

The strategy of choosing the location of the water in the conquests of the Messenger, may Allah bless him and grant him peace and its effect on bringing victory closer

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Abstract

This study aims to explain the importance of the location of water in the conquests of the Prophet, may Allah's prayers and peace be upon him, and its impact on making the event and bringing victory closer, by tracing those conquests historically and highlighting the location of the water in them, and its impact on the course of their events, starting with choosing a station for the soldiers to rest and equipping them with their needs of water, and passing through their review He promised them and counted them, ending with taking him as a camp to fight the enemy on the battlefield, and employing him in it by cutting off supplies from him, hastening his defeat, and bringing victory closer to the Muslims.

Introduction

Having said that, the gift of water, which supports and grows life, spins its wheel, and builds its path, is one of the greatest benefits that Allah Almighty has bestowed upon His creation. Allah, the Exalted, says: "And We created from water every living thing" Al- Anbya, 30

By the grace of water, the ground is cleansed, its soil develops, its fruits bloom, its blessings appear, and its gifts flow forth. Allah, the Highest, says: "And We send down blessed rain from the sky, bringing forth gardens and grains for harvest." Qaf, 9

A person gets cleansed with water—from filth, pollutants, and experiences. Allah who is glorious and exalted says: "And He sent down rain from the sky to purify you, free you from Satan's whispers."

The Holy Quran referred to water 63 times. Being the source of life, as well as the reason for its expansion and persistence, clearly demonstrates the magnitude of its significance. (Abdel-Baqi, 1364)

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This importance was present in the Prophet Muhammad's planning and strategies for both peace and war, including his planning for the invasions and the employment of water sites in them and investing them, whether that was on the way to the invasion or during it, which had a significant influence on the course of events, and preparing the fighters, achieving water security for them, bringing victory closer, and defeating the enemies, especially when we consider how scarce water actually was at that period in the Arabian Peninsula.

Given its significance, I decided to research this strategy and see how much the Prophet Muhammad employed it in his conquests as well as how it affected the likelihood of success and the event.

The study's main thesis is based on highlighting this strategy among the other military strategies that the Prophet Muhammad employed in his battles, emphasizing its significance, exposing its enormous influence on the course of events, and as previously mentioned, bringing victory closer to the Muslim army.

This strategy has taken on various forms, including:

A - Choosing the water site as a camp for the Muslims to use as a means of supplying the army with water and ensuring their access to it.

B. preventing the enemy's access to water locations and filling their wells in order to speed up their downfall.

C - Choosing the location of the water as the Muslim army's temporary camp while heading to several invasions, as well as a place for the soldiers to rest.

D- Choosing the water area as the Muslim army's camp on the battlefield.

E - Taking over the water source during some attacks based on the siege strategy to deny the enemy access to it and supplying the Muslim army with water throughout the siege phase.

Previous Studies:

The topic of this research was not the subject of an independent study that I found. The historical incidents I mentioned, however, were mentioned in some collections of the Prophet's Sunnah and biographies, as well as in some academic studies on water in general from an Islamic perspective, and they had nothing to do with the topic of my study. They were instead related to the approach to handling it in terms of preserving it, protecting it from pollution, and so forth.

The Study Problem:

This research aims to provide answers to the following questions:

1. Was there a connection between the prophetic conquests and the geographical times?
2. Can military tactics for fighting make use of the presence of water?
3. Does the presence of water have an impact on the fighter's mentality or his readiness for the prophetic conquests?
- 4-Does the presence of water affect how quickly victory is attained and how successfully the enemy is vanquished during prophetic conquests?

Study Objectives:

This study aims to achieve the following:

1. Bringing to light a crucial element of the Prophet Muhammad's military strategy throughout his conquests that did not receive its fair amount of investigation, analysis, and conclusion. That feature is the way he deals with the water sites during some of his invasions and his eagerness to use them to bolster the soldiers' supplies, advance the cause of triumph, and defeat the enemy.
2. Examining the strategic significance of water's placement throughout the invasions of the Prophet Muhammad and how it affected the planning and preparing for them.
3. Highlighting the importance of the water site in ensuring the fighters' access to water and meeting their demands in a region where both water and resources are scarce.
4. An explanation of the signs, principles, sermons, and advantages obtained from previous events, as well as the methods for applying them to our current reality.

Study Limitations:

The Prophet's invasions lasted from the second to the ninth year of migration.

The Methodology:

The narrative, historical, inductive, and analytical approaches were used to review the event and its narration, identify the date of its occurrence based on the books of the Sunnah and the Prophet's biography, and identify the indications, lessons, benefits, and rulings derived from it.

Preface

Prophetic planning for invasions

Whoever is familiar with the specifics of the events in the conquests of the Messenger of Allah Muhammad and the course of events in them is well aware of the skillful ability that characterized the Prophet Muhammad in terms of military planning, as well as the material and moral preparation of the fighters among his companions, in addition to all other qualifications for his leadership of the Muslim army, which were a major reason for his victories, such as Shura, good site selection, secondary leaders, precise timing, intelligence, and covert preparation.

Whether the knowledge came from the Prophet's personal experience, revelation from Allah Almighty, or the guides he used to seek from the people of those countries in which he descended, it was one of the aspects of the Prophet's ingenuity in planning battles. He had a thorough understanding of the locations of water and what they are of abundance, or scarcity, or both.

The messenger of Allah, Muhammad, used this expertise and knowledge in his planning for the raids he was leading and the squadrons he was dispatching under the command of some of his companions, whether it was in the preparation stage for them, during their progress, or after their completion. He did this while being aware of the significance of the site and the requirement of supplies as major success factors for any battle.

As in the Battle of Uhud, when he was with his wife Aisha, Hamna bint Jahsh Al-Asadiya, Umm Sulaym bint Milhan, and some of the Ansar women, may Allah be pleased with them, the Prophet Muhammad was accompanied by some women who were entrusted with the duties of watering, nursing, and treating the wounded.

Anas b. Malik narrated: "I saw `Aisha bint Abu Bakr and Um Sulaim, with their robes tucked up so that the bangles around their ankles were visible hurrying with their water skins (in another narration it is said, "carrying the water skins on their backs"). Then they would pour the water in the mouths of the people." (Al-Bukhari, 1987; and Muslim)

He also narrated: "the Messenger of Allah allowed Umm Sulaim and some other women of the Ansar to accompany him when he went to war; they would give water (to the soldiers) and would treat the wounded." (Muslim; Al-Tirmidhi; Abu Dawood, 195; Al-Nasa'i, 1986)

Utilizing water locations during the battle's planning phase.

1-The Muslim army's decision to set up camp temporarily near some water and the effect this decision had on equipping and training the fighter.

Muhammad, the Prophet of Allah, was aware of the significance of water supplies and their significant influence on equipping the fighter. He also felt that he had enough water to meet his needs for drinking, ablution, hygiene, and washing.

By tracing and extrapolating the conquests of the prophets, we see that the Muslim army under the leadership of the Messenger of Allah, Muhammad, frequently used As-Suqya as a temporary camp while on their way to confront the enemy. This was done in order to accomplish the objectives I indicated above. Like the " Al-Ushairah Invasion ", when the Prophet Muhammad left for it in the month of Jumada al-Awwal of the second Hijra , heading for the Quraysh caravan, which left with its trade heading towards the Levant. It was one of the largest commercial caravans of the Quraysh, and it was one in which every wealthy individual left Mecca for. A thousand camels and 50,000 dinars were its total assets.

On his route to intercept the Quraysh caravan, he camped at As-Suqya after using the path that passes the Muslim troops.

(Ibn Saad, D.T.; Al-Salihi, 1414; Ibn Hisham, 1411; Al-Waqidi, 2004).

It was stated that "it would take two days to go from Al-Madinah to As-Suqya", which are situated between Makkah Al-Mukarramah and Al-Madinah. (Khiari, 1990)

Al-Suhaili stated: "Al-Suqiyyah was named after numerous wells that contained ponds, and many people questioned why it was given that name. Because they used it to irrigate fresh plants, he explained.

When Tubba, the person who possessed Yemen, arrived from Medina, he halted in Al-Suqiyyah because he was thirsty, according to Ibn al-Faqih, who explained the origin of the name. He gave the place the name Al-Suqiyyah once it began to rain there. (Al-Hamwi, 1995; Al-Samhoudi, 1404).

The Prophet Muhammad used the same strategy when he led his army of Muslims from Madinah to Badr in the second year of Hijra during the month of Ramadan. He instructed them to set up camp for them there- at Al-Suqiyyah- as well, and in it, may Allah's prayers and peace be upon him, he gave a review of those who accompanied him as will be mentioned later.

Abu Hurairah, may Allah be pleased with him, says: "The Prophet Muhammad reviewed the Muslims in As- Suqiyyah in Al- Harra, then headed to Badr and prayed there." (Ibn Shabah, 1417).

In the same campaign, the army of the Prophet Muhammad traveled along the main road to Makkah Al-Mukarramah, then to Dhu Al-Hulaifa, until they arrived at the Al-Rawha well, where they descended before continuing on. (Al-Waqidi, 2004; Ibn Hisham, 1411; and Ibn Katheer, 1986).

In later campaigns, such as the Battle of Al-Abwa, the Battle of Bahrān, the First Battle of Badr, the Battle of Badr Al-Ma'ad, and the Battle of Al-Muraise's "Bani Al-Mustaliq," the Messenger of Allah, Muhammad, frequently utilized the well of Al-Rawha'a as a station to feed and rest his warriors. (Akhbar Al-Madina Online, 2016) and the Battle of Al-Hudaybiyah (Ibn Hajar, d.t.; Ibn Hanbal, d.t.), and the Battle of Al-Fath (Al-Hamwi, 1995; Al-Hazmi, 1418).



Al-Rawha'a well

The prophet's foresight in choosing this well as a staging area for one of his many invasions demonstrates his understanding of the strategic role that water plays in preparing for the invasion and providing the soldiers with the necessities within the constraints of the proper temporal and spatial contexts.

When Muhammad returned from the battle of Bani al-Mustaliq, he adopted a similar strategy. He traveled to a location named al-Naqee' close to Medina and stayed there. Rafi bin Khadij adds that when they left Al-Mareesie before noon, they were working nonstop. They only sit down when they need to or are praying, if at all.

On the authority Rafi b. Khadij saying: We left al-Muraysi before noon and we were tired of traveling day and night, for a man did not kneel

among us except for a need, or to pray his prayers. The Messenger of Allah spurred his camel with the whip on the tender part of its belly until it was dawn. We continued until it was midday or nearly. The people stopped speaking of Ibn Ubayy and what happened to him when they were overtaken by sleeplessness and tiredness in the march. When they alighted, the words of Ibn Ubayy were no longer heard. Indeed, the Messenger of Allah had hastened with the people only to make them stop talking of Ibn Ubayy. 206The Life of MuhammadAs soon as they alighted and felt the ground, they fell asleep. Then the Messenger of Allah traveled in the afternoon with the people as it cooled, and alighted the next morning at the water named Baqa, above al-Naqi. (Al-Waqidi, 2004).

This honorable prophetic action of deciding to deploy and camp his soldiers at the water locations during those raids demonstrates the following:

First: choosing the army's resting locations at the water sites to determine the proper spatial timings for the engagements.

Second: The significance of these stations, their effect on the fighter's mental state, and how they provide him peace and comfort. The fighter's soul finds peace when they see the water or are gathered around it, which makes him happy and relieves him of the hardships of the journey and the difficulties of the route.

The psychological component as well as how crucial it is for raising spirits in both historical and contemporary warfare.

It has been stated that water, greenery, and a lovely face are the three things that can make you feel happier.

Third: The Prophet's honorable conduct demonstrates both his military skills and his interest in carefully strategizing the war, from its beginnings through the planning and preparation of the men through until the end of it.

Fourth: Using the presence of water to meet the fighters' needs for water, as the fighters' need for water is well known, as is the supply of it on their march to the battlefield, and as is the need to achieve water security for them, particularly in an environment known for its extreme heat, scarcity of water, and scarcity of its resources. We discover his interest in this approach and his use of it in some of his raids as a result, in an effort to supply the fighter with adequate water and equip him with what he needs.

Fifth: His actions at the Battle of Al-Muraysi' demonstrate his moral leadership, as well as his sophistication and ingenuity in handling crises, finding solutions, and maintaining order. By ordering the

fighters to march continuously to keep them from discussing sedition, he educated and trained the ruler, leader, and preacher on how to handle situations from a position of wisdom, foresight, and the pursuit of the most effective course of action to overcome it and lessen its effects.

2- Using the location of the water to count and assess the combatants and determine how it would affect the fighting strategy.

It includes:

The first sub-section

Selecting a water location as an area for the fighters to assess and demonstrate their readiness for battle.

The prophet Muhammad used the location of water in his military strategy throughout the conquests as a station to assess those who he sends out with him from his companions who volunteered to fight, and to determine who among them is suited for that matter.

The prophet Mohammad, peace be upon him, left Badr on the twelfth day of Ramadan of the second year of migration and traveled with his companions, may Allah be pleased with them, until they arrived at a location known as Naqb Bani Dinar. He then stayed at Al-Baq'a, which are the watering houses, and set up camp there. He evaluated his troops and assessed their battle abilities. Each of Abdullah bin Omar, Osama bin Zaid, Rafi bin Khadij, Al-Bara bin Azib, Usayd bin Dhahir, Zaid bin Arqam, and Zaid bin Thabit, were presented, however, he did not allow them. (Al-Waqidi, 2004).

Al-Waqidi narrated: "Basbas bin Amr and Uday bin Abi Al-Zaghba arrived at the watering holes to visit the Prophet of Allah, may Allah grant him peace and blessings. On that day, Abdullah bin Amr bin Haram visited the Prophet of Allah, may Allah grant him peace, and he said: "O Prophet of Allah, I admire the lodging choice you made and how your companions are presented to you, and I am enthusiastic about it. This is our place - Bani Salamah - where there was what was known as a barrier between us and the residents of Hasikah- Sikah Dhubab, there were Jews in Hasikah, and they had many homes there. We brought our companions to the Dhubab mountain in the Medina district, where we punished those who could use weapons and rejected those who could not. Next, we walked to the Hasikah Jews, who were the strongest Jews at the time, and we killed them as we pleased. As a result, we have until this day degraded all Jews. And I pray that when we encounter the Quraysh, Allah will delight you by defeating them, O Messenger of Allah. Yes, it's a sign, and I swear, I hope you'll collect the spoils and beat the polytheists of Quraysh, Amr

remarked. On the day that we marched to Hasika, this was our residence. (Al-Waqidi, 2004).

According to Ibn Saad, the Prophet Muhammad set up camp at the Abu Inaba well, which is just over a mile away from the city and evaluated the warriors that accompanied him and rejected the young ones of them. (Ibn Saad, 1986; Al-Hazmi, 1418).



"A group of water well sites, including the Abu Anaba well and water from as-Suqya " (Al-Miski)

According to Al-Waqidi's narrative, the army review took place at As-Suqya, however, according to Ibn Sa'd's narration it takes place near Abi 'Anaba's well.

The two narratives can be reconciled by saying that the army review happened first when they passed through and camped at As-suqia, and then when he set up camp at the well of Abi Inaba,

he reviewed them once more and answered to exclude the youngest of his Companions.

As previously said, presenting the soldiers evoked the following indications:

The desire to fight is not sufficient reason to allow the fighters to enlist and enroll in the army. Rather, being physically and cognitively capable is required (Dukhan et al., 2017).

Additionally, before the battle began, the troops' conditions were examined in order to determine their shape, the layout of their places, the division of tasks and loads, and other factors (Ibn Hajar, d.t.).

In reviewing those who went out with him and adopting the age of sixteen as a condition for accepting volunteers into the army, his deed, may Allah's prayers and peace be upon him, indicates that he, may Allah's prayers and peace be upon him, preceded what is now known as the age of voluntary recruitment in the military service system.

This proves that Muhammad, the Prophet of Allah, rejected the idea of enlisting children in wars and armed conflict before any modern agreements or covenants, including the Optional Protocol to the Convention on the Rights of the Child, which deals with children's involvement in armed conflict and went into effect on December 12, 2002.

Given the social, educational, psychological, and health issues that arise from the engagement of those under this age in wars and conflicts, this convention calls on the parties to raise the age of voluntary recruitment to sixteen years or more (Al-Nadi, 2015).

The concept of keeping youngsters out of combat is not a creation of the modern era. Instead, the Prophet of Islam, may Allah bless him and grant him peace, deserves praise for having founded this issue and establishing the rules and regulations that govern it.

Selecting an area of water where the combatants might be counted and arranged into ranks.

The Prophet of Allah, Muhammad, used watering sites for strategic planning, he used them as a location to count the army, arrange its ranks, and select its commanders. This is demonstrated by the way he proceeded when he went from As-Suqya to count the fighters among his companions and stayed at a well known as "Abu Inaba," where they were counted. The Great Battle of Badr is one instance where the biographies state that the Messenger of Allah, Muhammad, placed one of his companions, Qais bin Abi Saasa bin Zaid bin Mabzul, in authority over the infantry.

The prophet also asked Qais to count the Muslim soldiers, so he stood at the well of Abi Anaba, and he did that counting precisely, then he told the Messenger of Allah Muhammad their number, and that they were three hundred and thirteen men, so the Prophet, may Allah's prayers and peace be upon him, was happy with that, and he said optimistically: "their number was that of Saul's (i.e. Talut's) companions" (Al-Waqidi, 2004; Ibn Asaker, 1995; Al-Salihi, 1414; Al-Halabi, 1400).

This is not the first time that the Messenger of Allah, Muhammad, has commanded an assessment by entrusting some of his companions with this duty, as this also occurred during the time of Hudaybiyyah. This was done in order to determine who among them is capable of fighting and has the ability to fight, and who does not have that capability and ability, in preparation for a possible war between him and the polytheists.

Narrated Hudhaifa: The Prophet, peace be upon him, said (to us), "List the names of those people who have announced that they are

Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt, we witnessed ourselves being afflicted with such bad trials that one would have to offer the prayer alone in fear. (Sahih al-Bukhari 1987)

Inn another narration by Imam Muslim: "Count for me those who profess al-Islam." (Muslim)

By carefully examining the conquests of Allah's Messenger Muhammad, we also discover that the census has changed from counting to Enrolment providing a crystal-clear sign of that advancement.

Abdullah bin Abbas' narration of the events confirms it when he said: A man came to the Prophet, peace be upon him, and said, "O Allah's Messenger! I have enlisted in the army for such-and-such Ghazwa, and my wife is leaving for Hajj." Allah's Messenger, peace be upon him, said, "Go back and perform Hajj with your wife." (Al-Bukhari, 1987; and Al-Tabarani, 1994).

This demonstrates that when defending citizens is required, the Imam (the leader of Islam) registering people is one of the prophetic Sunnahs. Jihad is therefore required of everyone who is able to protect his country in case of danger. (Ibn Battal, 2003; Ibn Hajar, D.T.; Al-Kattani, D.T).

This incident also demonstrated the validity of keeping records for armies and the potential need to count precisely in order to distinguish between those who are fit to fight and those who are not. (Ibn Hajar, d.t.).

When making a comment on the man's saying: "I enrolled in such and such invasion," Ibn Hajar stated that the man believed it was their norm to enroll anyone who required to engage in combat.

Using the water site strategy to advance the cause of victory.

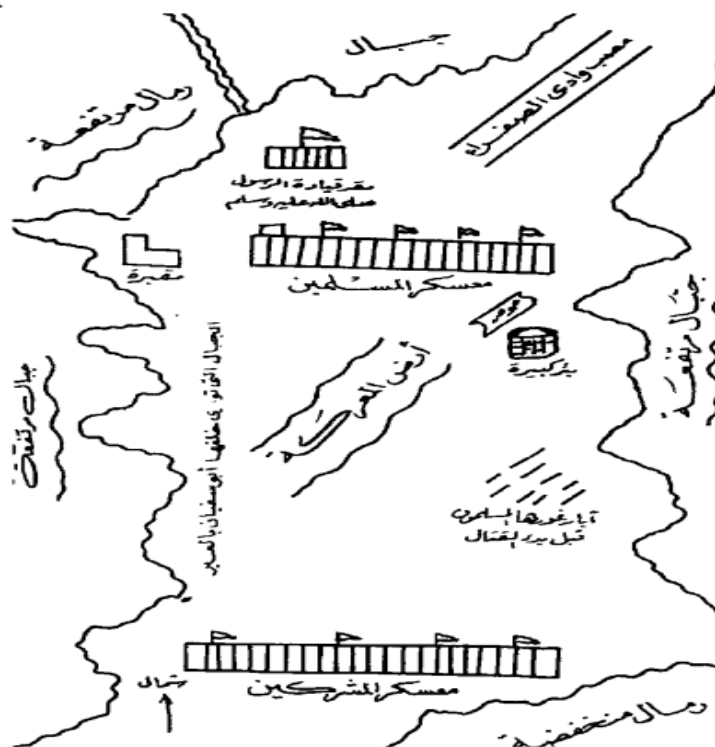
By leading the Muslim army to the wells of Badr and seizing them, making them their camp, and cutting off the enemy's water supplies and depriving them of them, the Messenger of Allah, may Allah's prayers and peace be upon him, used this tactic in the second Battle of Badr to bring the victory closer to the enemy and hasten its defeat.

This is demonstrated plainly and unmistakably in the Prophet Muhammad's conviction on Al-Hubab Ibn Al-Mundhir's counsel and the transfer to the location he advised.

According to the biographies, Hubab questioned Muhammad when he reached the lowest point of the Badr water: "Oh, Messenger of Allah,

is this a spot where Allah instructed you to wait that we should not go beyond? Or are they controversy, intrigue, and opinion? Muhammad, Allah's Messenger, said: Rather, it is controversy, intrigue, and opinion. O Messenger of Allah, this is not a house, but get up until you dig every well in it save one, then dig a basin over it. Then let us battle the people so that we will be able to drink while they are unable to until Allah judges between us and them. According to Al-Bayhaqi, 1988, Abu Dawood, 2003, and Al-Tabari, 1405, he said: "I have indicated the opinion." Al-Habab remarked: "O Messenger of Allah, this is not a place to stay. Get up until you make every well behind you, then dig every well except one, then dig a basin over it. So let us fight the people. We will drink and they won't drink until Allah judges between us and them." According to Al-Bayhaqi, 1988, Abu Dawood, 2003, and Al-Tabari, 1405, he said: "I have indicated the opinion." (Al-Bayhaqi, 1988; Abu Dawud, 2003; Al-Tabari, 1405).

The significance of using water locations in battles and its effect on opponents was demonstrated by the attempt of some of the enemy's leaders to attack the Muslim basin, which was a complete failure.



(The Battle of Badr's field and its wells are depicted, along with the locations of the Muslim and Polytheist camps.)

The following can be inferred from the Prophet Muhammad's trust in Al- Hubab's counsel and endorsement of it at the Battle of Badr:

First: It is important to use the water in this battle because it contributes to the reasons for achieving success on the battlefield.

By meeting the fighters' water needs and ensuring their continued sufficiency, the relevance of the water security strategy in the conflict is underscored. This is because water is a need of life and the fighters need it more than anyone else, especially in this dry climate where water is scarce.

Second: The significance of the place picked by Allah's Messenger, Muhammad, to serve as an arena for confronting the enemy from a tactical perspective in leading the war.

Third: It is important to prioritize delivering water to Muslim fighters and meeting their other requirements given that there are wells nearby, because the fighter's soul lacks serenity and tranquillity when water is short or lost, and his thoughts become sidetracked from the primary goal for which he set out.

Fourth: By denying the polytheists' army access to water sources despite their desperate need for it and relying on its availability and abundance in this region, they are forced to fight the battle in the territory that the Muslims have chosen, breaking their morale and sowing despair in their souls.

Al-Hubab ibn al-Mundhir was referring to this when he said, "Then we fight the people, so we drink and they do not drink." That contains a declaration from him, may Allah be pleased with him, outlining the reasons for picking this location, the significance of picking it as a camp for Muslims, and its effects on the opposition.

Fifth: By establishing the Muslim army's camp near the Badr Wells and controlling the wells that cannot be monitored, the Prophet of Allah, Muhammad, made the enemy fight under the pressure of dehydration.

This prophetic military approach is, precisely, what army commanders use in war strategy by cutting off the enemy's supply lines, which serve as their lifelines, bringing them to the battlefield, and, in most cases, controlling the zero hour to begin the conflict.

Thus, the Prophet's noble conduct serves as a key military planning principle that directs him in conflicts and in engaging the adversary, a principle that is still present in modern conflicts.

Sixth: The adoption of Al-Hubab's advice by the Messenger of Allah Muhammad and his endorsement of it by the words "I have indicated the opinion" show that it is mandatory for those with knowledge and empirical sophistication to provide leaders with advice in times of crisis and to speak out about what they have learned and experienced, just as it was necessary for the leaders to accept the opinion of his relatives. The advisors give advice and acknowledge what they believe will interest the community in order to compel those with firsthand knowledge to share their opinions and experiences.

Seventh: The advice of one of Muhammad's companions was accepted by the Messenger of Allah because it was given in a way that served the interests of the Muslim community and was based on experience and past knowledge (Arjoun, 1995).

Eighth: This incident shows that the battle's strategy and tactics were not determined by revelation, but rather by the Prophet's legal judgments based on his position as the imam of a state and its leader, which is consistent with the ruler's legal policy.

And that not all of the deeds of Allah's Messenger Muhammad are regarded as law (Al-Bouti, D.T.).

This may be seen in all of the efforts that Allah's Messenger, Muhammad, has undertaken, in which the nation is educated and trained to accept material motives in addition to spiritual and moral ones.

Ninth: The involvement of the Messenger of Allah, Muhammad, and his companions in formulating combat strategies and developing their battle plans by offering guidance to the Messenger of Allah, Muhammad, as seen in the story of Al-Hubab, the incident involving the construction of Al-Arish, and other instances.

Tenth: The Companions' politeness when giving advice and their lack of haughtiness in doing so.

This shows the Prophet Muhammad's desire to involve his soldiers in war planning through discussion, consideration, and expression of opinion, as well as expanding the scope of consultation to include all combatants, in fulfillment of the Almighty's command to "and consult with them in 'conducting' matters" (The Holy Qur'an, Shura, 159). This exemplifies a wonderful approach in the nature of the relationship between the leader and his soldier.

In the words of Abu Hurairah: "None was more apt to seek council of his Companions than the Messenger of Allah" (Tirmidhi, d.t.; and al-Bayhaqi, 1988).

The Prophet of Allah, Muhammad, used a similar strategy in the battle with the Jews of Banu Qurayza by swiftly seizing control of the "Anna" well, camping there with his allies, and using it as a weapon of war. During the time that Banu Qurayza was under siege, by denying the enemy access to it and giving the Muslims access to its water.

According to Abd al-Hamid bin Jaafar, "The Messenger of Allah, may Allah's prayers and peace be upon him, set up his tent when the Banu Qurayza besieged the well of Anna, and he prayed in the mosque that is there, and he drank from the well in the land of Maryam, daughter of Othman" (Ibn Zabalah, 2003).



Site of Anna's Well (Tracing the Steps of the Prophet)

There is a reference to the Prophet Muhammad's use of the water sites, and to take their places as a headquarters for leadership. It should be noted that this well is unknown today, and there aren't any known traces of it. It's possible that it is located in the vicinity of the mosque of Bani Qurayza; however, Allah Almighty knows best.

Conclusion

At the conclusion of this research, I list the key conclusions, which are:

First: The study demonstrated a facet of the Prophet Muhammad's outstanding leadership, military prowess in leading wars, and care in the strategic planning of the invasion, beginning with its introduction, progressing through its preparation, and training of the soldiers until the very end of it.

Second: The study illustrated the significance of understanding the locations during the conquests of the Prophet Muhammad in order to assess his military temperament and warfare prowess.

Third: The significance of emphasizing military preparedness according to place and time and how it affects Muslims' ability to triumph during the conquests of the Prophet Muhammad.

Fourth: The study showed that the Prophet of Allah, Muhammad, was concerned about the material readiness of the soldier and did not disregard it, in addition to his concern for the moral component, which is shown in the instillation of faith, the development of strong faith, and spiritual mobilization.

Fifth: Choosing the appropriate spatial times throughout the invasions, by selecting the army's resting locations at the water sites, has an impact on the fighter's mentality and provides him with peace and tranquility, because the fighter feels relief in his soul, joy in his heart, and release from the burden of the path and the hardships of the road when they see or assemble around water.

Sixth: It is crucial to use the water site to meet the needs of the fighters, as it is well known that they require water, as well as to ensure that they have access to it as they make their way to the battlefield. This is especially important given the environment's reputation for extreme heat, water scarcity, and resource scarcity.

Seventh: The study emphasized how the Prophet Muhammad used the water locations as a camp to count the army, divide up its ranks, and elect its leaders as part of his military strategy.

Eighth: To swiftly defeat the enemy and speed his destruction, the Messenger of Allah, Muhammad, used the strategy of water security in the second Battle of Badr by leading the Muslim army to the Badr Wells, taking them as their camp, cutting off the enemy's water sources, and depriving them of the water.

And Glory to Allah, the Creator of the Universe.

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