

Holy Prophet (ﷺ) as a Military Commander and War Strategist; A Historical Analysis

Umme Aaimen*¹, Dr. Anum Hameed*², Maryam Ghazanfar*³, Muntaha Shahid*⁴

¹ M.Phil. Scholar, Department of Islamic Studies, The University of Faisalabad, Punjab, Pakistan aimengillani05@gmail.com

² Assistant Professor, Department of Islamic Studies, The University of Faisalabad, Punjab, Pakistan anumhameed.IAS@tuf.edu.pk

^{3 4} M.Phil. Scholar, Department of Islamic Studies, The University of Faisalabad, Punjab, Pakistan maryamghazanfar@gmail.com , muntahashahid394@gmail.com

DOI: <https://doi.org/10.70670/sra.v3i2.818>

Abstract

The history of the world has seen that whether it is peace or war, it requires distant arrangement and multidimensional strategies. Life of Holy Prophet (ﷺ) is a role model for entirety of humanity; not just believers or followers. In contemporary era, challenges of war and peace among nations have taken a front seat in the global theatre. In the midst of this chaos, one would naturally want to look out for ideals and ideologies promoting better practices and strategies than there are in present. The Seerah of Holy Prophet (ﷺ) offers us just that. Holy Prophet (ﷺ) maintained His (ﷺ) message of Peacekeeping and upholding of justice even in the most chaotic of situations. His (ﷺ) life is filled with missions around war and peace and His exemplary character as a military commander and a war strategist. In addition to winning numerous wars like Badr, Uhud, and Khandaq through strategic thinking, the Holy Prophet (ﷺ) was also a kind-hearted military leader who worked toward lasting peace. His understanding of human nature and life itself, as well as His ability to adapt quickly to changing conditions, predict enemy tactics with a little insight, and uplift soldiers with his goals and ideas of justice, are still relevant in today military operations, which are never religiously tolerant until they kill every member of every weak group, during which settling for peaceful coexistence has been defined over an extended period of time. This study uses historical accounts to demonstrate how modern military leaders can learn from the Prophet strategies, which help them and mankind succeed.

Keyword: War, peace, commander, strategy, mission, global, battles, character, leader, enemy, justice.

Introduction

The greatest military leader and war strategist in history is without a doubt the Holy Prophet Muhammad (ﷺ), who achieved significant victories with few casualties. He (ﷺ) fought wars to spread the message of Islam and to defend its early statehood as well as anyone could have. The Prophet (ﷺ) revolutionized pre-Islamic warfare. Among the military strategies of Holy Prophet (ﷺ) are the philosophy of war, enemy espionage, revolutionary war, and secrecy in war planning. The world war concept of today is best exemplified by the wars in Syria, Ukraine, and Israel, which are all devoid of principles and laws. Unfortunately, peacemakers of today do not grant peace. In contrast, Islam's last Messenger demonstrated essentially that He (ﷺ) thinks about peace and led a way for those who fight through combat and non-combat. His (ﷺ) leadership and

example were a source of motivation and valor for his followers in every battle. Additionally, His (ﷺ) definition of the laws of war, which still hold true today, includes both combatant and non-combatant principles, demonstrating that he advocated for peace throughout His (ﷺ) life while participating in multiple conflicts from Bakr-Ibn-Abu Quhafa to Yarmouk. An example of fighting for future generations; a conflict waged in accordance with the values of justice and humanity, which have always served as the motivation for combatants. Holy Prophet's (ﷺ) military methods were creative and intricate, incorporating factors like strategy planning, intelligence, secrecy, and more. Thus, by making sure that the amount of harm is kept to a minimum, people's perceptions of the morality of fighting wars will be altered. The only ideologies absent from current conflicts like Syria, the Ukraine crisis, and the continuous conflict between Israel and Palestine are those that preach peace but betray it. Rules for war and peace is greatly appreciated and explored in the text of Holy Quran which will be discussed in this research. Allah Almighty says:

﴿لَا يَنْهَىٰ اللَّهُ عَنِ الْإِيمَانِ فِي الْإِيمَانِ وَلَمْ يُخْرِجُوكُمْ مِّن دِينِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا يَنْهَىٰ اللَّهُ عَنِ الْإِيمَانِ فِي الْإِيمَانِ وَلَمْ يُخْرِجُوكُمْ مِّن دِينِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ﴾¹

“Allah does not forbid you from dealing kindly and fairly with those who have neither fought nor driven you out of your homes. Surely Allah loves those who are fair. Allah only forbids you from befriending those who have fought you for ‘your’ faith, driven you out of your homes, or supported ‘others’ in doing so. And whoever takes them as friends, then it is they who are the ‘true’ wrongdoers.”

Arab Ideology of War and Peace Before the Advent of Islam

The Arabs employed a different style of warfare than any other race. They fought using offense and assault, and their only motivations were to protect their idols, satisfy their bloodlust, raid and take cattle, and elevate their own tribes standing. The sword was their most vital weapon. Islam was responsible for altering the tools used in combat and ensuring that they were used appropriately. The soldiers' spiritual and emotional well-being increased as a result of the values and beliefs that made Islam manifest, and their participation was encouraged. In the past, bravery, the use of force, loyalty, and self-interest would drive an Arab soldier. The camel was the primary means of transportation since it could endure the aridity and sandstorms of the desert and could travel for extended periods of time without water. Following are the rules and objectives used by Arab world before the advent of Islam.

Naturally, the economic and social standing of each individual member was connected to and dependent upon the Arab tribes. Their goals were as follows because their territory was made up of arid deserts with little water:

1. “Gaining water and control over the pastures and cattle. Often times, wars would be fought in order to gain control over watering holes or springs and one of the sides would gain control either through a peace treaty or by force. During times of drought and famine, intense battles took place. When wars were fought for water, inhabitants of the dry lands were forced to migrate to other places that had sufficient water.”²
2. “When one tribe was envious of the wealth and prosperity of another, they would engage them in battle in order to loot their wealth and cattle”³

A strong tribe was one that could subdue weaker tribes and steal their riches. Everything they desired would be their booty. After stealing their animals, they would triumphantly return home. A few of the Arab tribes even marched in the direction of nearby towns and kingdoms with abundant food supplies¹⁶. In times of drought and famine, warfare and raids were one of the main sources of food, livestock, and loot throughout the Jahiliyya era.

3. Bloodlust and revenge: This was caused by social events like marriage and divorce, social interactions among the members of a tribe.⁴

4. Increasing the status and power of the warring tribe: The fundamental principle was, one who does not kill is killed and one who does not fight is fought.⁵

Furthermore, a tribe's power will never be restored after a defeat; they are doomed to obliteration and destruction and lose the ability to defend themselves.

5. Some Arabs paid close attention to the formation and organisation of armies, and others even joined their tribes and fought on their own, according to lexicons, literary works, and compendiums.

The following names indicate the number of forces of the various groups of fighters and the types of weapons they used: ⁶

- **Al-Raht** – 3 to 10 people.
- **Al-'Usbah** – 10 to 40 people.
- **Al-Miqnab (al-Minsar)** – 30 or 40 up to 300 on horseback.
- **Al-Jumrah (al-Qabilah)** – 300 to 1,000 on horseback.
- **Al-Sariyah** – 40 to 50032 and at the very least 5 to 300 people.
- **Al-Kutayba** – 100 to 1,000 people or from 400 to 10,000 people.
- **Al-Jaysh (Faylaq or Juhfal)** – 100 to 4,000 people.
- **Al-Khamis** – from 4,000 to 12,000 people.

There were many similar rules and objectives of war in pre Islamic Arab. In any way, the focus and gains of war revolved around materialistic means without considering much in terms of basic human rights and dignity. That is something the teachings of Holy Prophet (ﷺ) inculcated in Arabs and that led to become an ultimate part of Islamic principles of war and peace.

Objectives of Waging war in Holy Quran

The goals of battle were radically changed by the Prophet Muhammad (ﷺ), who brought them into line with the principles of the Holy Quran. The following are some of the tenets upon which Islam bases its strategy of warfare:

• Defensive Wars Against the Acts of Aggression

﴿أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلُمُوا وَإِن لَّأَلَّهُ عَلَىٰ نَصْرِهِمْ لَاقْدِيرٌ﴾⁷

“Permission ‘to fight back’ is ‘hereby’ granted to those being fought, for they have been wronged.1 And Allah is truly Most Capable of helping them ‘prevail’”

• In Support of Oppressed and Wronged

﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا﴾⁸

“And what is it with you? You do not fight in the cause of Allah and for oppressed men, women, and children who cry out, “Our Lord! Deliver us from this land of oppressors! Appoint for us a savior; appoint for us a helper—all by Your grace.”

• Eradication of Corruption and Mischief from Earth

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ الدِّينُ كُلُّهُ فَإِنِ انْتَهَوْا فَلَا عُدُوْنَ إِلَّا عَلَى الظَّالِمِينَ﴾⁹

“Fight against them ‘if they persecute you’ until there is no more persecution, and ‘your’ devotion will be to Allah ‘alone’. If they stop ‘persecuting you’, let there be no hostility except against the aggressors.”

• Eliminating barriers to the expansion and dissemination of Islam

﴿وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ لِلَّهِ الدِّينُ كُلُّهُ فَإِنِ انْتَهَوْا فَلَا عُدُوْنَ إِلَّا عَلَى الظَّالِمِينَ﴾¹⁰

“Fight against them until there is no more persecution—and ‘your’ devotion will be entirely to Allah. But if they desist, then surely Allah is All-Seeing of what they do.”

Prophet Muhammad's (ﷺ) Characteristics as a Military Strategist

Holy Prophet Muhammad (ﷺ) provides an excellent illustration of outstanding military leadership in terms of military strategy, which may be divided into the following characteristics:

- **Valor and Fearlessness**

Holy Prophet (ﷺ) presented Himself as the fearless commander to maintain the morale of army as well as to dominate enemy by psychological means. It is narrated by Hazrat Ali (RA):

((كُنَّا إِذَا أَحْمَرَ الْبَاسُ وَلَقِيَ الْقَوْمَ اتَّقَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا يَكُونُ مِنَّا أَحَدٌ أَدْنَىٰ مِنْ الْقَوْمِ مِنْهُ))¹¹

“When the fighting intensified and the two sides met in battle, we sought shelter with the Messenger of Allah (ﷺ) and no one was closer to the enemy than him.”

- **Charismatic Undeterred Leadership**

Holy Prophet (ﷺ) led His army into battleground with undeterred and clear leadership which left no place for cowardice or loopholes to be exploited by enemy. When the wars used to get extremely intense, it was the leadership and stance of Holy Prophet (ﷺ) that guided Muslims through it all towards success. It is narrated by Ibn Ishaq in Sahih Bukhari:

وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى بَغْلَتِهِ الْبَيْضَاءِ، وَإِنَّ أَبَا سُفْيَانَ إِخِذَ بِرَمَامِهَا وَهُوَ يَقُولُ {أَنَا ((النَّبِيُّ لَا كَذِبُ))}¹²

“I saw the Prophet (ﷺ) riding his white mule while Abu Sufyan was holding its reins, and the Prophet (ﷺ) was saying "I am the Prophet (ﷺ) undoubtedly.”

- **Approach of Consultancy (Shura)**

Holy Prophet (ﷺ) always followed the consultancy approach as advised by Allah Almighty. It is mentioned in Holy Quran:

{وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ}¹³

“who respond to their Lord, establish prayer, conduct their affairs by mutual consultation, and donate from what We have provided for them”

Prior to the Badr War, there was a message that the Qureshis were prepared to fight Muslims. Prophet Muhammad (SAW) asked his friends for advice on how to fight them. Hazrat Abu Bakr (RA) was the first who spoke and assured the Prophet (ﷺ) of the unreserved obedience to His command. Umar (RA) was the next. It is narrated in Sahih Bukhari by Abdullah bin Masud:

{قَالَ الْمِقْدَادُ يَوْمَ بَدْرٍ يَا رَسُولَ اللَّهِ إِنَّا لَا نَقُولُ لَكَ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَىٰ {فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ} وَلَكِنْ أَمْضِ وَنَحْنُ مَعَكَ. فَكَانَتْهُ سُرِّي عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. وَرَوَاهُ وَكِيعٌ عَنْ سُفْيَانَ عَنْ مُخَارِقٍ عَنْ طَارِقٍ أَنَّ الْمِقْدَادَ قَالَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}¹⁴

“On the day of Badr, Al-Miqdad said, "O Allah's Messenger (ﷺ)! We do not say to you as the children of Israel said to Moses, 'Go you and your Lord and fight you two; we are sitting here, (5.24) but (we say). "Proceed, and we are with you." That seemed to delight Allah's Messenger (ﷺ) greatly.”

Another example of consultation in battle strategy is mentioned in Ar-Rahikh ul Makhtum by Safi ur Rahman Mubarakpuri. He writes:

Prophet Muhammed (ﷺ) got suggestions from his companions on where the Badr force should build their camps in the battle field. First, when he selected a place, Al-Habbab Ibn Munthir (Radi), a Consultant of War Strategies raised a question to the Prophet (ﷺ) after noticing that whether Allah commanded the Prophet Muhammad (ﷺ) to stay without move forward or backward from the place or whether there are places in which for rational knowledge and war strategies. To which, Prophet Muhammad (ﷺ) said “there are places for use of rational knowledge and war strategies”. Al-Habbab (Radi) said after noticing the last utterance “If so, this is not the suitable place. Take

the people with you. Let's stay in a place where Qureshi forces stay and build a swimming pool. Prophet Muhammad (ﷺ) accepted suggestions given and said "You have expressed right suggestions and opinions. He (ﷺ) acted accordingly.¹⁵

• Exhibition of Mercy and Restraint

Since His (ﷺ) approach has always been one of compassion and restraint, Holy Prophet (ﷺ) neither personally killed nor used firearms against any of His (ﷺ) opponents. It is narrated by Abu Huraira:

((قِيلَ: يَا رَسُولَ اللَّهِ ادْعُ عَلَى الْمُشْرِكِينَ، قَالَ: "إِنِّي لَمْ أُبْعَثْ لِي عَائًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً"))¹⁶

"It was said to the Messenger of Allah (ﷺ), "Invoke curse upon the polytheists," whereupon he said, "I was not sent as a curser, but rather I was sent as a mercy."

Since Allah Almighty sent Muhammad (ﷺ) as the final Prophet and declared him to be the best example for humanity, we can learn by studying various conflicts that the Prophet (ﷺ) is a great military leader of the world. Among His contemporaries, He demonstrated himself to be the most capable military leader.

Military Strategies of Holy Prophet (ﷺ)

The rules of battle have been established by military specialists throughout human history. While some favoured the aggressive style, others appreciated the focus of constant effort. Each era has developed these ideas in accordance with its own requirements. Islam is a comprehensive guide to life. The will of Allah was the driving force behind all the laws and guidelines established by the Holy Prophet (ﷺ). The virtues of purpose, struggle, patience, perseverance, protection and preventative measures, discipline, obedience, and prayers are among the principles established by the Prophet (ﷺ). The moto of Islamic Empire was establishment of justice and peace in the land of Allah Almighty. Holy Prophet (ﷺ), in the short time period of 13 years in Medina Munawarah, waged many wars with the sole purpose of establishment of Divine Law. And it was done keeping in view the strict principles of justice and human dignity. In his book, "Muhammad at Medina", Montgomery Watt writes:

"War under and by the Prophet (ﷺ) was the mildest on record; it can be gauged from the fact that only 1058 persons perished in one hundred battles fought between the hijrat of Madina and His (ﷺ) own death."¹⁷

1. Maintaining the Morale of Force

Holy Prophet (ﷺ) always focused on arousing the morale and passion of Muslim forces before any encounter with enemy. It was usually done by reminding the companions and fighters about the promise of great reward established by Allah Almighty for holy fighters. In fact, the strategy of motivation can also be witnessed in Holy Quran as Allah Almighty said:

﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ ۚ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ ۚ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِّنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

186

"O Prophet! Motivate the believers to fight. If there are twenty steadfast among you, they will overcome two hundred. And if there are one hundred of you, they will overcome one thousand of the disbelievers, for they are a people who do not comprehend."

Especially in the early expeditions experienced by nascent Islamic state of Medina were derived purely on Divine reward for holy war. It is reported in 'Ghazwat e Nabwi' that in the beginning of Ghazwa e Badr, Holy Prophet (ﷺ) said to His companions:

"By Allah, in whose control is my Life, whosoever will fight against these infidels, with patience and courage, will remain firm-footed and will not turn back, will be entered the paradise by Allah Almighty".¹⁹

2. Direct Participation of Commander in War Preparations

Holy Prophet (ﷺ) never hesitated in participating in war preparations along with other companions. In fact, Holy Prophet (ﷺ) used to set examples for others. It is reported by Hazrat Bar'a bin Azib:

((اَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَنْقُلُ وَيَقُولُ " لَوْلَا اَنْتَ مَا اهْتَدَيْنَا "))²⁰

“The Prophet (ﷺ) went on carrying (i.e. the earth) and saying, "Without You (O Allah!) we would have got no guidance."

Thus, Holy Prophet (ﷺ) always set the examples for companions by practically performing and demonstrating the task. One can compare it to the modern warfare where commanders are not even direct line of contact with soldiers on front lines. On the contrary, Islamic strategies of war suggest that leader should perform its role in its entirety; a role to lead and set examples of sagacity and brevity for soldiers.

3. Strategy of Confidentiality and Secrecy

The Holy Prophet (ﷺ) adopted a strategy of total secrecy since He (ﷺ) had to deal with various tribes and clans. He (ﷺ) kept His choices to Himself on multiple occasions and only trusted those closest to Him to make big decisions.

Dr. Hamidullah mentioned two aspects to the secrecy policy.²¹

- Total confidentiality regarding the crucial choices
- Exile: To eradicate elements of mistrust from the state's core.

Because there was a risk that information about the war preparations would leak out, the Holy Prophet (ﷺ) deployed armed men and blockaded the entrances to Medina before to the capture of Makkah. Without providing any specifics, He (ﷺ) informed them about a significant upcoming mission and asked them to get ready for it. The fact that even Hazrat Abu Bakar RA did not know the destination of the upcoming mission is a good indicator of the nature of secrecy.

The Holy Prophet (ﷺ), instead of proceeding south towards Makkah took to the north creating the impression that a war with Byzantine was imminent. He then proceeded northeast and turned southeast traveling in a zigzag manner with the result that nobody knew about his plans. The companion states, that until the expedition approached the hills of Makkah, the last halt, he did not know exactly where they were going. A force of ten thousand men was an impressive number by contemporary standards and it could not have remained hidden from the public eye. But the Muslim attack came as a complete surprise to the people of Makkah.²²

4. Diplomatic and Geostrategic Schism of the Enemy

The Muslims gained a lot of allies thanks to the prosperous economy and effective battlefield diplomacy of Holy Prophet (ﷺ). Makkans were consequently estranged both diplomatically and geographically.

During post-Hudabia period, the Prophet (ﷺ) alienated the Quresh geographically by winning their allies e.g. Aslam and Khaazaa tribes, which geographically enclosed Makkah. This strategy added to the financial misery of Quresh.²³

5. Economic Clinch and Obstruction Campaign

By occupation, the Quresh were traders. They traded with Syria, Palestine, Egypt, and Iraq throughout the winter months. The northern path ran between Yanboo and Madina. Madina's geostrategic location was exploited by the Prophet to stop the Qureshi caravans. Force was used to put an end to their resistance.

The Quresh had to abandon the coastal route and adopt another alternative dessert route of Iraq. But soon the influence of the Prophet (ﷺ) penetrated into Najad and they had to abandon this route as well. The Quresh used to get grains through Yamana and Bahrain, but due to Muslim influence the supply was stopped.²⁴

The most successful strategy for bringing the Quresh under control was economic pressure. Since this approach served as the precursor to the Hudabian truce.

6. Cerebral Genius of the Holy Prophet (ﷺ)

The Prophet's (ﷺ) attention at the beginning of combat on the factors that would ensure victory and achieve the intended aim is another illustration of his intellectual prowess during times of conflict.

In the battles of 'Dhi Amr' and 'Bani Salim' He put the focus on the right flank and in all the other battles like Uhud, would identify the weaknesses in the enemy army and focus on it. Transferring and moving the command post during battle was necessary in order to maintain a control over the forces and urge them to remain strong and move forward. In order to protect the forces and organize them in specific formations, the Holy Prophet's would shift his command post depending on the changing circumstances during battle.²⁵

7. Formation of Army into Battalions of Tribes

The Ansar and Muhajirin formed an army under the leadership of the Holy Prophet (ﷺ). While the Muhajirs were composed of all the various tribes and were regarded as some of the army's most highly skilled combatants, the Ansars were composed of the Aus and Khazraj. Each tribe was given a commander by the Holy Prophets, who also designated a general commander to oversee them all.

In every battle, he would organize them according to the needs, natural resources, enmity, friendship and terrain. His soldiers were arranged and divided into the front-line, the rear, the right flank, the left flank and the heart of the army.²⁶

8. Element of Deception and Trickery

On the battlefield, military strategies like deceit and trickery are essential and crucial. While being aware of the resources and operations [of one's own army], deception is the art of hiding and concealing the truth. It entails taking actions that would divert the enemy's attention from the battle. The Holy Prophet (ﷺ) would carefully plan and then carry out his strategy because he understood the value of deceit and cunning in warfare. He considered deceit to be a component of warfare. After his accepting Islam, Na'eem bin Mas'ud was ordered to trick the enemy in the battle of Khandaq in the same way. So he was told: You are from the tribe of Ghatfan. When you go to them, if you are forced to display hatred for us then do so for this will be more beneficial for us than if you openly help us. So go forward, for war is deception and cunning.²⁷

9. Targeting Enemy with Lightning Strikes and Blitzes

The following would be relied upon by the Holy Prophet (ﷺ) in order to direct the execution of lightning strikes and blitzes:

- The impact it would have on the enemy's mental state.
- Quickness of movement and manoeuvring
- Advanced archery skill training
- Competition
- Resistance
- Conducting surprise attacks
- Maintaining the secrecy of the plans for a surprise attack
- Lowering the weight of ammunition and equipment carried by the soldiers.

Here, we can discuss the attacking battles of Makkah, Hunayn, and Tabuk, as well as the defensive battles of Badr and Uhud. In every instance, the troops moved at the proper tempo.

10. Neutralization of Enemy Groups Against Each Other

Despite being encircled by adversaries on all sides, the Holy Prophet (ﷺ) did not open all of the fronts at once. He (ﷺ) chose to neutralize the enemy as his policy. By coming to mutual agreements with the other powers, the Holy Prophet (ﷺ) protected the other fronts in case he planned to launch an offensive on one of them.

The Hudabian ceasefire is the best illustration of this tactic. The destiny of Islam and all of Arabia were impacted by the political expediency and diplomacy displayed in Hudabia.

The Muslims faced three main adversaries in the years following Ahzab. It was impossible to deal with Khyber in the north and Makkah in the south at the same time. The Muslims were also concerned about their increasing comradery. The Muslims in Khyber were strategically threatened by the fascinating Jews. Additionally, there was no potential for the hostile Muslim community in Makkah to overthrow the Muslim state. If the Muslims focused on just one front, there was a good chance that any of the enemy would strike Medina.

With the background of financial pressure, the Quresh were neutralized with truce of Hudabia and within months the Jews were eliminated entirely in the battle of Khyber. Furthermore, the implications of this policy were far-reaching. The financial prosperity of the Quresh was to be the final deathblow on the Jewish monopolization on the Arab trade.²⁸

Conclusion

When Jihad became mandatory, the Holy Prophet's (ﷺ) role in fostering the armed forces began. Since there was no other option, He started organising, recruiting, and training the army in the wake of conflicts and Sariya missions intended to achieve political and military objectives. This was done in order to establish the government and spread the call to Islam. He (ﷺ) would inspire the fighters to unite under the command of the unit commanders, offer them hope, and work to elevate the Muslims' stature and awe in the eyes of the adversary. Until the army was well-trained and ready, the supreme commander would constantly work to prepare them and teach them the various combat arts.

Islamic government's approach to dealing with its enemies and other governments opened up new avenues because its principles of encounter and relationship were founded on justice and humanity, both in times of peace and war. The Muslim army continued its conquests after the death of the supreme commander and succeeded in capturing Syria, Egypt, and Iraq, as well as subduing the two largest empires of the time, the Persians and the Romans, only because they placed special emphasis on the fact that the Holy Prophet (ﷺ) was the first to conquer these lands.

Ultimately, let us give thanks to Allah Almighty for His mercy towards humanity, especially Muslims. His last Prophet (ﷺ) was not only the world's greatest teacher, counsellor, and benefactor, but he was also a valiant and courageous soldier, a model commander, and an expert in war tactics. Even the angels supported and battled beside him. His (ﷺ) entire existence was a Jihad. However, it is evident that his outstanding military strategy and tactics were what truly set his supporters apart from his adversaries. He (ﷺ) frequently used his personal dedication to change the war situation on his own. Thus, we draw the conclusion that Islam's exceptional military leadership was the primary reason for its early success with its dispensation that Holy Prophet (ﷺ) is the best commander world has witnessed to the date.

Declaration of Competing Interest

All authors declare no conflict of interest for this work.

References

1. Al Mumtahirah 60: 8-9
2. Ash Shaybani, Ibn Atheer, Abu al Hassan Ali ibn Muhammad Izz ud Din, Al Kamil fe Al Tarikh (Translated by: Donald Sydney Richards), Dar ul Sader Publications, Beirut, 2009, V.1, pg. 400.
3. Ibid, V.11, pg.54.
4. Ibn Abd Rabbiah, Ahmad Ibn Muhammad, Al Iqd al Farid (The Unique Necklace), (Interpreted by: Professor Issa J. Boullata), Garnet Publishing, United Kingdom, 2006, V.5, pg.345.
5. Ash Shaybani, Al Kamil fe al Tarikh, V.11, pg.60.

6. Ibn Abd Rabbiah, Al Iqd al Farid, V.5, pg.348.
7. Al Hajj 22: 39
8. An Nisa 4: 75
9. Al Baqarah 2: 193
10. Al Anfal 8: 39
11. Ahmad bin Hanbal, Abu Abdullah, Musnad Ahmad, Musnad Ali Ibn Abi Talib (RA), hadith no. 1347.
12. Al Bukhari, Abu Abdullah Muhammad bin Ismail, Al-Jamia al-Musnad al-Sahih al-mukhtasar min 'umur-i Rasul Allah (s) wa sunanih wa 'ayyamah, Kitab ul Maghazi, Baab Qaulillah he Ta'ala, hadith no. 4317.
13. Ash Shura 42: 38
14. Al Bukhari, Sahih Bukhari, Kitab ul Tafseer, Baab Qaol'I Fazhabu, hadith no. 4609.
15. Safi ur Rehman Mubarakpuri, Ar –Raheeq-ul-Makhtum, The Sealed Nectar, Dar-us-salaam Publishers, Revised Edition, Lahore, 2015, pg.255.
16. Al Qushayri, Abu Hussain Muslim bin Hajjaj, Sahih Muslim, Al-Musnadus Sahihul Mukhtasaru Minas Sunani Binaqlil 'Adli 'Anil 'Adli 'An Rasulillah, Kitab ul Bir'a wa Salat wa al Adab, Baab an Nahi al La'an, hadith no. 2599.
17. Watt, Montgomery, Muhammad at Medina, Clarendon Press, Oxford, United Kingdom, 1956, pg.07.
18. Al Anfal 8: 65
19. Halbi, Ali bin Burhanuddin, Ghazwat e Nabwi (PBUH), (Translated by: Muhammad Aslam Qasmi), Darul Ishaat Publications, Karachi, 2001, pg. 110.
20. Al Bukhari, Sahih Bukhari, Kitab ul Jihad wal Sair, Baap Khafr il Khandaq, hadith no. 2836.
21. Hamidullah, Muhammad, The Emergence of Islam (Translated by: Afzal Iqbal), Adam Publishers, India, 2001, pg. 191.
22. Hayqal, Muhammad Hussain, Hayaat e Muhammad (Translated by: Ismail Razi al Faruqi), American Trust Publications, United States of America, 2005, pg.151.
23. Hamidullah, Muhammad, Ahd e Nabavi Main Nizam e Hukmarani, Maktaba Jamia, Deldi, 1944, pg. 281.
24. Ibid, pg.290.
25. Hayqal, Hayat e Muhammad, pg.208.
26. Waqadi, Abu Abdullah Muhammad bin Umer, Kitab ul Maghazi (Translated by: Rizvi Faizer), Routledge Study in Classical Islam, University of Victoria, Canada, 2001, pg. 181.
27. Ibid, pg.199.
28. Hamidullah, Ahd e Nabavi Main Nizam e Hukmarani, pg. 249.