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The Outstanding Military Command of Prophet Muḥammad PBUH and Role of His War Strategies & Tactics in The Success of Early Islāmic Expeditions (Historical Analysis)

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Abstract

The history of the world has witnessed that the ladder of success in every field is a steppingstone to success. Whether it is peace or war, it requires a better plan. In this context, when the various descriptive aspects of Islām are closely observed after its publication, it is clear that the Prophet of Islām was a great fighter for his followers. While training, he not only introduced them to the art of war, but also trained them mentally and taught them to be steadfast in difficult times. Presenting himself as a role model in difficult times, he played a role in boosting the morale and enthusiasm of his troops. Steps taken without success played a key role in making Islām a great force with success. Due to his superior military strategy, he did not defeat large armies but laid the foundation of the golden principles of success. His steadfast victory in the battles of Badar and Ḥunain led to his victory. If you look at his life as a general, it is clear that he was the most respected military commander in the world who successfully completed new chapters of human values in every war fought. Establishing an Islāmic welfare state in Madīnah and defending it was not so easy because on the one hand the whole of Arabia

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etc.



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was against it and on the other hand there were a few casualties. The survival of Islām would not have been possible without a definite defense and military policy. But the charisma of the Prophet's superior war strategy as commander-in-chief was that the Islāmic State of Madīnah overpowered all the nearby powers with the new weapon of Jihād, and all the credit for this success goes to the Prophet, as The general defeated his contemporaries and rivals and proved himself superior. The primary propose of this paper is to elaborates the factors which made him as a successful Military commander as new steps toward prisoners of wars and as well as the policies of self-defense as advance attack policy against the enemies. In this context, the research article under review highlights and provides an overview of various aspects of the Holy Prophet's military life and identifies the initiatives that helped against Quraysh from Badar to Uḥud, Aḥzāb not only but the powerful Jews of Khyber and the Roman Empire within few years of his Prophethood.

Literature Review

Literature review is the most important component of any research and for this research different primary sources have consulted to prove the hypothesis for this article. In the list the most significant sources are *Qur'ān* and *Sunnah* with *Sīrah* and *Maghāzī* of Ishāq, Hishām, Ṭabqātul Kubrā, Al-Wāqdi, Al-Mas'ūdā and Ṭibrī and *Sīrah* of Shiblī, Akbar Shāh Khān and many other secondary sources have been used in this research.

Introduction

Allāh Almighty sent the Holy Prophet Muḥammad (PBUH) as last prophet to guide the people. The Prophet (PBUH) not only preached the oneness of *Allāh* but also set the best example of his personality in all discipline of life. He also measured up the highest standard of character and personality all over the world. He guided the savage and pagan Arabs towards *Islām* and they became the noblest nation. This was the big achievement of the prophet in this ignorant society where sword was the main source of solution to the problems. With Prophet, Muḥammad (PBUH) was a great administrator and soldier and he displayed and proved his bravery during war especially in the battle of *Hunain*. When remained alone in the battlefield and stood firmly/ He refused to leave *Islām* or battlefield, but he said he is the true prophet of God and this was

the real attitude of commander. At the battle *Badar* he defeated his worst enemy with small army as Quran says, “A small group became dominant on a large group”¹

Allāh Almighty declared the Holy essence of the Holy Prophet as the last Messenger and declared the completion of the religion. He called the Prophet (peace and blessings of *Allāh* be upon him) the best example for all human beings, about which the *Qur'ān* says:

“Surely the Messenger of *Allāh* is the best example for you”.²

If we study different wars, it will know that the Prophet is a great military commander of the world as *Allāh* Almighty sent Muḥammad (PBUH) as a last Prophet and announced him a best model for the humanity. As a great military commander, he proved himself the most competent among all his contemporary commanders. He led almost 27 wars and finished all as victorious which turned the savage Arabs into a civilized nation and a ruling force of the world. They became the custodian and patronage of humanity.³

The prophet and his followers were ready for *Jihād* every time as *Qur'ān* Said, “You must be ready for *Jihād* every time and keep your horse ready.”⁴

He proved very strict against the enemies of *Allāh* than Muslims as *Qur'ān* says, “The messenger of *Allāh* is very kind to followers and strict against non-believer”.⁵

For the first time in Arab history, you set new rules of war. When he left *Madīnah* and set out for *Badar* to stop the invasion of the infidels, he assigned this army of a handful of soldiers in order and assigned them to each other. Before his departure to *Badar* he appointed the administrator at *Madīnah* in his absence. When He ﷺ left with his army, he assigned few persons as an intelligence agency to gather information before you reached various destinations, and these people kept you informed of every moment. This principle of keeping secrets knowledge of the enemy's activities became a basis for modern warfare principles and helped in professional military and military preparation.⁶

This research paper provides a detailed analysis of the war strategy and tactics of the Prophet of *Islām*. He adopted this strategy and tactics in the wars fought in the early days of *Islām*. In these early wars of *Islām* history, battles such as the Battle of *Badar*, *Uḩud* and the Trench were fought, as well as political diplomacy. Due to his foresight, not only did these wars prove decisive, but his aggressive defensive tactics enabled a

handful of Islāmic armies to defeat many times more powerful and powerful armies. The effect of his personal command is significant. On several occasions, he changed tactically, sometimes adopting a defense policy, sometimes abandoning defense. He adopted an aggressive war strategy with alignment, crushing the enemy's power. He also used the principle of pre-emptive strike by detecting the movements of the enemy along with active military operations.

The principle of weakening them by pursuing them along with the blockade of the enemy also became part of the war strategy. Similarly, if the first battle of truth and falsehood is analyzed, you adopted a dynamic defense policy and then changed this defense policy aggressively which was a new style of warfare in Arabian history

Discussion

In every age of human life, military experts have laid down the rules of war. Some preferred the concentration of continuous effort, while others preferred the aggressive style. These principles have been formulated in each era according to their own needs. *Islām* is a complete manual for life. Behind all the rules and regulations laid down by the Holy Prophet (PBUH) was the will of *Allāh*. The principles laid down by the Prophet (peace and blessings of Allāh be upon him) include virtue of purpose, struggle, patience and perseverance, protection and precautionary measures, discipline, obedience and prayers.

Prophet had nine swords, seven armor, six bows, two shields, two spears, three wooden hands: *al-Qābālāh*, *al-Bāydāh* and *Laghza*, which he often carried with him. *Al-Māḡshāh* and *Dhḡ al-Māsugh* were the three *hījābs* that were worn at the time of war. They had a black flag, a small tent, and a large carpenter. *Al-Bātār*, *Al-Khānāf*, *Al-Rāsōb*, *Al-Mōkhdām*, *Al-Qādēb* and *Zulfiqar* which he later gave to Haḏrat Ali (RA).

The Creator and Lord of the universe *Allāh* hath praised and eulogized His last chosen Prophet Muḥammad (P.B.U.H) therefore it is beyond human capacity and compression to be humble, to take the pen to express on and encompass the greatness and glory of the Holy prophet. It is more difficult, rather impossible to comment and do justice to his perfect personality and magnanimity of character by means of intelligence and arguments. The Holy *Qur'ān* is the best commentary on the prophet.

All the battles fought during the *Sūrah* of the Prophet (peace and blessings of *Allāh* be upon him) contain all kinds of military movements.

Any battle is a product of the leadership skills of the army and its commander. Under his skillful leadership, the Muslims showed the highest ability and efficiency. These included defenses, attacks, pursuits, separation from combat, access, patrols, ambushes, patrols, intelligence, and psychological warfare. Your life is divided into two parts. Mickey's life is about the heart and civic life is about the mind.

In civil life he met the Jews and the fifth column of *Madīnah* in addition to the *Quraysh*. The polytheistic tribes were active in their place and after a few years the Romans also started taking measures to attack *Madīnah*. Rumi was a superpower at the time. With his very limited resources but very high intentions, he fought outside *Madīnah* and fought the enemy even when he was besieged inside *Madīnah*. These battles indicate that the survival and martyrdom of every Muslim was for *Allāh* alone. That is why in the light of the instructions given by the Prophet, whatever methods he adopted were effective in every respect.

Time and depth are the best accessibility for any military defense. For people living in any desert, trade and war are a great way to test their abilities. His Holiness was also a resident of the Arabian desert, so he was aware of this necessity of life. He had to fulfill an inspired mission. Therefore, your battles were Jihād for the sake of Allah. In which the booty was distributed among the *Mujāhidīn* after the collection of *Khumus*. To advance the army, he fixed the horse as well as the rider. Take steps to improve the types of weapons used. In the years to come, the money made by the Arabs became famous for its skill.

His skillful leadership in the art of warfare has been the perfect guarantor of his success because in this capacity such aspects of his intelligence and intellect emerge which make an immediate impression on the mind. His bravery, skill in martial arts and tact, and politics are enviable. He achieved perfection in every aspect of his life. He consulted his companions to overcome the enemy so that self-confidence would be instilled in them. How could you succeed in the military without this self-confidence? Both his friends and foes are left bewildered by the steps and methods he has adopted.

During his wars against different enemies of Islām, he proved himself best than his opposition and contemporary forces. As the best Commander, he did not only engage his companions but also remained with them shoulder with the shoulder as on many occasions he was the difference. Similarly, in the battle of *Uḩud*, when he inspected the

battlefield, along with the alignment, he prevented any attack of the enemy, as well as the rear attack by the enemy, and he again defended for the sake of *Allāh*, Abdullah bin Jābir was given fifty archers and stationed at Dara. This was a great example of war strategy.

If we observe the battle *Hunain* of carefully, this terrible battle of *Hunain* speaks volumes about your bravery. When you were left alone on the battlefield and the enemy surrounded you. He alone challenged the enemy and did not leave the field in the face of the enemy while remaining steadfast until the people regrouped his army and defeated the enemy. The battle is a unique example of bravery by any soldier or general in the history of the world that no other example can be found. So, as a commander-in-chief, you not only introduced combat skills but also put yourself in difficult situations when needed so that the army would not be discouraged.

He offered himself as a guide in the difficult times of the war, just as he joined in digging the trench. When the trench found, a hard rock fell on the way of digging. All the companions will get tired of pushing. So, you yourself went down into the ditch to break this rock and you broke it into two pieces and on every hit, he announced the victory of a country what would be the method of war if you understood the scrimmage principle of war? Among the several basic rules of war he taught the followers as the preparation of war with patience, confidence on God support, good technical and moral training, selection of place and time, logistic and necessary weapons, protection, determination are the basic one as we looked in different wars.⁷ It is a very clear about the war skills and the better strategies of the Prophet which the scholars rightly considered the best military commander.

As a role model for human beings, the life of the Holy Prophet (PBUH) embraces all elements of existence. He (PBUH) provided the most perfect examples of sagacity and wisdom as a military strategist, in addition to his other abilities. He (PBUH) demonstrated supreme military leadership qualities throughout his life to safeguard Muslims and the embryonic Islāmic state. He (PBUH) recognized the significance of military training for *Makkah* Muslims who were being oppressed by infidels even before establishing the kingdom of *Madīnah*. The Prophet (PBUH) authorized the Muslims to relocate to *Madīnah* in 622 AD despite *Quraysh's* staunch objections. In the company of Hadrat Abū bakar, the prophet also travelled to *Madīnah*.⁸ After arriving in Medina in 622 AD

and founding the first Islāmic city-state, the Holy Prophet (PBUH) focused more on Muslim military organizations because the infidels were hell-bent on annihilating them. A strong army of infidels besieged *Madīnah* in 624 A.D. Both armies met near *Madīnah* at a place called "*Badar*." The Holy Prophet (PBUH) demonstrated the mettle of his most consummate capabilities at sketching out military strategy in this first test of his military leadership abilities. This stratagem was critical in the Muslims' success over a 1000-strong, well-equipped force, even though they numbered only 313 people. Nearly 70 infidels were killed in this combat, and many more were taken, prisoner.⁹ These inmates were treated with kindness and humanity, and the Holy Prophet (PBUH) released the literate captives on the condition that each of them teaches ten Muslims how to read and write. This generosity toward POWs was unsurpassed in the annals of world military history.¹⁰

To revenge the *Badar* defeat, the *Quraysh* attacked *Madīnah* again a year later, in 625AD, with a 3000-strong well-equipped military. They camped near *Uḩud*, a hill in Medina's northwestern outskirts. The Holy Prophet (PBUH) positioned his army of roughly 700 Muslims on the western slope of the hill, which was backed by Mount *Uḩud*, which had small access at the top. Despite the fact that the rear was safe due to the hill, the *Qurayish* cavalry had the potential to cross the pass. Anticipating the threat, the Holy Prophet (PBUH) dispatched a group of 50 archers, led by Haḩrat Abdullah bin Jubayr. "Stick to your location, and don't leave it until I send for you, even if you see birds grabbing us; and if you see that we have destroyed the unbelievers and forced them to flee, even then you shouldn't leave your place until I send for you," he said."¹¹

The Muslims drew the first blood in the conflict, and the infidels began to back off. That 50-man band fled the location without the assent of the Holy Prophet, sensing a complete Muslim victory (PBUH). When fleeing infidels discovered the unsecured pass, they reassembled and attacked Muslims who were busy gathering battle booty from that vital pass. The Muslims were surprised and defeated. Nonetheless, the battle demonstrated the might and success of the Holy Prophet's (PBUH) military skills, as it was a breach of his command that turned Muslims' victory into *Quraysh-e-Makkah's* defeat.¹²

The *Quraysh* and its allies gathered a strong army of more than ten thousand men two years later, in 627 A.D., to finally exterminate the Muslims. The Muslims, on the other hand, could only raise a force of three

thousand soldiers. Regarding the planning of battle strategies, the Holy Prophet (PBUH) conferred with his companions. Because the only vulnerable side was the southern one, it was thought that *Madīnah* could be readily protected on three sides, on the northern side, steep cliff shelters, and on the eastern and western sides, dwellings. Haḍrat Salmān (RA), a companion of the Prophet, proposed digging a trench on that side.

It was accepted and put into action as soon as possible. The Holy Prophet (PBUH) assisted in the excavation of the trench, which was too wide for men or horses to pass through. Infidels were unable to enter *Madīnah* when they arrived. They laid a siege on *Madīnah* for several days after being stopped by the trench. Infidels' discontent grew as time passed, and their supplies ran out. As a result, they had no choice but to return home. The City-State of *Madīnah* was preserved from destruction because of the Holy Prophet's (PBUH) frantic discussions, which are an important aspect of military strategy. For the first time in Arabian military history, the Holy Prophet (PBUH) effectively deployed trenches as a defense technique.¹³

After the *Quraysh* broke the *Ḥudaybiyah* truce by siding with the *Banū Bakr* tribe, the Holy Prophet (PBUH) led an army of ten thousand soldiers against *Makkah* in 630 AD. Because it was a surprise attack, every precaution was taken to keep the infidels uninformed of the Muslim army's arrival.¹⁴

On the eve of the attack, the Holy Prophet (PBUH) used his special abilities to direct his warriors to make their own food rather than sharing a communal kitchen. As a result, 10 thousand fires were visible from afar. The *Quraysh* examined the scene and concluded that a force of 5,000 men was preparing to attack *Makkah*, which demoralized them to the point that they decided not to resist and therefore surrendered. As a result of the Holy Prophet's (PBUH) superior military plan, the Muslims were able to conquer *Makkah* without bloodshed. During the conquest of *Makkah*, another extraordinary display of the Prophet's (PBUH) military skill occurred when he showed mercy for those who had fought him tooth and nail by issuing a general amnesty for all of *Makkah*. As a result of those humane and dignified actions, many *Makkah* converted to *Islām*, bolstering Muslim military power, and making their defense impenetrable.¹⁵

The Holy Prophet (PBUH) fought in twenty-six conflicts during his life, demonstrating exceptional military prowess in each. He constantly led

the Muslims from the front, preaching that martyrdom was preferable to fleeing from war. He was cautious and aware of Muslims' military readiness, and he prepared for them to receive military training during peacetime as well. There were races for men, horses, and camels. Competitions in wrestling and archery were held. Some Muslims were sent to Yemen to receive firearms training to conquer forts. The Holy Prophet (PBUH) was careful even about trivial matters during wars such as ensuring that the morning sun did not face the soldiers directly and direction of wind did not obstruct the movement of horses and soldiers. Hence, we can easily conclude that the Holy Prophet (PBUH) is the most supreme role model for military strategists of all times.¹⁶

His battle achievements and actions are the greatest testimony to his greatness as a Soldier. In the early years of Islām, the Muslims were not allowed to wage war. All prophets' utterances and actions were guided by Divine Will. The companions and the *Mūhājīrs* had to suffer untold aims and miseries at the hands of the enemies, till the commandment to take up arms descended, to take up arms in self-defense. The order for '*Jihād*' (defense of religion)-till persecution is no more and religion is free for *Allāh* alone", was given. Soon a powerful 'muscle' was planned and created despite poverty, paucity of means, and helpless. The believers rallied, bent all their efforts without fear of death, and clamored and courted *Shahādāt*'. To be Martyred was a great honor and they obeyed the Great Prophet without reasoning and reply. No sacrifice was too reasoning and reply. no sacrifice was too great for the companions for their inspired Leaders and *Islām*.¹⁷

Islām has risen through constant warfare and atrocities of the hypocrites and non-believers. The Muslims were ordained to begin aggression and take up arms in self-defense. The Prophet of *Islām* was called upon to take arms to fight forced battles, settle feuds, retaliate the aggressor and march to quail the up risers thirty-five times during life. As a marinate, the prophet himself took part in twenty-six '*Jihād*' and led the small but spiritually strong forces in about one and a half dozen minor battles during the span twenty-three years. They lived, fought, and died in the way of Allah and to justify His ways for they believe: "*Allāh* surely helps those who help him (his cause); surely *Allāh* is strong, mighty".¹⁸

To mention *Badar*, Uḩud, war of clans or trench (*Khandaq*), *ḩunain*, *Tabūk*, were battles and planned and organized equal number of '*sarāyāh*' under the leadership of his nominee. The great Prophet

(commander) was badly wounded in the battle of Oudh and lost two of his teeth. He had wounded only two persons in all the hostilities, who succumbed to injuries received at the hands of the Prophet.

He was always first in friendship and peace. He was kind and compassionate towards the enemies and lost no opportunity to pardon them, even Abu Sufyan-his sworn enemy. He particularly demonstrated that for givens the great revenge. It is greatly to his praise (Muḥammad) Praise” He restrained his army from all shedding of blood and showed every kind of humility and thanksgiving to *Allāh* for his goodness”, Writes Arthur Gilman about conquest of *Makkah*. The great Prophet was a perfect man, brave and undaunted fighter, an iconoclast, breaker of 360 idols, a wise administrator, or an elevator of women and a purifier of faith. “It will thus be noted that the last Prophet who never had the opportunity to study science, law., politics, administration or arts, being a born orphan, did receive all Divine learning and knowledge from knower, the Wise! So, he proved to be the best general, best administrator, best judge and best trainer and guide”.¹⁹

As a wise administrator he always drew from and practiced on the Qur’ānic verses-the divine Laws and limits. The Prophet was an excellent planner, an unparalleled reformer and moralist. Unerring dispenser of justice social unsparing enforcer of moral and civil laws, unopposed and unquestioned propagator of economic justice and humble.

He was both a nationalist and internationalist as his dispatching of ambassadors and good will n letters to the foreign rulers and signatories testify.

He was the last descendant of great line of the prophets. The Holy *Qur’ān* says:

‘We have sent you as blessing for the whole world’. He loved contemplation and prayer and used to retire to cave *Hirā* for the purpose. He was 40 when he donned the mantle of prophet hood through Divine Will. ‘Truth’, dawned on him when the Archangel brought Gabriel to him the first revelation and taught him the five verses:

“Read in the name of your Lord who creates. Created man from clot, Read and your Lord Ids Most Bountiful! Who teaches by the pen! Teaches man who knows not”.²⁰

He said that "knowledge of arms" means knowledge is my weapon. It is as if you confronted all the non-Islāmic forces with the power of knowledge. But in the end, the plan worked. In a short span of ten years,

he conquered a vast area of 1.2 million square miles. Behind the success of these expeditions, of course, was a very successful system of espionage.

Above all, we must keep in mind the fact that you were brave. Before the *Hijrā*, he did not take part in any war except the battle of *Fujjār*. At that time, he was sixteen years old. The battle was fought between ten tribes of the *Qurāysh* and a tribe of the southern desert who had violated the prohibitions of war during the sacred months. One tradition is that he was a young man on that occasion and only used to shoot arrows at his uncle Abu Talib. But according to another tradition, he took part in the battle regularly.²¹

He also wounded the chief of the opposing tribe, *Bawīriya*. After the migration, when *Jihād* was permitted, he had to fight against a total of twenty-one tribes which were spread across the Arabian Peninsula. Each of these tribes had an independent *Kai* in its place. Given the circumstances of this period, one is amazed at how the Prophet (peace and blessings of *Allāh* be upon him) would have sent his forces, for no action of any kind would have been possible without military information.²²

He was opposed and oppressed, hated, and hooted; pelted and plagued by the *Qurayshi*, disliked and disowned, teased and tortured, but he had been always patient and peace loving though he had to leave the home and hearth, the dear and near ones. He was humble in victory and undaunted in defeat. He was contented and calm in poverty and humble, grateful, and gracious in prosperity. There cannot be greater homage to the greatest and noblest man than the unimpeachable words of the French writer Lamartine,

‘If greatness of purpose, smallness of means and astounding results are the three criteria of human genius who could dare compare any great man in modern history with Muḥammad?’²³

Madīnah al-Nabawī, where the Prophet's Mosque and *Hjrat al-Nabawī* were located, was the central area of the capital, *Madīnah*. It was a safe area on three sides, and the road to the north was militarily open - from where the people of *Makkah* could attack. The war was complicated but could be useful for the people of *Madīnah*. In addition to its location and proper layout, one of the great and important achievements of the Holy Prophet (saw) was that he used the treaties to conquer the Jews, the Aws, the *Khazraj* and the adjoining tribes. Despite religious, cultural, and economic differences, there was a prodigy in a poem.²⁴

The Prophet (peace and blessings of *Allāh* be upon him) gave practical meaning to the concept of Islāmic *Jihād* through his political insight and military understanding. Every decision of yours reflects your prophetic understanding and foresight, from the skillful use of the land and valleys, the mobilization of the Islāmic army, the psychological pressure on the enemy, and the proper mobilization and mobilization of the Islāmic army.²⁵

Even on the battlefield, with the enemies of Islām, to adopt different attitudes on different occasions in the context of specific objectives, to determine the rights of fighters and prisoners, to apply martial law on the battlefield, and not to choose appropriate and effective strategies in a timely manner. Not only is there evidence of his political foresight and military acumen, but also of the comprehensiveness and completeness of his prophecy. Therefore, finding out the exact number of the enemy and taking steps to adopt a war strategy accordingly is not in any way contrary to Islāmic principles, as you know the number of camels slaughtered by the enemy in the battle of *Uḩud* to assess the exact number of enemy.²⁶

It is narrated from Haḩrat Ali (RA) that when the battle was hot and his eyes were red, he would take refuge in the Holy Prophet (SAW) and no one would be as close to the enemy as he was and on the day of the battle of *Badar* he was a fierce fighter.²⁷

In the hour of battle, the Holy Prophet Muḥammad (peace and blessings of *Allāh* be upon him) used to behave like a brave lion or a warrior soldier who is about to pounce on his prey.²⁸

The most famous men created arms, laws and empires only. This man moved not only armies, legislations, empires, people and dynasties but also millions of men and one third of the then inhabited world; and more than that, he moved the altars, the gods, the idea the believes and souls. He created a spiritual nationality which blended peoples of every tongue, of every race. The idea of unity of GOD, proclaimed from his lips destroyed all ancient temples and set on fire one third of world and no manner striving for empire, his endless prayer, his mystic conversation with God, his death and triumph after death all attest not to an imposter but a philosopher, orator, prophet, legislature, warrior, conquer of ideas, restorer of rational dogmas, the founder of twenty terrestrial empires and ONE spiritual empire, that is Muḥammad. As regard all standards by which human greatness can be judged, we may well which human greatness can be we may well ask: is there any man greater than he?²⁹

He was, indeed, the greatest Leader and Benefactor of mankind. His life and deeds are the noblest examples for the Muslim *Ummah*.

G.B. Shaw, the great thinker who roared the loudest in the 20th century writes:

“Islām is the only religion which appears to possess that assimilation capability to the changing phases of existence which makes itself to every age-revival ecclesiastic, either through ignorance, or bigotry, painted in the darkest colors. They were, in fact, trained to hate the man Mohammad and his religion. To them Mohammad was Anti-Christ, and, in my opinion, he must be called the savior of humanity. I believe that if a man like him were to assume the dictatorship of the modern world, he will succeed in solving the problems in a way that would bring it much needed peace and happiness. Europe is beginning to be enamored of the creed of Mohamad in the next century, it may still further in recognize the utility of that creed, in solving its problem; and it is in this sense you must understand my prediction”.³⁰

Conclusion

In the end, let us bow to *Allāh* in humanity and gratitude for bestowing in His mercy, upon mankind and specially the Muslims, His last Prophet is not only the greatest teacher, guide and benefactor of humanity but the prophet was a gallant and brave soldier, exemplary commander and master of war strategies. Even the angles fought for and with him. For him the whole life was a Jihād. To quote his famous *Hadīth*; “Most excellent ‘Jihād’ is the self- conquest” But is very clear that his magnificent military approach and tactics were the real difference between his followers and enemies. On many occasions he turned the war situation alone through his personal commitment. Therefore, we conclude this debate that the early success of *Islām* with its dispensation was due to his outstanding military command and it has proved that Muḥammad PBUH was the best commander of his time.

References

¹ Al- Qur’ān, Sūrah Al-Bāqrāh 02, Ayat, 249.

² Al- Qur’ān, Sūrah Al-Aḩzāb, 33, Ayat, 21.

لقد كان لكم في رسول الله أسوة حسنة لمن كان يرجو الله واليوم الآخر و ذكر الله كثيراً.

During the battle of Ahzāb (which means groups) people tried to show their ancient dignity then Allah Almighty advised them to follow Prophet Muhammad because he is the best example for you in every discipline of life.

³ Ibn-e-Saad, Tabqat Ibn-e-Saad, Vol.I, Nafees Academy Karachi, 1985, P.457.

⁴ *Al- Qur'ān, Sūrah Al-Adiyāt, Ayat.01-* والعديت ضيحاً.
Al- Qur'ān, Al-Anfāl 08, Ayat 60.

و اعدوا لهم ما استطعتم من قوة و من رباط الخيل-

⁵ . *Al- Qur'ān, Sūrah Muḥammad 48, Ayat-29.*

محمد رسول الله والذين معه أشداء على الكفار رحماء بينهم تراهم ركعاً سجداً يبتغون فضلاً من الله ورضواناً

⁶ Ṭabaqāt, Ibne, Saa'd, P.

⁷ Sīrah, Ibne Hishām, P.358

⁸ Ibid

⁹ Raḥmat-e- 'Ālam, P.54

¹⁰ Ibid

¹¹ Ṭabaqāt Ul Kubrā, Vol-I P.359

¹² Ṭibrī, Vol.1, P.291

¹³ . Tāreekh-ê-Islām, P.361

¹⁴ Ibid

¹⁵ Ṭabaqāt ul Kubrā, P.371

¹⁶ Ibne Hishām P.123

¹⁷ Tārīkh-e-Islām, P.13

¹⁸ Almas'ūdī, Murawwaj-ul-Zahab Wa Madīnah al-Jawāhir, Book-1, Karachi,1986, P.87.

¹⁹ Arthur Gilman, The Story of Saracens (Famous Nations), Newyork,2011,

²⁰ *Al- Qur'ān* 30, 'Alaq 96, Ayat,1-5.

²¹ Akbar Shāh Khān, Tārīkh-e-Islām, Vol- I, Nafīs Academy, Karachi, 1986. P.214

²² Sīrah Hishām, P.109

²³ Sarwat, Solat, *Millat-e-Islāmia Kī Mukhtaṣar Tārīkh*, 1986, P.34

²⁴ Shiblī, Sīrat-ul-Nabī, Idāra Tehqīqāt Islamī, Islāmabad,1976, P.402.

²⁵ Nadwī, P.66

²⁶ M.B. Ishāq, P.189

²⁷ Ibid.P.157

²⁸ Nadwī, Salmān Syed, *Raḥmat-e- 'Ālam*, Lahore, 1998, P.158

²⁹ Lamartine, History of Turkey, Vol-II,Paris,1854.P.276

³⁰ G.B. Shaw, The Genuine Islam, Vol.1, Singapore,1936, P.81