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OBEDIENCE, TRUST IN ALLAH AND ABSOLUTE UNITY THE POWER PILLARS OF BELIEVERS ON THE BATTLEGROUND, IN THE LIGHT OF BATTLE OF BADR

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ABSTRACT:
Human race is perhaps passing through the most turbulent times of its history. There is virtual connectivity among people and nations on the surface, but beneath the surface as it is seen, there are open conflicts and dissensions in the real world of affairs. Due to them the world appears to be divided into many hostile factions ready to wage wars against each other. In these perilous circumstances, common citizens of the world particularly Muslims need to be vigilant. For survival and safety, they should hold fast to their faith in Almighty Allah, be united and ready to train themselves for discipline, practical work and self-sacrifice in the cause of the Ummah. For this noble change we have many lessons and examples in the military campaigns of the Holy Prophet. Among those expeditions (Al-Maghazi) is the battle of Badr. In the words of Quran: "There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr): One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. And Allah supports with His Victory whom He pleases. Verily, in this is a lesson for those who understand. (03:13). In this article, a qualitative research methodology will be used to describe the deeds of bravery and sacrifices shown in the battle of Badr by Prophet Muhammad and his fearless companions along with the lessons necessary for military conduct and operations.

Keywords: Battle of Badr, Military campaigns, World affairs, Training & discipline, Cause of Allah, Message of Iqbal.

THE BATTLE OF BADR: The Day of Criterion:

A battleground is a place where courage, sacrifice and destiny are seriously tried out. It bears witness to the clash of wills, where combatants face fears with bravery and stand firm for their cause. History reminds us that battlegrounds shape nations and change the course of time. Badr was one of the earliest Battlefields of Prophet Muhammadﷺ . In the battle of Badr, He led a force of Muslims consisted of only 313 men, mostly ill-armed not prepared for a full-scale dangerous war. However, this small force of Muslims won a brilliant victory. As we carefully examine the background, implication and the outcome of this historic victory we may get to the factors which lead to this success. These factors seem to be the Obedience to the commands of the Holy Prophetﷺ, Trust in Allah and the absolute Unity in the ranks and movements of the brave companions.

Due to its impact and significance, Battle of Badr is called **Furqan** in Muslim theology. It was the first trial of strength by battle, in Islam, between the powers of good and evil. Evil was defeated, and those who had real faith were tested and sorted out from those who did not have enough faith to follow the banner of religion. This is mentioned in Surah Al-Anfal:

"If you have believed in Allah and in that which We sent down to our slave (Muhammadﷺ) on the Day of Criterion (between right and wrong), the Day when the two forces met (the Battle of Badr); and Allah is able to do all things." (1)

Abdullah Yousuf Ali, the commentator of the Holy Quran explains:

"The battle of Badr brought to an issue the fight between Truth and unbelief. It was the Day of Differentiation. Nor for spoils was it won, nor by numbers; But by courage and

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planning, union of wills, and pooling of strength and resources-Above all by the help of Allah, whose help is ever all-sufficient." (2)

According to Karen Armstrong, a renowned British biographer of Prophet's life:

"Until Badr, the Muslim cause had often seemed to be completely hopeless. But after this victory the Muslims were seized with and exhilarating confidence. It seemed that nothing would be able to stop them." (3)

This power and confidence of the Believers reflect in the following verse of the Quran:

"O Prophet (Muhammad ﷺ)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand." (4)

Another Western scholar W. Montgomery Watt gives his remarks on the Battle of Badr:

"The most important result of the battle, however, was the deepening of the faith of Muhammad himself and his closet Companions in his prophetic vocation. After years of hardship and a measure of persecution, after the weary months at Medina when nothing seemed to be going right, there came this astounding success. It was a vindication of the faith which had sustained them through disappointment. Very naturally they regarded it as miraculous, the work of God, as the Qur'an asserted: 'Ye did not kill them, but God killed them, and when thou didst throw, it was not thou but God who threw. Moreover, this disaster which had overtaken the pagans was the punishment which had been foretold in the Meccan revelations, and thus Muhammad's claim to prophethood was verified". (5)

The marvelous victory at Badr shows that obedience and unity is power. It also teaches that strength does not come from numbers or weapons alone but from discipline and togetherness under a shared purpose. Islam, the guardian of humanity emphasizes both-the obedience to Allah and His Messenger along with complete unity of the Ummah so much so that the Holy Quran warns: "***And fall into no disputes, lest ye lose heart and your power depart", (08:46)***.

In the light of Ghazwa Badr, let us now elaborate on the three power pillars of a Muslim soldier which he must carry through in the battles of his life. The first one is the Obedience to Allah and His Messengerﷺ.

OBEDIENCE TO THE COMMANDS OF PROPHET MUHAMMADﷺ

He who obeys the Messenger (Muhammadﷺ) has indeed obeyed Allah (04:80)

A battle is not an ordinary business or human activity. It is rather complex, expensive and at times very dangerous as well. It is not only a clash of arms but also a test of courage, obedience and leadership. History shows that battles are won not merely by numbers, but by strategy, unity and moral strength. As the proverb says, "Victory belongs to the most persevering". True combatants fight with purpose, knowing that, "In the midst of chaos, there is also opportunity".

Indeed, more important is to fight a battle in defense of Truth and Right. An ordinary war may be for territory or trade, revenge or military glory. But a Jihad (battle in defense of Truth and Right) is fought under strict conditions laid down by Islam, and solely for the cause of Allah. Clearly, the Battle of Badr was for both. It was for the Truth to be established and the Right to be won. It was a call of duty and conscience. As Holy Quran states:

"O you who believe! Answer Allah (by obeying Him) and His Messenger when he calls you to that which will give you life" (6)

The battleground of Badr saw the wonderful examples of obedience as far as the Muslim army is concerned. Before the battle when the Holy Prophet called a council of war to decide

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whether to fight or leave, there were excellent speeches of Hazrat Miqdad bin Aswad and Sa'ad ibn Ubadah. Just look at the loyalty and obedience of the companions, while they said:
Narrated Ibn Masud:

*I witnessed Al-Miqdad bin Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e. Al-Miqdad) came to the Prophet (ﷺ) while the Prophet (ﷺ) was urging the Muslims to fight with the pagans. Al-Miqdad said, "**We will not say as the People of Moses said: Go you and your Lord and fight you two. (5.27). But we shall fight on your right and on your left and in front of you and behind you."** I saw the face of the Prophet (ﷺ) getting bright with happiness, for that saying delighted him. (7)*

Sa'ad ibn Ubadah, an Ansar, declared:

We believe in you, we declare your truth and we witness that what you have brought us is the truth, and we have given you our word and agreement to hear and obey'; so go where you wish and we are with you; and by God, if you were to ask us to cross this sea and you plunged into it, we would plunge into it with you; not a man would stay behind. We do not dislike the idea of meeting your enemy tomorrow. We are experienced in war, trustworthy in combat. (8)

Both speeches at the crucial time just before the battle are excellent examples of obedience and complete trust in the commander.

On the battlefield, a Commander is hampered by a large force if it is not in perfect discipline and does not whole-heartedly believe in its Commands. Thus, Obedience to the commander in the battle is vital principle for victory and survival. A battlefield demands unity of action, and this unity is only possible when soldiers follow the orders of their Chief without hesitation. Therefore, it is incumbent upon the battlers to obey the orders of the Chief while the battlefield is hot with heavy fighting.

It is due to this significance of the act of obeying that the true believers of (Islamic Monotheism) are particularly asked to hear and obey the commands of Holy Prophetﷺ in all the circumstances of war and peace. In the context of Ghazwa Bard Surah Al-Anfal highlights the core necessity of Obedience in its verses:

"O you who believe! Obey Allah and His Messengerﷺ and turn not away from him (i.e. Prophet Muhammadﷺ) while you hear (him speak). And be not like those who say: "We have heard", but they hear not. For the worst of beasts in the sight of Allah are the deaf and the dumb-those who understand not." (9)

Furthermore, the holy Quran emphasizes military obedience and unity in the following verse:

"And obey Allah and His Messenger, and do not dispute (with one another) lest you lose heart and your power departs; and be patient and persevering; for Allah is with those who patiently persevere." (10)

So, obedience itself is the vital force on the battleground because it turns many divided individuals into one disciplined force ensuring unity, speed and effectiveness under pressure. In combat, hesitation or disobedience can cause confusion and defeat, while obedience to commands preserves order and morale. It is a great Muslim virtue which makes for success and whose loss may bring about humiliation and failure.

TRUST IN ALLAH:

Allah! There is no god but He: and on Allah, therefore, let the Believers put their Trust (64:13)

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The second power pillar for the Believers on the battlefield is complete Trust in Allah (Tawakkul). It brings its own reward; our eyes are opened, and we see how great, good and wise the Cherisher of the worlds is. It is essential, especially on the battlefield because it gives inner strength, patience and confidence in every challenging situation. The Qur'an declares, *"And whoever puts his trust in Allah, then He is sufficient for him"* (**Qur'an 65:3**), and also commands, *"So when you have decided, then rely upon Allah"* (**Qur'an 3:159**). This balance of effort and reliance is emphasized in a well-known saying of Prophet Muhammad, "Tie your camel and then, trust in Allah"; (Tirmidi).

The victory at Badr was impossible without the miraculous aid of Allah, for such a small and ill-equipped force as was the Muslim band, to defeat the large and well-found force of the enemy. But their firmness, zeal and complete Trust in Allah won them divine aid. This is shown in the events detailed in many verses of Surah Al-Anfal.

When the battle began, the Holy Prophetﷺ prayed and threw a handful of dust or sand at the enemy, which, as described in Traditions, struck the eyes of the enemy. This had a great psychological effect. The Quran explicitly mentions:

"You killed them not, but Allah killed them. And you (Muhammad) threw not when you did throw, but Allah threw, that He might test the believers by a fair trial form Him." (11)

Karen Armstrong, a renowned British writer writes in her book:

"*God had seemed to inspire the Muslims during the battle. At one point Muhammad Had hurled a handful of pebbles at the enemy in what was probably a traditional ritualistic gesture, but after the victory the Quran depicted him and his companions as God's agents*." (12)

Allah's hand in the battle is eminent here. While few other verses also explain how Allah's power helped and reached in the battle to encourage the Muslims for fighting. Just look at the following verses:

"(And remember) when Allah showed them to you as few in your dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allah saved (you); Certainly, He is the All-knower of what is in the breasts. And (remember) when you met (the army of the disbelievers on the day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained). (13)

Thus, the Muslims fought bravely with their unshaking trust in Allah and won a brilliant victory. Karen Armstrong, a renowned British writer writes in her book:

"*Until Badr, the Muslim cause had often seemed to be completely hopeless. But after this victory the Muslims were seized with an exhilarating confidence. It seemed that nothing would be able to stop them*." (14)

The power of Muslims under the leadership of Prophet Muhammad enhanced and they were able to set up a new state at Madinah with ever carrying the spirit of fighting in the way of Allah, and the holy Quran guarantees similar successes in the future.

"**Now Allah has lightened your (task), for He knows that there is weakness in you. So if there are of you a hundred steadfast people, they shall overcome two hundred, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allah. And Allah is with *As-Sabirin* (the patient ones, etc.)."** (15)

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Hence, Trust in Allah is a powerful declaration of faith under pressure. In fact, when a person truly places trust in God, he gains inner courage and calm even in dangerous and uncertain situations. It lifts a person above panic, revenge and despair. It also replaces fear of people with confidence in divine protection, justice and purpose. We have the greatest example of complete trust in Allah in the personality of Hazrat Ibrahim. When his people threw him into a huge fire, he remained calm and steadfast. At that moment Allah commanded: **"O fire! Be cool and safe for Ibrahim."** (Qur'an 21:69)

The fire lost its power, proving that when a servant fully trusts Allah, even the laws of nature submit to His will. To inspire the spirit of Muslims **Allama Iqbal** proclaims:

عہدِ نَو برق ہے، آتش زنِ ہر خرمن ہے
ایمن اس سے کوئی صحرا نہ کوئی گُلشن ہے
اس نئی آگ کا اقوامِ کُہن ایندھن ہے
ملّتِ ختمِ رُسُلؐ شُعلہ بہ پیراہن ہے
آج بھی ہو جو براہیمؑ کا ایماں پیدا
آگ کر سکتی ہے اندازِ گُلستاں پیدا (16)

Finally, let us understand the third power pillar of Muslim soldiers which is absolute Unity.

ABSOLUTE UNITY:

And Hold Fast, all of you together, to the Rope of Allah, and be not divided among yourselves. (03:103)

Absolute unity means complete oneness in belief, purpose and action. It is the foundation of strength in any battle, as it binds individuals into a single brave and fighting body. As the holy Quran declares, "**And hold fast to the Rope of Allah all together and do not become divided.",** emphasizing that unity is not merely social but spiritual. History proves that divided nations fall, while united communities rise, for example, the earliest community of Islam in Yathrib.

At that time Yathrib was torn with civil and tribal feuds and dissensions before the Messenger of Allah set his sacred feet on its soil. After that, it became the city of the Prophetﷺ, Madinah, an unmatched Brotherhood, and the pivot of serene safety and security. This took place due to Allah's Mercy and Grace. Highlighting this, the glorious Quran declares:

"**And He has united their (i.e. believers) hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allah has united them. For He is Exalted in might, Wise."** (17)

To comment on this blessing of unity of minds and hearts, Abdullah Yousuf Ali writes:

"*On the immediate occasion, the greatest miracle and most wonderful working of Allah's grace was the union of hearts produced among the jarring, war-like, excitable elements of Arabia under the gentle, firm, and wise guidance of Muhammadﷺ, the Messenger of Allah. At all times we must pray to Allah for this gift above all-union, understanding, and pure and sincere affection among those who take Allah's name. With it there is strength and success. Without it there is humiliation, slavery, and moral degradation."* (18)

On the day of Badr, the Believers were united. They acted like a single and solid force. Moreover, they had full confidence in their commander, the Prophet himself. Consequently, they fought bravely and were granted a remarkable victory.

As W. Montgomery Watt sums up:

"*A number of factors combined to bring about this notable victory for the Muslims. One was the lack of Unity among Quraysh. By defections their number had been reduced far below the original 950, perhaps to 600 or 700; and of these many were not whole-hearted*

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supporters of Abu Jahl's policy. They were also over-confident. Against such a foe the spirit of the Muslims would count for much. Their belief in a future life probably gave them greater courage in battle, and Muhammad's confidence inspired them with confidence. His generalship also won for them a tactical advantage. These seems to be the main reasons for the Muslims victory." (19)

For the inspiration to the Muslims of today, we have a good reference on the Unity of the Muhajirin and Ansar, the Emigrants and the Helpers in the Quran. Under the magnetic personality of the Holy Prophet these two groups became like blood-brothers. They left their homes and sacrificed their precious lives in the cause of Allah. They have loved Allah much, and much will be forgiven to them. Their reward will be of no ordinary kind. It will be a provision which lasts forever and is on the most generous scale. This is for them the Quran declares:

"**And those who believed and emigrated and strove hard in the Cause of Allah (*Al-Jihad*), as well as those who gave (them) asylum and aid; – these are the believers in truth, for them is forgiveness and *Rizqun Karim* (a generous provision i.e. Paradise).**" (20)

The decisive Muslim victory at Badr shows that when individuals stand together with shared purpose and discipline, their combined power multiplies beyond what any one person can achieve alone. Absolute Unity brings resilience in hardship, courage in danger, and success in struggle, while division invites weakness and defeat. History, faith, and common sense all prove that cooperation turns small efforts into great achievements—reminding us that United we stand; divided we fall.

CONCLUSION: We are living in the age of Fitan. In modern terms it is the Age of Impunity. It is a time when crimes are committed openly and repeatedly because perpetrators believe nothing will happen to them. In such circumstances the world order has shaken up. In her article, "A disordered world" Dr. Maleeha Lodhi, former ambassador to the US, quotes Donald Trump's deputy chief of staff, Stephen Miller describing current scenario in these words: "*we live in a world, in the real world, that is governed by strength, that is governed by force, that is governed by power."* (21).

In other words, the old peaceful world is dying, and the new no-rules world struggles to be born; now is the time of monsters. So, **Iqbal**, the friend of humankind, laments:

ابھی تک آدمی صیدِ زبونِ شہریاری ہے

Even now, mankind if the miserable prey to imperialism.

قیامت ہے کہ انساں نوعِ انساں کا شکاری ہے

How distressing that man is hunted by man!

نظر کو خِیرہ کرتی ہے چمک تہذیبِ حاضر کی

The glitter of modern civilization dazzles the sight;

یہ صنّاعی مگر جھُوٹے نگوں کی ریزہ کاری ہے

But this clever craftsmanship is a mosaic of false jewels.

وہ حکمت ناز تھا جس پر خردمندانِ مغرب کو

That science, in which the scholars of the West took pride,

ہوَس کے پنجۂ خُونیں میں تیغِ کارزاری ہے

Is the sword of warfare held in the bloody grip of greed.

تدبّر کی فسُوں کاری سے محکم ہو نہیں سکتا

That civilization of the world, which is founded on capitalism,

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جہاں میں جس تمدّن کی بِنا سرمایہ داری ہے

Can never become strong by spellbinding schemes. (22)

Ruthless imperialism, man hunting another man, geopolitical tensions, geoeconomic confrontations, Ai warfare in the bloody grip of Greed and spellbinding schemes are all modern forms of Fitan ready to destroy humanity. The Quran has warned the people of such Fitan of old and new world.

"**And fear the Fitnah (tumult or oppression) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people alike): and know that Allah is strict in punishment."** (23)

In the tumultuous world of today it is clear that the leaders of the Evil have started a "new great game". They are united and help each other. And the Quran declares:

"And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one United Block under one Khalifah (a chief Muslim ruler for the whole Muslim world) to make victorious Allah's religion of Islamic Monotheism], there will be Fitnah (wars, battles, polytheism) and oppression on the earth, and great mischief." (24)

Abdullah Yousuf Ali's comments on the above verse are worth contemplating: "*Evil consorts with evil. The good have all the more reason for drawing together and not only living in mutual harmony but being ready at all times to protect each other. Otherwise, the world will be given over to aggressions by unscrupulous people, and the good will fail in their duty to establish Allah's peace and to strengthen all the forces of truth and righteousness."* (25)

In the words of Allama Iqbal:

ربط و ضبطِ مِلّتِ بیضا ہے مشرق کی نجات

The cohesion of the Radiant Community is the salvation of the East,

ایشیا والے ہیں اس نکتے سے اب تک بے خبر

But the people of Asia are so far ignorant of this principle.

پھر سیاست چھوڑ کر داخل حصارِ دیں میں ہو

Again abandon politics and enter the ramparts of the faith;

مُلک و دولت ہے فقط حِفظِ حرم کا اک ثمر

Polity and dominion are only a fruit of the protection of the Shrine.

ایک ہوں مسلم حرم کی پاسبانی کے لیے

May the Muslims unite in watching over the Shrine,

نِیل کے ساحل سے لے کر تا بخاکِ کاشغر

From the banks of the Nile to the deserts of Kashghar.

جو کرے گا امتیازِ رنگ و خُوں، مِٹ جائے گا

Whoever practises discrimination of colour and blood will be erased,

تُرکِ خرگاہی ہو یا اعرابیِ والا گُہر

Whether he be a tent-dwelling Turk or an Arab of noble family!

نسل اگر مسلم کی مذہب پر مُقدّم ہوگئی

If race takes precedence over the religion of the Muslim,

اُڑ گیا دُنیا سے تُو مانندِ خاکِ رہ گزر

You have flown from the world like the dust of the highway.

تا خلافت کی بِنا دُنیا میں ہو پھر اُستوار

So that the foundation of the **CALIPHATE** may be once again firm in the world,

لا کہیں سے ڈھُونڈ کر اسلاف کا قلب و جگر

Search for and bring from somewhere the **Heart and Spirit of Your Ancestors**. (26)

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Let's join in hand, brave Muslims all under the flag of Ummah. It is the order of the day and the most important lesson of the victory at Badr. It is also the wish of Iqbal that Muslims must get united for their cause. His message of Unity urges Muslims to rise above divisions of race, language, and geography and recognize themselves as One single Muslim Ummah. Through his poetry and philosophy, Iqbal called on Muslims to revive selfhood (Khudi), stand together with moral courage and work as a single body, for only in absolute Unity could they regain dignity, power, and a meaningful role in the world.

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