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The policy of the Prophet, May God bless him and grant him peace, in crisis management, the Battle of Badr is a model

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ABSTRACT

The biography of the messenger of Allah, peace be upon him, represents a fertile ground for us to reflect and take good example in dealing with matters and managing all the crises and the difficulties and speeches that concern us. He had a unique way of crisis management policy in accordance with good wisdom. He had his acumen to end the dispute definitively, while protecting the Muslim community from the effects of the crisis. He was working to take advantage of the situation resulting from the crisis in reform and development, and to take preventive measures to prevent the recurrence of the crisis or the occurrence of similar crises. And you are to see the effects of this wisdom in those treatments in the noble Prophet's biography before and after the first revelation. After his mission (may Allah bless him and grant him salvation), Muslims faced many different crises, between the torture of whoever became a Muslim and the Meccan boycott of the Hashemites, then after the migration the confrontations between Muslims and infidels took a more severe direction. From what is depicted in the Quran in the event of Al-Ahzab, the Almighty said: "Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah!(10)" In that situation were the Believers tried: they were shaken as by a tremendous shaking(11)"¹

Keywords: Prophet, Crisis Management, Battle of Badr.

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INTRODUCTION

Based on two Ayyah : There has certainly been for you in the Messenger of Allāh an excellent pattern[1192] for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often(21). And when the believers saw the companies, they said, "This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth." And it increased them only in faith and acceptance(22). These two Ayyah have a great basis for appealing to the Prophet of God, may God's prayers and peace be upon him, in his words and deeds. That is why Allah commanded people to obey the Prophet, may God's prayers and peace be upon him, on the day of the Alahzab, which was a difficult situation.

Research problem: The failure of people to take the right ways in managing crises, especially political ones, and their departure from the establishment of the messenger of Allah Mohammed, peace be upon him, especially in times of crisis, which deprives them of benefiting from this great example.

The importance and reason for choosing the topic: The importance of this subject is due to the importance of Badr Battle in Islamic history, the extent of the Muslim victories led by the Prophet Muhammad, peace be upon him, and the positive effects this Battle has had on Muslims.

¹ Surah Al-Ahzaab Ayah 10 & 11

Research goals and hypothesis: It is to highlight the style of the Prophet (peace be upon him) in the battle that saw the ability of the messenger of Allah in managing the crisis that faced the Muslims, using high-end administrative methods that enabled Muslims to cross their crisis, which opened a wide field for the spread of the great Islamic religion.

Previous studies: Most studies that discussed the issue of crisis management focused on the political aspect in dealing with the crises that devastate humanity and may strike and mislead the Prophet's approach (peace be upon him). We shall seek to demonstrate this correct prophetic approach to crisis management, which is the basis for addressing all aspects of social, economic and moral crises.

Search Plan: The study was organized in two research areas, as well as the introduction, summary and most important results, the first and the most common research is: "Definition of terms" in two demands. The first requirement was to address the definition of policy in language and reform, while the second requirement devoted to identify the definition of crisis in language and convention. The second topic, titled "The approach of the Prophet (peace be upon him) in crisis management in the time of Badr Battle" was devoted to highlighting the Prophet's approach to managing crises and in three demands. In the first one we dealt with the pre-crisis phase (before the Battle of Badr), migration from Makkah al-Mukarramah to Medina, while in the second requirement the phase of exacerbation of the crisis was identified, and in the third requirement we were introduced to the phase of crisis management.

Definition of terms

The first requirement: the definition of politics

First, the concept of politics is a language.

Politics: Doing something and managing it with what works for it. the governor deals with politics with her people. The country is governed by the policy that he/she has planned and ordered.²

Second: the concept of politics as a term.

Politics: "What the Government does in managing the affairs of people according to what the politicians and leaders see. It is the art of governance, its style, its way of reforming and managing the affairs of the people."³

The term policy may refer to government actions in imposing a penalty, taking a position, issuing a specific decision concerning a group of people, and so on. They defined politics as: "doing something from the ruler for the benefit he sees,"⁴ Ibn al-Qayyim summarizes the politics in his saying: "God sent His messengers and sent His books so that the people could do justice. God did not limit the ways of justice and his evidence and his guidance in one kind and nullified other ways. Instead, he explained that his purpose: the establishment of the right and justice"⁵.

The second requirement: the definition of the crisis.

First: The concept of crisis is a language.

Crisis: It is an drought and distress. It is said that the time has become more difficult for us, that is, it becomes more and less good, or the year has become more difficult for them, that is, it becomes more severe.⁶

Second: The concept of crisis as a term.

Crisis: A sudden defect due to unstable situations that result in unexpected developments as a result of inability to contain them by the concerned parties and often by man.⁷

The crisis in its general and abstract sense is that critical point and the decisive moment at which the fate of its development is determined either for the better or for the worse, life or death, war or peace to find a solution to a problem.⁸

Crisis management: Addressing the crisis in a way that achieves the highest value from the desired objectives and good results.⁹

The approach of the Prophet (peace be upon him) in managing the crises of the Badr Battle

² Tahdheeb Al-Loghah (تنذيب اللغة), Muhammad Bin Ahmad Ibn Al-Azhari Al-Harawi, Abu Mansour (Died: 370 AH), Edited by: Muhammad Awad, House of Revival of Arab Heritage – Beirut.

³ Al-Bahr Al-Ra'iq Sharhkanz Al-Daeq (البحر الرائق شرح كنز الدقائق), Zain Al-Din Bin Ibrahim Bin Muhammad, known as Ibn Najim Al-Masry (died: 970 AH), Dar Al-Kitaab Al-Islami, second edition.

⁴ A Dictionary of Terminology and Linguistic Differences (الكتابات معجم في المصطلحات والفرق اللغوية), Ayoub bin Musa Al-Husseini Al-Quraimi Al-Kafawi, Abu Al-Tikha Al-Hanafy (dead: 1094 AH), edited by: Adnan Darwish - Muhammad Al-Masry, Foundation for Resala - Beirut. Raad Al-Muhtar to Al-Durr Al-Mukhtar, Ibn Abdin, Muhammad Amin bin Omar bin Abdul Aziz Abdin al-Dimashqi al-Hanafy (died: 1252 AH), Dar al-Fikr - Beirut, second edition, 1412 AH - 1992.

⁵ Al-Raheeq Al-Makhtoom (الرحيق المختوم), Safi Al-Rahman Al-Mubarakfoury (died: 1427 AH), Dar Al-Hilal, Beirut, first edition.

⁶ Al_mesbah fee Gharib al-Sharh al-Kabir, Ahmad bin Muhammad bin Ali al-Fayyumi, al-Hamwi, Abu al-Abbas (Dead: about 770 AH), the Scientific Library - Beirut.

⁷ Strategies for Crisis and Disaster Management, Mr. Al-Saeed Abdul-Wahhab Muhammad, Dar Al-Uloom,

⁸ Crisis management, Dr. Naeem Ibrahim Al-Zaher, World of Modern Books, Irbid, Jordan.

⁹ Crisis management, Dr. Naeem Ibrahim Al-Zaher, World of Modern Books, Irbid, Jordan.

The first requirement: pre-crisis phase (before the Badr Battle), migration from Mecca to Medina.

When the Prophet (may Allah bless him and grant him salvation) intended to leave Mecca and emigrate to the Madinah , the Holy wahy threw in his heart and on his tongue this beautiful prayer.¹⁰ say: “O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid [me]”¹¹

The Muslims immigrated from Makkah to Madinah, and the people of Medina received him with a warm welcome.¹² And after the migration, then Allah Almighty to the migrants fighting mushriki Quraysh saying Almighty : Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allāh is competent to give them victory (39) , [They are] those who have been evicted from their homes without right - only because they say, "Our Lord is Allāh(40)."¹³

The fighting of the Prophet , may God bless him , against the enemies was based on several principles, including:

- 1- To consider warriors of the Quraish as Mushrky (infidels) . Because they started aggression against Muslims; So the Muslims had to fight them and confiscate their trade until God authorized the conquest of Mecca or a temporary truce between the two parties.
- 2- When he saw from the Jews Betrayal and prejudice of the Mushrky (infidels), they too were killed until their side believed in exile or murder.
- 3- When a tribe of Arabs encroached on the Muslims or helped the Quraysh, they were killed to condemn Islam.
- 4- Anyone who initiated enmity such as Christian got killed until he became Muslim or gave Jizya.
- 5- Whoever becomes Muslim has Protect his blood and his money.

1. The second requirement: Exacerbation of the crisis.

The Battle of Badr was preceded by several raids on Quraish, which were carried out by the Companions of the Prophet To recover what the Quraysh took from the the Muslims left in Mecca. They are considered raids to recover the right.

The Prophet of God, peace be upon him, learned that a commercial convoy of Quraysh coming from Sham to Mecca under the leadership of Abu Sufyan. The caravan contained enormous wealth, a thousand camels reeved with money, not less than fifty thousand gold dinars, and there were only about forty men of the guards with it. So the Prophet of God, peace be upon him, sent Talha bin Obaidullah and Saeed bin Zaid to the north, to discover convoy and find out who in it and analyze the elements of the battle before doing it. And it is a golden opportunity and a military, political and economic blow against the polytheists if they lost this enormous wealth. That is why the Prophet, may God’s prayers and peace be upon him, declared: “This is the Quryaish with their money, so go out to it, perhaps God will spoil it.”¹⁴

The Prophet of God, peace be upon him, did not intend anyone to go out , rather he left the matter to the absolute desire.

2. The advice of Habbab for The Prophet of God, peace be upon him:

Muslims prepared for battle, and camped in the lowest water from Badr, Al-Habbab bin Al-Mundhir came to the Prophet of God, peace be upon him, and said: Have you seen this house, a house that God has sent down to you , and we cannot advance it or delay it Or is it opinion, war and intrigue? He (the Prophet) said:(It is rather opinion, war and intrigue). He said: O Prophet of God! go ahead with the people until we get the lowest water side and camp in it, then we drench the wells around it. Then we build a basin over it, and fill it with water, then we fight the people, so we drink but they do not , so the Prophet of God, peace be upon him, said: ((good idea)), then he ordered to do that.¹⁵

The third requirement: crisis management phase.

This stage can be summed up in several points:

1. **Quraysh consulted in retreating from the fighting:** Qurayish send Omair bin Wahab al-Jamhi to find out the strength of the army . Omair turned his horse around the military, then returned to them and said: Three hundred men, a little more or less, But give me time to see the people ambush or not? And he struck in the valley even further, but he did not saw anything. So he returned to them and said: I have not found anything, but I have seen a people with no refuge or shelter but their swords. At that time, another opposition rose against Abu Jahl, who was determined to battle, calling on him to return the army to Mecca without a fight. Utbah ibn Rabi’a said: O Abu Al-Walid, you are the chief of the Quraysh, its master and the obedient in it. Do you have any good that you remember until the end of the world? He

¹⁰ The Jurisprudence of Al_sirah (فقه السيرة), Muhammad al-Ghazali al-Saqq (died: 1416 AH), Takhreej al-Hadiths: Muhammad Nasir al-Din al-Albani, Dar al-Qalam - Damascus, First Edition, 1427 AH.

¹¹ Surah Al-Ahzaab Ayah 80

¹² The Jurisprudence of Al_sirah (فقه السيرة), Muhammad al-Ghazali:181

¹³ Surah Al-Hajj Ayah 39&40

¹⁴ Al-Raheeq Al-Makhtoom (الرحيق المختوم), Safi Al-Rahman Al-Mubarakfoury (died: 1427 AH), Dar Al-Hilal, Beirut, first edition.

¹⁵ The Jurisprudence of Al_sirah (فقه السيرة), Muhammad al-Ghazali al-Saqq (died: 1416 AH),

said: What is that, O wise? He said: You bring people back . Then Utbah bin Rabi'a, a preacher, said: O Quraysh, You can do nothing in the Facing Muhammad and his companions.

2. **The meeting of the two army:** Then the people gathered and approached each other, and the Messenger of God, may God's prayers and peace be upon him, ordered his companions not to attack them until he commanded them. If they faced you, face them with respect .
3. **The Prophet of God, peace be upon him, appealed to his Allah for victory:** Then the The Prophet of God, peace be upon him, lined up the army, and returned to the tent, and entered it, and with him in it Abu Bakr, and then messenger of Allah, peace be upon him, appealed to his Allah for victory. He says s: O God, if you destroy this people today - meaning Muslims - you will not worship anymore, And Abu Bakr says: O Prophet of God, God Almighty has accomplished what He promised you¹⁶.
4. **The Prophet incited Muslims to fight:** He, may God's prayers and peace be upon him, incited them to fight, saying: Get up into a heaven as wide as the heavens and the earth .When the Prophet of Allah, peace be upon him, ordered the counterattack, the intensity of the enemy's attacks was gone. This wise plan had a great impact in strengthening the position of Muslims . They made a sweeping, bitter attack, Change the situation.
5. **Throwing gravel to the polytheists:** Ibn Ishaq said then the Prophet of Allah, may God's prayers and peace be upon him, took a handful of gravel and Throw Quraish with it. And he commanded his companions, and there was defeat, so God Almighty killed whoever was killed of the Quraish
6. **The Prophet, may God's prayers and peace be upon him, forbade killing people among the polytheists:** Ibn Ishaq said: and Al-Abbas ibn Abdullah ibn Ma'bad told me, about some of his family, about Abdullah ibn Abbas, that the Prophet (peace be upon him) said to his companions that day: I have known that men of Bani Hashim and others were brought out involuntarily, no need for them to fight us. Whoever meets one of you among Bani Hashem does not kill him, and whoever meets Abu Al-Bakhri bin Hisham bin Al-Harith bin Asad does not kill him, and whoever meets Al-Abbas bin Abdul-Muttalib, the uncle of the Prophet of God, may God's prayers and peace be upon him, does not kill him.¹⁷
7. **The descent of the angels:** The Prophet of God, may God's prayers and peace be upon him raised his head and said: Good news, O Abu Bakr, this is Jibril with soaking in its folds. And in the narration of Ishaq: The Messenger of God, may God bless him and grant him peace, said: ((Good news, O Abu Bakr, victory has come to you, this is Jibril taking the curses of his horse leading him, with soaking in his folds))¹⁸.
8. **Annunciation from allah on Muslims of victory :** "O you who have believed, when you meet those who disbelieve advancing [in battle], do not turn to them your backs [in flight] (15). And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company, has certainly returned with anger [upon him] from Allāh, and his refuge is Hell - and wretched is the destination.(16)"¹⁹
9. **Crushing defeat :** The battle ended with a crushing defeat for the polytheists, and a clear conquest for the Muslims. Fourteen men were martyred in this battle, six of the Muhajirun and eight of the Ansar. As for the polytheists, they suffered heavy losses. Seventy of them were killed and seventy were captured²⁰.

Research results

1. The absolute faith of the Prophet in God is praise and Majesty and reliance on God. The call is God's call. The Prophet stood this position, which was exposed to these ordeal only to God and for the sake of God, so he was relying on God in confrontation.
2. Create and place appropriate plans in the right place (clear target).
3. Emphasis on educational constants and courage is an important and central element of crisis-management policy.
4. Steadfastness, firmness and decisiveness are important elements in managing any crisis, there are moments that must be steadfastness and decisiveness; so that things do not get worse and out of control.
5. take into account the human weakness of Muslims.
6. Be good in prioritizing.
7. Think in a balanced, moderate, realistic way and his ability to innovate and manage crises.

¹⁶ History of the Prophets and Kings 446/2

¹⁷ The Beginning and the End(البدائية والنهائية), Abu al-Fida 'Ismail bin Omar bin Kathir al-Qurashi al-Basri, al-Dimashqi

¹⁸ Al-Raheeq Al-Makhtoom (الرحيق المختوم), Safi Al-Rahman Al-Mubarakfoury

¹⁹ Surah Al-Anfāl ayah 15 &16

²⁰ 13. Al-Raheeq Al-Makhtoom (الرحيق المختوم), Safi Al-Rahman Al-Mubarakfoury

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