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THE BATTLE OF BADR IN THE EARLY ISLAMIC PERIOD WHICH WAS MENTIONED IN THE KORAN.

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Annotation: This article presents information based on the events mentioned in the Koran, that is, the Battle of Badr, which was mentioned in early Islam, the actions of our Prophet in this battle, and the impact of this battle on the spread of Islam.

Keywords: The Koran, prophet, Badr, mushrik, Dar al-Nadwa, Aws, Hazraj, tafsir.

Muhammad(s.a.w) had to fight against various enemies for 10 years during the Madinah period in order to protect the religion of Islam and the newly formed nation. Then the verses were revealed that allowed the Muslims to fight against the enemy without leaving the border in order to defend themselves: "Those (Muslims) who were attacked (by the polytheists) were given permission (to fight) because they were oppressed. Indeed, Allah is able to help them." 1 Historical sources indicate the number of gazats from 21² to 36³. Among them, Badr⁴, Uhud⁵, and Khandag⁶ are the biggest battles in the history of Islam.

During the early Islamic era, Muslims had several bloody clashes with the Kuraysh. The first major conflict with the polytheists of Mecca took place in the year 2 Hijri (February 24, 624 AD) and was named the "Great Battle of Badr" because of the victory over the polytheists who were three times more numerous than themselves.

Many judgmental verses were revealed about this battle. According to most historians, the battle of Badr was caused by the caravan of Abu Sufyan returning from Damascus with a large amount of goods. Muhammad (s.a.w.) came to block the way of the caravan, but as fate would have it, he encountered the Meccan army that came to protect the caravan⁷. But in other sources of Islamic history, evidence is given that the beginning of the battle was caused by the first invasion of Kuraysh towards Medinah. For example, Shibli Nu'mani says that it is clearly stated in verses 5-7 of Surah Anfal that the Prophet (s.a.w) did not leave Madinah in search of a caravan, but against the enemy. The translation of the meanings of the verses is as follows: "(This) is like your Lord taking you out of your house with the right (way). And a group of the believers are those who do not like (this exit). They argue with you about the right after it has become clear. (It) seems to be driving them to death while they are watching. Remember that Allah promised that "one of the two categories will be in your favor." (And you) want that

^{7.}Ali Ibrahim Hasan. At-tarikh al-Islami al-umm. - Al-Cairo. - B.191.; Bolshakov O.G. History of the caliphate. - t. 1. - M. 1989. - S. 96.; Aliev. A. Koran v Rossii. - M, 2004. - S. 7.





^{1.} Translation and interpretation of the meanings of the Holy Qur'an/ The author of the translation and interpretation is A. Mansurov. - T: Tashkent Islamic University, 2004. - B. 33

^{2.} Commentary by Fathul Boriy Sahil Bukhari. 7 juz'. - Beirut, 2000. - B. 356

^{3.} Muhammad ibn Umar al-Waqidi. Kitab al-Magazi. - J. 1. - Beirut, 2004. - B. 67

^{4.}Badr is a village located on the caravan route to Syria, 80 km from Medina.

^{5.} Uhud is the name of a mountain near Medina.

^{6.} A ditch is a ditch dug around the city to protect Medinah from Quraysh polytheists. This is where the name of the

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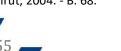
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which is not pleasing to you. Allah wants to justify the truth with his words and destroy the disbelievers.8"

According to Shibli Nu'mani: "Of the two groups mentioned in the verses, the one that was not saucy was the caravan of Abu Sufyan, and the saucy was the army of polytheists who went out to fight against the Muslims with weapons."9 According to historical sources, when Muhammad (s.a.w) learned about Abu Sufyan's caravan returning from Syria, he consulted with the Companions about blocking his path. The Prophet (s.a.w) told his companions that Gabriel, peace be upon him, had brought him a revelation about the Meccan army that had set out against the Muslims, and said, "I see the destruction of my people." 10 The Prophet (s.a.w) left Medina with an army of 313 (some sources say 305, 314 to 330) people. 83 of them were immigrants, 61 were representatives of the Aws tribe, and the rest were representatives of the Khazraj tribe. They went to battle with 70 camels and 2 horses¹¹.

Muhammad (s.a.w), as historians say, did not go out with a large army when he opposed the caravan, and Allah did not mention in the Kuran that the meeting between the Muslims and those in the caravan was considered as a conflict with death. The number of guards in Abu Sufyan's caravan consisted of 40 people, more than 300 people went out to rob a poor caravan and if we pay attention to the fact that the Ansar were also involved in the army, they promised to protect the Prophet (s.a.w) only inside Madinah in both Agaba pledges until Badr. The sariyyas¹² who were present did not participate in the performance¹³. Therefore, when the emigrants agreed to fight, the Prophet (s.a.w) wanted to know the opinion of the Ansar. Mu'az's son Sa'd spoke on behalf of the Ansar and said that they would be with the Prophet (s.a.w) in any case¹⁴. The mentioned information clearly shows that the Muslims did not go out to block the way of the caravan. Abdulaziz Mansour, the translator of the Holy Kuran, said: "The houses and property of Meccan Muslims who migrated to Medinah were taken over by Kuraysh polytheists. That's why, when Meccan polytheists passed through Madinah in caravans by way of trade, the immigrant Muslims blocked their paths and tried to take the polytheists' cloths and goods as booty in exchange for their property. After Muhammad (s.a.w) migrated to Medina with the Muslims, the enmity of the Kuraysh increased and they looked for an excuse to attack them. As mentioned above, the battle of Badr was allegedly caused by Abu Sufyan's caravan returning from Syria with a lot of goods. When the Meccans heard that the caravan was in danger, they quickly gathered an army and set out. When the army approached Juhfa, Abu Sufyan reported that the caravan was out of danger and could turn back. Then the mood of the army changed and some preferred to go back. When the Muslims reached the village of Badr, the polytheists had already arrived and occupied the other side of the Badr valley. However, this village was a three-day journey by camel to Madinah, and a ten-day journey to Mecca. These data indicate that the main reason for the Battle of Badr was not the caravan, but that the Muslims went to the battle to protect

^{14.} Mahmoud al-Misri. Sirat ar-Rasul. - Al-Cairo, 2002. - B. 178



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^{8.}Translation and interpretation of the meanings of the Holy Qur'an // The author of the translation and interpretation is A. Mansurov. - T: Tashkent Islamic University, 2009. - B. 177

^{9.} Ash-Shibli an-Nu'mani. Sirat al-faruq. - Al-Cairo, 2000. - B. 38

^{10.} Muhammad ibn Umar al-Waqidi. Kitab al-Magazi. - J. 1. - Beirut, 2004. - B. 61

^{11.}Zakaria Bashir. Muhammed and the Quraysh: the history of the war. - Moscow-St. Petersburg, 2008. - S. 38.

^{12.} Sariyya - a secret fighting group (whether or not there was a battle) sent by the Prophet (pbuh) under the leadership of a companion for a specific purpose.

^{13.} Muhammad ibn Umar al-Waqidi. Kitab al-Maghazi. - J.1. - Beirut, 2004. - B. 68.

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themselves and Madinah from the enemy¹⁵. The following words of A. Hasanov, a major specialist in the history of Islam, also confirm our opinion. According to the information, the Prophet (s.a.w) intended to negotiate with Abu Sufyan, the head of the caravan, not for the purpose of war. There used to be "Iylof" system. The following words of A. Hasanov, a major specialist in the history of Islam, also confirm our opinion. According to the information, the Prophet (s.a.w) intended to negotiate with Abu Sufyan, the head of the caravan, not for the purpose of war. Previously, there was the "Ilof" system. Now it was necessary to switch to another new system. If Abu Sufyan did not agree to certain conditions, there was no possibility of the confiscation of the property, in modern terms. But things turned out differently. The caravan reached Mecca safely, if the polytheists had come to Badr with a large force, there would not have been a battle at all¹⁶.

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According to O.G. Bolshakov, "half of the dead and captured among the Meccans were from the Abdshams and Makhzum clans." Only these clans fought well, the rest fought weakly, none of the Meccans and immigrants killed their clansmen, that is, everyone chose a stranger. Maybe this idea was expressed by Muhammad (s.a.w) to his companions before the start of the battle: "The Banu Hashims and other people did not want to join this battle, there is no need for us to fight with them." Abbas ibn Abdul Mutallib should not be killed, he also came out under compulsion. Muhammad (s.a.w) ordered his companions not to draw their swords until the Kuraysh approached and not to start the battle first. The Battle of Badr marked a turning point in the history of Islam¹⁷. As a result, the Kuraysh's military power was broken, and its respect in Arabia, especially among Bedouins, decreased. Muslims began to gain recognition and respect in the region, and their status improved a lot. Now they could build a new society that worships one God, promotes brotherhood, justice and equality. But the defeat of the Kuraysh in the Battle of Badr did not mean the end of their military power¹⁸. Researchers give the details of the battle and point to the defeat of the Kuraysh because they started the war unfairly and did not have a cohesive military force fighting for a single goal. Zakariyo Bashir said: "When the caravan arrived in Mecca, there were those who had different opinions about starting military operations and those who were on the sidelines"19. He believed that the victory of the Muslims was due to the fact that they united against the enemy and acted with the help of the angels.

Most importantly, the Muslims did not allow the Meccans to enter Medina and captured 70 people. Most of the captives were from the clan of Muhammad (s.a.w). On the advice of Abu Bakr, the Prophet released the captives for a ransom, but Umar opposed this and advised that they should be killed. Those of the captives who could read and write were taken away to teach the people of Medinah. The Prophet (s.a.w) showed mercy to the Hashimites not because they were of the same lineage, but because they supported the Muslims during their difficult days in Mecca. The Prophet (s.a.w) was well aware of the Kuraysh's power as a diplomatic and military power in the Arabian Peninsula and correctly assessed it. The fact that 74 people from the Kuraysh died in the battle certainly called for an act of revenge.

^{15.} Translation and interpretation of the meanings of the Holy Qur'an // The author of the translation and interpretation is A. Mansurov. - T: Tashkent Islamic University, 2009. - B. 178.

^{16.} Mahmoud al-Misri. Sirat ar-Rasul. - Al-Cairo, 2002. - B. 23

^{17.} Hasasnov A. Lectures on early Islamic history. Study guide. Responsible editor Sheikh Abdulaziz Mansur. Tashkent, Movarounnahr, 2017. - B. 268.

^{18.}Bolshakov O.G. History of the caliphate. - T. 1. - M., 2000. - S. 101.18

^{19.}Zakaria Bashir. Muhammad i Qurayshity. Istorija voyny i mira. - Moscow-St. Petersburg, 2008. - S. 44.

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In the Kuranic verses related to the Battle of Badr, it is mentioned that Muslims should not be proud of their victory over a large number of enemies, but in fact, angels sent by God, in a figurative sense, ensured this victory. 9-10 of Surah Anfal about this; Verses 123-125 were revealed. It seems that this "warning" was not in vain.

Therefore, the fate of the battle was decided primarily by the spiritual and ideological spirit of Muslims. First, they occupied a favorable position, and then they won because they obeyed the orders of the Prophet (s.a.w). Although the scale is not large, the Battle of Badr is one of the battles that left a deep mark in history. It was the first battle that strengthened the influence of Muslims in the Arabian Peninsula, which later led to the emergence of an unprecedented empire.

The impact of the Battle of Badr was two fold in Meccah and Madinah. Kuraysh returned to Mecca without their most influential people. According to the manners of that time, they should have taken a quick revenge measure. Therefore, a meeting was called in Dor an-Nadwa. It was decided to turn the income of Abu Sufyan's caravan, which amounted to 50,000 dinars, into a waqf and spend it on an army formed to take revenge on Muslims. Also, relations were established with Ahabish, allies and the Jews of Medinah.

And in Medinah, this battle showed who was the real power holder in the city-state. Expelled from Mecca two years ago, Muhammad (s.a.w) and his followers have now gained full power. The three major Jewish tribes, especially the Banu Kaynka, who occupied the center of the city, were always hostile to the Muslims. After the victorious return from the Battle of Badr, the Muslims finally felt the courage and expelled the Kaynka from the city center in order to get rid of the internal enemy before the upcoming wars with the Kuraysh²⁰.



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