

**AN ANALYSIS OF EDUCATIONAL VALUES IN THE BATTLE OF  
BADR:CHAPTER ANALYSIS IN AL-SIRA AL-NABAWIYYAH**

**THESIS**

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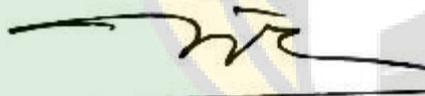
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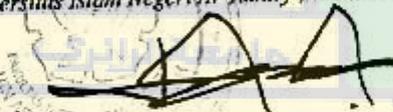
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Menyatakan dengan sesungguhnya bahwa skripsi yang berjudul:

**An Analysis of Educational Value in The Battle of Badr: Chapter**

**Analisisin Al-Sira Al-Nabawiyah**

Adalah benar-benarkarya saya, **kecuali semua kutipan dan referensi yang disebutkan sumbernya**. Apabila terdapat kesalahan dan kekeliruan di dalamnya, maka akan sepenuhnya menjadi tanggung jawab saya. Demikianlah surat pernyataan ini saya buat dengan sesungguhnya.

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Finally, the writer realizes that this thesis is far from being perfect. Therefore, the writer hopes that there are many constructive ideas and suggestions for the writer to make this thesis better. Hopefully, this thesis can give contribution to the development of English Teaching and Learning grammar in particular and in Indonesia education in general.

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## ABSTRACT

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The Battle of Badr was the first major battle between Muslims against their enemies. This war took place on Friday 17 March 624 AD (17 Ramadhan, 2 H). A small military of 313 Muslims fought towards the Meccan Quraysh army. With strong persistence, Muslim forces succeeded in destroying the Quraysh defenses and the they won the war. The research problem of this study is what are the educational values in the Battle of Badr. This study aimed at determining the educational value in the Battle of Badr. This study is the library research and the approach used in this research is descriptive analysis. The data obtained then analyzed by using content analysis. The results of this study indicated that the educational values in the Battle of Badr are aqeedah (*i'tiqadiyah* value), worship (*amaliyah* value), and moral (*khuluqiyah* value). The *i'tiqadiyah* values include belief in one God "Allah", belief in the Angels, belief in God's Prophets, belief in the Last Day "Judgment day", and belief to Destiny (*Qadar* and *Qadar*). The *amaliyah* value includes worship in Allah and pray to Allah. The *khuluqiyah* value includes justice deliberation, Humility (*tawadhu'*), *tawakal*, equality, good deeds, help each other, and honesty.

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# CHAPTER I

## INTRODUCTION

### A. Background of Study

Literature is an interesting subject to be studied by everyone because it discusses the picture of human life. In studying literature, the reader combines his emotions, imaginations, and logical. It helps the reader thinks personally and intellectually. The word 'literature' is derived from the Latin 'littera' which means 'letter'. It refers to written or printed words. Literature is a written work and it exists in our society as a communicative practice with our social life. By reading literary work, the reader can understand the human dream, struggle in different places and times that he would never know before. Literature itself is a common term related to the fictitious world. Welleck and Warren (1965, as cited in Louwerse & Peer, 2002, p. 128) said:

Literature is a social institution, using as its medium language, a social creation. Such traditional literary devices as symbolism and metre are social in their very nature. They are conventions and norms which could have arisen only in society. But, furthermore, literature represents 'life' and life' is, in large measure, a social reality, even though the natural world and the inner or subjective world of the individual have also been objects of literary "imitation".

The explanation above states that literature deals with human life. Some literary works talk about the relation between the individual with God, individual with individual, and individual with society.

Robert and Jacobs (1995) say that literature refers to compositions that tell stories, dramatize situations, express emotions, and analyze and advocate ideas.

Literature can give essential meaning to human life. It helps us to grow, both personally and intellectually because by studying the literature we enable us to recognize human dreams and struggles in different places and times, it helps us to develop our mature sensibility and compassion for the condition of all things. It also exercises our emotions through interest, concern, tension, excitement, hope, fear, regret, laughter, and sympathy.

*Sirah* Rasulallah is never lost to be the material for history which was taken advantage by the generation of heirs of *nubuwah* as a provision for the journey and the support of its existence. Anyone who studies the *Sirah* Rasulallah, will get an amazing picture of history, how he and his companions were able to subjugate worldly charm and elevate human values to higher level (Mubarakfuri, 2014). The various events that passed by the Prophet Muhammad contained wisdom and lessons, especially the journey of *dakwah* with various challenges, from boycotts to attempted murder.

Education is the process of transformation and internalization of science and values in students through the growth and development of their natural potential to achieve harmony and perfection of life in all aspects. The ultimate goal of the education process is the formation of perfect human, namely humans who can harmonize the needs of the body, the structure of life in the hereafter, the balance of the implementation of human functions as servants of Allah (Umar, 2011 ).

Education at the time of the Prophet Muhammad was a time of formation. The process of delivering a religious appeal by preaching, delivering teachings, giving examples, practicing the skills to do, provide motivation, and create a

social environment that supports the implementation of the idea of the formation of Muslim personal is a form of education (Daradjat, 2011).

History records that the Prophet Muhammad had succeeded in playing various different roles in life. He was not only a Prophet but also the head of state, educator, warlord, strategist, etc. So many researchers who were then interested in studying the life history of the Prophet Muhammad through a variety of different perspectives.

Michael H. Hart in his book, "*The 100: A Ranking of the Most Influential Persons in History*", assesses Muhammad as the most influential figure in human history. According to him, Muhammad was the only person who managed to achieve extraordinary success, both in terms of spiritual and social. Muhammad was not only a religious leader, but also a political leader. In fact, as the force behind the Arab conquest, he is perhaps the most influential political leader in history (Hart, 2000).

The personality of the Prophet as *uswatun hasanah* has been the world's spotlight. The importance of morality in a person is proof that Islam highly upholds the goodness of its people so that it always behaves and acts according to the Shari'a. As where one of the most popular hadith among Muslims is "actually I was sent to improve noble character". (Muhammad, 2003). Therefore, various writings about the Messenger of Allah continue to appear, such as Al-Sira Nabawiyah's books and scientific research on the history of his life.

## B. Previous Studies

There are many kinds of research that have been conducted on analyzing educational values. The first research was conducted by Nur Wakhid Al Ghufron (2018) under the title “*Nilai-Nilai Pendidikan Islam dalam Ghazwah Rasulullah saw*”. The findings revealed that the values of Islamic education contained in *ghazwah* the Prophet were: (a) the value of *i'tiqodiyah*, (b) the value of *amaliah*, (c) the value of *khuluqiyah*. The value of *i'tiqodiyah* included the belief in Allah, belief in angels, belief in the Holy Qur'an, belief in the Prophet, and belief in the Last Day. *Amaliah* values include prayer, alms, jihad, and qishas. *Khuluqiyah* values include piety, patience, discipline, exemplary, doing good, keeping promises, respecting opinions, being forgiving easily, and protecting the environment.

Another research was conducted by Rio Erlangga Dwi (2011) entitled “*Nilai-Nilai Pendidikan Aqidah dalam Perang Badar*”. The results of the analysis showed that the aqeedah education values contained in the Battle of Badr are as follows: (1) Educational Values of belief in Allah. belief in Allah fosters submissiveness to God, (2) Educational value of belief in angels educates people to believe that they are His glorious creatures, they never disobey His commands, (3) Educational value of belief in the Holy Qur'an educate humans to believe in the book of the Koran revealed by Allah to Prophet Muhammad, (4) Educational value of belief in the Prophet Muhammad educated people to believe that God had chosen Muhammad as the messenger of joyous news and warnings so as to foster obedience to the Prophet Muhammad, (5) Educational value of belief in the Last

Day educating people to believe there will be an end day. To motivate humans to always do good deeds to reach heaven and stay away from the prohibitions of Allah to avoid the fires of hell.

The writer also takes a review of Eka Fatimah Alvianti (2014) entitled “*Nilai-Nilai Pendidikan Islam dalam Kisah Umar Bin Khatab*”. She found that in the story of Umar bin Khattab there are some values of Islamic education as follows: First, the value of aqeedah education is the nature of humans to God. In knowing God, humans need not only nature but also God's revelation. In addition to instilling the confession to obtain aqeedah stability. Second, the value of religious education is that a Muslim must carry out Allah's commands by not deviating from religious norms such as prayer, fasting, alms and hajj. Third, the value of moral education is human actions and behavior related to God, fellow human beings and the natural environment such as, praying to God, living simply, justly, educating children, deliberation and caring for animals.

Although the current research deals with the same subject as the previous ones and the focus is on analysis of the educational values. However, based on the explanations above, the writer is going to conduct a research to investigate the educational values in the Battle of Badr under the title “An Analysis of Educational Value in The Battle of Badr: Chapter Analysis in Al-Sirah Al-Nabawiyah”.

### **C. Research Question**

In this study, the writer intends to focus on the following problem: What are the educational values in the Battle of Badr was presented in Al-Sirah Al-Nabawiyyah?

### **D. Aim of Study**

Based on the question above, the aim of this study is to explain the educational values in the Battle of Badr was written in Al-Sirah Al-Nabawiyyah.

### **E. The Significant of The Study**

The research is expected to have significances in both theory and practice.

#### **1. Theoretical Significance**

Theoretically, this research is helpful to provide the readers to know the educational values contained in the battle of badr: chapter analysis in Al-Sira Al-Nabawiyyah. In addition, this study also can increase the knowledge in the field of literature as well as a benchmark and guidelines for consideration and reference source for researchers who will conduct similar research.

#### **2. Practical Significance**

- a. For the writers, it is expected to make it easier to understand messages in the form of the values contained in the text.

- b. For the readers, it is expected to be additional information and motivation in exploring and exploring the values contained in the life of the Prophet.
- c. The results of this study are expected to add insight and progress in the world of education by exploring values.

## **F. Terminology**

To simplify and avoid the mistake in interpreting this study, the writer will explain the operational definition of terminology as stated below:

### **1. Educational Values**

According to J Halstead (2005) values is used to refer to principles, fundamental convictions, ideals, standards or life stances which act as general guides to behavior or as points of reference in decision-making or the evaluation of beliefs or action and which are closely connected to personal integrity and personal identity.

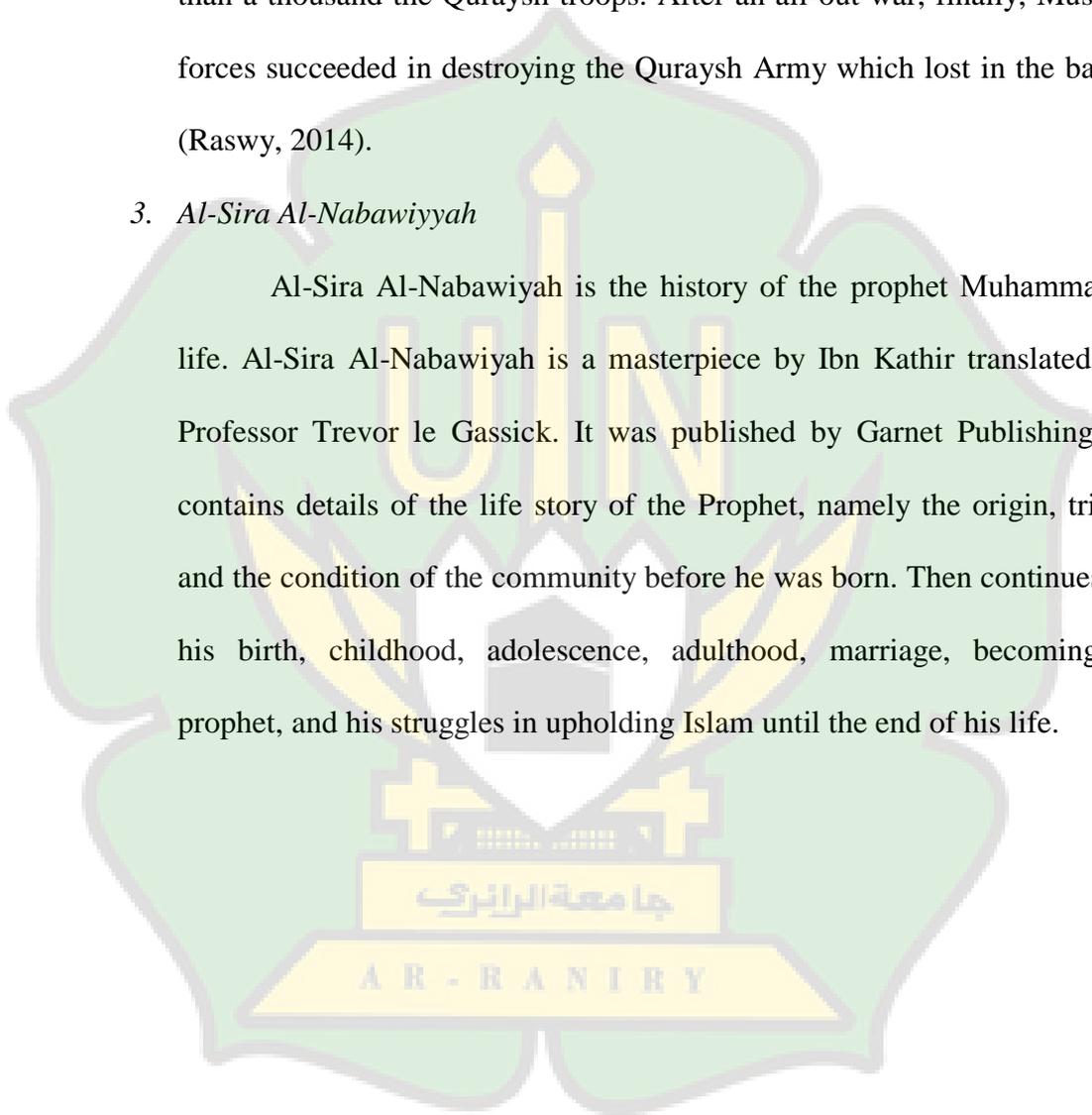
Education value is an education in the concerned with the development of the total personality of the individual intellectual, social, emotional, aesthetic, moral and spiritual. It involves developing sensitivity to the good, the right and the beautiful, ability to choose the right values in accordance with the thought and action (Venkataiah, 1998) cited in (Seshadri, 2005).

## 2. The Battle of *Badr*

The Battle of Badr took place on March 17, 624 AD or the 17th of Ramadan in the year 2 Hijri. The 313 Muslim troops fought against more than a thousand the Quraysh troops. After an all-out war, finally, Muslim forces succeeded in destroying the Quraysh Army which lost in the battle (Raswy, 2014).

## 3. *Al-Sira Al-Nabawiyyah*

Al-Sira Al-Nabawiyah is the history of the prophet Muhammad's life. Al-Sira Al-Nabawiyah is a masterpiece by Ibn Kathir translated by Professor Trevor le Gassick. It was published by Garnet Publishing. It contains details of the life story of the Prophet, namely the origin, tribe, and the condition of the community before he was born. Then continues to his birth, childhood, adolescence, adulthood, marriage, becoming a prophet, and his struggles in upholding Islam until the end of his life.



## CHAPTER II

### LITERATURE REVIEW

In this chapter, the writer would like to discuss about education, value, and the description of educational values, literature, and the relationship between literature and education.

#### **A. What is Education?**

Education is the aggregate of all the approaches with the aid of which a character develops his abilities attitudes and other forms of behavior, which can also assist to acquire social competence and optimal man or woman development (Srinivasan & Ambedkar 2015).

Education is an effort to develop the full potential of human beings both physically and mentally so that the formation of the whole person in order to form qualified human beings, able to compete, and able to perform quality activities in the community. The task of the educator is to empower the existing potential. Human reason is directed to obtain the maximum level of intelligence, filled it with various knowledge, skills so that people who initially did not know anything became aware of it (Daulay, 2014).

Furthermore, Among the several terms used to refer to the definition of education are taken from the Qur'an and hadith. The term that is usually used in explaining the meaning of education includes three things, namely *tarbiyah*, *ta'lim*, and *ta'dib* (Mujtahid, 2011). These three terms are used to explain the understanding of education etymologically.

## 1. The term *al-Tarbiyah*

The term *tarbiyah* comes from three words. First, *gaba-yarbu* which means to grow (Umar, 2011). This meaning can be seen in the word of God:

وَمَا آتَيْتُمْ مِنْ رَبًّا لِيَرْبُوَ فِي أَمْوَالِ النَّاسِ فَلَا يَرْبُو عِنْدَ اللَّهِ وَمَا آتَيْتُمْ مِنْ زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ

*That which ye give in usury in order that it may increase on (other) people's property hath no increase with Allah; but that which give in charity, seeking Allah's Countenance, hath increase manifold. (QS. Ar-Rum: 39).*

From there it can be said, that education is a process of growing and developing all the potential of students, both physically, psychologically, socially and spiritually (Mujtahid, 2011). Second, *rabiya-yarba* with *wazan khafiya-yakhfa*, which means to be great. Education is intended to grow the maturity of mindset, attitudes, emotions and actions of students. Third, *rabba-yarubbu* with *wazan madda-yamuddu* which means to improve, control the affairs, guide and maintain.

## 2. The term *al-Ta'lim* جامعة الرازي

Another term for education is *ta'lim*, which is the meaning of the word *'allam* which means teaching which is the giving or delivery of understanding, knowledge, and skills. The appointment of the word *ta'lim* in the sense of education is in accordance with the word of God:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

*And He taught Adam all the names, then showed them to the angels, saying: Inform Me of the names of these, if ye are truthful. (QS. Al-Baqarah: 31).*

Based on the above understanding, the word *ta'lim* has a narrow understanding. Understanding *ta'lim* is only limited to the process of transferring a set of values delivered. It is only limited to the mastery of the transferred value, affective and psychomotor, but it is not demanded in the affective domain (Mufron, 2015). Then the understanding of *ta'lim*, closer to the addition of insights limited to knowledge, it makes someone who did not know beforehand to know.

### 3. . The term *al-ta'dib*

The word *ta'dib* refers to knowledge (*'ilm*), teaching (*ta'lim*), and good nurture (*tarbiyah*). Therefore, *ta'dib* is considered the most appropriate and accurate term to indicate education in Islam. From this it can be understood that Naquib sees *ta'dib* as an Islamic system in which there are three sub-systems; knowledge, teaching and care (Mufron, 2015). In the Qur'an, lafadz *ta'dib* was not found, but the lafadz was taken from a hadith of the Prophet:

*My Lord has educated me to be good in my education. (H.R. al-'Askary from Ali r.a).*

From this hadith it can be understood that *ta'dib* is a recognition that is gradually instilled in humans about the right places such as a way that leads to the recognition of the power of Allah and the majesty of His existence (Umar, 2011). The three Arabic words that are used to provide

an etymological understanding of education, are closely related words. From there it is implied that education is a process, which begins with the provision of knowledge (*ta'lim*), conducting guidance and assistance (*tarbiyah*), to the formation of character (*ta'bid*) which is carried out continuously so that human beings are realized.

Education takes all forms and ranges of daily human life in vast terms, education can be recognized as follows: (Musfah, 2017).

1. Long life education. This capability that every human being has the duty and right to find and get an education whether they are still children, adults, parents, no matter how old they are.
2. Education takes the region at all levels of human life. That means schooling is now not only processed in training itself but additionally in the economy, law, health, technological know-how and so on.
3. Education happens anywhere and anytime.

### **B. The Meaning of Value**

According to Muhmidayeli (2011) value is a picture of something beautiful, enchanting, amazing, that makes someone pleased and wants to have it. Furthermore value is a set of beliefs or feelings that are believed to be an identity that gives a special pattern to the patterns of thought, feeling, attachment, and behavior (Ahmad, 2008).

The concept of value that was initiated through Spranger (1928) who explains the existence of six orientations of value that are frequently used as

references by humans in their lives. The six values are as follows: (cited in Engler, 2013).

#### 1. Theoretical Value

This value includes logical and rational concerns in wondering and verifying the reality of something. This theoretical value has the stage of proper and incorrect based on to the scales of the mind.

#### 2. Economic Value

This value is related to the consideration of value and profit and loss. The object to be weighed is the price of an item or service. Therefore, this value prioritizes the use of something for human life. Practically this economic value can be found in consideration of the value of production, marketing, consumption of goods, details of financial credit, and consideration of general prosperity.

#### 3. Aesthetic Value

Aesthetic value is the best value in form and harmony. This value is extraordinary from the theoretical value, this value relies more on the consequences of personal assessment of anybody who is subjective. Whereas theoretical value includes goal scales drawn from the conclusions of several records of life. With financial value, the aesthetic value is more attached to the first-rate of items or moves that are given monetary weight. More aesthetic value is more owned by artists such as musicians, painters, or model designers.

#### 4. Social Value

The very best value contained in this value is love between humans. Therefore, this degree of value strikes in the vary between individualistic and altruistic life.

#### 5. Political Value

The very best value of this value is power. Therefore, the value level will move from a low intensity of impact to the very best effect. Strength is a vital issue influencing the owner's political cost in a person. Conversely, the weak point is proof of any individual who is much less fascinated by this value.

#### 6. Religious Values

Essentially these values are values that have the strongest groundwork of truth compared to preceding values. This value is derived from the best truth that comes from God, among human groups who have an orientation towards this value is the prophets or human beings who are pious.

### **C. Educational Value**

Values education is the attempt, within schools, to craft pedagogies and supportive constructions to foster the improvement of positive, ethical, pro-social inclinations and knowledge in youth, including round strengthening their academic focal point and success (Berkowitz, 2011).

Value education is training in the feel that it is training for 'becoming'. It is concerned with the improvement of the total persona of the individual- intellectual, social, emotional, aesthetic, moral and spiritual. It involves growing sensitivity to the good, the proper and the beautiful, capability to choose the right values under the highest beliefs of lifestyles and internalizing and realizing them in idea and action (Basha & Ramana, 2018).

According to Paige (2006) values education is essential to provide the strength of heart. It is time for college to return to instructing adolescents that character, honesty, and integrity are important. A good persona is now not something you are born with; it is something you have to examine from those who have it.

The purpose of Education values is to promote broader capabilities, attitudes, and skills, not only in school but also life outside of school, making the world a better place for themselves and family, friends, colleagues, and others. The educational values highlight the understanding that values must be instilled in students not only for their interests but also for the common good, which reflects the balance between individual interests and greater interests. The focus, therefore, is not only to increase academic knowledge, practical and technical skills that are mostly related to market needs and work abilities but also holistic education that focuses on emotional and relational skills that are conducive to the health and integrity of society and the nation (Freakley, Burgh & Macsporrان, 2008).

#### D. Types of Educational Values

Al-Qur'an contains the values that become a reference in Islamic education. This value consists of three main pillars, namely: *I'tiqodiyah* value, *khuluqiyah* value and *amaliah* value (Umar, 2011).

1. *I'tiqadiyah* values, which are related to religious education, such as believing in Allah, Angels, Apostles, Books, Last Days, and Destiny, which aim to organize individual beliefs.
2. *Khuluqiyah* values, which are related to moral education, which aim to rid themselves of low behavior and adorn themselves with commendable behavior.
3. *Amaliyah* values, which relate to the education of daily behavior, both relating to religious education which includes the relationship between humans and their Lord. *Muamalah* education which contains the relationship between humans, both individually and institutionally.

The education values in Islamic education are inseparable from the three things that are used as the basis of Islamic education. The value of *i'tiqodiyah* relating to religious education, through monotheism education as a foundation of belief. *Khuluqiyah* value, which is related to moral education through planting and habituation to carry out good character. *Amaliah* values, which are related to religious education and *muamalah*, are instilled through learning worship and *muamalah*, as provisions for carrying out the obligations of worship in the world.

### **E. The Battle of Badr**

When the Prophet heard about the Quraysh trade caravan had just arrived with a large amount of their wealth and merchandise. The Messenger of Allah and his Companions did not come out with the intention of fighting, but only targeted the wealth brought by the Quraysh infidels because some of the assets carried by the Quraysh trade caravans belonged to the Muslims, Mahajirin from Makkah who had been confiscated by the Quraysh infidels unfairly (Ash Sallabi, 2017).

Sheikh Safiyurrahman Al Mubarakfuri stated that the Messenger of Allah made preparations for the exit along with 313 or up to 317 people, consisting of 82 to 86 from Muhajirin, 61 from the Aus and 170 from the Khazraj tribe. Mush'ab ibn Umair appeared in front carrying a white flag. In front of the Prophet, there were two black flags. The first one was held by Ali ibn Abi Talib and the other one by Sa'd bin Mu'adz (Al Mubarakfuri, 2014). The Muslims herded seventy camels which they rode alternately, each camel of three people, while the rest walked (Abazhah, 2011). Abu Sufyan, the leader of the Quraysh infidels trade caravan received convincing information that Muhammad SAW had gone with his colleagues to confront the caravan. So Abu Sufyan hired Dhamdham bin Amr Al Ghifari to go to Mecca, notify the Quraysh infidels to send help to save their trade caravans and confront Muhammad and his companions.

Hearing the news, the Meccans immediately prepared for the battle. The strength of the Meccan army was recorded at 1300 initially,

100 horses, had 600 armor and quite a large number of camels. The highest order is held by Abu Jahal bin Hisham. There were nine Quraysh infidels who were responsible for the supplies needed by the whole army. They slaughter nine to ten camels a day to eat (Al Mubarakfuri, 2014).

The Battle of Badr took place on the morning of Friday, the 17th of Ramadan 2 H. The Battle of Badr ended with the victory of the Muslims over the polytheists. The casualties of the Quraish were 70 people, while 70 were taken prisoner. Most of those killed and captured were Quraysh leaders. Meanwhile, those who were martyred in the Muslim army numbered 14 people. After the victory was won by the Muslims, the Prophet sent Abdullah bin Rawahah and Zaid bin Thabit to deliver this news to the Muslims in Medina. After the war the Messenger of Allah settled in Badr for three days (Ibnu Ishaq, 2012).

## **F. Literature**

Literature is a group of works and art consisting of words. Most are written, but some are passed on by word of mouth. Literature usually means poetry and prose that is very well written (Rexroth, 2010). There are many types of literature, such as poetry, drama, or novels. They can also be included in groups through language, historical periods, origins, genres, and subjects.

Literature may be classified into four categories or genres, namely prose fiction, poetry, drama, and nonfiction. Literature is known in two

forms, namely fiction and nonfiction (Swovelin, 2012). Types of fiction literature are prose, poetry, and drama. Whereas nonfiction is a biography, autobiography, essay, and literary criticism.

The aims of literature are communicative ideas, thoughts, and aesthetic feelings of humans (Pettersson, 2000). The idea was conveyed through a mandate that generally exists in the literature. In addition to ideas, in literature, there are also descriptions of various events, psychological images, and various dynamics of problem-solving. This can be a source of thought and inspiration for readers. Conflicts and tragedies depicted in literary works give readers the awareness that this can happen in real life and is experienced directly by the reader. His awareness was forming a kind of readiness in themselves to deal with social conditions that occur in society. Literature is also useful for its readers as a medium of entertainment.

### **G. The Relationship Between Literature and Education**

Literature with education is very associated with every other. literature can be interpreted as a tool for teaching, training books, education or teaching (Teeuw, 2012). Literature in training has a position in growing language, growing cognitive, affective, psychomotor, developing personality, and creating social personality.

Literature as a learning medium that can be used receptively and expressively (Wicaksono. 2017). Receptive use of literary works as

educational media is accomplished by deciding on instructing materials and managing the mastering process. The instructing fabric is high-quality literary work, which is both aesthetically and ethically. Meanwhile expressive can be done by inviting students to write and recite poetry, write stories or play drama.



## **CHAPTER III**

### **METHODOLOGY**

This chapter consists of an explanation about the methodology for this study. It justifies the description of research design, the technique of data collection, procedures of data collection, and technique of data analysis.

#### **A. Research Design**

In doing this research, the writer uses library research. This research is a way to obtain data by studying books and other sources in the library. The data can be collected from various books, journals, websites and other sources to support the topic.

The approach used in this research is qualitative. The qualitative research is a scientific method of observation to gather non-numerical data (Babbie, 2014). This type of research "refers to the meanings, concepts, definitions, characteristics, metaphors, symbols, and description of things" and not to their "counts or measures". This research answers why and how a certain phenomenon may occur rather than how often (Berg & Lune, 2012).

Qualitative method is the best method for examining many questions why and how in human experience, and not just what, where, when, or who and has a strong foundation in the field of sociology to

understand social and educational programs (Given, 2008). Qualitative research is widely used by political science, social work, and education researchers (Alasutari, 2010).

The method used in assessing the Battle of Badr is a qualitative descriptive method. According to Donald (2010), descriptive research method is used to describe events as they naturally occur. Additionally, the descriptive research method is the kind of research that give an idea or commentary on the state of things as clear as possible without any treatment of the object studied (Kountour, 2003). In line with the definition above, this study described the educational values in the Battle of Badr was written in Al-Sira Al-Nabawiyyah.

#### **B. Source of Data**

The data in this study are classified into primary and secondary sources. The primary source is a chapter of Al-Sira Al-Nabawiyyah concerning the Battle of Badr by Ibn Katsir. The secondary source consists of other data related to this study such as from books, journals, thesis, internet, and other relevant information.

The main source of the data of this study is a chapter in Al-Sira Al-Nabawiyyah about the Battle of Badr. Besides, the writer uses books to collect the data and information from various materials related to the Battle of Badr. These materials will help the writer to find out the educational values in Al-Sira Al-Nabawiyyah.

### **C. Technique of Collecting Data**

The data collecting method is the writer's way of collecting the data. Donald (2010) says that implies that qualitative research may also use written documents to understand the phenomenon under the study. The data in this research was the used documentary technique to collect the data. Documentation is the method used in scientific research to collect data by using the document of the evidence list.

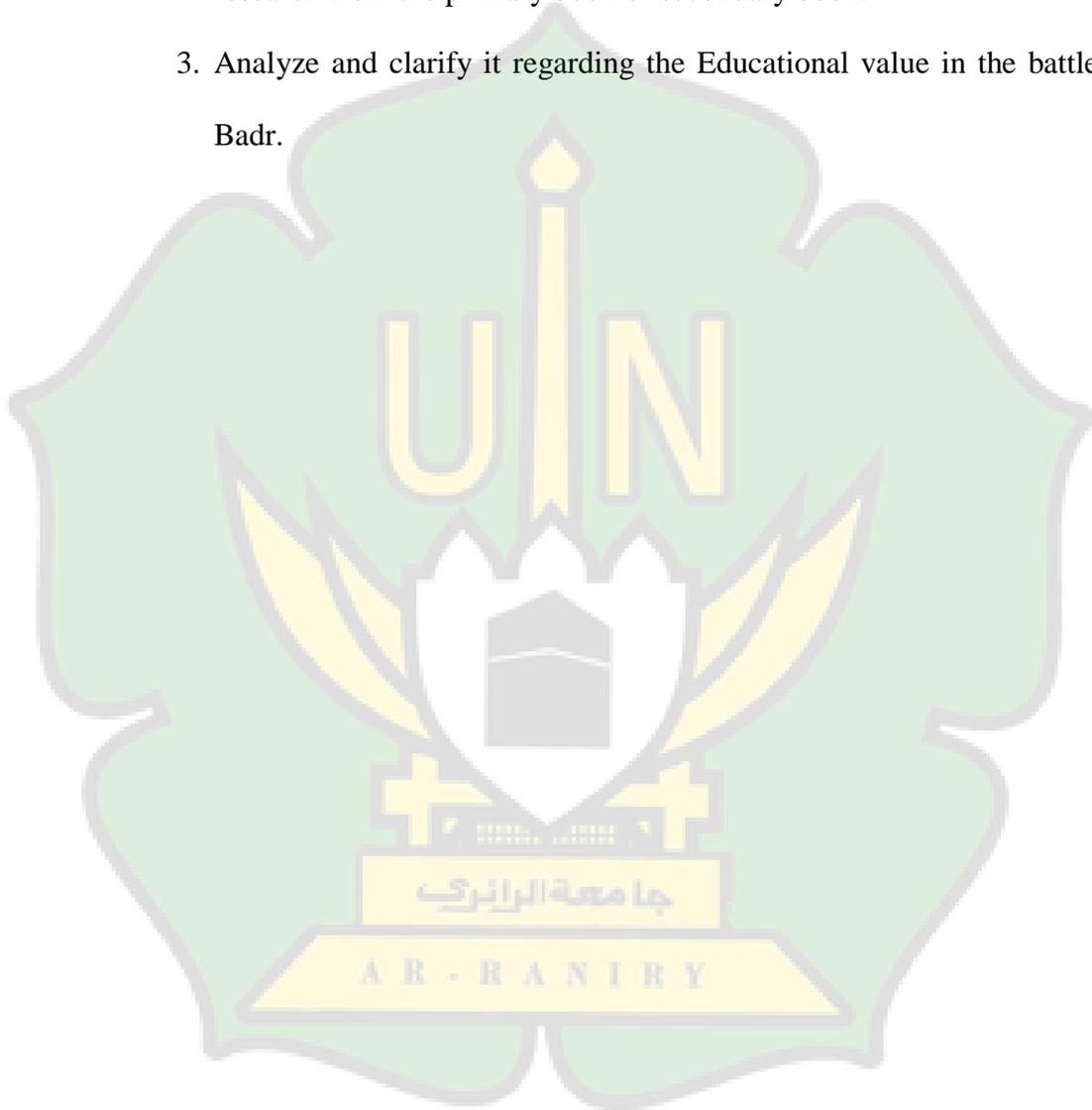
The document is past events in written and oral form (Satori, 2013). The documented in this study is a chapter of Al-Sirah An-Nabawiyah is a masterpiece by Ibn Kathir translated by Professor Trevor le Gassick and other books related to the discussion.

### **D. Technique of Data Analysis**

The analysis strategy used by the writer is to use deductive thinking patterns, the intention is the study that starts from general statements and draws conclusions into specific ones. To find out the educational values in the Battle of Badr, the writer will use a content analysis approach. According to Moleong (2009), content analysis is a technique used to conclude by trying to find the characteristics of messages, carried out objectively and systematically. This analysis is used to analyze the educational values contained in the Battle of Badr so that from this analysis an answer can be found of the problem studied.

The data analysis steps are as follows:

1. Select and determine the subject to be studied
2. Gathering data under the subject matter through books relating to good research from the primary book or secondary book.
3. Analyze and clarify it regarding the Educational value in the battle of Badr.



## CHAPTER IV

### DATA ANALYSIS

This chapter deals with the data analysis of the study. In this chapter, the writer displays and analyzes the data on the educational value presented in the Battle of Badr: chapter analysis in Al-Sira Al-Nabawiyah. This analysis is an attempt to answer the research problems in the first chapter.

The educational values carried out with the analysis process to answer the problem of the study covering three aspects of the educational value obtained in the Battle of Badr, namely the value of aqeedah (*I'tiqadiyah*), worship (*amaliyah*) and moral (*khuluqiyah*) which are explained in detail as follows:

#### **A. Aqeedah Value (*I'tiqadiyah* Value)**

##### **1. Belief in one God, "Allah"**

Belief in Allah is the first pillar of faith. It ability that agree with with association conviction, which is no longer infested with a feel of doubt that Allah is the God of all matters and dominates them, believing that Allah is entitled to worship by perfecting his love and submission to him, believing in His existence (Qadir, 2018).

Aqeedah is very important in generating enthusiasm improving the great of one's life, trust can lead to optimism in life, a belief that is pushed by using different beliefs that God is close to him and even usually accompanies him in his effort and activities (Nasution, 2009). The following passage is about faith in Allah SWT.

The messenger of God (SAAS) was meanwhile making invocation, pleas, and prayers saying, among other things, o God, if this force perishes, You will never again be worshipped on earth. He cried out to God the Almighty and Glorious, o Lord, fulfil what You promised me; O God, give me aid. In saying this he would raise his hands so high that his cloak would slip down over his shoulders, and Abu Bakr, God bless him, would stand close behind him repositioning it for him and saying, in sympathy at the effusiveness of his supplication, o Messenger of God, lessen your appeals to your Lord; He will fulfil His promise to you. This, then, is how it. (Page, 273).

The Messenger of God (SAAS) stood with his arms raised imploring God's aid and fulfilment of His promise, saying, 'O God, if they prevail over this force, then polytheism too will prevail and You will have no religion left.' Meanwhile Abu Bakr was saying, 'I swear that God will give you aid and will make you content.' And then God sent down 1,000 angels descending en masse and surrounding the enemy. (Page, 284).

The Prophet's belief in Allah is very big, due to the fact he asked for help only to Him. He requested for assist so that the Muslims would win the Battle of Badr. In another passage:

When the Messenger of God (SAAS) had come out of the shelter and urged the men on to fight, they remained in their battle lines, firm and frequently invoking God's name, as the Almighty had ordered them to do in the words, "O believers, when you meet a force in battle, remain firm and invoke frequently the name of God". (Page, 282).

The quotation above suggests proof that on the battlefield the Muslims only requested for assist from Allah SWT. Enthusiastically they shouted the identity of Allah.

## 2. Belief in the Angels

Belief in angels is the second pillar of faith. Angels are God's most noble creatures and servants among his glorified servants. Allah created

them from light, simply as He also created man from the ground and created the jinn from furnace (Jaza'iri, 2006). Belief in angels means accept as true with wholeheartedly that angels are true.

The Prophet (SAAS) had a brief nap while he was in the shelter. When he awoke, he said, 'Be joyful, Abu Bakr, God's help will come to you; I saw Gabriel taking his horse by the reins and leading it. And on its front teeth, there was *al-naq'*!' By this word he meant 'dust'." (Page, 279).

The Messenger of God (SAAS) stood with his arms raised imploring God's aid and fulfillment of His promise, saying, 'O God, if they prevail over this force, then polytheism too will prevail and You will have no religion left.' Meanwhile, Abii Bakr was saying, 'I swear that God will give you aid and will make your content.' And then God sent down 1,000 angels descending en masse and surrounding the enemy.'"(Page, 284).

The Messenger of God (SAAS) said, 'Rejoice, Aba Bakr! I saw Gabriel wearing a yellow turban, holding the reins of his horse, up there between heaven and earth! When he came down to earth, I lost sight of him for a while, but then he appeared again; he was dusty all over and he was saying, "God's aid did come to you when you prayed to Him. (Page. 285)

I gathered up three heads at Badr and placed them before the messenger of God (SAAS) telling him, Two of these I myself killed. Regarding the third, I saw a tall man kill him and I then took his head. The Messenger of God (SAAS) responded that was so-and-so, one of the angels. (Page. 286).

During the period of Umar's rule, 'I swear, it was no man who took me, prisoner. Who was it then?' he would he asked, and he would respond, 'When Quraysh was defeated, so was I with them. A tall, long-haired man on a white horse took me and tied me up. Then along came 'Abd al-Rahman b. 'Awf and found me their hound. He called out to the men, "Who was it captured this man?" Eventually, he took me to the Messenger of God (SAAS) who asked, who was it took you, prisoner?" I told him I did not know, but I was reluctant to tell him what I had seen. The Messenger of God (SAAS) then said, "It was an angel who took you, prisoner. Take your captive away, Ibn 'Awf. (Page. 286).

The angels descended to give their help and the Messenger of God (SAAS) saw them when he took a nap and, upon waking up, he told Abu Bakr the good news, saying, "Rejoice at this, Abu Bakr; for Gabriel was there, leading his horse and with dust all over him." By this, he meant him the battle. The Messenger of God (SAAS) then left the shelter, dressed in chain-mail, and began urging on the men to battle. He told them of heaven and gave them encouragement in the news of the coming of the angels. The men were meanwhile still in their battle ranks, not yet having advanced against their enemy. The result was that they felt tranquility and confidence. (Page, 286).

From the quotation of the story above shows trust in angels evidenced by the phrases of the Prophet to Abu Bakar that the angel got here and helped him in the battlefield.

### 3. Belief in God's Prophets

Belief in Prophet is the fourth pillar of Faith. Belief in Prophet capability belief that all prophets and apostles with all the Books revealed to them is section of the pillars of faith, Allah says:

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

*The messenger believeth in that which hath been revealed unto him from his Lord and (so do) believers. Each one believeth in Allah and His angels and His scriptures and His messengers – We make no distinction between any of His messengers – and they say: We hear, and we obey. (Grant us Thy forgiveness, our Lord. Unto Thee is the journeying. (QS. Al-Baqarah: 285)*

Belief in God will no longer be separated from faith in the prophet and His apostle, due to the fact it is from belief in Allah to justify all

varieties of God's support. Revelation cannot come from Him until it is conveyed to His apostles as the transmitter of His *shari'a* correctly. To belief in Allah is the necessity of justifying all that is added and preached by way of the Apostles (Habanakah, 2000). Belief in the Prophet and the Prophet believes that they had been chosen by way of Allah to provide training to human beings (Farid, 2016). As in the story of the Battle of Badr as follows:

Al-Miqdad b. 'Amr then got up and said, 'Carry on as ever God tells you, O Messenger of God. We are with you. We will certainly not say to you what the people of Israel said to Moses - that is, "You and your Lord go and fight together; we are staying here!" Rather, (we say) you and your Lord go and fight together, and we will fight along with you! By Him who sent you with the truth, if you were to take us even to Bark al-Ghimad, we would fight with you all over the place until you reached it!' (Page, 260).

The quote from the Battle of Badr above suggests that loyalty friend of Miqdad bin Amru to the Prophet Muhammad which was demonstrated by way of something Allah ordered the Prophet Muhammad to be positive he would comply with him till the direction of combat used to be taken. In other passage:

The Messenger of God (SAAS) expressed his appreciation and blessed him. He then said, 'Now you advise me, men!' He was addressing the Helpers, because they were the majority and because, when they had given him allegiance at Aqaba they had told him, 'We are free of responsibility for you until you reach our territory. When you join us, you will be under our protection, and we will then protect you as we do our sons and women. When he said this, Sa'd b. Mu'adh responded, 'Is it us you are asking, o Messenger of God?' When he said that it was, Sa'd affirmed, 'We do believe in you and hear witness that you bring the truth. We have given you our oaths and agreement to listen to and to obey all your commands. Proceed as ever you decide, for we are with you. I swear, if you were to plunge into the sea, we would do so with you,

not one of us would remain behind. We would have no reluctance to accompany you in confronting our enemy tomorrow. We are stoic in battle, trustworthy in the fray. Let us hope that God will give you pleasure in us. Go forward with God's blessings. (Page, 260).

O Prophet of God, should we not build you a cover where you could stay and near which we could tether your mounts, and then we can meet our enemy. If God gives us victory over our enemy, that will be by us; but if the opposite happens, you can mount up and join those of our people behind us; those who stayed do not love you any less than we do. If they had thought you would be going into battle, they would not have stayed. God will protect you through them and they will give you sincere counsel and will fight hard with you. The Messenger of God (SAAS) thanked him and prayed for him. Then a shelter was constructed for the Messenger of God (SAAS) where he stayed. (Page, 268).

From the story above describe again that loyalty published with the help of his companions when going to war that whatever will be finished by the Messenger of Allah absolutely friends will follow the steps of the Messenger of Allah even if the Messenger of Allah invitations to sail the ocean and dive in it, his buddies will observe him. the people additionally truly defend the Messenger by way of constructing a sanctuary for the Prophet.

#### 4. Belief in The Last Day “Judgment day”

Belief in The Last Day “Judgment Day” is the fifth pillar of Faith.

Belief in The Last Day is accept as true with that some thing exists in this world only temporarily, and sooner or later people will be held accountable for their actions in the world through God, in different words, faith in the remaining day is to believe that after the life on this earth ends it will alternate to any other existence a more everlasting and eternal life

(Az-Zuhaili, 2012). Belief in the Last day encompasses faith in the loss of life and the matters that observe after it such as the natural existence of *barzah*, doomsday, heaven and hell (Ali, 2010). Belief in the Last Day can be seen in the quote as follow:

The Messenger of God (SAAS) then went outside to the men and urged them on, saying, 'Every man who fights them bravely and advances without retreating will have God give him entry into heaven. (Page, 279).

The Messenger of Allah believed that all the rewards for the companions who died in the battlefield that he had killed steadfastly, solely hoping for the pleasure of Allah, continue to be steadfast and by no means turn away then the reward would be heaven for him.

##### 5. Belief in Destiny “*Qada* and *Qadar*”

Belief in destiny “*qada* and *qadar*” is the sixth pillar of Faith. Belief in destiny capability be given as authentic with that the future is desirable or bad, bitter or sweet (Farid, 2016). In Islamic teachings, *qada* is scenario favored by means of Allah to mankind (Nasution, 2009). This existence constantly consists of difficulties and conveniences, for those who accept as true with in destiny are continually affected person and have belief in going via difficulties and giving thanks when facing ease or obtaining pleasure (Kaelany, 2005).

The Messenger of God (SAAS) was delighted with Sa'd's words and they spurred him on. He then said, LGo forward in good spirits! God has promised me I shall take one of the two parties. I swear by God I feel I can already see their destruction. (Page, 260).

The quote indicates that God predestines that between two group or or group will win, and sooner or later Muslims will win on the battlefield.

## **B. Worship Value (*Amaliyah Value*)**

Worship Value is a measure of someone in the technique of working towards an act which is primarily based on a experience of devotion to Allah. Because worship is additionally an Islamic not separated responsibility from aspects of the faith, due to the fact trust is a basic whilst worship is a manifest of that faith. The value of worship that the writer has found in the Battle of Badr is as follows:

### **1. Prayer**

Individual trust in something occult or Allah brings the consequences of servitude and submission, all of it which are organized in an endeavor known as worship (ritual prayer). Worship is a structure of self-actualization that is essential due to the fact human creation is designed to worship God. Worship in Islam is of many types, but worship that represents the entire personality of man is prayer due to the fact he is the one who distinguishes the Muslim and the infidel servants. (Jaza'iri, 2006).

Islamic teachings that need to be learned after any person announcing the *shahada* is a prayer. Because the evidence of the trust should be utilized with the exercise of prayer. In the prayer, every

Muslim interacts with Allah SWT, and through prayer, the spiritual ascent can reach its peak. As in the quote of the battle of Badr by the Messenger of Allah as follows:

The Messenger of God (SAAS) then returned to his Companions. That evening he dispatched Ali b. Abu Talib, al-Zuhayr b. al-'Awwam and Sa'd b. Abu Waqqas, along with a number of his men, to the well at Badr to seek news; it was Yazid b. Ruman who told me this, from Urwa b. al-Zubayr. They came across a watering-party of Quraysh among whom were Aslam, a youth of the Banu al-Hajjaj, along with 'Arid Abii Yass, a youth of the Banu al-'As b. Sa'id. They brought them back and questioned them, while the Messenger of God (SAAS) was standing praying. The youths told them they were water carriers sent to bring them water. The Muslim force disliked what they said and, believing they were under the command of Aba Sufym, beat them. After they had been severely beaten, the youths said that they were from Aba Sufyan. The Muslims then released them. The Messenger of God (SAAS) bowed and prostrated in prayer twice and said, When they spoke the truth you beat them and when they lied you released them. They did speak the truth, by God. They are of Quraysh. (Page, 263-264).

It is clear that the Messenger of Allah as a appropriate position mannequin by no means left prayer, that was once established when he searched for news about the Quraysh earlier than the Battle of Badr he still persevered to do prayer. This is an example for all of us that as busy as our affairs do not let us go away the prayer, due to the fact prayer is a differentiator between Muslims and infidels.

## 2. Pray

Pray is a approach of a servant with God SWT where a servant begs and asks God with the intention in his heart that his needs can be granted. We are allowed to pray to Allah SWT, due to the fact as we know

that Allah is the only God that need to be worshiped and is the only vicinity for we to bitch and ask for help. Because there is no power barring his energy and strength. The duty to pray has been explained in the Qur'an as follows:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

*(O mankind!) Call upon your Lord humbly and in secret. He loveth not aggressors Work, not confusion in the earth after the fair ordering (thereof). and call on Him in fear and hope. The mercy of Allah is nigh unto the good. (Q.S Al-A'raf: 55-56).*

From the verse, it is clear that we are ordered to pray only to Allah SWT, because pray includes worship, which capacity that pray is a human request to Allah SWT. With hope so that everything he wants and is avoided from all the dreaded and undesirable things. The following excerpts about pray in the struggle of Badr:

When the Messenger of God (SAAS) saw them coming forward into the valley from their position behind the sandhill at al-'Aqanqal, he said, OGod, these men advancing are Quraysh in all their vanity and pride; they are antagonistic to You and are calling Your Prophet a Liar. O God, give us Your victory You promised us! OGod, destroy them this morning. (Page, 268).

From the quotationabove additionally shows the Prophet's pray to Allah, he requested that the Quraysh be destroyed due to the fact of their vanity and conceit. In any other quote:

The messenger of God (SAAS) was meanwhile making an invocation, pleas, and prayers saying, among other things, o God, if this force perishes, You will never again be worshipped on earth.

He cried out to God the Almighty and Glorious, o Lord, fulfill what You promised me; O God, give me aid. In saying this he would raise his hands so high that his cloak would slip down over his shoulders, and Aba Bakr, God bless him, would stand close behind him repositioning it for him and saying, in sympathy at the effusiveness of his supplication, o Messenger of God, lessen your appeals to your Lord; He will fulfill His promise to you. This, then, is how it. (Page, 273).

From the quotation above indicates the persistence of the Prophet in pray on a very indispensable event he does now not cease praying for the protection of the Muslims in struggle till he mainly pray to the factor that the his coat fell but he did no longer feel it.

### C. Moral Value (*Khuluqiyah* Value)

Etymologically ethical comes from Arabic which is the plural form of the phrase khuluq which potential character, temperament or behavior. While the terminology of morality is a trait embedded in the soul that offers upward shove to movements without problems besides the need for thought and consideration (Ilyas, 2010). A noble character is characterised through calmness, patience, continually grateful, comfortable with sweet and bitter life, wise, gentle, and desirable at maintaining purity and self-esteem (Ihsan & al-Atsari, 2013).

Moral values are related with human conduct about proper and bad. Moral is top or terrible doctrine popular via society regarding the actions, attitudes, obligations, morals, manners, and decency (Alwi, 2008). The ethical values in the Battle of Badr as follows:

## 1. Justice

Justice is giving something to the right without discriminating between one person and another and give punishment to those who have done wrong under the degree of error, not excessive and not too much (al-Hasyimi, 2009). Among the proofs of the beauty of the teachings of Islam is that it is ordered to do justice. Justice namely putting things in their place and giving rights to each of them who have rights. Allah SWT said:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ  
وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

*Allah enjoineeth justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you so that ye may take heed. (QS. An-Nahl: 90.*

The verse above explains that Allah SWT commands humans to do justice in all elements of existence and to be kind to fellow. The proof that suggests the justice of the Messenger of Allah in penalties is:

when the Messenger of God (SAAS) lined up his forces at the battle of Badr, he held an arrow which he used to indicate how they should adjust their position. He passed by Sa'ad b. Ghaziyya, an ally of the Bann 'Adi b. al-Najjar, and a little ahead of the line. He poked him in the belly with the arrow, saying, 'Straighten up, Sawwad. He replied, o Messenger of God, I swear by Him who sent you with the truth and justice that you hurt me! So let me retaliate. The Messenger of God (SAAS) promptly uncovered his stomach and said, 'Retaliate then!' Sa'ad hugged him and then kissed his stomach. (Page, 272).

In the quote of the Battle of Badr above indicates the justice of the Messenger of Allah in punishment, he struck with an arrow because the the front row appeared to poke the stomach of a soldier named sa'ad, he

did no longer acquire the blow that used to be given with the aid of the Prophet then Sa'ad asked for justice to the Messenger of Allah to hit the Messenger of Allah in return has hit him. In some other quote:

The Messenger of God (SAAS) then went forward and, having come through the pass at al-Safm', he halted at a hill between the pass and al-Naiyya called Sayar, near a willow tree. There he divided up equally the spoils that God had bestowed upon the Muslims from the polytheists. (Page, 317).

The quote from the Battle of Badr above suggests that Justice mind-set applied by the Prophet at the time of the distribution of booty, there Rasulullah did not discriminate in opposition to each Muslim who would get booty then Rasulullah shared the spoils of combat to the Muslims who joined the Battle of Badr evenly without absolutely everyone now not getting it.

## 2. Deliberation

Deliberation is the exceptional decision making effort about a problem, if so, then deliberation is wished when a person, community, or agency faces a problem that requires a answer or solution. Because choices taken from the effects of positive deliberations will supply benefits for many events due to the fact it has gone thru the system of sharing and advice from various parties. There is a word of Allah that recommends the manner for deliberation, which is as follows:

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ ۗ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ ۗ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

*It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him). ( QS. Al-Imran: 159).*

The following is a quote for deliberation in the battle of Badr:

There he received the news that Quraysh had set out to protect their caravan. He told his men about this and asked their opinion. Abu Bakr arose and spoke, giving good advice. Umar b. Khattab arose and spoke, giving good advice. (Page, 260).

The quote shows that earlier than taking in addition action, the Messenger of Allah requested the opinion of the friends about the information that the Quraysh had departed to guard their caravan, then the companions of Abu Bakr and Umar bin Khattab expressed their opinions.

In any other quote:

The Messenger of God (SAAS) went out to urge his men on to the well, and when he reached the nearest source at Badr, he stopped there. It was related to me by some men of the Banti Salama, that they had been told that al-Hubab b. Mundhir b. al-Jamuh said, o Messenger of God, is this the place about which God revealed to you that we should not advance beyond nor stop before? Or is this a question of opinion, warfare, and tactics?' He replied, 'It's one of opinion, warfare, and tactics. Al-Huhab then said, 'Well, o Messenger of God, this isn't a place to stop. We should go ahead till we get to the well nearest to their force and stop there. We should then stop up the wells behind it and build a cistern and fill it with water. Then we can fight them and have water to drink, while they'll have none. The Messenger of God (SAAS) commented you've had a good idea. (Page, 267).

The speak snippet above describes the deliberations made by way of the Prophet Muhammad to his buddies in finding out the resting place.

Then the Prophet agreed with the opinion of Hubab bin Mundhir in determining his place. The any other passage:

The Messenger of God (SAAS) asked the advice of Abu Bakr, Ali, and Umar about them. Abu Bakr responded, o Messenger of God, these are your close relatives, your tribal brothers; I think you should accept ransom from them. What we receive from them will give us power against the unbelievers, and God might well guide them so that they become allied to us. The Messenger of God (SAAS) then asked, Well, what do you think, o Umar b. Khattab? Umar went on, I replied, By God, I don't agree with Abu Bakr. I think you should hand over to me so-and-so, referring to someone closely related to Umar, and I'll strike his neck. And if you hand 'Aqil over to Ali, he can strike his neck. And if you hand over to Hamza so-and-so, his brother, he can strike his neck. That way God will know that we feel no leniency towards the polytheists. These men are their chieftains, their very leaders. The Messenger of God (SAAS) liked what Aha Bakr had said and did not like my view. And so he did accept ransom from them. (Page, 306).

The Prophet requested opinion on the problem of captives to buddies to what the Battle of Badar prisoners were then the Prophet's deliberation to his friends who the consequences of the deliberation agreed the opinion of Abu Bakr is to request a ransom to the family of captives if the prisoner wants to be released.

### 3. *Tawakal*

*Tawakal* is leave all the results and efforts to God after trying and praying as much as possible. As stated in the Battle of Badr, as follows:

The Messenger of God (SAAS) began appealing to his Lord for the aid He had promised him, saying, 'O God, if this force perishes, You will not be worshipped.' Ahii Bakr was saying meanwhile, 'O Prophet of God, diminish your appeals to your Lord. God will fulfill for you what He has promised you. (Page, 279).

The quote above tell that surrender made by the Prophet Muhammad SAW by praying and asking Him for help so that the Muslims can defeat the polytheists. In the Quran, Allah says:

وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۗ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۗ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

*And will provide for him from (a quarter) whence he hath no expectation. And whosoever putteth his trust in Allah, He will suffice him. Lo! Allah bringeth His command to pass. Allah hath set a measure for all things. (Q.S At-Thalaq: 3)*

The verse explains that whoever believes in Allah in surrender all matters is solely to Him. Because by way of trusting, Muslims have believed in the existence of Allah with all His attributes, especially the attributes of the Almighty.

#### 4. Humility (*Tawadhu'*)

*Tawadhu'* is an mindset of humility, however does not undermine self-respect and additionally does no longer enable other people to insult the glory of self (al-Hasyimi, 2009). Humility is one of appropriate personality or noble character. A Muslim have to make a *tawadhu'* due to the fact it is a living spirit and gentle feelings that support brotherhood among the people (Sa'aduddin. 2006).

Then he moved on to al-Rawha', where he was met by Muslims congratulating him on the victory that God had given him and his Muslim force. Salama b. Salama b. Waqsh - as I have been told by 'Asim b. Umar and Yazid b. Ruman – asked them, what are you congratulating us about? All we faced were bald old women, like

camels bound for sacrifice, and we slaughtered them. The Messenger of God (SAAS) smiled at this and said, hey, cousin, those were the al-mala, chiefs. Ibn Hisham observed, he was referring to the nobles and the leaders. (Page, 318).

From the description of the story above indicates that the success acquired from difficult work is on occasion accompanied through satisfaction in the heart, as if dwarfing the price of success. Therefore, the Prophet then suggested a buddy who displayed a bit of conceitedness and played down the success achieved by the Muslims.

*Tawadhu'* attitude is a noble first-rate that is born from awareness of Allah's omnipotence over all His servants. People who tawadhu realized that something he had, whether or not it was a lovely or handsome form, knowledge, wealth, rank, and position, etc., all of that have been gifts from God. Allah says:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَأَنْ تَخْرُقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طَوْلًا

*And walk not in the earth exultant. Lo! thou canst not rend the earth, nor canst thou stretch to the height of the hills. (QS Al-Isra: 37.)*

## 5. Equality

Equality is a trait that connects human beings and the surroundings of society, generally reciprocally, which means that human beings as participants of the community have rights and obligations, each to the community and to the government and the State. The following is one example of the exemplary Prophet Muhammad in the Battle of Badr. He

did not discriminate against the amenities that he acquired as the commander of the troops and his companions as his army:

They had with them 70 camels they would ride in turn. The Messenger of God (SAAS) shared one with Ali and Marthad b. Abu Marthad, while Hamza and Zayd b. Haritha, along with Abu Kabsha and Anisa, two freedmen of the Messenger of God (SAAS), took turns with another. (Page, 258).

It can be concluded from the story above that all human beings are the same degree, it was proven by the Prophet when he was once about to leave in the combat of Badr but the Muslim vehicles were insufficient to be driven by means of the Muslims themselves. Then from there the quantity vehicles is small but the Muslims drive it alternately even the Prophet, as properly as the commander of the battle, also took turns in riding his camel.

#### 6. Good deed

One of the things that the Prophet Muhammad wanted to instill in his best buddy is to do good to anyone, which includes enemies who are prisoners of war. The following is a part of the story in the warfare of Badr which illustrates how the Prophet Muhammad did nicely treat prisoners of the battle:

He went on, Muhammad b. Amr b. Ata, a brother of the Banu Amr b. Lu'ayy related to me, that Umar b. al-Khattab said to the Messenger of God (SAAS), 'Let me extract the two front teeth of Suhayl b. Amr, his tongue will protrude and he will never speak ill of you again. The Messenger of God (SAAS), said, I will not mutilate him, for if I did, God would mutilate me, even though I am a prophet. (Page, 324).

From the quote of the story above, that doing good is indiscriminately, we can imitate the Prophet from the story above, we

must do proper to all humans, even to the enemy, we need to do good, it is confirmed from Rasullullah to his prisoners of war. As the word of God:

وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ  
الْمُحْسِنِينَ

*Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin, and do good. Allah loveth the beneficent. (QS.AL-Baqarah: 195).*

From the above verse explains that people who do good are loved by Allah SWT.

#### 7. Help Each Other

Helping means help a friend or individual experiencing trouble. Help mean to help every other or work collectively with buddies or people who are helped. People who like to help are generally has many friends, assist can be carried out at home, school, and anywhere the place. Help is a responsibility for each and every human being. With help, we will be able to help others and if we need help, of course, human beings will help us. With help, we can foster correct relations with everyone. Please assist us to be able to foster compassion amongst humans.

As fellow creatures of Allah, each and every human being is required to assist each other. Although the status and social strata are different, every individual in principle wishes each other. The rich help the underprivileged with the aid of giving what they can. In the story of the

Battle of Badr which illustrates very clearly the nature of assisting to do what Rasulullah SAW did to the Muslims is as follows:

Ukkasha b. Mihsan b. Hirthan al-Asadi, an ally of the Banu Abd Shams, used his sword to fight with at Badr until it broke off in his hand. He went to the Messenger of God (SAAS) who then gave him a wooden club and told him, fight with this, Ukkasha. (Page, 297).

In the quote the Battle of Badr above One instance of the physical assistance given by the Prophet Muhammad to his pal in the warfare of Badr was once validated when the Ukasyah sword broke, the Prophet assisted in the shape of a piece of wood immediately and the wooden became into a sword. This is the assist of the Prophet to Ukasyah. In the other quote:

When the Messenger of God (SAAS) ordered they be thrown into the pit, Utba b. Rabi'a was dragged there. The Messenger of God (SAAS) looked, so I have been told, into the face of Abu Hudhayfa, son of Utba, and he looked sad and distressed. He asked some such question as, Abu Hudhayfa, are you very upset at your father's fate? He replied, No, I swear, O Messenger of God. I've no problems with my father's fate; but I once knew him as a man of reason, judgment, and goodness, and hoped those qualities would lead him to Islam. When I saw what his fate was and how he had died in disbelief despite my hopes for him, I was saddened. Hearing this, the Messenger of God (SAAS) treated him with kindness and said a prayer for him. (Page, 303).

The excerpt from the story above suggests that the technique used with the useful resource of Rasulullah Saw to treatment a friend who seems unhappy is to pray, with properly prayer.

## 8. Honesty

Humans are required to remain authentic to truth and honesty at all times and need to be regarded in every problem and implemented in every rule. Be it words, relationships, wishes, promises, and reality. Because it

will become a bold force for Muslim personalities. A Muslim is required to constantly be in a nation of right idea and body. Right heart, proper words, and deeds. Between heart and phrases have to be the same, ought to now not be different, let by myself between phrases and proverbs (Ilyas, 2011).

Allah SWT make heaven and earth flawlessly and asking human beings to foster their lives accurate and correctly, and not do some thing barring correctly. Likewise the Messenger of Allah. ordered every Muslim to always be honest, because honesty leads to goodness and goodness takes him to heaven. Instead, limit his human beings from mendacity due to the fact it will lead to evil and evil will end in hell.

The following is a quote from the story of the battle of Badr which shows honesty:

The Messenger of God (SAAS) bowed and prostrated in prayer twice and said, When they spoke the truth you beat them and when they lied you released them. They did speak the truth, by God. They are of Quraysh. Now, you two, tell me about Quraysh. They responded, 'They are beyond that sandhill you can see over on the far side of the valley.' That sandhill was called al-'Aqanqal. The Messenger of God (SAAS) asked them, How many men do they have? Very many, they replied. How many? he asked. We don't know, they answered. How many camels do they slaughter each day? he next asked. Some days nine, others ten, they told him. The Messenger of God (SAAS) concluded, So their force must be between 900 and 1000 men. He then asked them, What Quraysh nobles do they have among them? They replied, Utba b. Rabi'a, Shayba b. Rabi'a, Abu al-Bukhari b. Hisham, Hakim b. Hizam, Nawfal b. Khuwaylid, al-Harith b. 'Amir b. Nawfal, Tu'ayma b. 'Adi b. Nawfal, al-Nadr b. al-Harith, Zam'a b. al-Aswad, Aba Jahl b. Hisham, Umayya b. Khalaf, Nabih, and Munabbih, two sons of al-Hajjaj, Suhayl b. 'Amr and 'Amr b. 'Abd Wudd. The Messenger of God (SAAS) went out to his men and told them, 'This Mecca has thrown at you slices of its very liver. (Page, 264).

From the quotation of the story above indicates the honesty carried out through Arabs who gave records to the Prophet. About who was in the Quraysh army.



## CHAPTER V

### CONCLUSION AND SUGGESTION

After the researcher presented the data and analyze them in the preceding chapter, he then intends to conclude this study. Additionally, she also owns several suggestions to offer that could be beneficial for readers or other researchers.

#### A. Conclusion

The results of this study indicate that the educational values in the Battle of Badr are aqeedah (*i'tiqadiyah* values), worship (*amaliyah* value), and moral (*khuluqiyah* value). The *I'tiqadiyah* values include belief in one God "Allah", belief in the Angels, belief in God's Prophets, belief in the Last Day "Judgment day", and belief to Destiny (*Qada* and *Qadar*). The *amaliyah* value includes prayer and pray to Allah. The *khuluqiyah* value includes justice, deliberation, Humility (*tawadhu'*), *tawakal*, equality, good deeds, help each other, and honesty.

#### B. Suggestions

For those who study the history of the Prophet's military life, Muhammad should not always put his mind to unseen things, especially about victories in war. This should be balanced with logical thinking, be it strategy or tactics in war. So that the lessons we can get from the life history of the Prophet from various fields are an accumulation of divine intervention and effort from humans.

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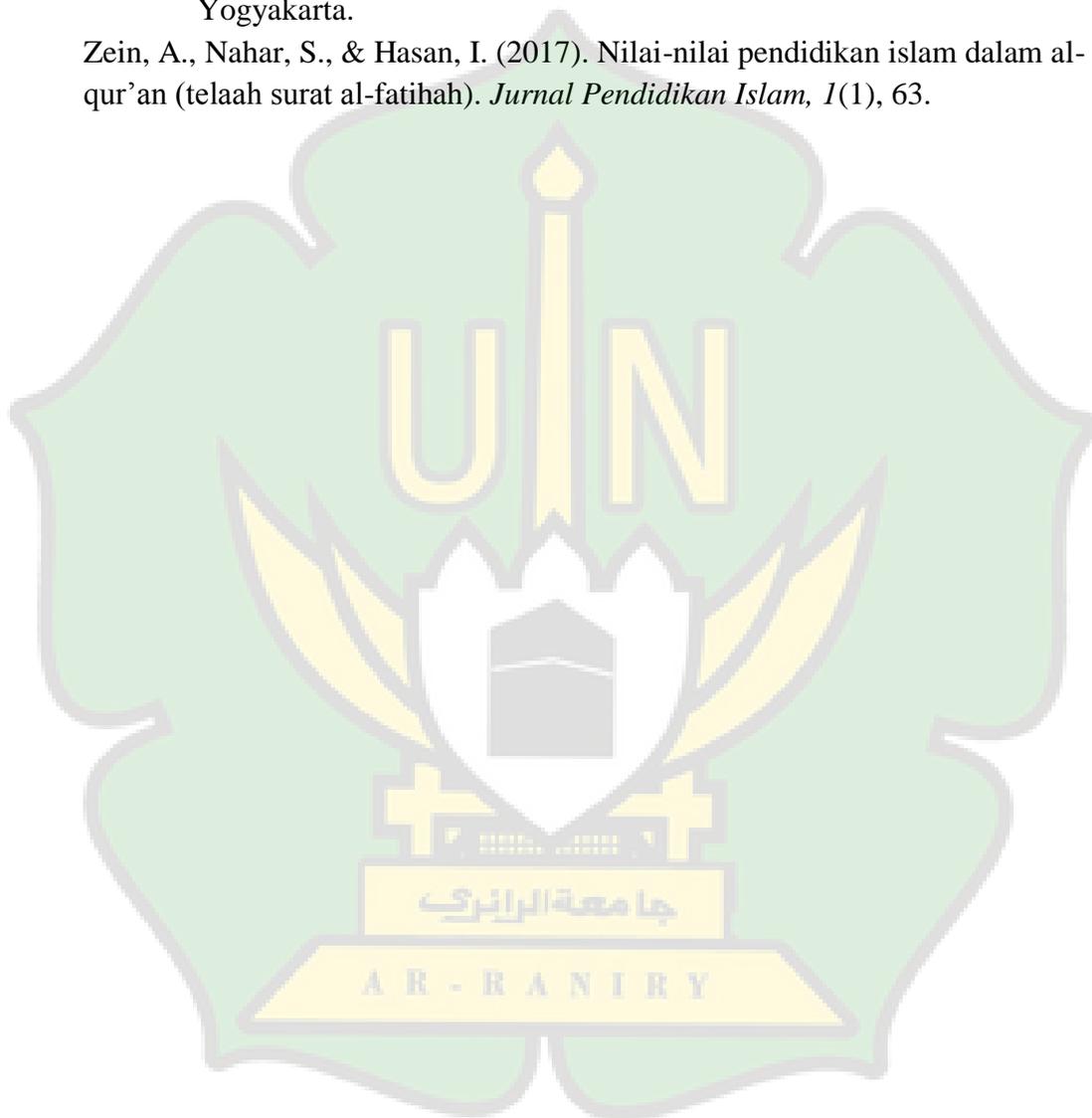
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**SURAT KEPUTUSAN DEKAN FAKULTAS TARRBIYAH DAN KEGURUAN UIN AR-RANIRY**  
Nomor : B-15073/UIN.08/FTK/KP.07.6/10/2019

**TENTANG**  
**PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA FAKULTAS TARRBIYAH DAN KEGURUAN**  
**UIN AR-RANIRY**

**DEKAN FAKULTAS TARRBIYAH DAN KEGURUAN UIN AR-RANIRY**

**Menimbang** : a. bahwa untuk kelancaran bimbingan skripsi dan ujian munaqsyah mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh, maka dipandang perlu menunjuk pembimbing skripsi tersebut yang ditunjukkan dalam Surat Keputusan Dekan.  
b. bahwa saudara yang tersebut namanya dalam surat keputusan ini dipandang cakap dan memenuhi syarat untuk diangkat sebagai pembimbing skripsi.

**Mengingat** : 1. Undang-undang Nomor 20 Tahun 2003, tentang Sistem Pendidikan Nasional;  
2. Undang-undang Nomor 14 Tahun 2005, tentang Guru dan Dosen;  
3. Undang-undang Nomor 12 Tahun 2012, tentang Pendidikan Tinggi;  
4. Peraturan Pemerintah Nomor 74 Tahun 2012 tentang Perubahan atas Peraturan Pemerintah RI Nomor 23 Tahun 2005 tentang Pengelolaan Keuangan Badan Layanan Umum;  
5. Peraturan Pemerintah Nomor 4 Tahun 2014, tentang Penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;  
6. Peraturan Presiden RI Nomor 64 Tahun 2013, tentang Perubahan IAIN Ar-Raniry Banda Aceh Menjadi UIN Ar-Raniry Banda Aceh;  
7. Peraturan Menteri Agama RI Nomor 17 Tahun 2014, tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;  
8. Peraturan Menteri Republik Indonesia No. 21 Tahun 2015, tentang Statuta UIN Ar-Raniry;  
9. Keputusan Menteri Agama Nomor 493 Tahun 2003, tentang Pendelegasian Wewenang, Pengangkatan, Pemindahan dan Pemberhentian PNS di Lingkungan Departemen Agama Republik Indonesia;  
10. Keputusan Menteri Keuangan Nomor 193/KMK.05/2011 tentang Penetapan Institut Agama Islam Negeri Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Instansi Pemerintah yang Menerapkan Pengelolaan Badan Layanan Umum;  
11. Keputusan Rektor UIN Ar-Raniry Nomor 01 Tahun 2015, tentang Pendelegasian Wewenang kepada Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh.

**Memperhatikan** : Keputusan Sidang Seminar Proposal Skripsi Prodi Pendidikan Bahasa Inggris Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Tanggal 27 September 2019

**MEMUTUSKAN**

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**KETIGA** : Surat keputusan ini berlaku sampai akhir semester Ganjil Tahun Akademik 2020/2021  
**KEEMPAT** : Surat Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya apabila kemudian hari ternyata terdapat kekeliruan dalam penetapan ini.

Ditetapkan di : Banda Aceh  
Pada Tanggal : 15 Oktober 2019

An. Rektor  
Dekan  
Musliqul Haziq

Imām Ahmad recounted, from a *ḥadīth* of Abū Ishāq, from Hāritha b. Maḍrab, who quoted ‘Alī as saying, “The only horseman we had at Badr was al-Miqdād.”

Al-Bayhaqī related, through Ibn Wahb, from Abū Sakhb, from Abū Mu‘awiya al-Balkhī, from Sa‘īd b. Jubayr, from Ibn ‘Abbās, that ‘Alī told him, “We only had two horses with us – that of al-Zubayr and that of al-Miqdād b. al-Aswad.” He was referring to the battle of Badr.

Al-Umawī stated, “My father related to us, quoting Isma‘īl b. Abū Khalīd, from al-Taymī, who said, ‘At the battle of Badr the Messenger of God (ṢAAS) had with him two horsemen, al-Zubayr b. al-‘Awwām on the right flank, al-Miqdād b. al-Aswad on the left.’”

Ibn Ishāq stated, “They had with them 70 camels they would ride in turn. The Messenger of God (ṢAAS) shared one with ‘Alī and Marthad b. Abū Marthad, while Hamza and Zayd b. Hāritha, along with Abū Kabsha and Anisa, two freedmen of the Messenger of God (ṢAAS), took turns with another.”

This is what Ibn Ishāq stated, may God Almighty have mercy on him.

Imām Ahmad stated, “‘Affān related to us, from Hammād b. Salama, ‘Āṣim b. Bahdala related to us, from Zirr b. Hubaysh, from ‘Abd Allāh b. Mas‘ūd, who said, ‘At Badr we were three to a camel. Abū Lubāba and ‘Alī were the Companions of the Messenger of God (ṢAAS).’ He also said, ‘They were the ones taking turns riding with him, and they told him, “Let us walk.” He replied, “You are no stronger than me; nor can I dispense with the reward more than you can.”’”

Al-Nasā‘ī recounted this, from al-Fallās, from Ibn Mahdī, from Hammād b. Salama.

I would comment that this might have been before Abū Lubāba was sent back from al-Rawḥā, and that it was thereafter that he shared with ‘Alī and Marthad instead of Abū Lubāba. But God knows best.

The Imām Ahmad stated, “Muḥammad b. Ja‘far related to us, quoting Sa‘īd, from Qatāda, from Zurāra b. Abū Awfā, from Sa‘īd b. Hishām, from ‘Ā’isha, who said that the Messenger of God (ṢAAS) ordered that the bells be cut off the necks of the camels at the battle of Badr.”

This line of transmission accords with the criteria of both *ṣahīh* collections. However, al-Nasā‘ī recounted it from Abū al-Ash‘ath, from Khālid b. al-Hārith, from Sa‘īd b. Abū ‘Urūba, from Qatāda.

Our teacher, the *ḥāfiẓ* Sheikh al-Mizzī, stated in *al-Aṭraf (The Extremes)*: “It was Sa‘īd b. Bishr who quoted directly from Qatāda. And also Hishām gave it from Qatāda, from Zurāra, from Abū Hurayra.” But God knows best.

Al-Bukhārī stated that Yahyā b. Bukayr related to him, quoting al-Layth, from ‘Uqayl, from Ibn Shihāb, from ‘Abd al-Raḥmān b. ‘Abd Allāh b. Ka‘b b. Mālīk, who quoted ‘Abd Allāh b. Ka‘b as reporting, “I heard Ka‘b b. Mālīk say, ‘The only expedition in which the Messenger of God (ṢAAS) participated, that I did not attend, except for the raid on Tabūk, was the battle of Badr. And God did not reproach anyone who stayed behind from it. Because when the Messenger of God (ṢAAS) went forth on it he was heading for the Quraysh

Ibn Ishāq continued, "There he received the news that Quraysh had set out to protect their caravan.

"He told his men about this, and asked their opinion.

"Abū Bakr arose and spoke, giving good advice.

"Umar b. al-Khaṭṭāb arose and spoke, giving good advice.

"Al-Miqdād b. 'Amr then got up and said, 'Carry on as ever God tells you, O Messenger of God. We are with you. We will certainly not say to you what the people of Israel said to Moses – that is, "You and your Lord go and fight together; we are staying here!" Rather, (we say) you and your Lord go and fight together, and we will fight along with you! By Him who sent you with the truth, if you were to take us even to Bark al-Ghimād,<sup>59</sup> we would fight with you all over the place until you reached it!'

"The Messenger of God (SAAS) expressed his appreciation and blessed him. He then said, 'Now you advise me, men!' He was really addressing the Helpers, because they were the majority and because, when they had given him allegiance at al-ʿAqaba they had told him, 'We are free of responsibility for you until you reach our territory. When you join us, you will be under our protection, and we will then protect you as we do our own sons and women.' The Messenger of God (SAAS) was therefore apprehensive that they would feel obliged to help him only against those enemies attacking him in Medina, and that they had no duty to proceed against an enemy beyond their lands.

"When he said this, Sa'd b. Mu'adh responded, 'Is it us you are asking, O Messenger of God?' When he said that it was, Sa'd affirmed, 'We do believe in you and bear witness that you bring the truth. We have given you our oaths and agreement to listen to and to obey all your commands. Proceed as ever you decide, for we are with you. I swear, if you were to plunge into the sea, we would do so with you, not one of us would remain behind. We would have no reluctance to accompany you in confronting our enemy tomorrow. We are stoic in battle, trustworthy in the fray. Let us hope that God will give you pleasure in us. Go forward with God's blessings!'

"The Messenger of God (SAAS) was delighted with Sa'd's words and they spurred him on. He then said, 'Go forward in good spirits! God has promised me I shall take one of the two parties. I swear by God I feel I can already see their destruction!'"

This was how Ibn Ishāq, God have mercy on him, related it. And there are various testimonies to it.

One such is what al-Bukhārī related in his *ṣaḥīḥ* collection. He stated that, "Abū Nu'aym related to him, quoting Isrā'īl, from Mukhāriq, from Ṭāriq b. Shihāb, who quoted Ibn Mas'ūd as having said, 'I witnessed a scene involving al-Miqdād b. al-Aswad such as to make me more his friend than I would have

59. Apparently the reference is to a place some five days' journey away from Mecca towards Yemen; presumably the name is used to imply a distant and inaccessible place.

There was a revelation in the Qur'ān concerning Sa'd's words, "Just as your Lord brought you forth from your home with the truth. A group of the believers are reluctant" (*sūrat al-Anfāl*; VIII. v.5).

Al-Umawī related this in his work on the military expeditions and he added, after his words, "and take from our wealth whatever you wish" the phrase "and give us what you wish. And what you take from us will be dearer to us than what you have left. Whatever orders you give us we will follow completely. And, I swear, if you were to go on until you reached al-Bark of Ghamdān, we would go with you."

Ibn Ishāq stated, "The Messenger of God (ṢAAS) travelled on from Dhafrān and traversed the passes called al-Aṣāfir. From there he went down to a town called al-Dabba, leaving al-Ḥannān on his right. This is a huge sandhill, like a mountain, and from there he went on down to near Badr. He and another man then rode on further."

Ibn Hishām stated that this man was Abū Bakr.

Ibn Ishāq went on, "This was related to me by Muḥammad b. Yahyā b. Ḥabbān. They went on and finally stopped near an old bedouin sheikh. He asked him about Quraysh and about Muḥammad and his Companions and what news he had of them. The old man replied, 'I'll not tell you until you tell me to whom you belong.'

"The Messenger of God (ṢAAS) replied, 'You tell us and we'll tell you.' The sheikh asked, 'This for that?' 'Yes,' he agreed.

"The old man then said, 'I have been told that Muḥammad and his Companions left on such and such a day. And if the person who told me this spoke the truth, then today they should be at such and such a place.' This was the name of the very place where the Messenger of God (ṢAAS) actually was. 'And,' he went on, 'I was told that Quraysh left on day so-and-so. And if the person who told me this spoke the truth, then today they should be at such-and-such.' This was the place where Quraysh then were.

"When he had finished his report, he asked, 'And who are you?' The Messenger of God (ṢAAS) replied, 'We are from *mā'*, "water".' He then left. As he did so the old man was asking, 'What's that about *mā'*? You mean you're from the *mā'*, the water, of Iraq?'"

Ibn Hishām said that this man's name was Sufyān al-Damrī.

Ibn Ishāq stated, "The Messenger of God (ṢAAS) then returned to his Companions. That evening he dispatched 'Alī b. Abū Ṭālib, al-Zubayr b. al-ʿAwwām and Sa'd b. Abū Waqqās, along with a number of his men, to the well at Badr to seek news; it was Yazīd b. Rūmān who told me this, from 'Urwa b. al-Zubayr.

"They came across a watering-party of Quraysh among whom were Aslam, a youth of the Banū al-Ḥajjāj, along with 'Arīf Abū Yasār, a youth of the Banū al-ʿĀṣ b. Sa'īd. They brought them back and questioned them, while the

Messenger of God (SAAS) was standing praying. The youths told them they were water carriers sent to bring them water.

"The Muslim force disliked what they said and, believing they were under the command of Abū Sufyān, beat them. After they had been severely beaten, the youths said that they were from Abū Sufyān. The Muslims then released them.

"The Messenger of God (SAAS) bowed and prostrated in prayer twice and said, 'When they spoke the truth you beat them and when they lied you released them! They did speak the truth, by God. They are of Quraysh. Now, you two, tell me about Quraysh!' They responded, 'They are beyond that sandhill you can see over on the far side of the valley.' That sandhill was called al-'Aqanqal.

"The Messenger of God (SAAS) asked them, 'How many men do they have?' 'Very many,' they replied. 'How many in number?' he asked. 'We don't know,' they answered. 'How many camels do they slaughter each day?' he next asked. 'Some days nine, others ten,' they told him. The Messenger of God (SAAS) concluded, 'So their force must be between 900 and 1000 men.'

"He then asked them, 'What Quraysh nobles do they have among them?'

"They replied, 'Utba b. Rabi'a, Shayba b. Rabi'a, Abū al-Bukhtarī b. Hishām, Ḥakim b. Hizām, Nawfal b. Khuwaylid, al-Ḥārith b. 'Amir b. Nawfal, Tu'ayma b. 'Adī b. Nawfal, al-Nadr b. al-Ḥārith, Zam'a b. al-Aswad, Abū Jahl b. Hishām, Umayya b. Khalaf, Nabih and Munabbih, two sons of al-Hajjāj, Suhayl b. 'Amr and 'Amr b. 'Abd Wudd.'

"The Messenger of God (SAAS) went out to his men and told them, 'This Mecca has thrown at you slices of its very liver!'

Ibn Ishāq stated, "Basbas b. 'Amr and 'Adī b. Abū al-Zaghbi had gone on ahead to Badr and halted at a hill near the well. They then took a water-skin they had and went to fetch water. Majdi b. 'Amr al-Juhani was there at the well and 'Adī and Basbas heard two girls from the village laying claims on the water. The one under obligation was saying to her companion, 'The caravan will arrive tomorrow or the day after. I will work for them, then pay you what I owe you.' Majdi answered, 'You are right.' He then made a settlement between them.

"'Adī and Basbas overheard that, mounted their camels and left, riding back to the Messenger of God (SAAS) and telling him what they heard.

"Abū Sufyān led the caravan cautiously ahead to the well and asked Majdi b. 'Amr, 'Did you see anyone?' He replied, 'I saw no one suspicious, except for two riders who dismounted over at that hill, took water in a skin they had, then left.'

"Abū Sufyān made his way to where they had dismounted and picked up some of the droppings of their camels, broke it up and found it contained date-stones. He then said, 'I swear this is from feed of Yathrib.'

"He then hurried back to his men, struck his camel to direct it away from the road and headed it towards the sea coast, leaving Badr to his left and moving off at top speed.

Al-Nasā'ī related this from Bundar, from Ghundar, from Shu'ba. Mujahid stated, "He sent down upon them rain which settled the dust and compressed the soil for them. It pleased them to have their feet tread upon it."

I comment that the night before Badr was the eve of Friday, the 17th of Ramadān, 2 AH. The Messenger of God (SAAS) spent that night near the stump of a tree there, praying. He kept prostrating himself and repeating, "O Everlasting One! O Self-Reliant One!" (*sūrat al-Baqara*; II, v.255).

Ibn Ishāq stated, "The Messenger of God (SAAS) went out to urge his men on to the well, and when he reached the nearest source at Badr, he stopped there.

"It was related to me by some men of the Banū Salama, that they had been told that al-Ḥubāb b. Mundhir b. al-Jamūh said, 'O Messenger of God, is this the place about which God revealed to you that we should not advance beyond nor stop before? Or is this a question of opinion, warfare and tactics?'

"He replied, 'It's one of opinion, warfare and tactics.'

"Al-Ḥubāb then said, 'Well, O Messenger of God, this isn't a place to stop. We should go ahead till we get to the well nearest to their force and stop there. We should then stop up the wells behind it and build a cistern and fill it with water. Then we can fight them and have water to drink, while they'll have none.'

"The Messenger of God (SAAS) commented, 'You've had a good idea!'

Al-Umawī stated, "My father related to us as follows: 'Al-Kalbī claimed, quoting Abū Ṣālih, from Ibn 'Abbās, who said, "As the Messenger of God (SAAS) was gathering the men into groups with Gabriel on his right, an angel came to him and said, 'O Muḥammad, God greets you with peace.' The Messenger of God (SAAS) replied, 'He is peace; from Him comes peace, and to Him peace goes.' The angel then said, 'You are to do as al-Ḥubāb b. Mundhir told you.'"

"The Messenger of God (SAAS) then asked, "O Gabriel, do you know this man?" He replied, "I don't know all the people of heaven, but he is truthful. He is no devil."

"The Messenger of God (SAAS) and those with him arose and proceeded on to the well nearest to the Quraysh force, where they halted. He then ordered that the other wells be blocked and built a cistern at the well where he had stopped and filled it with water. They then threw the water jugs into it."

Some say that when al-Ḥubāb b. al-Mundhir made his suggestion to the Messenger of God (SAAS) an angel descended from the sky while Gabriel was there with him. The angel said, "O Muḥammad, your Lord greets you with peace and says to you that you are to do what al-Ḥubāb advised you." The Messenger of God (SAAS) looked up at Gabriel who said, "I don't know all the angels, but he is an angel, not a devil."

Al-Umawī stated that they halted at the well that was nearest to the polytheists at midnight and made camp there. They completely filled the cistern, and so the polytheists had no water.

Ibn Ishāq stated, "Abd Allāh b. Abū Bakr related to me that he was informed that Sa'ād b. Mu'adh stated, 'O Prophet of God, should we not build you a cover where you could stay and near which we could tether your mounts, and then we can meet our enemy. If God gives us victory over our enemy, that will be fine by us; but if the opposite happens, you can mount up and join those of our people behind us; those who stayed do not love you any less than we do. If they had thought you would be going into battle, they would not have stayed. God will protect you through them and they will give you sincere counsel and will fight hard with you.'

"The Messenger of God (SAAS) thanked him and prayed for him. Then a shelter was constructed for the Messenger of God (SAAS) where he stayed."

Ibn Ishāq stated, "When morning came, the Quraysh force advanced.

"When the Messenger of God (SAAS) saw them coming forward into the valley from their position behind the sandhill at al-'Aqanqal, he said, 'O God, these men advancing are Quraysh in all their vanity and pride; they are antagonistic to You and are calling Your Prophet a liar. O God, give us Your victory You promised us! O God, destroy them this morning.'

"The Messenger of God (SAAS) then said, having seen 'Uthba b. Rabī'ā in the Quraysh force mounted on a red camel, 'Whatever good may be in them resides in the man mounted on the red camel. If they were to obey him, they would be well guided.'

"Khufāf b. Aymān b. Raḥaḍa, or his father Aymān b. Raḥaḍa al-Ghifārī, had sent to Quraysh a son of his with some slaughtered camels which he was donating to them, telling them, 'If you wish us to provide you with weapons and men we will do so.' Quraysh sent back with his son the following response, 'You have maintained family ties and fulfilled your duty. If we are only fighting men, we will not lack the power. But if we are fighting God, as Muḥammad claims, no one could stand up to Him.'

"When the Quraysh force made camp, some of their men came forward to the water cistern of the Messenger of God (SAAS); they included Ḥakīm b. Ḥizām. The Messenger of God (SAAS) said, 'Let them come.' And every man who drank that day was killed, except for Ḥakīm b. Ḥizām, who survived. He later accepted Islam and became a good Muslim; whenever he later made a serious oath, he would say, 'By Him who saved me at the battle of Badr.'"

I would comment that the troops of the Messenger of God (SAAS) consisted of 313 men, as will be shown in a chapter we will give following the account of the battle in which we will list their names in alphabetical order, if God wills it.

In the *ṣaḥīḥ* collection of al-Bukhārī, from al-Barī, there is the *ḥadīth*: "We used to relate that those Muslims present at Badr totalled 300 men and some tens more, the same number as the companions of 'Jafūt, who crossed the river along with him; and all those who did so were believers."

Al-Bukhārī related through several different lines of transmission, from Khālid al-Hadhā', from 'Ikrima, from Ibn 'Abbās, that the Prophet (ṢAAS), while in a pavilion he had at Badr, spoke the words, "O God, I appeal to Your pact and to Your oath! If You wish it, You will not be worshipped ever again after this day!" Abū Bakr took him by the hand and said, "That is enough, O Messenger of God! You are pestering your Lord." The Messenger of God (ṢAAS) then went outside, walking vigorously in his armour, speaking the verse, "The force will be defeated! They will retreat! The hour will come, and it will be most bitter!" (*sūrat al-Qamar*, LIV, v.45).

This verse was revealed in Mecca. Its truth was substantiated at the battle of Badr, as Ibn Abū Ḥākim related, as follows, "My father related to us, quoting Abū al-Rabi' al-Zahrānī, quoting Ḥanūmād, from Ayyūb, from 'Ikrima, who said, 'When the verse was revealed, 'The force will be defeated! They will retreat!' Umar asked, 'Which force will be defeated, and which will be supreme?' And Umar (later) said, 'On the day of the battle of Badr, I saw the Messenger of God (ṢAAS) walking vigorously in his chain-mail and reciting, 'The force will be defeated! They will retreat! Their hour will come, and it will be most bitter!' I then realized how it was to be interpreted.'"

Al-Bukhārī related, through Ibn Jurayj, from Yūsuf b. Māhān, who heard 'Ā'isha say, "While I was a girl playing in Mecca, there was revealed to Muḥammad the words, 'Their hour will come, and it will be most bitter.'"

Ibn Ishāq stated, "The Messenger of God (ṢAAS) began appealing to his Lord for the aid He had promised him, saying, 'O God, if this force perishes, You will not be worshipped.' Abū Bakr was saying meanwhile, 'O Prophet of God, diminish your appeals to your Lord. God will fulfil for you what He has promised you.'

"The Prophet (ṢAAS) had a brief nap while he was in the shelter. When he awoke, he said, 'Be joyful, Abū Bakr, God's help will come to you; I saw Gabriel taking his horse by the reins and leading it. And on its front teeth there was *al-naq'*! By this word he meant 'dust'."

Ibn Ishāq continued, "The Messenger of God (ṢAAS) then went outside to the men and urged them on, saying, 'Every man who fights them bravely and advances without retreating will have God give him entry into heaven.'

"Umayr b. al-Ḥumām, a brother of the Banū Salama had some dates in his hand that he was eating. He shouted, 'Great! Great! Is all that stands between me and paradise to have them kill me?' He then tossed away the dates, took his sword and fought the enemy until he was killed. God bless him!"

Imām Aḥmad said, "Ḥāshim b. Sulaymān related to us, from Thābit, from Anas, who said, 'The Prophet (ṢAAS) sent Basbas off as a scout to see what had become of Abū Sufyān's caravan. He then returned to the house where only I and the Prophet (ṢAAS) were present, as far as I know, except for some of his wives. He (Basbas) then made his report to him.'

he appeared again; he was dusty all over and he was saying, "God's aid did come to you when you prayed to Him!"<sup>63</sup>

Al-Bayhaqi related from Abū Umāma b. Sahl who quoted his father as saying, "My son, I saw for myself at Badr that all any of us had to do was to point to the head of a polytheist and it would fall from his body before a sword even touched it!"

Ibn Ishāq stated, "My father related to me, quoting some men of the Banū Māzin, quoting Abū Waqid al-Laythi, as saying, 'I was pursuing one of the polytheists, wishing to strike him, when his head came off – before my sword reached him! I realized that someone other than myself had killed him.'"

Yūnus b. Bukayr stated, from 'Īsa b. 'Abd Allāh al-Taymī, from al-Rabī' b. Anas, who said, "Our men could differentiate the ones the angels had killed from those they had struck by the blow having occurred above their necks, and by their finger-tips looking as if they had been burned by a branding iron."

Ibn Ishāq stated, "A reliable source related to me, from Muqsim, from Ibn 'Abbās, who said, 'The distinguishing dress of the angels at Badr was the white turbans they wore that hung down over their backs. Except for Gabriel, that is; he had on a yellow turban.'"

Ibn 'Abbās stated, "The only battle in which the angels participated was at Badr. At the other battles they constituted auxiliaries and reinforcements that did not actually fight."

Al-Wāqidī stated, "Abd Allāh b. Mūsā b. Abū Umayya related to me, from Muṣ'ab b. 'Abd Allāh, from a freed-man of Suhayl b. 'Amr, who quoted Suhayl b. 'Amr as saying, 'At the battle of Badr, I saw white men on piebald horses riding between heaven and earth, bearing banners, killing and taking prisoners.'

"And Abū 'Ubayd used to say, he being by then blind, 'If I were there at Badr with you now and had my sight back, I could show you the defile from which the angels came without any doubt or confusion.'"

Al-Wāqidī went on, "Khārīja b. Ibrāhīm related to me, quoting his father as saying, 'The Messenger of God (ṢAAS) said to Gabriel, 'Which one of the angels was it who said at Badr, 'Giddy up, Ḥayzūm?'' Gabriel answered him, 'O Muḥammad, I am not familiar with every denizen of the heavens!'"

I comment that this is a *ḥadīth mursal*,<sup>63</sup> it refutes those, like al-Suhaylī and others, who maintain that Ḥayzūm is the name of Gabriel's horse. But God knows best.

Al-Wāqidī stated, "Ishāq b. Yaḥyā related to me, from Ḥamza b. Ṣuhayb, from his father, who said, 'I can't tell you how many were the severed arms and deep wounds I saw at the battle of Badr that did not bleed!'"

Muḥammad b. Yaḥyā related to me, from Abū 'Uqayl, from Abū Burda b. Niyār, who said, "I gathered up three heads at Badr and placed them before the

63. One in which the Prophet is quoted without mention of the Companion who narrated the statement.

Messenger of God (SAAS) telling him, "Two of these I myself killed. Regarding the third, I saw a tall man kill him and I then took his head."

"The Messenger of God (SAAS) responded, 'O, that was so-and-so, one of the angels.'"

Musa b. Muhammad b. Ibrahim related to me, quoting his father, as saying, "Al-Sa'ib b. Abi Hubaysh used to relate, during the period of Umar's rule, 'I swear, it was no man who took me prisoner.' 'Who was it then?' he would be asked, and he would respond, 'When Quraysh were defeated, so was I with them. A tall, long-haired man on a white horse took me and tied me up. Then along came Abd al-Rahman b. 'Awf and found me there bound. He called out to the men, 'Who was it captured this man?' Eventually he took me to the Messenger of God (SAAS) who asked, 'Who was it took you prisoner?' I told him I did not know, but I was reluctant to tell him what I had seen. The Messenger of God (SAAS) then said, 'It was an angel who took you prisoner. Take your captive away, Ibn 'Awf.'"

Al-Waqidi stated, "Abid b. Yahya related to me, as did Abi al-Huwayrith, from Imara b. Ukayma, from Hakim b. Hizam, who said, 'At the battle of Badr, I witnessed striped cloth come down from the sky and it blocked off the horizon. And then the valley streamed with water. It occurred to me that this was something from heaven with which Muhammad was to be helped. And it was not long before there was the defeat and the advance of the angels to the forefront.'"

Ishaq b. Rāhawayh stated, "Wahb b. Jarir b. Hāzim related to us, saying, 'My father told me, from Muhammad b. Ishaq, who said, 'My father quoted to me Jubayr b. Mu'qim as saying, 'Before the enemy force was defeated, and while the men were still fighting, I saw something like a black striped cloth descend from the sky, like black ants; I had no doubt it was the angels, and soon the enemy force was defeated.'"

The angels descended to give their help and the Messenger of God (SAAS) saw them when he took a nap and, upon waking up, he told Abi Bakr the good news, saying, "Rejoice at this, Abi Bakr; for Gabriel was there, leading his horse and with dust all over him." By this he meant from the battle.

The Messenger of God (SAAS) then left the shelter, dressed in chain-mail, and began urging on the men to battle. He told them of heaven and gave them encouragement in news of the coming of the angels. The men were meanwhile still in their battle ranks, not yet having advanced against their enemy. The result was that they felt tranquility and confidence.

They felt that calmness that is the sign of confidence, security and faith, just as God stated, "When He caused calm to overcome you, as a security from Him" (*sūrat al-Anfāl*; VIII, v.11). This similarly happened to them thereafter, at the battle of Uhud, as in the reference in the Qur'ān.

This is why Ibn Mas'ud remarked, "Calm in the battle ranks is a sign of faith; calm during the prayer is a sign of hypocrisy."

i.e. 'pot-belly'. He told me he was Abū al-Kirsh and I charged at him with a javelin, struck him in the eye and he died.”

“Hishām stated, ‘I was informed that al-Zubayr said, ‘I put my foot on him and trod down, only managing to extract it with difficulty for its two blades had bent over.’”

‘Urwa stated, ‘The Messenger of God (SAAS) asked for it and he gave it over. When the Messenger of God (SAAS) died, it being still in his possession, Abū Bakr requested and received it. When Abū Bakr died, ‘Umar b. al-Khaṭṭāb requested and received it. When ‘Umar died, he (al-Zubayr, tr.) took it, but ‘Uthmān requested it and he gave it to him. When ‘Uthmān was killed, it went to ‘Alī’s family. Then ‘Abd Allāh, al-Zubayr’s son, asked for it and had possession of it until he was killed.’

Ibn Hishām stated, ‘Abū ‘Ubayda related to me, quoting other scholars learned in the early military engagements, that ‘Umar b. al-Khaṭṭāb said to Sa‘īd b. al-‘Āṣ as he passed by, ‘You seem to me annoyed about something; do you think I killed your father? If I had, I would not apologize to you for doing so. However, it was my uncle al-‘Āṣ b. Hishām b. al-Mughīra whom I killed. I did pass by your father, but he was acting like a bull scraping the earth with his horn. So I avoided him and it was his nephew ‘Alī who sought him out and killed him.’”

Ibn Ishāq stated, ‘Ukkāsha b. Miḥṣan b. Hīrthān al-Asadī, an ally of the Banū ‘Abd Shams, used his sword to fight with at Badr until it broke off in his hand. He went to the Messenger of God (SAAS) who then gave him a wooden club and told him, ‘fight with this, ‘Ukkāsha!’

“When ‘Ukkāsha took it from the Messenger of God (SAAS) and brandished it, it turned into a fine, long, white steel sword. He fought using it until God gave victory to the Muslims. That sword was named *al-‘awn*, ‘the helper’; he had it at all the battles he witnessed with the Messenger of God (SAAS), until ultimately he was killed by Ṭulayḥa al-Asadī, during the wars of apostasy. Ṭulayḥa spoke an ode about this, part of which was,

“The evening I left Ibn ‘Aqram lying prostrate, and  
‘Ukkāsha al-Ghanamī on a battle-field.”

Ṭulayḥa later accepted Islam, as will be related hereafter.

Ibn Ishāq stated, ‘Ukkāsha was he who said, when the Messenger of God (SAAS), gave his nation the good news that 70,000 of them would enter heaven without either testing or punishment, ‘Pray to God to make me one of them.’ The Prophet (SAAS) then spoke the words, ‘O God, make him one of them!’”

This *ḥadīth* is given in all the *ṣaḥīḥ*, “authentic”, and *ḥisān*, “good”, collections of traditions, as well as elsewhere.

Ibn Ishāq stated, ‘The Messenger of God (SAAS) said – so I have been told – ‘We have the finest horseman of all the Arabs.’ ‘And who is he then?’ he was

Ibn Ishāq stated, "When the Messenger of God (ṢAAS) ordered they be thrown into the pit, 'Utba b. Rabi'a was dragged there. The Messenger of God (ṢAAS) looked, so I have been told, into the face of Abū Ḥudhayfa, son of 'Utba, and he looked sad and distressed. He asked some such question as, 'Abū Ḥudhayfa, are you very upset at your father's fate?'"

"He replied, 'No, I swear, O Messenger of God. I've no problems with my father's fate; but I once knew him as a man of reason, judgement and goodness, and hoped those qualities would lead him to Islam. When I saw what his fate was and how he had died in disbelief despite my hopes for him, I was saddened.' Hearing this, the Messenger of God (ṢAAS) treated him with kindness and said a prayer for him."

Al-Bukhārī stated, "Al-Ḥumaydī related to us, quoting Sufyān, quoting 'Amr, from 'Atā, from Ibn 'Abbās, who said, quoting the verse of the Qur'ān, 'those who exchanged disbelief for God's favour' (*sūrat Ibrāhīm*, XIV, v.28), 'These, I swear, were the disbelievers of Quraysh.' 'Amr commented, 'They were Quraysh; and Muḥammad was God's favour.' And regarding the verse, 'And their people came to dwell in a waste-land abode' he commented, 'This referred to the hell-fire, after the battle of Badr.'"

Ibn Ishāq stated, "Ḥassān b. Thābit spoke the following verses,

'My people are those who gave refuge to their Prophet  
and who believed him, while the earth's inhabitants were  
unbelievers,

Except for certain special peoples who preceded the  
virtuous Helpers, aiding them,

Rejoicing in their words at God's decree, for there  
having come to them one noble in line, chosen.

"Welcome indeed! Welcome in ease and security!" How  
fine the Prophet, fine the decree, and the protection!

They had him stay in a place where nothing was to fear  
from those neighbours who lived close by;

The Helpers shared their wealth with them when they  
arrived as Emigrants, while the fate of the deniers was the  
fire.

We went and they did too, to their fate; had they but  
known for sure they would not have gone.

He set them in conceit, then delivered them up; the  
vile are careless of those who empower them.

He told them, "I am your neighbour." Then he brought  
evil upon them, including punishment and disgrace.

We then met up against them and they turned away from  
their leaders who were aiding them, and one faction of them  
fell far down."

Imām Ahmad stated, "Yahyā b. Abū Bakr and 'Abd al-Razzāq related to us, as follows, 'Isrā'īl related to us, from 'Ikrima, from Ibn 'Abbās, who said, "When

looked out and saw his force to be some 300 strong, while that of the polytheists was more than 1,000.”

He then related the *hadith* as above as far as the words, “and 70 of them were killed, while 70 were taken prisoner.”

And the Messenger of God (SAAS) asked the advice of Abū Bakr, ‘Alī and ‘Umar about them. Abū Bakr responded, “O Messenger of God, these are your close relatives, your tribal brothers; I think you should accept ransom from them. What we receive from them will give us power against the unbelievers; and God might well give them guidance so that they become allied to us.”

The Messenger of God (SAAS) then asked, “Well, what do you think, O ‘Umar b. al-Khaṭṭāb?” ‘Umar went on, “I replied, ‘By God, I don’t agree with Abū Bakr. I think you should hand over to me so-and-so,’ referring to someone closely related to ‘Umar, ‘and I’ll strike his neck. And if you hand ‘Aqīl over to ‘Alī, he can strike his neck. And if you hand over to Ḥamza so-and-so, his brother, he can strike his neck. That way God will know that we feel no leniency towards the polytheists. These men are their chieftains, their very leaders.’

“The Messenger of God (SAAS) liked what Abū Bakr had said and did not like my view. And so he did accept ransom from them.”

The following day, ‘Umar said, “I went to the Prophet (SAAS) early in the morning; he was with Abū Bakr and they were weeping. I asked, ‘O Messenger of God, tell me why you and your Companion are weeping. If I find reason to weep, I’ll do so. If not I would pretend to weep at your weeping!’

“The Messenger of God (SAAS) replied, ‘I’m weeping at how you Companions proposed to me that I accept ransom. Your punishment for doing so was proposed to me and it was closer than this tree,’ referring to a tree nearby.

“And God Almighty sent down, ‘It is not proper for a prophet to take captives before he has caused slaughter in the land. You desire the things of this world, while God wishes for the after-life. And God is All-Powerful, All-Wise! Were it not decreed by God beforehand you would have suffered mightily for what you took’” (*sūrat al-Anfāl*; VIII, v.67, 68).

This refers to the ransom. God then did make permissible the acceptance of spoils. He then went on to complete the *hadith*.

Imām Ahmad stated that Abū Mu‘awiya related to him, quoting al-A‘mash, from ‘Amr b. Murra, from ‘Ubayda, from ‘Abd Allāh, who said, “At the battle of Badr, the Messenger of God (SAAS) asked, ‘What do you say concerning these prisoners?’ Abū Bakr replied, ‘O Messenger of God, they are your people, your relatives. Let them live; be lenient to them. Perhaps God will forgive them.’”

‘Abd Allāh went on, “‘Umar said, ‘O Messenger of God, they exiled you and called you a liar. Bring them close and strike their necks!’

“‘Abd Allāh b. Rawāḥa suggested, ‘O Messenger of God, find a valley with many trees, make them enter it, then set it on fire around them!’”

"Usāma said, 'So I went off alone with my father and asked, "Is it really true, what you are saying?" He replied, "Yes indeed, son; I swear by God what I say is true."

"This encouraged me and I returned to that hypocrite telling him, "You are spreading lies about the Messenger of God (ṢAAS) and about the Muslims! We're going to have you up before the Messenger of God, and he'll execute you!" He replied, "It's only what I hear people saying."

"He went on, 'The prisoners were brought in, in the custody of Shaqrān, the freed-man of the Messenger of God (ṢAAS). He had participated at Badr with the rest. They were 49 men in number."

Al-Wāqidī stated, "According to the sources, they totalled 70; and there is no doubt about this."

He went on, "The Messenger of God (ṢAAS) met with the city leaders who congratulated him on the victory God had given him. Usayd b. al-Ḥuḍayr told him, 'O Messenger of God, praise be to God who has given you victory and made you content. By God, O Messenger of God, nothing would have kept me from joining you at Badr if I had thought you would be meeting an enemy in battle; but I thought you were going after a caravan. If I had known it was an enemy, I'd not have stayed behind.'

"The Messenger of God (ṢAAS) replied, 'You speak the truth!'"

Ibn Ishāq stated, "Then the Messenger of God (ṢAAS) began his journey back to Medina, taking the prisoners with him. Amongst them were 'Uqba b. Abū Mu'ayy and al-Nadr b. al-Ḥarith. In charge of the booty he had appointed 'Abd Allāh b. Ka'b b. 'Amr b. 'Awf b. Mabdūl b. 'Amr b. Ghannam b. Māzin b. al-Najjār.

"One of the Muslims who composed doggerel verse, who according to Ibn Fīshām was said to be 'Adī b. Abū al-Zaghba', spoke the lines,

'Water your camels, Bashas, for there's no place for  
them to halt at Dhū al-Tāh.

Nor in the deserts of 'Umayr is there any corral;  
though the people's mounts can't be kept penned in.

It's smarter to get them on the road; God has given  
victory, and al-Akhnas has fled."

Ibn Ishāq continued, "The Messenger of God (ṢAAS) then went forward and, having come through the pass at al-Ṣafra', he halted at a hill between the pass and al-Nāziyya called Sayar, near a willow tree. There he divided up equally the spoils that God had bestowed upon the Muslims from the polytheists. Then he moved on to al-Rawḥā', where he was met by Muslims congratulating him on the victory that God had given him and his Muslim force. Salama b. Salama b. Waqsh – as I have been told by 'Āṣim b. 'Umar and Yazīd b. Rūmān – asked them, 'What are you congratulating us about? All we faced were bald old women, like camels bound for sacrifice, and we slaughtered them!'

"The Messenger of God (SAAS) smiled at this and said, 'Hey, cousin, those were the *al-mala'*, chiefs!'"

Ibn Hishām observed, "He was referring to the nobles and the leaders."

*THE DEATHS OF AL-NADR B. AL-HĀRITH AND 'UQBA B. ABŪ MU'AYY, GOD DAMN THEM!*

Ibn Ishāq stated, "While the Messenger of God (SAAS) was at al-Ṣafrā', al-Nadr b. al-Hārith was killed by 'Alī b. Abū Ṭālib, or so I was told by a scholar from Mecca. After they had moved on to 'Irq al-Zabiyya, 'Uqba b. Abū Mu'ayy was executed.

"When the Messenger of God (SAAS) ordered his death, 'Uqba asked him, 'Who will look after my children, Muhammad?' 'The fire!' he responded. The man who killed him was 'Āṣim b. Thābit b. Abū al-Aqlāḥ, a brother of the Banū 'Amr b. 'Awf, as I was told by Abū 'Ubayda b. Muḥammad b. 'Ammār b. Yāsir."

Mūsā b. 'Uqba also stated this in his work on the military expeditions. He claimed that the Messenger of God (SAAS) killed no other person taken captive.

He stated, "And when 'Āṣim b. Thābit came up (to kill him) 'Uqba asked, 'O tribe of Quraysh, why am I to be killed out of all those here?'"

"He replied, 'For your enmity towards God and His Messenger.'

"Ḥammad b. Salama stated, from 'Aṭā b. al-Sa'ib, from al-Sha'bi, who said, 'When the Prophet (SAAS) ordered the execution of 'Uqba, he asked, "Will you kill only me from among Quraysh?'"

"The Messenger of God (SAAS) replied, "Yes. Do you know how this man treated me? He came up while I was prostrate in prayer behind the *maqām*,<sup>69</sup> placed his foot on my neck and pressed down on it. I thought my eyes were going to come out, before he lifted up his foot. On another occasion he brought a sheep's entrails which he threw over my head while I was prostrate in prayer. Fāṭima came and washed it off my head."'"

Ibn Hishām stated, "It is also said that it was 'Alī b. Abū Ṭālib who killed 'Uqba, according to al-Zuhri and other scholars."

I would comment that these two men were among the most evil of God's servants, the most stubborn, wicked, envious and disbelieving of men and they had been very active in satirizing Islam and its supporters. God damn them! And He did, indeed!

Ibn Hishām stated, "Qurayla, daughter of al-Hārith, sister of al-Nadr b. al-Hārith, spoke the following verses about the death of her brother,

'O rider, al-'Aḥul is a landmark since the morning of the fifth night, and you are fortunate.

Inform there a dead man of a greeting that the finest of all are still waving,

From me to you, and of tears that are shed in

<sup>69</sup> The "shrine of Abraham", near the *ka'ba*.

"I captured Suhayl and I would not want for him any prisoner from any other nation.

Khindif knows that, if injustice be done, Suhayl is the man to charge.

I struck with a sharp sword until it bent, forcing myself on against that hare-lipped man."

Ibn Ishāq stated, "Suhayl was a man who had a split lower lip."

He went on, "Muhammad b. 'Amr b. 'Aṭṭā, a brother of the Banū 'Amr b. Luṭayy related to me, that 'Umar b. al-Khaṭṭāb said to the Messenger of God (SAAS), 'Let me extract the two front teeth of Suhayl b. 'Amr; his tongue will protrude and he will never speak ill of you again. The Messenger of God (SAAS), said, 'I will not mutilate him, for if I did, God would mutilate me, even though I am a prophet."

I observe that this *ḥadīth* is incomplete in its line of authorities; indeed, it may be defined as *mu'dal*, "problematic".

Ibn Ishāq stated, "I have been informed that the Messenger of God (SAAS) said to 'Umar about this, 'Maybe he will take a stand for which you will not criticize him.'"

I observe that this refers to the stand adopted in Mecca by Suhayl when, following the death of the Messenger of God (SAAS) some of the Arabs rebelled. Hypocrisy arose in Medina and elsewhere, and Suhayl stood up and gave a public address in Mecca in which he urged the people to remain firm in the true *ḥanīf* religion. This will be related in its proper place.

Ibn Ishāq stated, "When Mikraz negotiated with them about Suhayl and ultimately satisfied them, they said, 'Give us what is ours.' He replied, 'Take me hostage in his place and let him go until he sends you his ransom money.' They released Suhayl and kept Mikraz with them."

Ibn Ishāq quoted some poetry of Mikraz that Ibn Hishām suggested might not be authentic. But God knows best.

Ibn Ishāq stated, "'Abd Allāh b. Abū Bakr related to me, saying, 'Amr b. Abū Sufyān Ṣakhr b. Ḥarb was among the prisoners.'"

Ibn Ishāq stated, "His mother was the daughter of 'Uqba b. Abū Muṭṭ."'

Ibn Hishām, however, said that his mother was 'Uqba's sister; and he added that it was 'Alī b. Abū Ṭālib who had captured him.

Ibn Ishāq stated, "'Abd Allāh b. Abū Bakr related to me, as follows, 'Abū Sufyān was advised to ransom his son, 'Amr. He replied, 'Shall blood and money combine against me? They killed Hanzala, and shall I now ransom 'Amr? Let him remain with them; they can keep him as long as they want!'"

"While he was thus imprisoned in Medina, Sa'd b. al-Nu'mān b. Akkāl, a brother of the Banū 'Amr b. 'Awf and also related to the Banū Mu'awiya, went forth on pilgrimage, accompanied by his young wife. He was elderly and a Muslim and had sheep at al-Baqī'. He left for there on pilgrimage with no idea he would be imprisoned at Mecca, since he was a pilgrim; Quraysh only ever

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