treat them sympathetically. Hence, they offered their animals to captives, for example, camels and horses to ride, while they accompanied them marching to Medina. The Muslims offered food to prisoners, while they fulfilled their need of hunger only with dates to save their lives. When the captives were brought in front of the Holy Prophet (PBUH), he consulted his companions for opinion. Hadrat Abu Bakr (R.A.) suggested all the captured should be freed if they pay the ransom. However, Hadrat Umar (R.A.) had an opposite opinion that was not favourable to the captives. He suggested punishment for all because of his strict nature, and said each Muslim should kill his relatives with his sword himself. As we mentioned earlier in this article, the Holy Prophet (PBUH) was sent as mercy to the world, the Prophet Muhammad (PBUH) agreed Hadrat Abu Bakr (R.A.). Those prisoners were released, who paid ransom, and the other were also freed who were poor and couldn't pay. However captives who knew reading and writing, but they were not able to give money to become free. Each of them was offered freedom in exchange for teaching ten children in Medina. It was a great example of kindness and sympathy with enemies in the history of the world. This act displayed mercy to mankind, believers and disbelievers, friends and enemies. This great example turned the situation to the way that the blood thirsty enemies of the Holy Prophet (PBUH) also praised this good humanitarian and sublime attitude of Hadrat Muhammad (PBUH) to prisoners of war who were captured during many bloody wars (Bhatti:2006). We do not find such a good example of conduct with enemies even in the modern era and in the civilized nations who treat prisoners dreadfully. For the first time in the human history, the Holy Prophet (PBUH) set an excellent example of humanity to the captives of Badar.

#### **Strategic benefits of the decision**

The conduct and action of the Holy Prophet (PBUH) regarding captives established very favorable situation for the Muslims. For those captives who had expected execution received the opportunity to pay ransom and paid it. Literacy rate in Muslim community was increased. According to Fethullah Gulen "The rate of literacy in Madina was very low, and, in order to propagate Islam, the Muslims had to know how to read and write. Besides, the Muslims had to be culturally superior to the polytheists. Those who were kept in Madina to teach the Muslims how to read and write would be able to learn Islam better than before and find the opportunity to be in close contact with the Muslims. This was certain to soften their hearts toward Islam and accelerate their conversion, together with that of their families. The families and relatives of those captives had despaired of their lives. But, when they saw them before them unexpectedly, their enmity to Islam was considerably lessened or broken (Gulen: 2002).

### **Results**

The most important result of this battle was the success of the handful Muslims who were encountering a large number of enemies. This was dependent over the help of Allah, the faith of the Holy prophet (PBUH) and his closest companions (Sahibzada: 1999). This victory enlightened the candle of Islam in the hearts of many disbelievers. The Maccan's Muslims (Muhaajirin) and the Medinan's Muslims (Ansaar) became brothers, consequently. The Islam was appeared to be a frequently spreading religion and a religion of peace. Non-Muslims realized Islam and Muslims as the supreme power. This situation produced a hope in the hearts of miserable people that Islam can protect them and the period of cruelty and brutality is closed to its end. The battle of Badr was the first historical and decisive war, which was fought among infidels and Muslims. If the Muslims were defeated in this war, their names would have been erased from the world. That is why this war was of extreme importance. Allah (SWT) fulfilled His promise and Muslims succeeded in this combat.

The most important lesson is that whenever a war is fought in the name and path of Allah (SWT), He gives courage and power to the Muslims to fight fearlessly with disbelievers. The exact same situation appeared in the battle of Badr. It was the struggle of justice, sincerity, integrity, honesty, trust, welfare and faith. The truth remained successful by the grace of the Almighty Allah (SWT), and the pride of the enemy went into the dust. This is an important lesson of belief and obedience. There are two key rules to be successful. The first one is the strong faith in Allah, and the second one is the

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obedience to the commander. Bravery, honesty and patience come with these. In the base of these, the Muslims can win every kind of war with the help of Allah (SWT).

Another lesson we learn that The Holy Prophet (PBUH) used to consult with his companions before an expedition or war. They used to discuss on various strategies in a grand meeting or Shura for a good decision. We can see this method and process in the modern military policy and plan. An Advisory Council is very important component in any military organization for effective and positive outcome.

The Battle of Badr also lessoned that boldness is very vital element during war. Hazrat Muhammad (PBUH) carried out conflict operations with matchless boldness. Muslims sustained to conduct battles with that type of boldness for many centuries. We can say that so called Napoleonic boldness seems to us an evocative of early Muslim fighting.

In the last, this Battle is a lesson for the whole Nations, Countries and Commanders that education, freedom and sacrifice in favour of humankind are better than killing, captivity and vengeance. The Holy Prophet (PBUH) did not kill his enemies that were very easy for him as all were captives. He preferred freedom and education instead of captivity. So gave them option to pay ransom or educate the people in exchange of their freedom. Otherwise, he can force them to educate the people being captives.

### Conclusions

The Battle of Badr had a marvelous effect on the Quraysh, Jews and the neighboring tribes, who realized that an invincible power arose in Arabia. The Holy Quran states: "Fight them; Allah will punish them by your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people, and remove the fury in the believers' hearts. And Allah turns in forgiveness to whom He wills; and Allah Knows and Wise" (Quran 9: 14-15). This victory is the most inspiring event in the history of Islam, and a decisive combat between the forces of light and darkness. The triumph of truth overcame the falsehood and light eliminated darkness. This was a great victory over the large number of warriors of Quraysh, which encouraged Muslims with new hope for future success. The defeat of Badr was a serious disaster for Maccans. The seventy most experienced and influential men of Quraysh were killed and almost seventy were captured. Here Quran explains: "And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah Hears and Knowing" (Quran 8:17). Maccans had lost their prestige. They became a comparatively small force. It is said in Quran: "And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah. And Allah is encompassing of what they do and [remember] when Satan made their deeds pleasing to them and said, "No one can overcome you today from among the people, and indeed, I am your protector. But when the two armies sighted each other, he turned on his heels and said, "Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed I fear Allah. And Allah is severe in penalty" (Quran 8: 47-48). Further said in verse 16 of chapter 59: "[The hypocrites are] like the example of Satan when he says to man, "Disbelieve. "But when he disbelieves, he says, "Indeed, I am disassociated from you. Indeed, I fear Allah, Lord of the worlds" (Quran 59:16). It was a fact that without the help of Allah, the Muslims could not get a victory in this war. We find a verse in Surah Al-Anfal "[Remember, O Muhammad], when Allah showed them to you in your dream as few; and if He had shown them to you as many, you [believers] would have lost courage and would have disputed in the matter [of whether to fight], but Allah saved [you from that]. Indeed, He knows of that within the breasts. And [remember] when He showed them to you, when you met, as few in your eyes, and He made you [appear] as few in their eyes so that Allah might accomplish a matter already destined. And to Allah are [all] matters returned" (Quran 8:43-44).

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