

## The History of The Battle Of Khandaq: A Study Of The Value Of Leadership And Its Contribution To The Study Of Islamic History

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### Abstract

*The purpose of this study is to find out the reasons why leadership determines victory in the Khandaq War, the values of leadership in the Khandaq War, and the contribution of leadership values in the Khandaq War in 627 AD with Islamic History teaching materials. This research is historical research. Sources of data used are primary sources and secondary sources. The main source in this research is the Al-Qur'an. Secondary sources in this study are hadiths and books that are relevant to the subject of research. Data collection in this study was collected using library research techniques and documentation techniques. Data analysis in this study used historical analysis, descriptive analysis and content analysis. The stages of the research procedure consist of heuristics, criticism (both internal and external), interpretation, and historiography. The results showed that the Battle of Khandaq was one of the wars won by the Muslims because the Prophet as a military leader was able to deal with changes in the war situation quickly and precisely. Then, there are leadership values in the Khandaq War consisting of the values of God, trust and responsibility, justice, firmness, and visionary. In addition, this historical event has relevance to Islamic history teaching materials, especially material about the existence of Islam during the time of the Prophet Muhammad in Medina.*

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### Abstrak

Tujuan dari penelitian ini adalah untuk mengetahui alasan mengapa kepemimpinan menentukan kemenangan dalam Perang Khandaq, nilai-nilai kepemimpinan dalam Perang Khandaq, dan kontribusi nilai-nilai kepemimpinan dalam peristiwa Perang Khandaq di tahun 627 M dengan bahan ajar Sejarah Islam. Penelitian ini merupakan penelitian sejarah. Sumber data yang digunakan adalah sumber primer dan sumber sekunder. Sumber utama dalam penelitian ini adalah Al-Qur'an. Sumber sekunder dalam penelitian ini adalah hadits dan kitab-kitab yang relevan dengan pokok bahasan penelitian. Pengumpulan data dalam penelitian ini dikumpulkan dengan teknik penelitian kepustakaan (library research) dan teknik dokumentasi. Analisis data dalam penelitian ini menggunakan analisis sejarah, analisis deskriptif dan analisis isi. Tahapan prosedur penelitian terdiri dari heuristik, kritik (baik internal maupun eksternal), interpretasi, dan historiografi. Hasil penelitian menunjukkan bahwa Perang Khandaq merupakan salah satu perang yang dimenangkan oleh kaum Muslimin karena Rasulullah sebagai pemimpin militer mampu menghadapi perubahan situasi perang secara cepat dan tepat. Kemudian, terdapat nilai-nilai kepemimpinan dalam Perang Khandaq terdiri dari nilai-nilai Ketuhanan, amanah dan tanggung jawab, keadilan, ketegasan, dan visioner. Selain itu, peristiwa sejarah ini memiliki relevansi dengan materi ajar sejarah Islam, khususnya materi tentang keberadaan Islam pada masa Nabi Muhammad di Madinah.

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## 1. INTRODUCTION

In many literatures, it is mentioned that leadership is a necessity and demand in social life to achieve common goals. (Allegranzi, 2018; Peris, 2019). Common goals cover a wide range of ideological, political, economic, social, cultural, legal, educational, trade and other issues. One of the areas of leadership that is often required in social life is the military (Hilaluddin, 2018; Vilkul, 2021). This is because war is a situation that occurs all the time. We all know that since 3600 BC until now the world has only experienced 292 years of peace. Calculations made by Russian experts reveal that small and large wars resulted in the deaths of 3.6 billion people. (Diyana, 2022; Maslyuzhenko, 2019; Teshaboyeva, 2022).

Warfare is something that cannot be avoided by Muslims. This is because Islam has a sharia to oblige its people to fight. (Elihami, 2020; McChesney, 2022a, 2022b). Those who do not understand Islam well sometimes view the Muslims as warlike and bloodthirsty. In fact, it is permissible for Muslim leaders and troops to go to war if the Muslims were previously suppressed and intimidated in spreading the Shari'ah. Muslims are obliged to defend themselves to show the honor of Islam within the limits of upholding humanity (Kahraman, 2020).

All enemies of Islam, both Jews and polytheists, know that the cause of the victory of the Muslims lies in leadership or personal factors that are realized through war strategies. The strategy chosen and applied by the leader in commanding his members to face the enemy had a major impact on the victory of the war. Geographical conditions, the number of troops and war equipment were the umpteenth factors supporting the victory of the Muslims. (Hayes, 2021).

One of the war armies that experienced many victories was the war army of the Muslims during the time of the Prophet Muhammad. (Markatos, 2018; Olcott, 2020). The specialty of the Prophet's war strategy lies in the planning, implementation and completion of the war plan. War plans were sophisticated, yet simple, practical, complete, and realistic according to the needs of the time and place (Brack, 2018; Samari, 2020; Shafir, 2019; Slama, 2018). The movements and strategies of war are easy to understand and easy to adjust and change without facing difficulties according to changes in the situation on the battlefield. Another feature of the Prophet's army was the close relationship that existed between the military commander and his troops. War strategies were openly discussed and the best of the suggestions were chosen. Soldiers are able to take their respective roles well according to instructions from the leader. Cooperation is established, strategies are carefully planned and implemented regularly and optimally (Benussi, 2020; Haider, 2019; Hassanein, 2019; Mandaville, 2020; Pregill, 2020).

The Battle of Khandaq illustrates the attitude of the prophet and the Muslims in facing the battle against the Quraysh who had a very large army of around 10,000 troops (Kramer, 2019; Robinson, 2019; Savenije, 2019). This war was a very severe test for the Muslims, who had never experienced the same thing before. The Khandaq War led the Muslims to think critically and innovatively in the face of such a large enemy force. A brilliant idea emerged from the prophet's friend Salman al-Farisi who thought of digging a trench that could be used as a fortress for the Muslims. The agreement was approved by all parties, and with a high fighting spirit the Prophet and his companions worked hard to dig a trench for the fortress. The battle took place and the Quraysh were stunned by what was in front of them, namely a trench that the Muslims used as a war strategy. At the end of the war, the Muslims won the victory by staying in the city of Medina and the Quraysh retreated by themselves without bringing victory (Lum, 2018; Rico, 2019; Yavuz, 2018).

The Battle of Khandaq was won by the Muslim army because of the leadership shown by the Prophet Muhammad as a military leader who remained calm in overcoming sudden changes in the war situation. The large number of enemy troops was able to be overcome by carrying out several political maneuvers (Becker, 2021; Gao, 2019; Hassan, 2018; McCauley, 2018). Rasulullah innovated a war strategy in the form of digging trenches as fortifications. The sudden execution of the plan helped destroy the enemy's morale and spirit before the battle began. The casualties among the Muslims amounted to 6 people. The Battle of Khandaq became a meaningful battle for Muslims because it was proof that the Muslims managed to show their strength by defeating all the allied troops that numbered many (Rock-Singer, 2019; Rometsch, 2020).

The material in the History of Islamic Civilization course, especially regarding wars during the time of the Prophet Muhammad, is expected to be able to provide a clear image of how the leadership shown by the Prophet Muhammad as the leader of the war command. This can show that the Prophet Muhammad was not only a religious leader, but he was also a war leader who maintained extraordinary leadership values and could be emulated by everyone.

Therefore, this study aims to examine the events of the Khandaq War and the values of the prophet's leadership values in the events of the Khandaq War. It is hoped that this research can

be utilized to understand the Muslim community about the importance of studying Islamic history, especially the events of the Khandaq War in shaping leadership character.

This research is important because the element of leadership is the ability of the leader or leader to influence the people led or followers, so that others act as desired by the leader (Soekanto, 1983). Leadership values are a number of key traits that a leader must have in order for his or her leadership to be effective and efficient to achieve predetermined goals. According to Danim (2012), someone who carries out leadership functions must have at least the following requirements or traits:

First, high intelligence. High analytical ability is an absolute requirement for effective leadership. This is necessary because a leader is often faced with dilemmatic situations before making decisions. Large organizations demand a leader who thinks broadly, deeply, and can solve problems in a relatively short time.

Second, knowledgeable, both theoretical and practical. The many failures of a leader are partly due to low theoretical ability and inability to act practically. On the other hand, a professional leader needs to have both abilities with extensive knowledge, which does not mean that a leader must be a university or academy graduate. A person with a low level of education may have extensive knowledge with adequate practical skills. A leader is required to have a willingness to learn, both in teams and self-development.

Third, have a strong physique. A leader must work for a long time and very tiring. This is because leaders have extraordinary busyness. In addition, leaders are required to have endurance and physical strength to face their work.

Fourth, self-confidence. Self-confidence is not the same as believing in oneself and not believing in others. Successful leaders are consistent or unstable in facing varied situations. A good leadership situation is also one in which the direction of thought and policy can be read precisely and surely by subordinates.

Fifth, fair and wise. In accordance with their nature, humans want to be treated fairly. Justice implies conformity between rights and obligations. While wise means that leading must reach the human aspects of the individuals being led. So a leader is required to have a fair and wise attitude to be able to position which rights and obligations between himself and the group or individual he leads.

Sixth, the capacity to make decisions. A leader is required to be able to make decisions. Making decisions is essentially solving organizational problems. Leaders who have the capacity to make decisions will bring their organizations to achieve certain goals.

In addition, this study is closely related to the concept of war. The definition of war according to the Big Indonesian Dictionary means hostility between two countries, nations, religions, tribes, and so on, in addition, war is an armed battle between two armies. The definition of war here is a form of open combat, where there is armed contact between warring forces (Armstrong, 2011). Meanwhile, according to Hedley Bull (1979), war is organized violence carried out by one political unit with another political unit. Meanwhile, according to Clausewitz (2003), war is an act intended to compel or encourage the opposing party to fulfill the wishes of the party conducting the war (an act intended to compel our opponent to fulfill our will).

War in Islam is essentially something that is avoided. Islam does not want war to occur (AlRawi, 2017; Guede, 2017; Peters, 2017; Zainudin, 2017). War in Arabic is called qital. War in Islam must be based on war in the way of Allah with various conditions that Muslims must obey. War in Islam has the purpose of defending itself from enemy attacks and in order to maintain the spread of Islamic propagation. War is a battle and is one of the parts of jihad. Jihad has a broader meaning, namely all forms of activities to fight for truth and fight for the spread of Islam, whether peacefully or in war.

## 2. METHOD

This research uses the historical method (Abdullah, 2017; Alghamdi, 2017; Amzi-Erdogdular, 2017; Saif, 2017). The sources used are primary and secondary data sources in

written form. Data collection techniques in this research are literary techniques and documentary techniques. Data analysis in this research uses historical analysis. The research procedure is carried out through several stages, namely source collection (heuristics), source verification (criticism), interpretation, and rewriting historical facts that have been obtained (historiography).

### 3. RESULTS AND DISCUSSION

#### History of the Battle of Khandaq

Khandaq means trench. This war is called the Battle of Khandaq or the Battle of the Trench. Trench because the Muslims dug a trench in front of the entrance to Medina to withstand the invasion of the infidel troops. While Ahzab is the jama" form of Hizb, meaning several parties or groups or allies. This war is also called the war of Ahzab or several parties or allies because in this war, the disbelievers of Quraysh formed a joint army or alliance with most of the Arab tribes and also a group of Jews to invade the Muslims in Medina. This war took place in Shawwal of the 5th year AH/627 AH and was the toughest war in history (Nasution, 2002).

After the Battle of Uhud, the disbelievers of Quraysh were always monitoring the progress of the Muslims. Day after day passed in the Muslims' favor, and their prestige and power grew. Therefore, the Jews became even more enraged. They again devised a new conspiracy to attack the Muslims (S. Al-Mubarakfuri, 2016). In addition, the main factor of the Battle of Khandaq was more due to the influence of Jewish figures, such as Salam bin Abil- Huqaiq, Salam bin Mishkam, Kinanah bin Rabi, etc. who had seen the victory of the Mussulman army or the Muslims in the Battle of Uhud.

Twenty Jews of Banu Nadzir formed a large coalition. The combined forces of the Ghathafans amounted to 6000 troops and from the Quraysh themselves 4000 troops so that the coalition forces amounted to 10,000 troops (An-Nadwi, 2015). In this war, the Quraysh made every plan so that this last resistance would give satisfactory results and their goals could all be realized. The Quraysh persistently and enthusiastically conspired with Banu Sulaim, Banu Asad, Ghathafan, Banu Murrah and Asja. In another book it is explained that the allied forces that attacked the Muslims came from eight groups, among which were Banu Quraysh, Banu Ghathafan, Banu Sulaim, Banu Kinanah, Banu Murrah, Fazarah, Ashja", and Banu Asad (Khalil, 2006).

The spies of the Muslims always monitored the movements of the enemy, before the enemy troops moved from their place, the Prophet had heard their evil plans. The Prophet immediately organized a military meeting with the companions on this matter. After the members of the majlis exchanged ideas. they agreed to implement the proposal submitted by the prophet's astute friend Salman al-Farisi. In this case Salman said, "O Messenger of Allah, in the past if we Persians, were surrounded by enemies, we made a trench around us." This was a wise step that the Arabs had never known before (Al-Mubarakfuri, 1997).

Digging trenches for defense fortifications became a mutual agreement in the military deliberation. The Prophet immediately implemented the plan. The trench dug by the Muslims stretched from Ummu Shikhan in the settlement of Banu Harithah in the east to the al-Madzadz area in the west. The Banu Quraizhah who were at that time in agreement with the Muslims, they lent the tools used to dig the trench, because they had all the equipment needed. They did not refuse to lend their tools in the face of mutual danger. So they lent hoes, hoes, and shovels. They also supplied date baskets which were very strong, made from the fibers of date palms, and could be used to transport the excavated soil. The enthusiasm of the Prophet and the Companions led to the completion of the trench in six days according to the popular opinion. However, in another narration it is explained that Ibn Aqabah was of the opinion that the digging of the trench took up to 20 days. While according to Waqidi is 24 nights. As in Imam Nawawi's ar-Raudhah, it says 15 days (Bruckmayr, 2017; Dogra, 2017; Masic et al., 2008; Millie, 2017a). During the digging of the trench, the Prophet was not only a mere spectator who could tell the Companions to work, but he also participated directly in digging the trench and he also encouraged the Companions.

The background of the Khandaq War can be seen from several perspectives. The War of Khandaq in terms of religion was caused by the people of the Arabian Peninsula who felt threatened by the existence of their religion since the arrival of Islam. The Khandaq War from an economic point of view was caused by the people of Mecca who felt that the presence of Islam in Medina would result in the cost of shipping merchandise to the Levant (Millie, 2017b). Another economic motive was because the Ghatafan wanted to get the crops of Medina's residents as promised by the allied forces. The Khandaq War from a political point of view was caused by the defeat of the Arab community in previous wars with the Muslims so that the Muslims had to be eliminated from the Arabian peninsula so that the existence of the Arab community would rise again.

The Muslims experienced victory in the Battle of Khandaq because they fulfilled the rules determining the victory of war in Islam in accordance with the Qur'anic instructions above. The Muslims were able to fulfill these rules because there was a great role of the Prophet as a war leader. The Prophet was in prime condition full of determination, courage, and foresight in every war situation. The Prophet has never experienced failure because he was wrong in making a policy, organizing troops, choosing headquarters and strategizing warfare (Amireh, 1990).

The strategy carried out by the Prophet during the Khandaq War was divided into three parts, namely the strategy before the battle, the strategy during the battle and the post-battle strategy. The war strategy before the battle was in the form of Muslim spies who were always vigilant in monitoring the activities of the people around the Medina area. This resulted in the plan of the allied forces to attack Medina being known by the Prophet quickly (Piazza, 2009).

### **Leadership Values in the Battle of Khandaq**

*First*, taqwa to Allah. The leadership values shown by the Prophet in the Khandaq war include taqwa. Rasulullah understood that the Muslim troops were ordinary people who needed rest. Muslim troops need someone who can provide a sense of joy so that they can forget the difficulties they are experiencing. The Prophet hummed verses that had a meaning about the virtues of the afterlife by fulfilling the call to fight in all circumstances. The poems were able to make the Muslim troops complete the work of digging trenches that had been charged before the enemy troops came (Ash Shallabi, 2017).

*Second*, trust and responsibility. Other leadership values are trustworthiness and responsibility. This can be seen from the recognition of the Jews of Banu Quraidzah before reneging on the peace agreement with the Prophet. The head of the Bani Quraidzah Jews initially refused by arguing that the Prophet was a leader who always kept promises even with non-Muslims (S. Al-Mubarakfuri, 2016).

*Third*, fairness. The next leadership value is fairness. The Prophet's justice occurred when the Prophet held a deliberation activity to determine the right war strategy in facing the allied forces. Salman Al-Farisi was chosen to be the one who was honored to be a member of the deliberation based on his ability in the field of warfare even though he had just converted to Islam (S. Al-Mubarakfuri, 2016, p. 544).

*Fourth*, be firm. The next leadership value is firm. The Prophet decided to immediately punish the actions of the Jews of Banu Quraidzah who had endangered the Muslims. The Muslim troops prepared everything needed to fight the Jews of Banu Quraidzah after the Khandaq war was over.

*Fifth*, open and like to deliberate. The next leadership values are open and like to deliberate. The Prophet carried out several deliberations to discuss the war strategy in the Khandaq War. Rasulullah had experienced the rejection of proposals by the tribal chiefs of the Medina community. Rasulullah was willing to cancel the plan to enter into a peace treaty with the Ghatafan Tribe. This shows that the Prophet was open to other people's input and suggestions (Akbulut & Ekĭn, 2019).

*Sixth*, visionary. The last leadership value is visionary. The Prophet's attitude which shows that he is a visionary leader is illustrated in the event of digging the trench. Medina at the time

of the digging of the trench was in a state of famine so that food supplies were few. The Muslims also experienced a state of fear due to the threat of attack by the allied forces. However, the Prophet when digging the trench said that the Muslims would control the great empires that ruled at that time. The Muslims would control Sham, Yemen and Persia. In fact, the city of Medina was a small country that had only been established for a period of 5 years (Zandi et al., 2015).

#### 4. CONCLUSION

Based on the results of the discussion, it can be concluded that: first, the Khandaq war was a war event won by the Muslims. The leadership factor became one of the causes of victory. Rasulullah as a war leader has the ability to compile and implement effective and efficient strategies. Warfare strategy consists of defense and attack. Another factor causing victory is the noble qualities shown by the war leader in the Khandaq War. These noble qualities include leaders who provide examples, encourage, share the suffering and are able to provide peace to the Muslims in critical conditions. Second, leadership values in the Khandaq War can be seen in terms of religion and social. The value of leadership in terms of religion is taqwa to Allah. Leadership values from a social perspective are trustworthiness and responsibility, fairness, firmness, openness and love of deliberation, and visionary.

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