

THE QURANIC
CONCEPT OF
POWER

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TO
THE UMMAH OF THE
HOLY PROPHET OF ISLAM
(MAY PEACE OF ALLAH BE UPON
HIM EVER AND EVER AGAIN)

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THE QURANIC
CONCEPT OF
POWER

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PREFACE

Praised be Almighty Allah, the One True Lord of the Universe Who is our Protector, our Sustainer and our Guardian-Lord. Allah's peace be upon Muhammad, our Holy Prophet, the last in the line of prophets and the greatest of all of them. May the Lord's blessings be upon the Ummah of the Prophet of Islam — the Ummah that enjoins righteousness and forbids wrong — the Ummah raised up by Almighty Allah for the guidance and leadership of the nations of the world.

The Holy Quran and its sublime recipient, the Holy Prophet (peace be upon him) are the two most luminous sources of guidance and inspiration for the Ummah to help it fulfil the mission it has been created for. With them, the Ummah stands to prosper and flourish; without them, it only barter weakness for strength, and ignominy for dignity. The Message that our merciful Prophet has transmitted to us is revolutionary in nature and demands a revolutionary approach. It cannot be adopted and practised by making amendments and modifications in other patterns and codes of life. It calls for a complete and total orientation of our thoughts, actions and attitudes towards it. Thus alone can we live without dignity and honour, and attain our rightful place in the comity of nations.

This book is a humble effort at studying the divine concepts of power, force and deterrence as spelt out by the Holy Quran for the guidance of the Ummah. It deals with the elements and components of power and force and the mode of their application to practical situations facing the Ummah. It covers the Quranic

concepts of leadership, victory and defeat, and the rules, governing the divine help to the Faithful while striving and struggling in the Cause of Allah. It also dwells on the philosophy of divine tests, design and decision, and on the Holy Prophet's defence policy and military strategy in his war against Paganism.

The study is illustrated with maps and diagrams. It traces the growth and expansion of the state of Madina, the rise and fall of its enemies and the Muslim strengths and weaknesses at different occasions. It takes into account the Quranic guidance revealed to the Holy Prophet at various stages of the life of the Madinite state and its adoption and application by the Holy Prophet (peace be upon him). The book also contains a tabulated ready reckoner on the Quranic power potential. Consolidated lists of the Quranic references covered in the book, both chapter-wise and sura-wise, also appear at the end of the work.

To err is human. Despite best efforts and endeavours, human errors and omissions cannot be altogether eliminated. As a very sinful and fallible being, I seek forgiveness of my Oft-Forgiving, Merciful Lord for my errors and shortcomings in this modest venture. I pray to Him, in all humility and submission, to bless this humble effort of mine. I beseech Him to render it useful to the Ummah of the great Arabian Apostle (peace be upon him) to whom I reverently dedicate this work.

S. K. Malik

The Study: Its Object And Scope

Fourteen hundred years ago, there was founded, on this planet of ours, a state in the oasis of Madina, a small town situated in Hejaz in the Arabian Peninsula. It was a state that possessed very special and distinctive characteristics. It was unique in its conception, composition, perception, jurisdiction, mission, aims and objectives.

On its foundation, the geographical existence of the state was microscopic. Its demographic power did not exceed a few hundred men. Its material resources were scanty. Its enemies were multiple. It was under intense and immediate threat of being swept away by its powerful adversaries.

Yet, the dot-like state had a *vision* that was world-wide. It had a *charter* that was universal. It had a *mission* that was eternal. It had a *mandate* that was supreme and perfect to the infinity. It had an inherent *strength* that was invincible.

The infant Madina state had its own *concept of power*. It had its own theory about the *sources and elements of power*. It had its own measure for the *assessment of power*. It had a distinctive approach towards the *application of power*. It had novel concepts of *war and leadership*. It had

a unique philosophy about *security, defence and deterrence*. It had a revolutionary approach towards *victory and defeat*.

The state was founded by Muhammad (peace be upon him) the Prophet of Islam. It was founded in pursuance of the divine command. It was founded with the expressed and declared intentions of providing leadership to the nations of the world. It was raised up by the Almighty Lord to act as the best community for the guidance of mankind. Its defence and security was organised in light of divine guidance revealed from time to time to its sublime founder.

The forces hostile to the state made every conceivable effort to destroy it in its infancy. They brought to bear their combined and total power upon it. They subjected it to multiple threats: internal and external; direct and indirect; political and diplomatic; ideological and psychological; social and cultural; immediate and future; bilateral and multilateral; limited and total. They launched intensive, massive, multi-purpose, multi-dimensional and multi-national attacks against the dct-like state. They made incessant and determined bids to destroy it through indirect means like propaganda, espionage, sub-version, sabotage and other forms of psychological war.

But, the enemies failed to attain their purpose. The tiny state not only withstood their pressures but flourished and expanded. In less than a decade, the boundaries of the state touched the farthest corners of the Arabian Peninsula. On the eve of its first centenary, its shine was illuminating large parts of Asia and Africa. It had also begun to take the nations of Europe out of the depth of darkness. Today, at the commencement of its fifteenth centenary, the 'tiny' state has become the 'mother' of over forty nations comprising the Muslim World. Under Allah's infinite Mercy and Bliss, it is developing the consciousness to perform the role it was

created for.

The *aim* of this study is to make a probe into the Quranic concept of power potential. The *sources* of guidance and inspiration for the study are the Holy Quran and the Holy Prophet (peace be upon him). The *basis* of the study is the tiny state of Madina. The *scope* of the study embraces the Quranic concepts of power, force, leadership, defence, deterrence, victory and defeat.

The study is progressive and integrated in nature. It commences with a discussion on the perspective and prospective of the Ummah on its initial formation. It then dwells on the composition, constitution, problems and potential of the state of Madina. The initial threats to which the tiny state was exposed at the time of its foundation are dealt with next. A similar exercise has also been carried out at various stages of the growth and development of the state during the life-time of its great founder (peace be upon him).

The analysis of the threat is followed by a re-statement of the divine guidance revealed to the Holy Prophet (peace be upon him) to overcome them. Attention is then focussed on the defence policy and military strategy formulated by him. The application of his policy and strategy and the evaluation of the resultant situation come next. An integrated and progressive study of this nature enables us to determine the *Lord's Design* and the *apostle's Plan of Action* for the defence and security of the state. This provides the basis for research into the Quranic concept of power potential.

The *rationale* for the study lies in the urgency, intensity and multiplicity of the threats to which the Ummah is exposed. The Muslim World is up against grave challenges to its security and solidarity. It faces threats of aggression from the forces of communism, imperialism, zionism, and

Hinduism. Communist Russia had occupied Afghanistan and is knocking at the doors of Pakistan and Iran. Israel has made no secret of her designs against the Arab and Muslim World. The experience of Lebanon should leave us in no doubt about the unqualified American support to zionism. During the Arab oil embargo of 1973, the Americans were all but ready to invade them directly. The crisis in the Gulf has split the Muslim and is pregnant with dangerous consequences for the entire Ummah. The Hindu India is arming itself to the teeth and has also developed nuclear muscles. There also is a great deal of unanimity in the anti-Muslim policies of all these powers.

To make matters worse, wide cracks have occurred in the Ummah itself. The War between Iran and Iraq is threatening to divide it in two rival camps. Factional fighting is dissipating the energies of the Palestinians. Lebanon and Afghanistan are ablaze due to internal rifts. There is little coordination in the policies and strategies of the nations comprising the Ummah. Disunity within us is being fanned and exploited by our traditional enemies to their advantages. There is a painful lack of realisation amongst us to distinguish between our friends and foes. By playing to the tunes of our enemies, known as well as hidden, we are only helping them to divide and destroy us.

It is *time* we realized the urgency and intensity of the threats to which we are exposed. It is *time* we developed and displayed the self-respect and self-reliance that have been our *hallmark* through the ages. It is *time* we sized up to the enemies of the Ummah of the Holy Prophet (peace be upon him) with confidence and conviction. It is the *time* we looked up to the Holy Quran and Holy Prophet (peace be upon him) for guidance and inspiration. It is *time* we fulfilled the role we were created for.

The Divine Purpose And Design

“Behold,” said the One True Mighty Lord of Creation to the angels, ‘I will create a vicegerent on earth.’¹ ‘Wilt thou place therein one who will make mischief therein and shed blood whilst we do celebrate Thy praises and glorify Thy holy (name)’² queried the angels? The Almighty, All-Powerful Lord gave them a sharp rejoinder. “I know,” said He, ‘What ye know not.’³

The Almighty Lord of Power and Glory ‘taught Adam the nature of all things’.⁴ He then asked the angels to explain their natures to Him. ‘Glory to Thee,’ they submitted, ‘of knowledge we have none, save what Thou hast taught us. In truth, it is Thou Who are perfect in knowledge and wisdom.’⁵ Under command from his Guardian-Lord, Adam explained their nature to the angels. “Did I not tell you,” the Mighty Lord said to them, “that I know the secrets of heavens and earth, and I know what ye reveal and what ye conceal.”⁶

The Lord of the mysteries of the heavens and earth now commanded the angels to fall down in obeisance to Adam. The angels complied with the directive of their Mighty Lord.

Iblis refused to obey the divine command. "What prevented thee from bowing down when I commanded thee,"⁷ the Lord inquired of Iblis. "I am better than he," replied Iblis. "Thou didst create me from fire and him from clay."⁸ "Get thee down from this," decreed the Lord of the End and the Beginning, "it is not for thee to be arrogant, here get out, for thou art of the meanest (of creatures)."⁹ The Mighty Lord told him that thou art rejected, accursed. And the Curse shall be on thee till the Day of Judgement."¹⁰

Iblis made a submission to his Lord. 'O my Lord' he asked Him, "give me then respite till the Day the (dead) are raised."¹¹ "Respite is granted thee," ruled the Lord of the two Easts and two Wests, "till the Day of the Time Appointed."¹² The Satan now threw a challenge to the Lord of Power and Strength. He told Him that he would not let the Children of Adam follow the path of righteousness. He would "lie in wait for them on thy Straight Way."¹³ He would "assault them from before them and behind them, from their right and from their left: nor wilt Thou find in most of them, gratitude (for Thy mercies)"¹⁴. "I will," said he, "make (wrong) fair-seeming to them on the earth."¹⁵ "And I will," he re-emphasised, "put them all in the wrong except Thy servants among them, sincere and purified (by Thy Grace)."¹⁶

The Lord told Iblis that he could lead to destruction whom he could with his seductive voice. He could make assault on them with his cavalry and infantry. He could mutually share with them wealth and children; and go on making lofty promises to them. But, shall have no authority over His sincere servants. "This (Way of My sincere servant)," He ruled, "is indeed a Way that leads straight to Me."¹⁷ "over my servants," the Lord of Reckoning and Retribution told him, "no authority shalt thou have except such as put themselves in wrong and follow thee."¹⁸ "And verily,"

decreed the Almighty Lord, "Hell is the promised abode for them all."¹⁹

The Almighty, All-Powerful Lord issued His commandments to Adam and his wife. He told them to dwell in the Garden of Eternity. He commanded them to "eat of the bountiful things therein as (where and when) ye, will, but approach not this tree or ye run into harm and transgression."²⁰ He appraised Adam that Satan is "an enemy to thee and thy wife: so let him not get you both out of the Garden so that thou art landed in misery."²¹ Thus did the Lord of the Universe put our great ancestors, the progenitors of the human race, to His first test.

Satan, however, began to whisper suggestions to both of them. 'He swore to them both, that he was their sincere adviser.'²² He told them that 'your Lord only forbade you this tree lest ye should become angels or such beings as live for ever.'²³ He promised to them that he could lead them to the Tree of Eternity and to a kingdom that never decays.'²⁴

Thus did Satan bring about their fall by deceit. Under persuasion from him, they tasted of the forbidden tree. "Did I not forbid you that tree," the Mighty Lord inquired of them, "and tell you that Satan was an avowed enemy unto you?"²⁵ They admitted to their Lord that they had indeed wronged themselves and sought His forgiveness. "If thou forgives us not and bestow not on us Thy mercy," they prayed to Him, "we shall certainly be lost."²⁶

"Get ye down all (ye people)," commanded the Lord with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time."²⁷ "Then learnt Adam from his Lord words of inspiration," the Holy Quran tells us, "and his Lord turned towards him; for He is Oft-Returning, Most Merciful."²⁸ "Herein," said

the Lord of the Way of Ascent, "shall ye live, and therein shall ye die; but from it shall Ye be taken out (at last)."²⁹ The Mighty Lord assured Adam that 'if, as is sure, there comes to you guidance from Me, whosoever follow My Guidance, on them shall be no fear, nor shall they grieve. But those who reject Faith and belie Our signs, they shall be Companions of the Fire; they shall abide therein.'³⁰

Thus commenced the 'war' between the forces of Evil and Righteousness, the greatest 'war' of human history. Arrayed on the side of Righteousness were the forces of Almighty Allah. Opposing them were the partisans and votaries of Iblis. Between the two forces stood the Children of Adam. The *divine forces* provided them guidance to follow the *straight Path*. The *Satanic forces* misguided them to lead them *astray from the Right Path*. The Children of Adam were blessed by their Lord with limited free will to make their choice.

II

True to His promise, the Almighty Lord sent His messengers for the guidance of the Children of Adam. A few out of them were blessed with divine revelations in the form of divine 'Books' as well. Tradition relates that He sent one lakh and twenty four thousand of His messengers. Among them were Noah, Lut, Salih, Shoaib, Moses, Christ, and Muhammad (may peace of Allah be upon them).

The Lord of Knowledge and Wisdom sent Lut, a nephew of Abraham, to the people of Sodom and Gomorrah, a region supposedly located in the plains east of the Dead Sea. Lut's people, known as the Ad, were deep in sin. He delivered the Lord's warning to them and invited them to the path of righteousness. But, they persisted in their rebellion and

insolence. At last, the Lord of Glory Supreme issued His decree against them. He turned (the cities) upside down and rained down on them brimstones hard as baked clay spread, layer on layer, — marked as from Thy Lord.³¹ "Behold!, "says the Holy Quran," in this is a sign for those who believe."³²

The Mighty Lord sent His Prophet Noah to warn the people living in the Ararat Pleatue. The Ararat Pleatue is located in modern Turkey. A portion of it also extends into modern Iraq and Syria along the Turco-Iraq and Turco-Syrian borders. A small part also lies in modern Persia. Noah made prolonged and persistent efforts to deliver the Lord's message to his people but they paid no heed to him. At long last, he made his submissions to his Guardian-Lord and sought His assistance in the matter.

The Lord of Reckoning and Retribution told Noah to grieve no longer over their (evil) deeds but construct an ark under Our eyes and Our Inspiration.³³ The Mighty Lord conveyed to him that 'those who rejected Him were about to be overwhelmed (in the flood).'³⁴ When the Lord's decree was issued, 'the fountains of the earth gushed forth.'³⁵ The waves towered like mountains. Noah and those who believed in him were saved by the Lord's Mercy in the Ark. "The Ark," says the Holy Quran, "rested on Mount Judi, and the word went forth: away with those who do wrong."³⁶

The Thamud were a people living in the north-western corner of Arabia between Madina and Syria. Their territory included Hijr, Qarra and Petra. They were successors to the cultural heritage of the Ad. "To the Thamud, the Lord sent Salih, one of their own brethren,"³⁷ with a clear sign. "O my people" he told them, "worship Allah. Ye have no other God but Him."³⁸ The Thamud ignored the advice of Salih. "Dost thou now forbid us," they asked him, "the worship of what

our fathers worshipped.”⁴⁰ When the Thamud persisted in their transgression, they faced the divine wrath. “When Our decree issued,” says the Lord of Power, “We saved Salih and those who believed with him by (special) Grace from Ourselves.”⁴⁰ Those who rebelled against the Lord were overtaken by a mighty blast. “Ah! Behold! Removed (from sight),” the Holy Quran tell us, “were the Thamud.”⁴¹

Shoaib came as the Lord’s messenger to the Madyan people. Their seat was the territory north-west of Sinai Peninsula, and east of the Alakamites and the Jordan Valley. Shoaib brought clear signs from his Lord. He warned his people to take heed lest ‘Ye suffer a fate similar to that of the people of Noah or of Hud or of Salih.’⁴² “Nor are,” he told them “the people of Lut far off from you.”⁴³ The Madyan refused to listen to Shoaib. They were haughty, insolent and rebellious. “When Our decree issued,” says the Lord of Universe, “We saved Shuaib and those who believed with him by (special) Mercy from Ourselves. But the (mighty) blast did seize the wrong-doers.”⁴⁴ They lay prostrate and vanguarded as if they had never dwelt and flourished there.⁴⁵ “Ah! Behold!,” says the Holy Quran ‘How the Madyan were removed (from sight)! as were removed the Thamud.’⁴⁶

The Almighty Lord sent Moses to warn the Pharaoh of Egypt, the Lord of Stakes. Pharaoh and his people rebelled against him and dubbed his clear signs as nothing but sorcery faked up’.⁴⁷ Pharaoh ‘was arrogant and insolent in the land, beyond reason.’⁴⁸ “He and his hosts,” the Almighty Lord tells us, “thought that they would not have to return to Us.”⁴⁹ But the Almighty Lord of Power seized him and his hosts, and flunged them into the sea. “Now behold,” says the Holy Quran “what was the End of those who did wrong!”⁵⁰

Christ, the son of Mary, followed Moses. He declared to the Children of Israel that he was the Apostle of Allah

unto them. He confirmed to them the Law that had come before him. He also gave them the glad tidings of an Apostle who was to follow him. ‘O Children of Israel,’ said he, “I am the Apostle of Allah (sent) to you confirming the Law (which came) before me, and giving Glad Tidings of an Apostle to come after me whose name shall be Ahmad.”⁵¹

Christ’s prophecy consummated nearly six centuries later. In 610 AD, Muhammad (peace be upon him) the son of Abdullah, declared his prophethood in the Arabian city of Makka. Muhammad (peace be upon him) was a prophet with a *difference and distinction*. He was the *last* in the line of the Apostle of Allah. He was also the *greatest and choicest* of them all. Unlike his predecessors who had been sent to a particular race or region, he was *the Apostle of Allah unto the whole of mankind*. He also brought with him the *Lord’s final and perfect document* in the form of *the glorious Quran*.

With the arrival of Muhammad (peace be upon him), the war between Evil and Righteousness entered its final and decisive stage. In *Muhammad, (peace be upon him)* the divine forces reached their climax and zenith. Upon *Muhammad (peace be upon him)* focussed the gaze of the entire human race. Against *Muhammad, (peace be upon him)* the Evil One mobilized all his energies and resources. At the hands of *Muhammad, (peace be upon him)* the satanic forces received their final blow. The religion was completed and perfected. The message was effectively delivered. The Mighty Lord had blessed mankind with two sources of *eternal guidance and inspiration*. They were *the Holy Quran and the Holy Prophet himself (peace be upon him)*.

III

The Holy Quran is our eternal guide. It is our law, our charter and our constitution. It is the source of our inspiration, glory, power, protection, preservation, security and strength. It is a never-ending, ever-shining Reservoir of knowledge and Wisdom. It guides the Ummah of the Holy Prophet (peace be upon him) in every facet of its life.

The Book is a beautiful and glorious divine document. It is accurate and authentic. It is clear, perfect and effective. It is comprehensive, consistent and self-evident. It bestows mercy and healing upon its believers. Its message has a universal appeal and validity.

"We have sent down to thee the Book," says the Divine Author of the Holy Quran to its sublime recipient, the Holy Prophet of Islam, "for the express purpose that thou shouldst make things clear in which they differ, and that it should be a guide and mercy to those who believe."^{5 2} According to this commandment, the Holy Quran is a guide and mercy to the Believers. The Book however 'makes things clear' for the whole of mankind. Prior to the revelation of the Holy Quran, the Jews and the Christians, used to blame each other for the hollowness and emptiness of their religious beliefs. The holy Quran set their controversy also at naught and laid the truth open and bare before them.

Our Great and Gracious Lord has re-emphasised the fact that the Holy Quran is a healing and mercy to the Believers. "We have sent down (stage by stage)," the Almighty Lord decrees, "that which is a healing and mercy to those who believe."^{5 3} The Holy Quran is a mercy to erring and fallible believers. It shows them the Path of Repentance and gives them the glad tidings of the forgiving nature of our

Lord. It is a healing for us both in the physical and spiritual sense. In the spiritual sense, it heals our broken and degenerated spirits.

The Holy Quran consists of thirty chapters. It has one hundred and fourteen *Suras*, and six thousand six hundred and sixty six verses. It was revealed over fourteen hundred years ago. Its recipient was an 'unlettered Prophet,'^{5 4} The Message was promulgated under varying conditions. It has been addressed to all grades of mankind. During the fourteen hundred years since its promulgation, Islam has faced many a terrible storm. The Faithful were defeated and massacred. They lived under prolonged domination and subjugation of hostile powers. Their universities were destroyed and their libraries set on fire. But, the Book is free from all forms of mutilation, substractions, additions and modifications. It is unchanged in its beauty, originality, phraseology, etymology, science, logic, letter and spirit. Its accuracy and authenticity is preserved and guaranteed under divine guardianship "We have," says the Almighty Lord, "without doubt sent down the Quran and We will assuredly guard it (from corruption)."^{5 5} "It is," in the words of its Wise and Exalted Author "a glorious Quran (inscribed) in a tablet preserved."^{5 6}

In the heavenly wisdom, the signs of the divinity of the Book are 'self-evident in the hearts of those endowed with knowledge.'^{5 7} Addressing the unlettered Apostle to whom this luminous divine document was revealed, the Lord of the Heavens and the Earth rules, "Thou was not (able) to recite a book before this (Book came) to you, nor art thou (able) to transcribe it with thy right hands: in that case, indeed, would the talkers of vanities have doubted."^{5 8} Where then is the ground for doubting the message? Only those doubt it who are not true to themselves!

This beautiful divine Message contains neither any discrepancy nor inconsistency. It is 'consistent with itself (yet) repeating (its teaching in various aspects).'^{6 9} It is 'no less than a Message to all the worlds.'^{6 0} It is 'a Book of Wisdom.'^{6 1} It is a Book held greatly in honour, exalted (in dignity).'^{6 2} It is a Book in which 'is guidance, sure, without doubt.'^{6 3} Had it been from other than Allah, its critics would 'surely have found much discrepancy therein.'^{6 4} It is a Book that has not only been revealed by the Almighty Lord of Ways of Ascent but has also been taught by Him "(Allah). Most Gracious" says the Holy Quran, "it is He who has taught the Quran."^{6 5}

The Holy Quran is a book without parallel. There neither is, nor will there ever be, a book like the Shining and Glorious Quran. To those who reject this luminous divine document, the Holy Quran offers a concrete and solid test on which to judge its divinity. "If ye are in doubt as to what We have revealed from time to time to Our servant," challenges Almighty Allah, "then produce a Sura like thereunto; and call your witnesses, or helpers (if there are any) besides Allah, if your (doubts) are true."^{6 6} The test prescribed by the Almighty Lord helps the unbelievers to sift whether their doubts are genuine and inspired by an honest search for truth or are they merely argumentative in nature, refractory and against their own inner light and conscience. "And if ye do it not — and ye can never do it — "adds the Book "then guard yourselves against the fire prepared for disbelievers whose fuel is of men and stones."^{6 7}

Our Gracious and Glorious Lord calls upon us to make earnest efforts to understand the Quran "Do they not then earnestly seek to understand the Quran." He inquires, "or are their hearts locked up by them?"^{6 8} "Had We sent down this Quran on a mountain," rules the All Powerful Lord of the Universe, "thou Would have seen it humble itself and cleave

asunder for fear of Allah. Such are the similitudes We propound to men that they may reflect."^{6 9} Mountains are symbols of height and strength. Even the loftiest mountains and the strongest rocks would have humbled themselves to the Message of the Lord! Will man then be so ignorant, erring and isolent as to reject it?

The Lord of Supreme Glory decrees that His Message penetrates the skins of those who fear Him. It softens their hearts. It makes them rehearse the signs of their Lord and celebrate His praises. "The skins of those who fear their Lord tremble thereat," says the Holy Quran, "and their Hearts do soften to the celebration of the praises of Allah. Such is the guidance of Allah."^{7 0} None but the unjust reject this luminous divine document.^{7 1} To the unjust who reject it, 'it causes nothing but loss after loss.'^{7 2}

VI

Our next source of guidance for this study is Muhammad (peace be upon him), the Holy Prophet of Islam. He occupies a pivotal position in the total divine design and scheme of creation. *He it is* to whom the Lord of Knowledge and Wisdom revealed the Holy Quran. *He it is* who absorbed it, applied it and practiced it. *He it is* who transmitted it to posterity for eternal inspiration and guidance. *He is* the sublime being with whose arrival the Lord's promised guidance to mankind was completed and perfected.

Muhammad (peace be upon him) is the Apostle of Allah.^{7 3} He is the Apostle of Allah unto the whole of mankind.^{7 4} He is the last in the line of the Apostles of Allah.^{7 5} He is the Lord's Mercy for all the Creatures.^{7 6} He is the Lord's Grace and Favour for all Believers.^{7 7} He has been sent by His Lord with the Religion of Truth so that he might pro-

claim it over all religions.⁷⁸ He has brought with him a Message with the help of which he takes us out of darkness into light.⁷⁹ He is the 'unlettered prophet'⁸⁰ sent by the Lord of Wisdom to instruct mankind in knowledge and wisdom.⁸¹

Believing in Muhammad (peace be upon him) gives us a sure footing with Almighty Allah.⁸² Obeying Muhammad (peace be upon him) confers upon us the grace, bliss and bounties of Almighty Allah.⁸³ Following Muhammad (peace be upon him) amounts to attaining the love and forgiveness of Almighty Allah.⁸⁴ Allegiance to Muhammad (peace be upon him) is nothing less than allegiance to Almighty Allah.⁸⁵ The Beneficent and Benevolent of Almighty Allah is above the hands of those who swear allegiance to Muhammad.⁸⁶ They alone flourish and progress who believe in Muhammad, (peace be upon him) follow Muhammad, (peace be upon him) help Muhammad (peace be upon him) and seek the light sent with Muhammad (peace be upon him).⁸⁷ "He who obeys the Apostle," the Holy Quran rules categorically, "obeys Allah."⁸⁸ We have in him a beautiful pattern of conduct to follow.⁸⁹

The great son of Abdul Muttalib (peace be upon him) stands on 'an exalted standard of character.'⁹⁰ He possesses in his sublime being the character traits of every other prophet. He is honest, truthful, trustworthy, upright, gentle, inspired and merciful. He enjoins goodness and forbids wrong.⁹¹ His virtue, purity, piety, integrity, righteousness and wisdom had been unanimously acclaimed by the people amongst whom he lived a life of forty years before he received his prophetic mission. His conduct stands as a witness to the truth of his heavenly mission for those endowed with sense and understanding. "A whole life have I tarried amongst you," the Almighty Lord commanded him to declare, "will ye not then understand?"⁹²

Our kind and merciful prophet (peace be upon him) is 'the summoner unto Allah'.⁹³ He is a warner as well as bringer of glad tidings from his Lord. He is a warner for those who resist Allah. He is the bringer of joy and happiness to those who submit themselves to Almighty Allah. He warns mankind (of their danger) and gives the good news to the Believers that they have before their Lord the lofty rank of truth.⁹⁴ He is the Lord's 'mercy and a reminder for folks who believe.'⁹⁵ He is a 'Lamp Spreading Light.'⁹⁶

Our beloved Apostle is on truth from his Lord.⁹⁷ "Say," his Lord told him to declare "the truth has come and falsehood showeth not its face and will not return."⁹⁸ The Lord of the End and Beginning calls the Holy Quran to witness that he is on a Straight Path.⁹⁹ He is mentioned in the Torah and the Gospel.¹⁰⁰ He was foretold by Jesus, the son of Mary.¹⁰¹ The Lord of the Heavens and earth is Himself a witness to his mission.¹⁰²

The Holy Prophet (peace be upon him) of Islam has not been charged with the task of managing the people's affairs. The management of affairs rests with Almighty Allah. "Thou art," the Holy Quran tells him, "but a warner and Allah is in charge of affairs."¹⁰³ He is not to keep watch over them.¹⁰⁴ He has not been sent over them to dispose off their affairs.¹⁰⁵ He is not to be held responsible for the actions of anyone except himself.¹⁰⁶ His duty is but to convey the Message.¹⁰⁷ His job it is to deliver his warning to mankind on behalf of his Lord.¹⁰⁸ He is the Lord's warner to us in face of terrific doom.¹⁰⁹

Miserable and painful is the doom of those who reject Muhammad (peace be upon him). "Those who annoy Allah and His Apostle," says the Holy Quran, "Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating punishment."¹¹⁰ In the divine eye,

those who oppose Allah and His messenger are among the lowest.¹¹¹ None can however harm the Cause of Allah and the mission assigned by him to The Holy Prophet (peace be upon him). "Allah hath decreed," rules the Holy Quran, "I verily shall conquer, I and My Messengers"¹¹² "Those who annoy Allah and his Apostle," declares the Almighty Lord, "Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating punishment."¹¹³

So very great and gracious an Apostle is our Apostle. He is ardently anxious over us.¹¹⁴ He is full of love, kindness and mercy for us.¹¹⁵ He is close to us than our own selves.¹¹⁶ It pleases him if we prosper and flourish. It grieves him if we perish.¹¹⁷ His heart is distressed for all men.¹¹⁸ He seeks no reward for the message he conveys.¹¹⁹ His reward is the affair of Almighty Allah and he is on an un-failing reward from his Bountiful Lord.¹²⁰

NOTES

1. Al-Quran 2 : 30.
2. Al-Quran 2 : 30.
3. Al-Quran 2 : 30.
4. Al-Quran 2 : 31.
5. Al-Quran 2 : 32.
6. Al-Quran 2 : 33.
7. Al-Quran 7 : 12.
8. Al-Quran 7 : 12.
9. Al-Quran 7 : 13.
10. Al-Quran 15 : 34-35.
11. Al-Quran 15 : 36.
12. Al-Quran 15 : 37-38.
13. Al-Quran 7 : 16.
14. Al-Quran 7 : 17.
15. Al-Quran 15 : 39.
16. Al-Quran 15 : 39-40.
17. Al-Quran 15 : 41.
18. Al-Quran 15 : 42.
19. Al-Quran 15 : 43.
20. Al-Quran 2 : 35.

21. Al-Quran 20 : 117.
22. Al-Quran 7 : 21.
23. Al-Quran 7 : 20.
24. Al-Quran 20 : 120.
25. Al-Quran 7 : 22.
26. Al-Quran 7 : 23.
27. Al-Quran 2 : 36.
28. Al-Quran 2 : 37.
29. Al-Quran 7 : 25.
30. Al-Quran 2 38-39.
31. Al-Quran 11 : 82-83.
32. Al-Quran 15 : 77.
33. Al-Quran 11 : 36-37.
34. Al-Quran 11 : 37.
35. Al-Quran 11 : 40.
36. Al-Quran 11 : 44.
37. Al-Quran 11 : 61.
38. Al-Quran 11 : 61.
39. Al-Quran 11 : 62.
40. Al-Quran 11 : 66.
41. Al-Quran 11 : 68.
42. Al-Quran 11 : 89.

43. Al-Quran 11 : 89.
44. Al-Quran 11 : 94.
45. Al-Quran 11 : 95.
46. Al-Quran 11 : 95.
47. Al-Quran 28 : 36.
48. Al-Quran 28 : 39.
49. Al-Quran 28 : 39.
50. Al-Quran 28 : 40.
51. Al-Quran 61 : 6.
52. Al-Quran 16 : 64.
53. Al-Quran 17 : 82.
54. Al-Quran 7 : 157.
55. Al-Quran 15 : 9.
56. Al-Quran 85 : 21-22.
57. Al-Quran 29 : 49.
58. Al-Quran 29 : 48.
59. Al-Quran 39 : 23.
60. Al-Quran 81 : 27.
61. Al-Quran 10 : 1.
62. Al-Quran 80 : 13-14.
63. Al-Quran 2 : 2.
64. Al-Quran 4 : 82.

65. Al-Quran 55 : 1-2.
66. Al-Quran 2 : 23.
67. Al-Quran 2 : 24.
68. Al-Quran 47 : 24.
69. Al-Quran 59 : 21.
70. Al-Quran 39 : 23.
71. Al-Quran 29 : 49.
72. Al-Quran 17 : 82.
73. Al-Quran 48 : 29.
74. Al-Quran 7 : 158.
75. Al-Quran 33 : 40.
76. Al-Quran 21 : 107.
77. Al-Quran 3 : 164.
78. Al-Quran 61 : 9.
79. Al-Quran 65 : 11.
80. Al-Quran 7 : 158.
81. Al-Quran 62 : 2.
82. Al-Quran 10 : 2.
4 : 69.
83. Al-Quran 33 : 47.
3 : 146.

84. Al-Quran 3 : 31.
4 : 64.
85. Al-Quran 48 : 10.
86. Al-Quran 48 : 18.
87. Al-Quran 7 : 157.
88. Al-Quran 4 : 80.
89. Al-Quran 33 : 21.
90. Al-Quran 68 : 4.
91. Al-Quran 7 : 157.
92. Al-Quran 10 : 16.
93. Al-Quran 33 : 46.
94. Al-Quran 10 : 2.
95. Al-Quran 29 : 51.
96. Al-Quran 33 : 46.
97. Al-Quran 4 : 170.
98. Al-Quran 34 : 49.
99. Al-Quran 36 : 4.
100. Al-Quran 77 : 157.
101. Al-Quran 61 : 6.
102. Al-Quran 33 : 43.
103. Al-Quran 11 : 12.

104. Al-Quran 4 : 80.
 105. Al-Quran 6 : 107.
 106. Al-Quran 4 : 84.
 107. Al-Quran 42 : 48.
 108. Al-Quran 15 : 89.
 109. Al-Quran 34 : 46.
 110. Al-Quran 33 : 57.
 111. Al-Quran 58 : 20.
 112. Al-Quran 58 : 21.
 113. Al-Quran 33 : 57.
 114. Al-Quran 9 : 128.
 115. Al-Quran 9 : 128.
 116. Al-Quran 33 : 6.
 117. Al-Quran
 118. Al-Quran 15 : 97.
 119. Al-Quran 25 : 57.
 120. Al-Quran 68 : 4.

The Ummah: Its Perspective And Prospective

“O thou wrapped up (in a mantle) !”, said the divine call, “Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun! Nor expect, in giving, any increase (for thyself) ! But, for thy Lord’s (Cause), be patient and constant!”¹

The recipient of this divine call was Muhammad (peace be upon him) the Holy Prophet of Islam. The Message that he had been asked to proclaim had already been delivered to him, some months ago. ‘Proclaim in the name of thy Lord and Cherisher’, it read, ‘Who created — created man, out of a (mere) clot of congealed blood. Proclaim! and thy Lord is Most Bountiful, — He Who taught (the use of) the Pen, — taught man that which he knew not’.²

These heavenly prescriptions signified that the Holy Prophet (peace be upon him) had gone past the stage of personal contemplation and was now to go forth boldly to deliver his Message and publically proclaim the Lord. The conventional respect for the ancestral customs and rituals

had to be thrown aside. The work of Apostleship was the most generous gift that could flow from his personality but he was to expect no reward or appreciation for it from his people. Quite the contrary, he must be ready to display patience and constancy for the Cause of his Lord.

In pursuance of this divine call, the Prophet of Islam (peace be upon him) gathered the people of the Arabian city of Makka in the valley of Safa, their traditional assembly ground. Rising to the top of the mound, he addressed the gathering, and opened his speech by posing a question to the crowd. To the amazement of the listeners, the question pertained to none else but the person of the speaker himself. "Do you", he inquired of them, "look upon me as a truthful person or not?" The valley echoed with a unanimous reply. All and sundry present there whole-heartedly endorsed the fact that the man on the mound was undoubtedly a truthful person.

The speaker continued and threw yet another question to the audience. This question, though similar in substance, was nevertheless put in an indirect manner. "If I tell you," he asked them, "that a large force gathered behind this range of mountains is contemplating to loot and massacre you, will you accept this statement as true?" With confidence and conviction, the audience reassured the speaker, "We have known you as the most honest and the most truthful person for the last forty years of your life. We have no doubt in the truth of this statement". "Then listen," came a formal call from the mound, "stop worshipping man-made images of mud and stone. Believe in one God who has no equal. Guard yourself against evil. Beware of the wrath of Allah that may fall upon you, should you continue your evil practices."

To this call, the people reacted in an explosive manner. The valley that had but a moment ago witnessed a unique

ARABIA: 610 AD

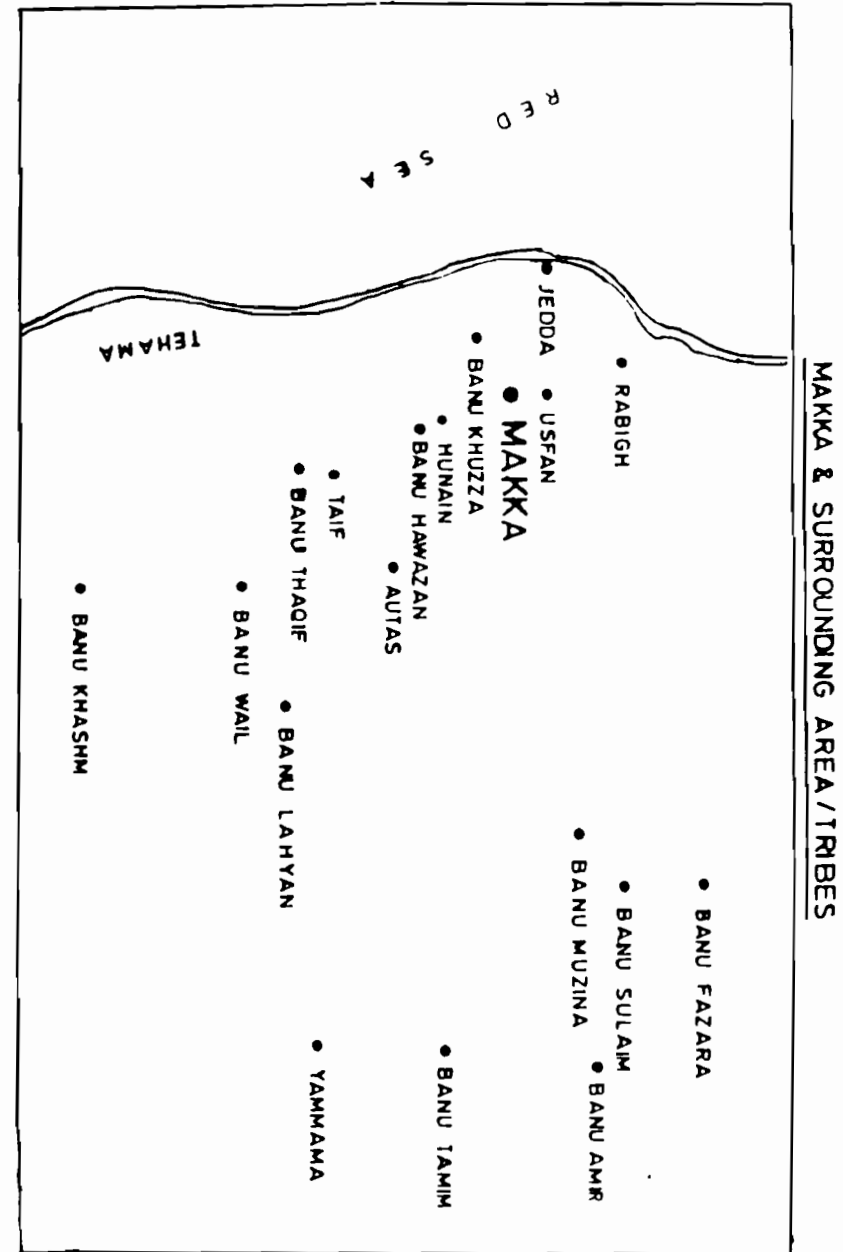


NOT TO SCALE

demonstration of faith and conviction, erupted like a volcano. Gone was the unanimous expression of confidence in the truthfulness of the speaker. Instead, a wave of indignation seized the multitude, leading to partial violence. Visibly disgusted and mad with rage, the people dispersed, calling names and throwing stones at 'the Man on the Mound' who had then become the sole object of their common wrath. Everyone, however, looked satisfied at the unanimous dis-approval of the speech by the gathering and none present in the valley attached any far-reaching significance to the occasion. Little did they realise that it was one of the most eventful moments in the annals of the human race and would be recorded in illuminating words in the history of mankind.

The Makkans reacted fast and declared an open war against the New Faith. They subjected the newly converted Muslims to the most inhuman tortures and tribulations. They ridiculed and assaulted them, chained them and threw them into prisons, and imposed economic sanctions against them. The enemy repression reached its zenith when the Koraish denied the Muslims the right of access to the Sacred Mosque to fulfil their religious obligations. It eventually resulted in the Muslim migration from Makka to Madina in 622 AD, about thirteen years after the declaration of the Holy Prophet's Mission.

The process of migration was set in motion by the Pledge of Aqaba, Disappointed with the Koraish, the Holy Prophet (peace be upon him) had, in 620 AD, undertaken a preaching mission to Banu Tha'qif at Tayef but received no better response. Back in Makka, he turned his attention to the Yathrabites who used to come there in the season of the pilgrimage. That year, he succeeded in getting six adherents from them. In 621 AD, the number of the Yathrabite converts rose to twelve. They met the Apostle at Aqaba, a dry water-



course four miles from Makka, and embraced Islam. In the pilgrimage season of 622 AD, a Yathrabite deputation of seventy-three men again met the Holy Prophet (peace be upon him) at Aqaba and invited him to migrate to Madina.

The Muslim migration from Makka to Madina was an event of far-reaching significance. It changed the course of history for the Muslims and consequently for the whole world.

Prior to migration, the Muslims had not been grouped into a community. *On migration*, they were proclaimed an Ummah. *Before migration*, their Ka'aba was in Jerusalem. *After migration*, they were blessed with their distinctive Ka'aba in Makka. *In the pre-migration period*, they had not been permitted to take recourse to war. *In the post-migration era*, they were commanded by their Lord to take up arms in defence of their rightful Cause. *Before migration*, the war between Islam and Paganism was one-sided; *after migration*, it took a two-sided shape. *Prior to migration*, Islam lacked a geographical as well as a political base. *After migration*, their Lord gave them a land and state of their own.

II

Announcing its decision about the proclamation of the Ummah, the Holy Quran said, "The fools among the people will say what hath turned them from the Qibla to which they were used? Say: To Allah belong both East and West. He guideth whom He will to a Way that is straight. Thus have We made of you an Ummah justly balanced that ye might be witnesses over the nations and the Apostle a witness over yourselves".³

These revelations embodied the mission and characteristics of the Ummah. In them, the creation of the Ummah

was linked with the change of Qibla from Jerusalem to Makka. The Holy Quran also ruled that the entire Universe belonged to the Lord and guidance to mankind rested on His Will and Pleasure. The Ummah was qualified as 'Ummah wasit.' It was called upon to be a 'witness' over the nations of the world. In doing so, it was directed to follow the example of the Apostle (peace be upon him) who was a 'witness' over the Ummah itself.

To develop a better understanding of the aims and objectives of the Ummah, it is essential to deliberate on these points in some detail. To begin with, let us follow the relationship between the proclamation of the Ummah and the change of Qibla. According to Allama Abdullah Yousaf Ali, the significance of this relationship lay in the fact that the New Qibla was to act as a symbol of the universality, unity and identity of the New Ummah. Under divine blessings, the Faithful were assigned a Ka'aba that was the most ancient in history but the most modern as a symbol of their organization into an Ummah.

Syed Abu Ala Maudoodi thinks that the relationship between the proclamation of the Ummah and the change of Qibla has a two-fold significance. *Firstly*, the supreme status had been bestowed upon the Muslims as a divine blessing from their Lord for their devotion to Islam. *Secondly*, it marked the final deposition of Bani Israel from the leadership of the world and their replacement by the Ummah of Muhammad (peace be upon him). Other commentators of the Holy Quran also accord similar interpretations to this relationship.

About 'Ummah Wasit', Maudoodi thinks that it is so vast and comprehensive an expression that it cannot be translated in few words. In his opinion, it means a unique, distinctive and supreme community of people that bases all

its dealings, conduct and activities upon righteousness, justice, balance and moderation. He contends that an 'Ummah Wasit' occupies a pivotal and central position amongst the nations of the world; it acts as their heart and nerve-centre. Abdul Majid Daryabadi, another learned commentator of the Holy Quran, says that, in the Arabic language, the term 'Wasit' is used to express admiration and commendation. He also quotes the Holy Prophet (peace be upon him) as having used the term to mean balance and moderation. In addition, according to him, it signifies the unity and universal brotherhood of the New Ummah.

According to Abdullah Yousaf Ali, an 'Ummah Wasit' is a community of people that avoids all excesses and extravagance. It strikes a balance between the extreme 'formalism' of the Mosaic Law and the pronounced 'other-worldiness' of Christianity. In his opinion, it also points towards the central position occupied by Arabia in the geographical sense. Haqqani interprets 'Wasit' to mean excellence and moderation.

How will the Ummah stand witness over the other nations of the world? According to Haqqani, the authority to bear witness over other nations *ipso-facto* authorises the Ummah to pass judgement upon them as well. In Maudoodi's view, the divine trust reposed in the Ummah of the Prophet of Islam (peace be upon him) to bear witness over the nations of the world is a confirmation of its leadership (Imamate) over them. So exalted a position and status for the Ummah, he emphasises, also carried with its tremendous weight of responsibility. It calls upon the Ummah to be ready to act as an arbiter or dispenser of justice when the situation so demands. In the discharge of this duty and responsibility, the Ummah will have to account for all its failings on the Day of Judgement. Abdullah Yousaf Ali agrees with this interpre-

tation. Voicing similar views, Allama Majid Daryabadi stresses that the 'Ummah' must act as a model for other nations both in its individual and collective capacity.

What guidelines did the Almighty Lord give to the 'Ummah' to prove itself worthy of being a 'witness' over the nations of the world? In the divine eye, the 'Ummah' is to other nations what Muhammad (peace be upon him) is to the Ummah itself. It must be a model to other nations in exactly the same manner as its Apostle is a model of honesty, truth, piety, righteousness, justice, balance and moderation before them in every walk, activity and facet of life. If the Ummah does not display these attributes in relation to the other nations, it is not qualified to act as a 'witness' over them.

Concurrent with these declarations, the New State was endowed with a Qibla in Makka replacing the previously declared one in Jerusalem. The new Qibla was not only meant to fix the direction in which the Muslims were to turn in prayers; it was also to act as a hallmark of their distinctive identity and the symbol of their international unity. Said the Almighty Lord, "We see the turning of thy face (for guidance) to the heavens: now shall We turn thee to a Qibla that shall please thee. Turn then thy face in the direction of the Sacred Mosque. Wherever Ye are, turn your faces in that direction. . . Fromwhencesoever thou startest forth, turn thy face in the direction of the Sacred Mosque, . . . among whosoever ye are, turn your face thither: that there be no ground of dispute against you among the people, except those of them that are bent upon wickedness".⁴

NOTES

1. Al-Quran 74 : 1-7.
2. Al-Quran 96 : 1-5.
3. Al-Quran 2 : 142-143.
4. Al-Quran 2 : 144, 149-150.

The Prescription of War

Following the proclamation of the Ummah, the Almighty Lord issued His preliminary instructions to the Faithful about His concepts of power, force and victory. The instructions were revealed in three successive stages. The first set of revelations granted them His permission to take up arms against the Pagans. It also contained initial clues about the concepts of power and victory. The second tablet converted the divine permission into divine command. It included additional instructions about the concept and application of force. The third set of divine commands elaborated upon the earlier revelations.

With regards to the divine permission about the use of force, the Book ruled, "Sanction is given unto those who fight because they have been wronged."¹ Deliberating on the divine wisdom behind its permission, the Book said, "For had it not been for Allah's repelling some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down."² Referring to the concept of power and victory, the Mighty Lord decreed, "Allah is indeed able to give them victory."³ "Verily Allah helpeth one," added the Book, "who helpeth Him. Lo! Allah is Strong, Almighty."⁴

A few months after the divine sanction came the second divine tablet. It made war a religious duty and obligation for the Faithful. It spelt out the divine limits which could not be transgressed during war. It also contained preliminary instructions about the causes, object, virtues and ethics of the divine war. "Fight in the Cause of Allah against those who fight you, 'the Book commanded,' But do not transgress limits. Allah loveth not transgressors."⁵ Elucidating these points further, the Holy Quran ruled, "And slay them wherever ye find them, and drive them out of the places whence they drove you out, for persecution is worse than slaughter."⁶

The Holy Quran commanded the Faithful to observe the age-old custom of prohibition of fighting in the Sacred Area on reciprocal basis. "And fight not with them at the Inviolable Place of Worship," commanded the Book, "until they first attack you there, but if they attack you (there), then slay them. Such is the reward of disbelievers."⁷ They were also directed to cease fighting whenever their adversary did likewise. In that situation, they were to follow the forgiving and merciful nature of their Lord and forgive their foes. "But if they desist," decreed the Book, "then lo! Allah is Forgiving, Merciful."⁸

The divine Law of Reciprocity was prescribed for fighting in the Forbidden Months as well. These were the sacred months of Rajab, Ziqad, Zil Hajj and Muharram. According to an age-old Arab custom, no fighting was permitted during this period. "The forbidden month for the forbidden month," said the Book, "and forbidden things in retaliation. And one who attacketh you, attack him in like manner as he attacked you. Observe your duty to Allah, and know that Allah is with those who ward off (evil)."⁹

The other subjects commented upon by the Holy Quran included the object, virtues and dimensions of war. To begin

with, the Book gave the Muslims the absolute and ultimate object of their war against the Pagans. "And fight them," it said, "until persecution is no more, and religion is for Allah."¹⁰ "But if they desist," the Book re-emphasised, "then let there be no hostility except against wrongdoers."¹¹ A section of the Faithful disliked war and could not grasp its virtues readily. "Warfare is ordained for you," the Holy Quran addressed them, "though it is hateful unto you; but it may happen that ye hate a thing which is good for you and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not."¹² "Fight in the way of Allah," the Book re-emphasised, "and know that Allah is Hearer, Knower."¹³ The Lord of the Heavens and Earth has also made a gracious and beautiful offer to the Faithful. "Who is it," declared the Holy Quran, "that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return."¹⁴

After a brief break, there came down the third set of divine commandments. It dwelt further on the divine concept of power and force and their application. Dwelling on the concept of power, the Almighty Lord ruled, "Those who disbelieve and turn (men) from the way of Allah, He rendereth their actions vain. And those who believe and do good works and believe in that which is revealed unto Muhammad — and it is the truth from their Lord—He riddeth them of their ill-deeds and improveth their state."¹⁵ "How many cities with more power than thy city which has turned thee out," the Great Lord told the Holy Prophet (peace be upon him), "have We destroyed (for their sins)? And there was none to aid them."¹⁶ "Do they not travel through the earth," declared the Holy Quran, "and see what was the end of those before them (who did evil)? Allah brought utter destruction on them and (similar fates) await those who reject Allah."¹⁷ "that is because," the Book ruled, "Allah is protector of those

who believe, but those who reject Allah have no protector."¹⁸

How did the Holy Lord wish to deal with those who rejected His choicest Apostle, Muhammad (peace be upon him)? "If Allah had willed," the Lord of the Heavens and the Earth told His sublime Arabian Apostle, "He could have punished them (without you) but (thus it is ordained) that He may try some of you by means of others."¹⁹ How did the Lord plan to try the Faithful? "We shall try you," said He, "until We test those of you who strive their utmost and persevere in patience and We shall try for your reported (mettle)."²⁰ What will happen to the Faithful if they came upto the divine expectations and qualified the Lord's tests? "O ye who believe!" decreed the Almighty Lord, "if you help Allah, He will help you and will make your foothold firm."²¹ Dwelling further on the issue, the Holy Quran ruled, "Those who are slain in the way of Allah, — He will never let their deeds be lost. Soon will He guide them and improve their conditions and admit them to the Garden which He has announced for them."²²

On the other hand, the Almighty Lord of the End and the Beginning declared a painful doom for the apostates and the hypocrites. Talking of the apostates, the Book ruled, "Those who reject Allah, — for them is destruction, and (Allah) will render their deeds astray (from their mark)."²³ The Quranic judgement about them was that 'they will (enjoy) this world and eat as cattle eat; and the Fire will be their abode.'²⁴ With reference to the hypocrites, the Book decreed 'such are the men whose hearts Allah has sealed, and who follow their own lusts.'²⁵ "When a Sura of basic or categorical meaning is revealed, and fighting is mentioned therein," added the Book, "thou wilt see those in whose hearts is a disease looking at thee with a look of one swoon at the approach of death."²⁶ "Such are the men," read the

Quranic verdict about them, "whom Allah has cursed for He has made them deaf and blinded their sight."²⁷

The third divine tablet also contained preliminary instructions about the use of forces in inter-state relations. The guidance pertained to the maintenance of aim, offensive-mindedness, morale and spirit of sacrifice. Deliberating on the necessity of maintaining supremacy of the war aim, the Holy Quran ruled, "When ye meet the Unbelievers (in fight), smite their necks: at length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter is the time for either generosity or ransom until war lays down its burden."²⁸ Dwelling on the imperative of maintaining a high morale and offensive spirit in war, the Book decreed, "Be not weary and faint-hearted, crying for peace, when ye should be uppermost: for Allah is with you and will never put you in loss for your (good) deeds."²⁹ The Almighty Lord also command the Faithful to avoid niggardliness and spend freely in the cause of Allah. They were warned that if they deserted the cause, "Allah will substitute in your stead another people; then they would not be like them."³⁰

The State: Its Problems And Potential

To attain the exalted aims of his Ummah, the Holy Prophet (peace be upon him) laid the foundations of the city -state of Madina. Simultaneous with its foundation, arrangements were made for the defence and security of the microscopic state.

At the time of its establishment, the main external threat to the security of the Madinite state came from the Koraish of Makka. The ultimate aim of the Koraish , as it had always been, was complete and total destruction of the New Faith. With the migration of the Muslims to Madina and the foundation of their tiny state, the Koraish got an immediate aim as well. Their immediate aim was the destruction of the infant state of Madina.

The internal threat to the security of the state came from the Jews and the Hypocrites. On the eve of migration, Madina was inhabited by the Arabian tribes of Aus and Khazraj and Jewish clans of Banu Qunaiqa, Banu Nadhir and Banu Quraiza. All these factions did not take to the Muslim arrival in Madina favourably. As the Muslims gathered strength, the leading chieftains of Aus and Khazraj found themselves incapable of opposing them openly. They put on

the garb of hypocrisy. They embraced Islam outwardly with the mischievous designs of cutting at its roots from within. The Koraish started hobnobbing with the Jews as well as the hypocrites.

To realise their evil designs, the strategy formulated by the Koraish was one of complete and total annihilation of Muslims through the application of force. They were keen to destroy the Muslims before the latter gained a firm foothold on the soil of Madina. To put their strategy into action, the Koraish embarked upon massive war-like preparations. They also launched a diplomatic campaign aimed at enlisting the support of other tribes hostile to the Faithful and winning over the active assistance of Madinite Jews and Hypocrites.

The ultimate aim before the Holy Prophet (peace be upon him) was to proclaim and spread the Message of His Lord. With the proclamation of the Ummah, the Faithful got an immediate aim as well. As the Muslims laid the foundation of the tiny Madinite state, its defence and security became of immediate concern to them.

To defend the sacred soil of Madina, the Holy Prophet (peace be upon him) adopted a twofold strategy. His immediate concern was to ensure the internal defence of Madina against the Jews and the Hypocrites. The next consideration was to prevent the Koraish from launching an invasion on Madina. To ensure the internal security of his base at Madina, he worked out the historic document called the Charter of Madina. He offered lucrative terms to the Jews and made them signatories to the Charter.

According to the Charter, the relations between the Jews and the Muslims were to be based on goodwill and amity, and not on suspicion and schism. The Jews were to

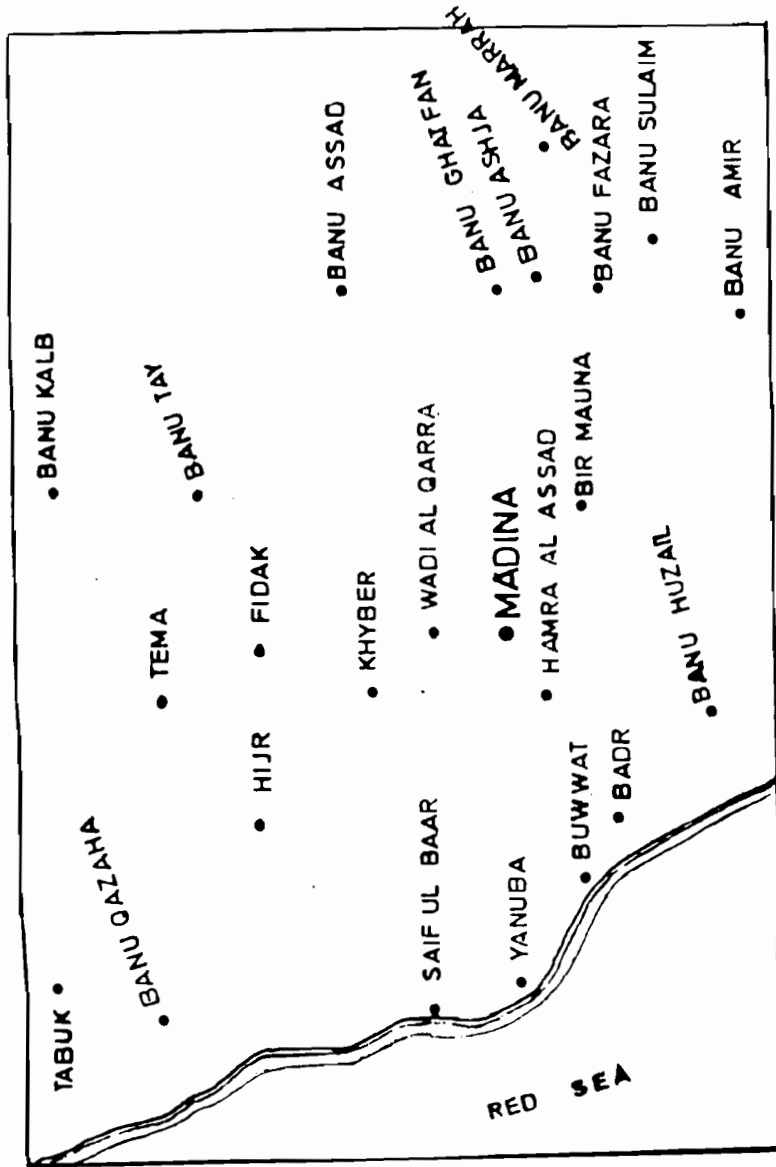
assist the Muslims in case of an external aggression against Madina. They were not to provide any direct or indirect help to the Koraish. The disputes between the Jews and the Muslims were to be decided by the Holy Prophet (peace be upon him) in accordance with the divine law.

The Hypocrites, the other internal enemy, had not assumed an alarming menace till then and were set aside to be dealt with later. The Holy Quran, however, called upon them to give up their duality and enter Islam, truly and sincerely. The Book warned them that they had 'bartered guidance for error' and were engaged in 'a profitless traffic.'² The Almighty Lord told them they were deceiving none but themselves and would incur grievous penalty in the end. "Allah", said the Holy Quran, "Will throw back their mockery on them, and give them rope in their trespasses, so they will wander like blind ones (to and fro)."³

The strategy adopted against the Makkans was intended to exhaust them through economic strangulation and psychological dislocation. Its key-note idea in this strategy was the disruption of the caravan route between Makka and Syria which passed between Madina and the Red Sea, a maximum distance of 80 miles, and was within easy striking reach of the Muslims. It was the commercial life-line of the predominantly trading community of Makka. The economic life of the Koraish was almost entirely dependent on their trade with Syria. Only a small quantity of merchandise was exchanged between Makka and Mesopotamia. The Muslims rightly apprehended that the successful interception of the trade route to Syria would shake the Koraish both economically and psychologically.

To disrupt the caravan route, the Holy Prophet (peace be upon him) employed diplomatic as well as military means. On the diplomatic front, he concluded treaties of friendship

MADINA & SURROUNDING AREA/TRIBES



and assistance, or neutrality with the tribes located astride the caravan route. Prior to the advent of Islam, most of these tribes were the traditional allies of the Koraish. The Holy Prophet's diplomatic initiative would ensure that they no longer provided any quarters to the Koraish for their aggression against Madina. It would also help in extending the parameter of security around the Holy City. On the military front, he organised a number of small-size lightning raids and ambushes against the Koraish caravans using the caravan route.

Here then was a world-wide Ummah with a dot-like geographical and political existence. At that point in time, the state of Madina was like a tiny ship in a cast ocean. The sea was rough, turbulent and cyclonic. It was directing all its fury against the small vessel that was riding its stormy waves. But, the tiny boat had a competent captain with a divinely-ordained mission that was abiding in significance and eternal in character. Those on board the vessel were few in number and deficient in resources but were immensely rich in their faith, unity, discipline, devotion, obedience, determination and spirit of sacrifice. Many a terrible and exacting test and trial lay across the course the small ship was to take to reach its destination. All aboard the ship were, however, determined, beyond any doubt and misgiving, to steer the ship to its designated destination.

NOTES

1. Al-Quran 2 : 16.
2. Al-Quran 2 : 16.
3. Al-Quran 2 : 15.

Historical And Political Perspective

At the dawn of Islam in Arabia, four great powers ruled the better part of the known world. These powers were China, India, the Eastern Roman Empire and the Persian Empire. The political power of China extended from the Persian Gulf in the West to the Pacific in the East. India flourished under the glorious and prosperous rule of Harsha Vadhana. The Eastern Roman Empire stretched over Asia Minor, Syria, Phoenicia, Palestine, Egypt, North Africa, Crene and Carthage. The Persian Empire controlled the regions of Iraq, Mesopotamia, Modern Persian, Bactria and portions of Central Asia extending upto the confines of India and Tartary. Seldom defined, the normal frontiers between the Byzantines and the Persians passed along a line running from the Eastern end of the Black Sea southwards to the Euphrates at a point northeast of Palmyra. The two Empires had common, though undemarcated, boundaries with Arabia in the South.

Centuries before the birth of Islam, the Persians and the Romans had been in a state of war with each other. In 480-479 BC, Xerxes invaded Greece but was defeated by the united cooperation of the Greek states. From 470 to 378 BC, there remained constant commutation between war and peace between the Hellenic and the Persian world. In 387 BC, Greece

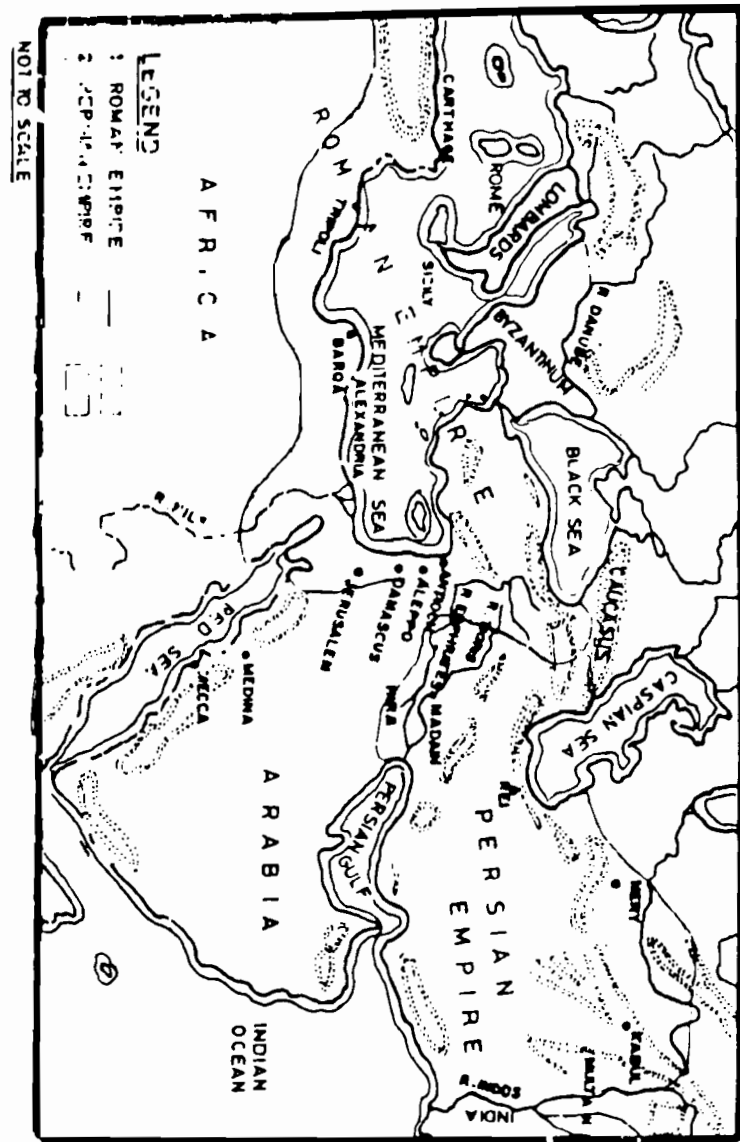
and Persia signed the peace of Antalcidas. According to the treaty, Persia became the virtual suzerain power of Greece.

In 330 BC, Alexander revived the glory of Greece. He conquered Persia and spread the Hellenic influence from the Atlantic to Central Asia. But, led by Parthia, the Persians later revolted against Hellenism. In 10 AD, they established the Dynasty of Arsacids who won back Persia proper, and extended their influence upto Black Sea and Palmyra. In 225 AD, the Sassanids overthrew the Arsacids but the fury of war between the two empires continued unabated. In 300 AD, with the transfer of the Roman capital to Constantinople, the Persio-Roman wars became even more intense and frequent.

In the middle of the 6th century, Justinian (527-565) and Anushirwan (531-579) were the contemporary rulers of the Roman and the Persian Empires respectively for 34 years. During this period, the conflict between them again took a violent shape. In 540-541 AD, the Persians invaded Syria and captured the important Christian city of Antioch. But, their advance further was checked by Belisarius, an able Roman General. About this time, the Turanian Avars had also begun the invasion of Constantinople from the western side.

Anushirwan was succeeded by his unworthy son Har-muz who was deposed and killed in 590 AD. His son Khusrav Parwaiz (Chosroes II) took refuge with the Byzantine Emperor Maurice. Maurice adopted him as his son and restored him to the Persian throne with the Roman arms. Khusrav ruled the Persian Empire till 628 AD. It was to him that the Holy Prophet (peace be upon him) had addressed a letter inviting him to Islam.

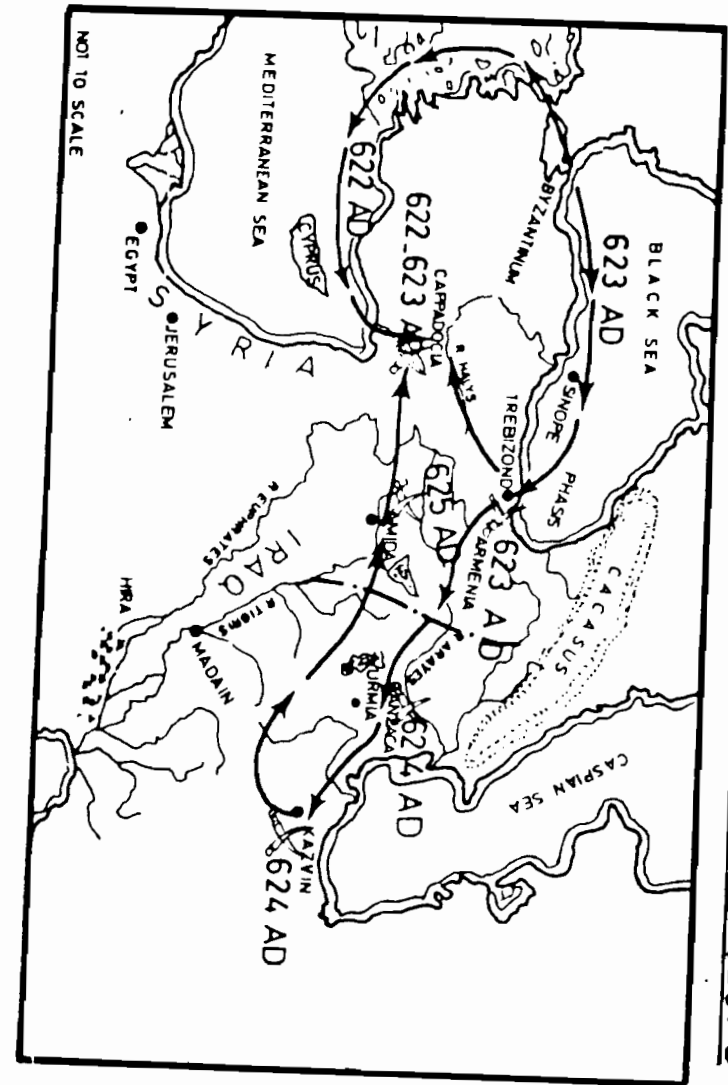
On the Roman front, Phocas, a simple centurion, executed the Roman Emperor Maurice in 602 AD and seized the throne. Eight years later, Heraclius the son of the Roman



and political ties between Arabia and Abyssinia, a kingdom across the Red Sea. The Yemen coast of Arabia was easily accessible to the Persians by sea and was under their influence. The Romans, under Justinian, had forged an alliance with the Christian Abyssinia. The Persians and the Abyssinians were thus at wars with each other and Yemen was mostly exploited by them as the theatre of the operations.

In 571 AD, the year of the birth of the Holy Prophet (peace be upon him), Abraha, the Abyssinian governor in Yemen, mounted an expedition against Makka. It aimed at destroying the Holy Ka'aba but was decisively defeated and destroyed. A reference to the expedition of 'Ashabil Fil' (Companions of the Elephant) has also been made in the Holy Quran. "Seest thou not," the Book says, "how thy Lord dealt with the Companions of the Elephant? Did He not make their treacherous plan go astray? And He sent against them Flights of Birds, striking them with stones of baked clay. Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up."¹²

On the Persio-Roman front, the divine prophecy regarding the defeat of the Persians began to materialize in 622 AD, the year of the Hijra, and was to consummate in 628 AD. Having assumed control of the Byzantine Empire, Heraclius launched a brilliant counter-offensive against the Persians. Passing through the Dardanelles, he crossed into Armenia in 623 AD and conquered Kazwin. The following year, he conquered Cilicia and simultaneously repulsed an attack by the Avars against Constantinople. In 627 AD, he defeated the Persians in detail at the battle of Nineveh, forcing their monarch to evacuate Chalcedon, Egypt and Syria. In 628 AD, Khusrau Parvaiz was assassinated and, according to a treaty signed between the two empires, the boundaries of 602 AD were restored.



THE ROMAN COUNTER-OFFENSIVE : 622-628 AD

A year later, in 629 AD, the victorious Roman armies returning from Persia were to measure swords against the Muslims in the battle field of Muta. Two years later, they were to concentrate a huge force at Tabuk and pose a direct threat to the security of Muslim Arabia.

NOTES

1. Al-Quran 30 : 2-4.
2. Al-Quran 105 : 1-5.

Initial Tests: Their Strength And Weaknesses

I

The war commenced and the opposing strategies unfolded themselves. As planned, the Muslims concentrated on the caravan route. In Ramazan 1 AH, Hamza, the Prophet's uncle, led a raid to intercept a Koraish caravan in the territory of Juhaina. He encountered an enemy trade caravan at Said ul Behr, a place located on the sea-shore close of Al Is. The intervention of Majidi bin Amr al Juhaini, a tribal chief friendly to both the parties, however, avoided the clash. The Koraish dispersed and Hamza returned to Madina.

The following month, news reached that a strong Koraish contingent was operating in the territory around Rabigh. The Holy Prophet (peace be upon him) despatched Obaida bin al Harith, his cousin, to obtain information about the activities of the enemy. Obaida led a party of sixty Muhajirs and established contact with Abu Sufian and his contingent of two hundred men at Thania tul Marra, close to Juhaifa. The Koraish dispersed without giving a fight.

The third Muslim raiding party of twenty emigrants

left Madina in Ziqad 1 AH under the command of Sa'ad bin Abi Waqqas. Its mission was to carry out reconnaissance in the neighbourhood of Al Kharrar. It took Sa'ad a period of five days to reach his destination but the Koraish caravan of some sixty men had left that area, the day before.

In Safar 2 AH, the Holy Prophet (peace be upon him) personally led a diplomatic mission to the tribe of Banu Damra bin Bakr whose territory also lay across the trade route. He went as far as Abwa, a place located six miles from Waddan, and signed a treaty of peace and neutrality with Umroo bin Fahashir, the chief of Banu Damra. He returned to Madina after 15 days and went raiding for the Koraish in the following month to Buwwat.

The Prophet's move to Buwwat was a reconnaissance mission undertaken with the purpose of locating the enemy in that region. He went to the general area between the mountain of Rizvi and Buwwat which is situated close to the port of Yanuba. En route, he encountered an enemy party of one hundred men under the command of Ommayya bin Khalaf which disappeared without seeking battle.

Two months later, in Jamadi II, the Apostle Holy Prophet (peace be upon him) raided the Koraish at Al Ushaira in the valley of Yanuba. During this raid, he entered into a treaty of friendship and assistance with the tribes Banu Mudhlij and Manu Damra. In the same month, a Makkan named Karz bin Jabir al Fahiri raided the pasturing camels of Madina. The Holy Prophet (peace be upon him) marched against him with seventy Muhajirs and pursued him upto Safwan, close to Badr, but Karz escaped and the Holy Prophet (peace be upon him) came back to Madina.

In Rajab, 2 AH, the Holy Prophet (peace be upon him) sent a reconnaissance party to Nakhla, a place located

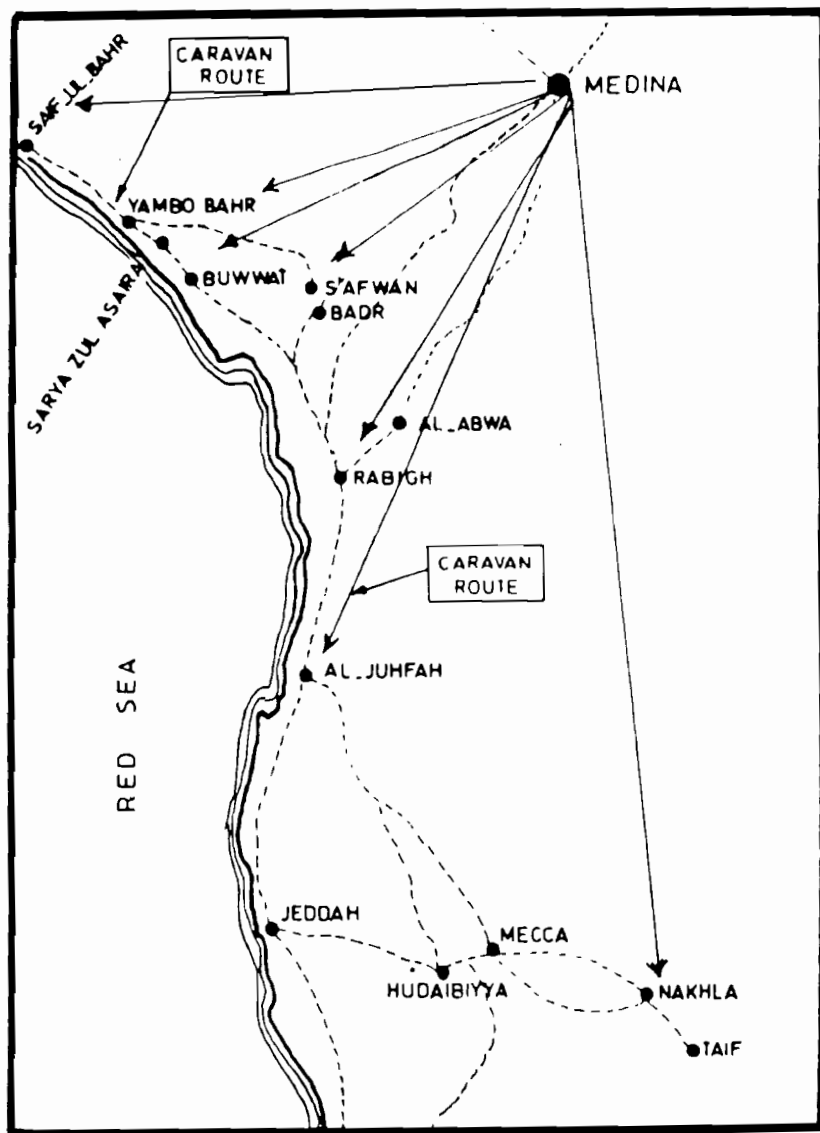
between Makka and Taif. It encountered a Koraish party and killed one of them. The incident took place in the prohibited month of rajab. The Holy Prophet (peace be upon him) disapproved the action and ordered payment of blood-money to the family of the dead. The Pagans capitalized on it. They made it the subject of their propaganda aimed at discrediting the Faithful.

A divine revelation pertaining to the incident settled the issue. The Holy Quran ruled that fighting in the sacred month was undoubtedly a grave offence. But, in the divine wisdom, the Pagans were engaged in offences that were graver still. They included the denial of Allah, the prevention of access to path of Allah and to the Sacred Mosque, and the unlawful expulsion of the Faithful from their homes. "They question thee (O Muhammad)," it read, "with regard to warfare in the sacred month. Say: warfare therein is a great (transgression), but to turn (men) from the way of Allah, and to disbelieve in Him and in the Inviolable Place of Worship, and to expel His people thence, is greater with Allah; for persecution is worse than killing."¹ The Almighty Lord cautioned the Muslims that 'they will not cease from fighting against you till they have made you renegades from your religion, if they can. And who so becometh a renegade and dieth in his disbelief, such are they whose works have fallen both in the world and the Hereafter. Such are rightful owners of the Fire: they will abide therein.'²

II

The first testing bout between the Muslims and the Pagans took place at Badr on 17 Ramazan, 2 AH. The account of this battle is exceedingly simple, its significance, infinitely deep-rooted. On the face of it, it was little more than a skirmish between some three hundred Muslims and

PRE-BADR RAIDS AND LIAISON MISSIONS



NOT TO SCALE

one thousand Pagans. The fighting lasted for a few hours only. When it ended, the Muslims had carried the day. Remarkable no doubt was the fact that a small Muslim force had vanquished a strong adversary.

In reality, however, Badr was a part of the Lord's Grand and Universal Design and Decision. The Koraish had come to Badr to destroy Islam; the Muslims, to defend, preserve and promote it. The Lord's purpose on the historic occasion was 'to justify the Truth according to His words, to cut off the roots of the Unbelievers that He might justify and prove falsehood false, distasteful though it be to those in guilt.'³ The Almighty Lord also willed that 'He might accomplish a matter already enacted; that those who died might die after a Clear Sign (had been given), and those who lived might live after a Clear Sign (had been given)'.⁴ Re-emphasising the point that Allah wished to accomplish matter already enacted. The Holy Quran ruled, "For, to Allah do all questions go back (for decision)."⁵

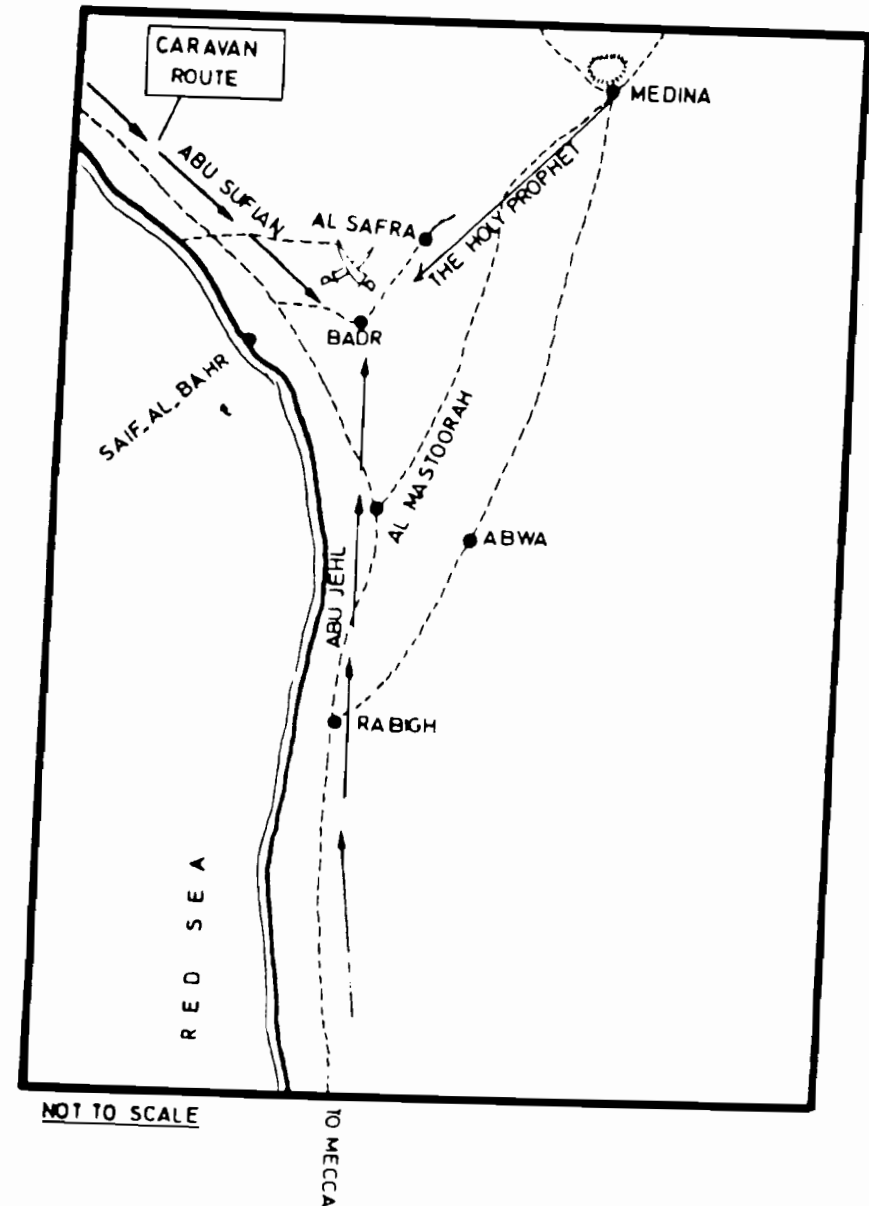
To recapitulate the main events of the battle, a Koraish trade caravan, laden with merchandise but defended only by some thirty men, was returning from Syria to Makka. Anticipating a Muslim interception, Abu Sufian, the leader of the Caravan, sent an urgent despatch to Makka for help. The Koraish responded by sending an army of one thousand picked and well-equipped warriors. The Holy Prophet left Madina to intercept the main Koraish army. Meanwhile, Abu Sufian took a more westerly route and took the caravan out of a possible Muslim trap. The Koraish and the Muslims contacted each other at Badr. Abu Jehl, the Makkan force commander, insisted on seeking battle with the Faithful even though he had received the news of the safety of the caravan by Abu Sufian.

The situation at Badr presented an opportunity of lifetime to the Pagans. The Koraish had declared war upon Islam since the very day it took its birth. The object of their war was to destroy Islam, completely and totally. In pursuance of that object, they had subjected the Muslims to inhuman tortures, imposed economic sanctions upon them, made attempts to win them over through bribe, plotted to kill the Prophet (peace be upon him) and eventually forced them out of Makka. To the Koraish, victory at Badr appeared a foregone conclusion. The attainment of their most cherished goal was close at hand. Opposing them was a band of some three hundred poorly-armed and ill-equipped Muslims. They were confident of annihilating them in one might blitz and putting an end to the entire business of Islam.

On the other hand, Badr provided a thrilling occasion to the Muslims as well. Eversince the Faithful had been commanded to take up arms against the Pagans, they had undertaken several reconnaissance missions, raids and ambushes against the Makkans along the caravan route. Most of these missions were bloodless and all of them were launched with the help of the Emigrants only. Badr was going to be the first 'bloody' engagement between the Muslims and the Pagans. It would be the first occasion on which the Makkans would fight each other as Muslims and non-Muslims. It would also be the first time when the Helpers would fight side by side with the Exiles. In the ensuing battle, the Muslims would get the first opportunity to fight in accordance with the commands given to them by Almighty Allah and His Apostle on the subject of war. They would have no sanction to resort to the inhuman and ignoble ways of warfare practiced by them during the Days of Ignorance.

Badr was also the first occasion on which the Lord of the End and the Beginning wished to test the Believer's by a

THE BATTLE OF BADR



gracious trial from Himself.⁶ To qualify the divine test and trial, the Muslims had to conquer several misgivings, suspicions, fears and temptations. Some of them disputed the very wisdom of leaving Madina to face the Makkans. They looked upon it as an act of self-destruction. "Just as thy Lord ordered thee out of thy house in truth," recalled the Holy Quran, "even though a party among the Believers disliked it, disputing with thee concerning the truth after it was made manifest, as if they were being driven to death and they (actually) saw it."⁷ Others wanted to make Abu Sufian's unarmed caravan as their target and avoid the main Koraish army. They wanted to get hold of the merchandise without doing any fighting and making any sacrifice. Such an approach did suit the Pagan concept of war but it ran absolutely contrary to that of Islam. It did not at all fit in the divine purpose that the Muslims should look for temporal gains while striving and struggling for the Cause of Allah. The Holy Quran wanted them to shun all worldly temptations and look for their reward upto Almighty Allah. "And know ye," the Holy Quran told them, "that your possessions and your progeny is but a trial and it is Allah with whom lies your highest reward."⁸

The battle joined in. The Emigrants and Helpers faced their common foe valiantly. The Muslims displayed the supreme qualities of Faith and gratitude to God. They were obedient, disciplined, zealous, bold, courageous, firm, steadfast, patient and persevering. Their valour, virtue, enthusiasm, devotion and spirit of sacrifice knew no bounds and limits. Within a matter of few hours, the Koraish lay prostrate and vanquished. The Muslims were victorious.

During the fighting, some Muslims showed an inclination towards taking prisoners of war before the issue between them and their enemies had been finally decided in the battle field. The Holy Quran disapproved of this action and ruled,

"It is not fitting for an Apostle that he should have prisoners of war until he hath thoroughly subdued the land. Ye look on the temporal goods of this world; but Allah looketh to the Hereafter. And, Allah is exalted in Might, Wise. Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took."⁹ Most graciously, however, the Lord of the Universe forgave them that laxity. "Now enjoy what ye have won," the Book continued, "as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving Merciful."¹⁰

After the battle, a dispute arose within a section of the Muslims about the disposal of the spoils of war. During the Days of Ignorance, booty offered a great attraction to the Arabs. The Holy Quran told the Faithful that the spoils of war were "at the disposal of Allah and the Apostle,"¹¹ and called upon them 'to obey Allah and keep straight the relations between yourselves: obey Allah and His Apostle, if ye do believe.'¹² Continuing, the Book added, "for, Believers are those who, when Allah is mentioned, feel a tremor in their hearts. And when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust an their Lord."¹³ "Those are they," ruled the Holy Quran, "who are in truth Believers. For them are grades (of honour) with their Lord, and pardon, and a bountiful provision."¹⁴

Reviewing the battle, the Holy Quran told the Muslims that their Lord was the Lord of Power unlimited and grace unbounded. He was Mighty, Wise, Merciful and Forgiving. He 'heareth and knoweth all things!'¹⁵ 'He knoweth well the (secrets) of (all) hearts.'¹⁶ He was the best of the planners.¹⁷ It is 'He who makes feeble the plans and stratagems of the Unbelievers.'¹⁸ "It is not ye who slew them," ruled the Book "it was Allah."¹⁹ Recapturing the Holy Prophet's act of throwing a handful of dust upon the Koraish as they advanced on the Faithful in their initial assault, the Holy

Qur'an decreed, "when thou threwest (a handful of dust), it was not thy act but Allah's."²⁰ The Book assured the Faithful that 'Allah was their protector, the Best to protect and the Best to help.'²¹ "O Apostle," declared the Holy Quran, "sufficient unto thee is Allah, - (unto thee) and unto those who follow thee among the Believers."²²

The Holy Quran also dwelt on the rationale behind the retribution exacted from the Pagans and the future divine policy towards them. "This is because," said the Book, "they contended against Allah and His Apostle (peace be upon him) and if any contend against Allah and His Apostle, Allah is strict in punishment."²³ "For those who resist Allah," ruled the Holy Quran, "is the penalty of the Fire."²⁴ Declaring the future divine policy towards them, the Holy Quran told the Pagans, "If ye desist (from wrong), it will be best for you: if ye return (to the attack) so shall We."²⁵ "Not the least good will be your forces to you" added the Book "even if they were multiplied: for verily Allah is with those who believe."²⁵ ^

The Almighty Lord bade them to 'establish regular prayers and spend (freely) out of the gifts We have given them for sustenance.'²⁶ The Book commanded them to fear Allah and obey His Apostle. "If ye fear Allah," ruled the Holy Quran, "He will give you a criterion (to judge between right and wrong), remove from you (all) evil that may afflict you and forgive you."²⁷ The Lord of the Heavens and earth also commanded the Faithful to display patience and perseverance for 'Allah is with those who patiently persevere.'²⁸

The Faithful must also forge unity in their ranks, protect each other, and inculcate mutual love and affection. According to the Holy Quran, the affection put in their hearts was a great and distinctive divine blessing for them. "Not if thou hadst spent all that is in the earth," said the

Book. "couldst thou had produced that affection."²⁹ "The unbelievers," added the Holy Quran, "are protectors, one of another: unless ye do this (protect each other), there will be much tumult and oppression in the earth and great mischief."³⁰ Disobedience of Allah and His Apostle and mutual dissensions could cause them to lose their hearts and their power depart. Likewise, the Almighty Lord directed them to avoid insolence and haughtiness, fear tumult and oppression guard against the trust of Allah and His Apostle, and 'do not misappropriate knowingly things entrusted to them.'³¹

The Holy Quran also dealt with the divine philosophy of help and its concept of victory. Said the Mighty Lord. "When ye sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels, ranks on ranks.'³² The Holy Quran, however, went on to add, "Allah appointed it only as good tidings, and that your hearts thereby might be at rest."³³ "Victory," said the Great Lord, "cometh only by the help of Allah. Lo! Allah is Mighty, Wise."³⁴

The divine help to the warriors of Badr manifested itself in two different ways. *Firstly*, 'He made the slumber fall upon you as a reassurance from Him and sent down water from sky upon you, that thereby He might purify you and remove from you the fear of Satan, and make strong your hearts and firm (your) feet thereby.'³⁵ *Secondly*, He 'inspired the angels (saying): I am with you. So make those who believe stand firm. It will throw fear, into the hearts of those who disbelieve.'³⁶ The Holy Quran however emphasised that victory came only through help from Almighty. There simply was no source of help other than Him and the metaphor of angels was meant to strengthen the hearts of the Believers.

The Holy Quran also gave the Faithful additional instructions about the use of force. They pertained to the object of war; its strategy, dimensions and conduct. About the object of war, the Book re-emphasised, "And fight them until persecution is no more and religion is all for Allah. But if they cease, then Lo! Allah is Seer of what they do."³⁷ The object of war automatically raised the question of treaties and alliances. With regards to pacts and treaties, the Lord commanded the Muslims, "Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty and they keep not duty to (Allah). And if thou comest on them in the war, deal with them so as to strike fear in those who are behind them, that haply they may remember. And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous."³⁸ The Book, however, ruled "And if they incline to peace, incline thou also to it, and trust in Allah. Lo! He is the Hearer, the Knower. And if they would deceive thee, then Lo! Allah is sufficient for thee. He it is Who supporteth thee, with His help and with the believers."³⁹

The Holy Quran gave the Muslims a unique, novel and distinctive concept of strategy for war. It laid the highest emphasis on the preparation for war and aimed at attaining its object directly from the preparation stage. "And let not those who disbelieve suppose that they can outstrip (Allah's purpose)," said the Lord, "Lo! they cannot escape. Make ready for them all you can of (armed) force and of horses tethered, that thereby ye may dismay the enemy of Allah and your enemy, and others beside them who ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged."⁴⁰ According to this strategy guarding ourselves against being terror stricken was the 'Base'; preparation for war to the utmost was the Cause; and striking of terror into

the heart of the enemy was the 'Effect.' Terror was to be struck in the hearts of known as well as hidden enemies. Utmost preparation aimed at striking terror was a whole-time affair but had greater stakes during peace-time than war. In ideal situations, terror was to be struck into the heart of the enemy as a result of peace-time preparations and the aim of strategy attained as a result of it.

The faithful received divine instructions about the conduct of war as well. They were commanded to face their enemy squarely and never turn their backs to his except on two occasions. The situations excepted from this commandment were those of strategem of war and of joining a body of troops. "O ye who believe!" said the Book, "When ye meet those who disbelieve in battle, turn not your backs to them. Whoso on that day turneth his back to them, unless manoeuvring for battle or intent to join a company, he truly hath incurred wrath from Allah and his habitation will be hell, helpless journey's end."⁴¹ When in battle they must obey Allah and His Apostle and engage themselves in prayer more often than in peace-time. They should remain firm and avoid disputation within their ranks. Their inability to maintain unity within themselves could cause them to falter and lose their strength. Said the Holy Quran, "O ye who believe! when ye meet an army, hold firm and think of Allah much, that ye may be successful. And obey Allah and His messenger, and dispute not one with another lest ye falter and your strength depart from you: but be steadfast! Lo! Allah is with the steadfast."⁴² A high degree of emphasis was laid on the display of patience and steadfastness during the battle. In this context, the Book held out a promise to the Believers saying, "If there be of you twenty steadfast they shall overcome two hundred, and if there be of you a hundred steadfast they shall overcome a thousand of those who disbelieve, because they (the disbelievers) are a folk without intelligence."⁴³ The Holy Quran also commanded the

Believers to strike at sensitive enemy targets and deprive the enemy of its means of mobility. "Smite ye above their necks" said the Lord "and smite all their finger tips off them."^{14 4}

NOTES

1. Al-Quran 2 : 217
2. Al-Quran 2 : 217
3. Al-Quran 8 : 7-8.
4. Al-Quran 8 : 42
5. Al-Quran 8 : 44
6. Al-Quran 8 : 17
7. Al-Quran 8 : 5-6
8. Al-Quran 8 : 28
9. Al-Quran 8 : 67 & 68
10. Al-Quran 8 : 69
11. Al-Quran 8 : 1
12. Al-Quran 8 : 1
13. Al-Quran 8 : 2
14. Al-Quran 8 : 4
15. Al-Quran 8 : 17
16. Al-Quran 8 : 43
17. Al-Quran 8 : 30
18. Al-Quran 8 : 18
19. Al-Quran 8 : 17
20. Al-Quran 8 : 17

21. Al-Quran 8 : 40
22. Al-Quran 8 : 64
23. Al-Quran 8 : 13
24. Al-Quran 8 : 14
25. Al-Quran 8 : 19
- 25A. Al Quran 8 : 19
26. Al-Quran 8 : 3
27. Al-Quran 8 : 29
28. Al-Quran 8 : 46
29. Al-Quran 8 : 63
30. Al-Quran 8 : 73
31. Al-Quran 8 : 27
32. Al-Quran 8 : 9
33. Al-Quran 8 : 10
34. Al-Quran 8 : 10.
35. Al-Quran 8 : 11
36. Al-Quran 8 : 12
37. Al-Quran 8 : 39
38. Al-Quran 8 : 56-58
39. Al-Quran 8 : 61-62
40. Al-Quran 8 : 59-60

41. Al-Quran 8 : 15 & 16
42. Al-Quran 8 : 45-46
43. Al-Quran 8 : 65
44. Al-Quran 8 : 12.

The Intensification of Hostilities

Defeated and demoralized, the Koraish left Badr and returned home. Makka was overtaken by pain and grief. Cries of mourning and sighs of sorrow became its only sign of life. The city that had but a few days before witnessed scenes of unprecedented enthusiasm sank into deep depression.

The one man who refused to take the situation lying down was the wily Abu Sufian. He was determined to avenge the defeat of Badr and secure the use of the caravan route. To that end, he issued his directions to the Koraish. According to Abu Sufian's directive, mourning was to stop forthwith. It was to be replaced by feelings of hatred, indignation and revenge against the Madinites. The profits of the caravan brought back by him safely were to be spent for the procurement of military hardware. Fiery poets, the most effective instrument of propaganda of those times, were to excite the people against the Muslims. All efforts were to be made to enlist the support of other tribes in favour of the Koraish. Secret contacts were to be made with the Jews and Hypocrites of Madina to weaken the Muslims from within. He himself was to practice 'self-denial' until he undertook a retaliatory raid against the Muslims.

On their part, the Muslims were fully determined to defend Madina and dominate the caravan route. They took note of the Koraish war preparations and undertook suitable counter-measures. The enemy poets and propagandists were located and eliminated. The poisonous Asma, the daughter of one Marwan Khatima, was killed by one of her relatives. Alam bin Omair beheaded the venomous Abu Afka, the Jew. Eliminated likewise was Ka'ab bin al Ashraf, the chief of Banu Nadhir. Ka'ab was killed inside Makka. He had gone there to join the Koraish in spreading venom against the Holy Prophet (peace be upon him).

Meanwhile, Abu Sufian was ready to redeem his pledge. In Zill Haj 2 AH, he raided Madina and killed two Muslims. The Holy Prophet (peace be upon him) pursued him but the wily Koraish made good his escape. About that time, the tribes of Banu Ghatfan also joined the war against the Muslims. In Muharram 3 AH, Banu Sulaim planned a raid on Madina but was intercepted in advance and dispersed. In Rabi-ul-Awwal, Banu Thalba and Banu Muharib tried their hands and were defeated in the battle of Dhu Amarr. In Jamadi II, the Koraish made an attempt to trade with Syria using the eastern route. The hitherto unfrequented eastern route passed through Najd. The Faithful intercepted them on that route as well.

During that period, Madina also faced an internal threat to its security. The Jewish tribe of Banu Qunaiqa revoked its treaty and revolted against the Muslims. Banu Qunaiqa was defeated in battle and expelled from Madina. They moved to Syria and were no more heard.

The Holy Quran blessed the Faithful with additional divine guidance. The divine guidance pertained to the Quranic concept of power. It referred to the mission and role of the Ummah. It emphasised the paramount necessity of the

obedience of the commands of Holy Prophet (peace be upon him). The Book commented upon the ultimate fate of the apostates. It also issued its instructions to the Faithful about their relationship with the apostates, the Jews and their own general conduct and behaviour.

Dwelling on the concept of power, the Book conveyed to the Faithful that their Lord is Almighty and All-Powerful. He has power over all things.¹ He is 'the Living, the Self-subsisting, Eternal.'² Nothing is hidden from Him on earth or in the heavens.³ He is 'the Grantor of bounties without measure.' He accomplishes what He wishes. He gives power to whom He wills.⁵ He strips off power from whom He pleases.⁶ He endows with honour whom He likes.⁷ He brings low whom He wishes.⁸ He 'causest the Night to gain on the Day.'⁹ He 'causest the Day to gain on the Night.'¹⁰ He 'bringst the living out of the dead.'¹¹ He 'bringst the dead out of the living.'¹²

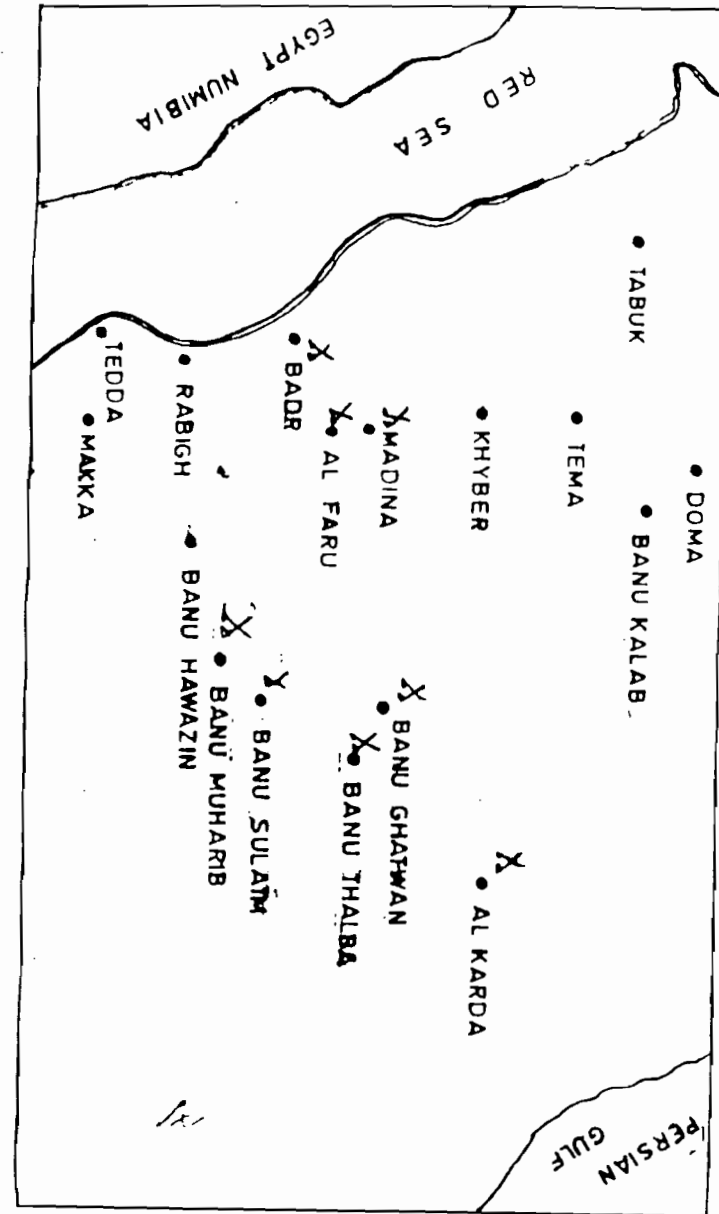
To Him 'belongs all that is in the heavens and on earth.'¹³ 'To Him do all questions go back (for decision).'¹⁴ He is the 'Best of Planners.'¹⁵ 'When He hath decreed a plan, He but saith to it 'Be,' and it is.'¹⁶

The Holy Quran passed its judgement on the fate of the apostates. The Book ruled that 'Allah hath full knowledge of those who do mischief.'¹⁷ Those who reject Him 'will suffer the severest penalty.'¹⁸ 'Neither their possessions nor their (numerous) progeny will avail them aught against Allah.'¹⁹ 'Their plight will be no better than that of the people of Pharaoh and their predecessors.'²⁰ 'Their works will bear no fruits in this world and in the Hereafter, nor will they have any one to help.'²¹ 'Soon will they be vanquished and gathered together to Hell.'²² 'Upon them will fall the curse of Allah, of his angels and of all mankind.'²³ They shall have no relaxation and respite from the

Penalty inflicted upon them.

It will be recalled that initial divine guidance about the role and the mission of the Ummah had been provided to the Faithful at the time of its proclamation. Their Gracious Lord now gave them further instructions on the subject. "And there may spring from you a nation," said the Lord of the Ways of Ascent, "who invite to goodness and enjoin right conduct and forbid indecency."²⁴ "Such are they" added the Holy Quran, "who are successful."²⁵ The Almighty Lord also told the Faithful that "Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and Ye believe in Allah."²⁶ The Book issued a general call to the whole of mankind to follow the great Arabian Apostle. "Say (O, Muhammad, to mankind)," said the Holy Quran, "if Ye love Allah, follow me; Allah will love you and forgive you your sins."²⁷

The Holy Quran invited the Jews to join the Brotherhood of Islam. "And if the people of the Scripture had believed," ruled the Book, "It had been better for them. Some of them are believers; but most of them are evil lovers."²⁸ The Almighty Lord, however, assured the Faithful that they were incapable of causing them any harm or hurt. "They will not harm you save a trifling hurt," the Book ruled, "and if they fight against you they will turn and flee. And afterward they will not be helped."²⁹ Revealing their intentions to them, the Book told the Faithful that 'a party of the people of the Scripture long to make you go astray,'³⁰ but added that 'they make none to go astray except themselves, but they perceive not.'³¹ "Why disbelieve ye," the Holy Quran told them, "in the revelations of Allah, when ye (yourselves) bear witness (to their truth)? Why confound ye truth with falsehood and knowingly conceal the truth?"³²



The Mighty Lord bade the Muslims not to take any friends from the disbelievers in preference to the believers. "Let not the believers," decreed the Holy Quran, "take disbelievers for their friends in preference to believers. Whoso doth that hath no connection with Allah unless (it be) that ye but guard yourselves against them; taking (as it were) security."³³ "Allah biddeth you," commanded the Mighty Lord, "beware (only) of Himself. Unto Allah is the journeying."³⁴ The Almighty Lord also ruled, "O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you."³⁵ "Hatred is revealed by (the utterance of) their mouths," the Book apprised the Faithful, "but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand."³⁶ "If aught that is good befalls," added the Book, "it grieves them. But, if some misfortune overtakes you, they rejoice it."³⁷ "But if ye are constant," they Holy Quran advised them, "and do right, not the least harm will their cunnings do to you, for Allah compasseth round about all that they do."³⁸

To attain the Bliss and Pleasure of their Lord, the Holy Quran blessed the Faithful with further instructions. The Book commanded them to spend freely in the Cause of Allah, maintain unity in their ranks, avoid disputation, fear Allah and act aright. "Ye will not attain unto peity," ruled the Holy Lord, "until ye spend of that which ye love. And whatsoever ye, spend, Allah is aware thereof."³⁹ The Book told them that the best of the goals to return to lay in nearness to Allah and not in wordly wealth and possessions. Calling upon the Faithful to maintain perfect unity in their ranks and remain firm to their Faith, the Book decreed, "And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and

(how) ye were up on the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided."⁴⁰ "Be not like those," the Holy Quran re-emphasised, "who are divided amongst themselves and fall into diputation, after receiving clear signs."⁴¹ The Book commanded the Muslims to 'keep their plighted faith,⁴² 'act aright'⁴³ and 'fear Allah as He should be feared.'⁴⁴ They were also called upon to show patience, firmness and self control, truthfulness worship devotedly; seek the forgiveness of their Lord,⁴⁵ and submit their wholeselves to Allah.⁴⁶

During this period, therefore, the Muslims successfully foiled attempt of every enemy to invade Madina or cause them any other harm. They kept their own house in order and united by evicting the rebellious Jewish tribe of Banu Qana'iqah. Despite the smallness of their numbers and their tiny geographical existence, the Holy Quran once again reminded them about the lofty and exalted aims of their Ummah. They were ordered to maintain a high standard of unity and cohesion within their ranks. They were forbidden from taking the disbelievers as their friends and inmates in preference to the believers. They were also told to guard their own conduct and attain peity by spending freely and generously in the name of Allah. The Holy Quran commanded them that if they wanted Allah to love them and forgive them their sins, they had to follow and obey the commands of His sublime Messenger (peace be upon him).

NOTES

1. Al-Quran 3 : 29.
2. Al-Quran 3 : 2.
3. Al-Quran 3 : 5.
4. Al-Quran 3 : 8.
5. Al-Quran 3 : 26.
6. Al-Quran 3 : 26.
7. Al-Quran 3 : 26.
8. Al-Quran 3 : 26.
9. Al-Quran 3 : 27.
10. Al-Quran 3 : 27.
11. Al-Quran 3 : 27.
12. Al-Quran 3 : 27.
13. Al-Quran 3 : 109.
14. Al-Quran 3 : 109.
15. Al-Quran 3 : 54.
16. Al-Quran 3 : 47.
17. Al-Quran 3 : 63.
18. Al-Quran 3 : 4.
19. Al-Quran 3 : 10.
20. Al-Quran 3 : 11.

21. Al-Quran 3 : 22.
22. Al-Quran 3 : 12.
23. Al-Quran 3 : 87.
24. Al-Quran 3 : 104.
25. Al-Quran 3 : 104.
26. Al-Quran 3 : 110.
27. Al-Quran 3 : 31.
28. Al-Quran 3 : 110.
29. Al-Quran 3 : 111.
30. Al-Quran 3 : 69.
31. Al-Quran 3 : 69.
32. Al-Quran 3 : 70-71.
33. Al-Quran 3 : 28.
34. Al-Quran 3 : 28.
35. Al-Quran 3 : 118.
36. Al-Quran 3 : 118.
37. Al-Quran 3 : 120.
38. Al-Quran 3 : 120.
39. Al-Quran 3 : 92.
40. Al-Quran 3 : 103.
41. Al-Quran 3 : 105.

- 42. Al-Quran 3 : 76.
- 43. Al-Quran 3 : 76.
- 44. Al-Quran 3 : 102.
- 45. Al-Quran 3 : 17.
- 46. Al-Quran 3 : 20.

The Compounding of Weaknesses

I

It was now the month of Shawwal, the third year of Hijra. A year had gone past since the Koraish defeat at Badr. Abu Sufian had made his preparations and was ready to invade Madina. He had collected a force of three thousand well-equipped warriors, of whom seven hundred had coats-of-mail. It also included a cavalry contingent of 200 horses.

It would be recalled that the ultimate Koraish aim at Badr was the total destruction of Islam. Their immediate objective was the occupation or domination of Muslim Madina. Since Badr, two more considerations had been added to their immediate aim. They were the re-establishment of their hold on the caravan route, and the restoration of their lost prestige. The trade route was over one thousand mile long. It could not be guarded all along its length. To secure its use also, the Koraish had to subjugate Madina, the very source of the threat to the trade route. Similarly, the destruction of Islam also demanded the domination of Madina.

The Koraish riposte resulted in the famous battle of Ohad in which the Pagan of Makka inflicted a military defeat

upon the Muslim Madina. The Koraish, however, failed to exploit their victory to gain their political object. They left Madina without bringing it under their political or military domination. The Holy Prophet (peace be upon him) continued to remain in control of Madina and the Muslim threat to the Koraish trade with Syria did not diminish in the least.

To conduct this study, let us first recapitulate the main events of the battle. The battle took place on 6 Shawwal 3 AH. On closing up with Madina, the Koraish made an attempt to subvert the loyalties of the Ansars. They sent them an emissary who urged them to withdraw their support from the Muhajirs. The emissary pleaded with the Ansars that, other than their support for Muhammad (peace be upon him), the Makkans had no cause to fight with them. The Ansars rejected the Koraish proposal with contempt.

On hearing of the Koraish advance, the Holy Prophet (peace be upon him) convened a council of war. At the council, he received two different views about the choice of the battle field. The Ansars, Abdullah bin Ubi, and some other elders were in favour of accepting a siege. They preferred fighting from within the holy city. It was a choice favoured by the Holy Prophet (peace be upon him) as well. Under the Jews, Madina had been turned into a strong fortress. A defending force could occupy and utilize the fortifications to great advantage.

The other group was in favour of fighting from outside the city. This group consisted of younger Muslims most of whom had embraced Islam after Badr. Being in majority, it won the issue. It was decided to give battle to the Koraish from Ohad, three miles outside Madina.

On the morning of the fateful day, the majority group had second thoughts. They regretted their assertions and

requested the Holy Prophet (peace be upon him) to return to Madina and occupy fortified positions. The Apostle (peace be upon him) did not yield to their request. As the Faithful moved to occupy battle positions, Abdullah bin Ubi deserted them with his contingent of three hundred hypocrites. His pretext was that his advice of fighting from within the holy city had not been accepted by the Holy Prophet (peace be upon him). This reduced the Muslim fighting strength from one thousand to seven hundred men. Seeing the hypocrites desert, the Muslim tribes of Banu Salma and Banu Haritha also contemplated desertion. Under persuasion from the Holy Prophet (peace be upon him), however, they gave up the idea.

The Muslim army reached the battle-ground. The Holy Prophet (peace be upon him) disposed of his force and placed a band of fifty Archers on a mound that overlooked an exposed flank. He ordered the archers not to vacate their battle station under any situation. The infantry was deployed in battle order between the mound and the other shoulder of the range of Ohad.

The battle commenced. One after another, ten Koraish warriors challenged the Faithful to a dual fight and were vanquished. Eight of them were killed by Ali; two were despatched by Hamza. A general engagement followed the duals. The Muslim infantry routed the Koraish in the initial assault and forced them to flee. "It was Badr again," writes Glubb, "the Muslims were invincible." "The Makkan force withdrew before the Muslim onslaught," says Watt, "perhaps even fled."

At that stage the Muslim infantry occupied itself in the collection of booty. Seeing them in the collection spree, forty-three out of fifty archers also left the mound to take their share. Khalid bin Walid, the Koraish cavalry commander, seized the opportunity. He captured the Mound of the

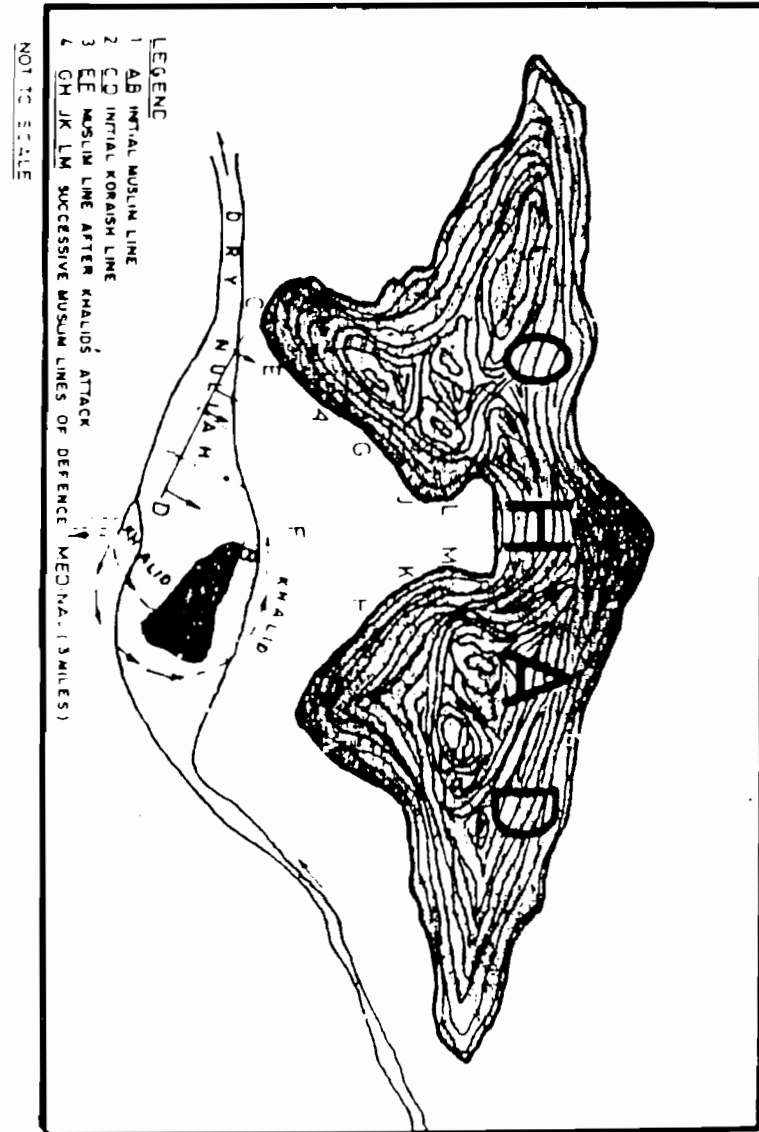
Archers and launched a counter attack against them from that direction. The retreating Koraish saw the dramatic development and retraced their steps. They also returned to the battle field and charged the Faithful from the front. Shocked and surprised, the Muslims failed to withstand the two-pronged attack and began to give way. Within a short time, sixty Muslim warriors lay dead on the ground.

In the confusion caused by the Koraish counter attack, someone spread the rumour that the Prophet of Islam (peace be upon him) had been killed. The news of the Holy Prophet's death spread like wild fire. It divided the Muslim army into three distinct groups. One group left the battle field in grief. "Why fight," they said to themselves, "when the Apostle is no more." "Why live when the Apostle is no more," was the reaction of the second group. The third group consisted of those few who were fighting close to the Holy Prophet (peace be upon him). They knew it for surety that the news of his death was false.

The Man actually killed was Masa'ab bin Umair who resembled the Holy Prophet (peace be upon him). A short while later, the Holy Prophet was recognized by Ka'ab bin Malik. Ka'ab declared the joyful news to his comrades and announced his location. The Apostle's position thus disclosed, the Pagans directed the entire fury of their attack against him. A Koraish contingent under the command of one Ibne Qaima charged to kill him.

It was a time of great test and peril for the small band of Muslim warriors around the Holy Prophet (peace be upon him). Ibne Qaima's attack forced them to close their ranks and squeeze their protective ring. Hemmed in by the enemy, the Holy Prophet gave a call to his men. "Who will" said he, "sell his life for me?" With super-human dedication and courage, the noble defenders of the sublime Muhammad

THE BATTLE OF OHAD



sized upto the Koraish onslaught.

The first to answer the Apostle's call and sell their lives were Ziyad bin Al Sakan and five other Ansars. The tiny band dashed forward and measured swords with Ibne Qaima's contingent. Man after man, the Holy Prophet's 'hosts' fell on the ground in defence of their most honoured guest. Severely wounded, Ziyad himself was later lifted to the Holy Prophet. He was destined to breathe his last with his face on the feet of his beloved Master. The six Ansars had re-written the Pledge of Aqaba with their blood.

Ibne Qaima closed up with the Holy Prophet (peace be upon him) and posed a direct and immediate threat to his life. The battle entered in its most crucial moments. The Muslim warriors came off their own. It was a scene to behold. Ali's sword was falling upon the enemy like lightning. Abu Dajana's body was acting as a shield before the Holy Prophet (peace be upon him). Talha was taking the Koraish arrows on his arms. Zubair was displaying novel feats of sowsrdsmanship. Sa'ad bin Abi Waqqas was shooting arrows upon the Koraish and winning the appreciation of his great Master. Abu Bakr was climbing new heights of devotion and sacrifice. Despite severe injury to his eye the dauntless Qataba bin Al Nauman was in his soldierly best. The brave Aus bin al Nadir had received seventy honourable wounds of his body before he succumbed to his injuries.

Ibne Qaima did however succeed in inflicting a wound on the person of the Holy Prophet. The Apostle fell down on the ground. Joyfully, Ibne Qaima's men announced his death for the second time. The confirmation of the Apostle's death by Ibne Qaima let out a wave of jubilance in the Koraish ranks. It simultaneously brought some relaxation in the fury of their attack. Under that respite, the Muslims lifted their wounded Apostle and brought him in a sheltered hollow on

the rocky side of Ohad.

At that point in time, the Muslims were in a state of grave distress. Their initial victory had been turned into a defeat. They had lost seventy brave and valuable lives. The booty, the lure of which had caused them to disobey orders, had also escaped them. Their ranks had been disintegrated. Their Prophet was severely wounded. A large majority still thought that he had been killed.

The Koraish had won the day. They began to rejoice in their victory and wind up their camp. The Holy Prophet (peace be upon him) apprehended that the enemy might exploit its military success to invade and occupy Madina. He alerted his men to prepare themselves to face the impending threat. He also sent a small reconnaissance group to keep watch over the Koraish and provide him early warning of their next move. The Koraish were in too jubilant and joyful a mood to ponder over the situation coolly. They dismantled their camp and took the route to Makka.

Meanwhile, Abu Sufian came close to the Muslims and started making boastful claims. 'you have done a fine job.' He cried hoarse to them 'This day is in exchange for Badr. Victory in war goes by turns, Hurrah to Hubal.' Under the orders of the Holy Prophet (peace be upon him), Omar gave a befitting rejoinder to Abu Sufian, 'God is Most High and Glorious,' He corrected him, 'We are not equal. Our dead are in paradise; yours, in hell.'

This left nothing of substance for Abu Sufian to reply back to Omar. He did, however, pride himself in announcing, 'There are some mutilated bodies amongst your dead. By God, it gives me no satisfaction and no anger. I neither prohibited nor ordered mutilation.' Before returning, however, he also threw a challenge to the Muslims for another

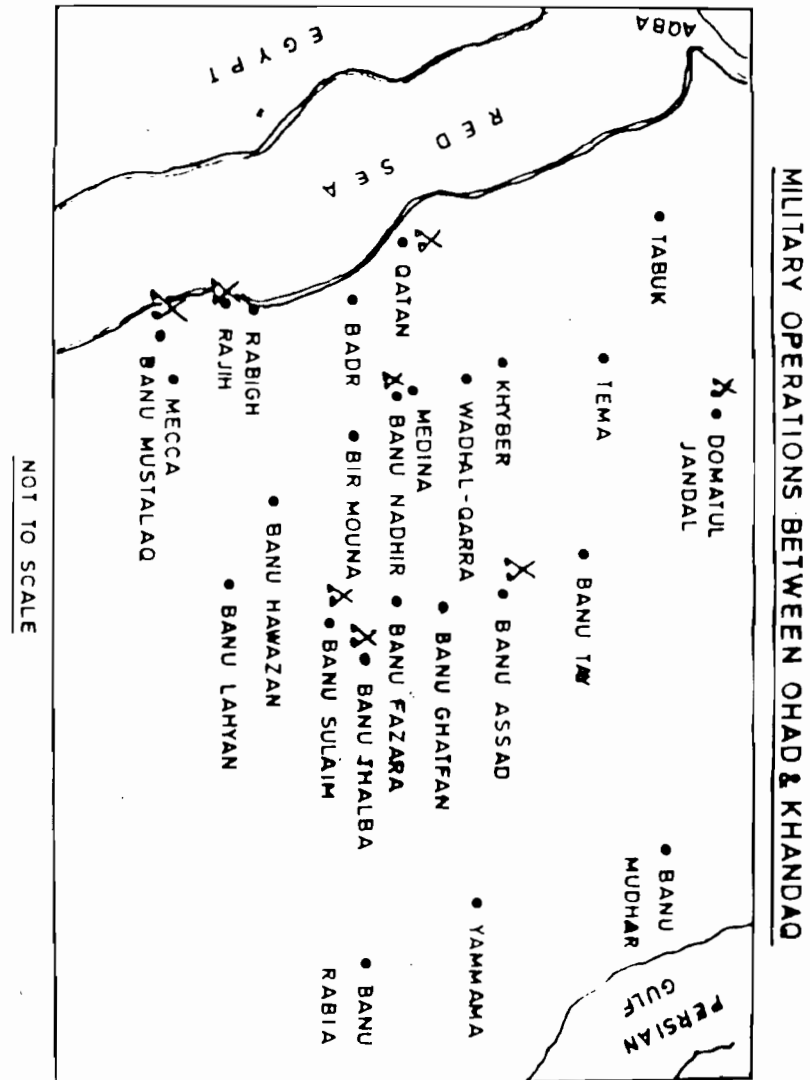
battle with them at Badr in the month of Shawwal, the following year. The Holy Prophet (peace be upon him) commanded Omar to accept the challenge.

On way back to Makka, the Koraish spent the night at Hamra al Assad, some eight miles away. The Muslims spent the night in prostration to their Lord and in tending their wounded. The Holy Prophet (peace be upon him) kept pondering over the situation resulting out of the military debacle. He came, to the conclusion, that, inspite of their military victory, the Koraish had failed to gain their political object. They had neither destroyed the Muslims nor succeeded in dominating Madina. He apprehended that they might have second thoughts about the whole affair and return to invade Madina. He appreciated that it was of paramount importance to establish contact with Koraish and forestall that eventuality in advance. In the small hours of the morning, he collected a force of six hundred and fifty fatigued and wounded Muslims and headed for Hamra-al-Asad.

True to the Holy Prophet's (peace be upon him) appreciation, the futility of the entire venture did dawn on the Koraish, the following morning. They held a council of war to decide whether or not to return to Madina and occupy it. Some notable Koraish leaders were strongly in favour of adopting that course. The Muslim presence took the Koraish by surprise and caused them to flee in hot haste. The victory of Ohad had been turned into the route of Hamra al Assad.

II

Let us now see the main events and issues of the battle in the Quranic light. They are the divine design at Ohad, the causes of Muslim defeat, the confusion regarding the choice of the battle field, the contemplated desertion of the Muslim tribes, the initial Muslim victory, the conversion of victory in-



to defeat, the rumoured death of the Apostle, the resultant confusion in the Muslim ranks and the divine command issued to the Faithful about their future policy and conduct. Out of these divine commandments we shall also try to extract the divine concepts concerning power, force, victory, life and death, reward and punishments, and the relationship between divine tests and divine help.

The Almighty Lord told the Believers that His Design at Ohad was that 'He may cut off a part of those who disbelieve, or overwhelm them so that they retire frustrated.'¹ It was also ordained that 'Allah may prove those who believe, and may blight the disbelievers.'² The Book assured the Faithful the 'Allah is your Protector and He is the Best of Helpers.'³ 'To Allah,' said the Holy Quran, 'belongeth all that is in the heavens and on earth. He forgiveth whom He pleaseth and punished whom He pleaseth.'⁴

Commenting on the causes of the defeat suffered by the Faithful, the Book ruled, "That which befell you, on the day when the two armies met," was by permission of Allah, that "He might know the true believers."⁵ Elucidating further, the Book addressed the Holy Prophet, "Say (unto them, O, Muhammad(peace be upon him): it is from yourselves. Lo! Allah is Able to do all things."⁶ To those who turned back from the battle field, the Holy Quran decreed, "Lo! those of you who turned back on the day when the two hosts met, Satan alone it was who caused them to backslide, because of some of that which they have earned."⁷ The Book, however, added, "Now Allah hath forgiven them. Lo! Allah is Forgiving, Clement."⁸

Despite the disaster, however, the Lord Almighty gave a generous and gracious reassurance to the Muslims. "Faint not nor grieve," He said, "for ye will overcome them if ye are (indeed) believers?"⁹ "It is not (the purpose) of

Allah," declared the Great Lord, "to leave you in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the unseen. But Allah chooseth of His messengers whom He will (to receive knowledge thereof). So believe in Allah and His messengers. If you believe and ward off (evil), yours will be a vast reward."¹⁰ "If Allah helps you" the Book ruled categorically, "none can overcome you: If He foresakes you, who is there after that, that can help you? In Allah, then, let the Believers put their trust."¹¹ "We shall," said He, cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and helpless the abode of the wrongdoers."¹²

The Mighty Lord emphatically reassured the Faithful that they should not nourish any fears in their minds from the Unbelievers. He told them that it was only the Evil One that suggests to you the fear of his votaries.¹³ He advised them "Not to be afraid of them, but fear Me."¹⁴ "Not the least harm will they do to Allah, declared the Holy Quran, "Allah's Plan is that He will give them no portion in the Hereafter, but a severe punishment."¹⁵ "Not the least harm will they do to Allah" re-emphasised the Book, "but they will have a grievous punishment."¹⁶

The Holy Quran reminded the Believers that the Almighty Lord had already made His signs clear to them and bestowed His Blessings upon them at Badr. He had given them a memorable victory at Badr even though they 'were a contemptible little force.'¹⁷ He had not foresaken them at Ohad either. "Allah verily made good His promise unto you" claimed the Book, "When ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye disobeyed, after He had shown

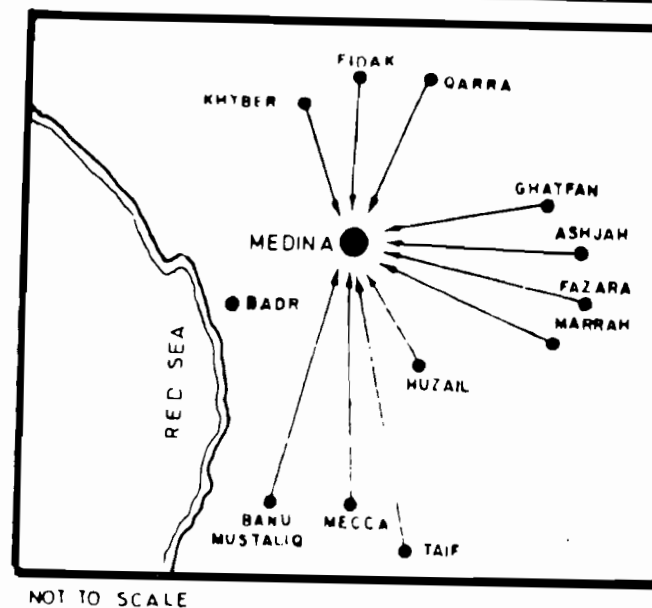
you that for which ye long.”¹⁸ “Some of you desired the world,” continued the Book, “and some of you desired the Hereafter. Therefore he made you flee from them, that He might try you. Yet now He hath forgiven You. Allah is a Lord of Kindness to Believers.”¹⁹

The Holy Quran ruled that if the Muslims had received a blow at Ohad, so had the Pagans at Badr. In the divine wisdom, “these are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you, and Allah loveth not wrong-doers.”²⁰

According to the Book, similar calamities had also befallen the communities that passed before the Muslims. But, they remained steadfast and were victorious in the end. “And with how many a Prophet have there been a number of devoted men who fought (beside him),” It said, “they quailed not for aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loveth the steadfast.”²¹ On those occasions, they submitted themselves to the Lord and sought His forgiveness. “Their cry was only,” the Book told the Muslims, “that they said, ‘Our Lord, Forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk. So Allah gave them the reward of the world and the good reward of the Hereafter. Allah loveth those whose deeds are good.”²² The Book told them that, to enter Paradise and enjoy Allah’s Bounties, they too had to undergo divine tests and trials. It would be wrong on their part to assume that they would enter Paradise while yet “Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast.”²³

Notwithstanding the gravity of the situation in which

THE SIEGE OF MEDINA : AN ILLUSTRATION



the defeat of Ohad had placed them, the Book warned the Muslims not to obey the disbelievers. "O ye who believe" it said, "If ye obey those who disbelieve, they will make you turn back on your heels, and ye turn back as losers. But Allah is your protector, and He is the Best of Helpers."²⁴ Emphasising the point further, the Almighty Lord ruled, "It is only the devil who would make (men) fear his partisans, Fear them not, fear Me, if ye are true Believers."²⁵

The Holy Quran, however, ruled that Allah alone it is who had the authority to proclaim Judgement and Decision upon the disbelievers. "Not for thee, (but for Allah), "the Book told the Holy Prophet (peace be upon him), "is the decision whether He turns in mercy to them, or punishes them; for they are indeed wrong-doers."²⁶ The Mercy of the Lord is open to all. "His Plan," writes Allama Abdullah Yousaf Ali, "may be to bring the sinners to repentance and teach them righteousness and wisdom. There may be good in them that He sees and we do not, a humbling thought that must lead to our self-examination and self-improvement." Commenting on the personality of the Holy Prophet, (Peace be upon him) the Book ruled, "It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for it thou hadst been stern and fierce of heart they would have dispersed from round about thee."²⁷

On the morning of Ohad, the Holy Prophet (peace be upon him) had addressed the Muslims and assured them of divine help. Recalling that moment, the Holy Quran ruled, "And when thou didst say unto the Believers: Is it not sufficient for you that your Lord should support you with three thousand angel sent down (to your help)? Nay but if ye persevere, and keep from evil and (the enemy) attack you suddenly, your Lord will help you with fivethousandangels sweeping on."²⁸ Having made them the promise of help,

however, the Book ruled, "Allah ordained this only as a message of good cheer for you, and that there by your hearts might be at rest." "Victory" added the Holy Quran "cometh only from Allah, the Mighty, the Wise."²⁹

The Holy Quran also commented on the Koraish counter-attack, the resultant confusion and the rumoured death of the Apostle (peace be upon him). Recalling the rumours regarding the death of the Holy Prophet, (peace be upon him), the Book said, "Muhammad is but a Messenger, Messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back doth no hurt to Allah, and Allah will reward the thankful."³⁰ Referring to the distress and panic that prevailed in the Muslim ranks after they were subjected to the two-pronged attack, the Holy Quran ruled, "When ye climbed (the hill) and paid no heed to anyone, while the Messenger, in your rear, was calling you (to fight). Therefore, He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befall you. Allah is Informed of what ye do."³¹

The Almighty Lord did not keep the Muslims in the state of distress for long. Most graciously, He sent down His peace and calm upon them soon afterwards. "Then, after grief," says the Holy Quran, "He sent down security for you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance."³² "They said," added the Holy Quran, "Have we any part in the cause? Say (O Muhammad): The cause belongeth wholly to Allah."³³

The hypocrites had shown extraordinary activity and treachery against the Faithful during the battle. Recalling their activities the Lord said, "And that He might know the

NOTES

1. Al-Quran 3 : 127.
2. Al-Quran 3 : 141.
3. Al-Quran 3 : 150.
4. Al-Quran 3 : 129.
5. Al-Quran 3 : 166.
6. Al-Quran 3 : 165.
7. Al-Quran 3 : 155.
8. Al-Quran 3 : 155.
9. Al-Quran 3 : 139.
10. Al-Quran 3 : 179.
11. Al-Quran 3 : 160.
12. Al-Quran 3 : 151.
13. Al-Quran 3 : 175.
14. Al-Quran 3 : 175.
15. Al-Quran 3 : 176.
16. Al-Quran 3 : 177.
17. Al-Quran 3 : 123.
18. Al-Quran 3 : 152.
19. Al-Quran 3 : 152.
20. Al-Quran 3 : 140.
21. Al-Quran 3 : 145.
22. Al-Quran 3 : 147-148.
23. Al-Quran 3 : 142.
24. Al-Quran 3 : 149-150.
25. Al-Quran 3 : 175.
26. Al-Quran 3 : 128.
27. Al-Quran 3 : 159.
28. Al-Quran 3 : 124-125.
29. Al-Quran 3 : 126.
30. Al-Quran 3 : 144.
31. Al-Quran 3 : 153.
32. Al-Quran 3 : 154.
33. Al-Quran 3 : 154.
34. Al-Quran 3 : 167.
35. Al-Quran 3 : 168.
36. Al-Quran 3 : 145.
37. Al-Quran 3 : 156.
38. Al-Quran 3 : 157.
39. Al-Quran 3 : 158.
40. Al-Quran 3 : 169-171.
41. Al-Quran 3 : 172-173.

The Compounding of Threats

I

The Muslim defeat at Ohad magnified their problems. It compounded the external and internal threats to the security of Madina. On the external front, the Koraish did stage a temporary withdrawal from the arena but their place was filled by the tribes surrounding the holy city, notably Banu Ghatfan. The tribes concluded that the days of Muslim Madina were numbered and made haste to destroy it.

The internal situation was equally alarming. Ohad magnified the prevailing social and economic difficulties of the Faithful. The loss of seventy valuable lives raised the problem of widows and orphans. The Jews of Banu Nadhir defied the Muslim authority and rose in revolt against them. The Hypocrites joined ranks with Jews and promised them every support.

Of the surrounding tribes, Banu Assad took the lead in invading Madina. The Holy Prophet (peace be upon him) intercepted them inside their own territory and defeated them. About that time, the tribes living in the mountains region of Qatan, situated close to the Red Sea coast, planned a raid

on Madina. The Apostle sent Abu Salma to deal with them. The enemy dispersed without giving fight to Abu Salma. Another such attempt made by Sufian bin Khalid of Banu Lahyan was foiled by Anees bin Malik.

The following month, the Muslims suffered two disasters. On the first occasion, six Muslim missionaries were treacherously killed by a branch of Banu Hudhail in the vicinity of Rajih. The missionaries had been despatched to the tribes of Adhal and Qarra at their request to preach Islam to them. In the second case, a party of forty missionaries sent to Nejd was massacred by Banu Sulaim enroute to their destination. Only one person name Kaab bin Zayd escaped with grievous wounds; he was destined to embrace martyrdom in the battle of Khandaq.

In Rabi, I, 4 AH, Banu Nadhir revoked the Charter of Madina and rose in revolt. A wealthy and prosperous tribe, Banu Nadhir occupied a strategic position south of Madina. They had also built strong fortifications around their locality. Banu Nadhir launched an all-out offensive against the Muslims. They entered into secret alliance with the Makkan Pagans and Madinite Hypocrites. The Hypocrites promised them active help and strengthened them in their resolve to fight the Muslims.

The Holy Prophet (peace be upon him) tried to pacify Banu Nadhir but the Jews turned down every Muslim attempt to submit to reason and abandon the path of war. Quite the contrary, they hatched a plan to kill the Apostle which miscarried in the final stages of its execution. Due to the intrigue and mischief of the Jews and the Hypocrites, the holy city wore a highly explosive and volcanic look. It was a period of grave anxiety for the Muslims.

The Holy Prophet (peace be upon him) besieged Banu

Nadhir and asked them to leave their strategic positions. Relying on their arms, the strength of their fortresses, the support of their allies, their own war-like qualities and combat readiness, Banu Nadhir refused to yield to the Apostle's demand. But, the Jews could not hold on their own for long. Soon, the utter helplessness of their situation dawned on them. Their allies stirred not a finger in their aid. The exigencies of the siege necessitated the destruction of their outlying Palm trees. This unexpected turn in their fortune demoralised them thoroughly. On the eleventh day of the siege, they capitulated and surrendered to the Holy Prophet without shooting a single arrow.

The Holy Prophet (peace be upon him) spared Banu Nadhir their lives but ordered their expulsion from Madina. He also permitted them to take all their property and belongings with them. As a result, the Jews dismantled the fortifications on which they relied so heavily with their own hands and took all the construction material with them. The Hypocrites witnessed the expulsion of Banu Nadhir as silent and indifferent spectators. Gone were the lofty promises of help made by them to the Jews.

With the expulsion of Banu Nadhir, the Muslims began to recover. In Shawwal 4 AH, the Holy Prophet (peace be upon him) led a contingent of fifteen hundred warriors to Badr. The expedition was undertaken in response to a covenant given to Abu Sufian on the day of Ohad. The Koraish did not keep their words and were nowhere to be seen. In Muharram that year, the Holy Prophet (peace be upon him) undertook an expedition to Dhatul Riqqa in Nejd. The aim of the mission was to disperse the hostile concentrations of Banu Thalba and Banu Muharrab. There, however, took place no fighting between them since each feared the other.

II

The Holy Quran blessed the Faithful with additional divine guidance about the divine concept of power. "Whatever is in the heavens and on earth," said the Book "let it declare the Praises and Glory of Allah."¹ He is 'the Sovereign the Holy One, the Source of Peace (and Perfection), Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistable, the Supreme.'² He is also 'the Creator, the Evolver, the Bestowers of Forms.'³ He 'has power over all things.'⁴ He 'gives power to His Apostles over any He pleases.'⁵ "It is He," declared the Holy Quran, "Who has sent His Apostle with guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it)."⁶

The Book also dealt with the Quranic concept of victory. "O ye who believe!" said the Book, "Shall I show you a *commerce* that will save you from a painful doom?"⁷ Dwelling on the part that He wanted us to play in this *commerce*, the Lord ruled, "Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you if ye did but know."⁸ Declaring His Part of the commitment to this commerce, the Lord of Bounty declared, "He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden, that is the supreme triumph."⁹ For the satisfaction of those weak of Faith to whom the eternal reward might appear as too remote or abstract or who were not yet spiritually advanced to grasp its significance readily, the Mighty and gracious Lord coined another metaphor. He assured them victory in this world as well. "And (He will give you) another blessing," said he, "which ye love: help from Allah and present victory. Give good tidings (O Muhammad) to believers."¹⁰

In the divine wisdom, therefore, victory is either ultimate or immediate. Ultimate victory lies in the Presence of Almighty Allah in the Garden of Eternity. Immediate victory is victory in this world. It is the victory that the Lord bestows upon us during our striving and struggling against His enemies. According to the Holy Quran, victory also denotes a commerce or bargain between Man and Almighty Allah. An outstanding feature of this bargain is that, in it, we give little and receive exceedingly much from our Merciful Lord.

The Holy Quran gave the Faithful a gracious message of hope and assurance. "Of a truth," declared the Holy Quran, "Ye are stronger (than they) because of the terror in their hearts, (sent) by Allah. This is because they are men devoid of understanding."¹¹ "They will not fight against you in a body, save in fortified villages or from behind walls" it said, "there adversity among themselves is very great. Ye think of them as a whole whereas their hearts are diverse. That is because they are a folk who have no sense."¹²

The Lord of the Ways of Ascent called upon them to take up arms in defence of their just and righteous cause with full vigour and determination. He commanded them to fight in His cause in ranks, as if they were solid cemented structure."¹³ "How should ye not fight for the cause of Allah," said He, "and of the feeble among men and of the women and the children who are crying: Our Lord! bring us forth from out this town of which the people are oppressors! Oh, give us from Thy presence some protecting friend! Oh, give us from Thy presence some defender."¹⁴

The Almighty Lord of Wisdom and Glory asked the Apostle (peace be upon him) to arouse the Believers to the fight against their enemies - But, the Mighty Lord ruled that, as far as responsibility went, he was responsible only for

himself. "So fight (O Muhammad)", the Book said, "in the way of Allah-Thou art not taxed (with the responsibility for anyone) except for thyself and urge on the Believers. Par- adventure Allah will restrain the might of those who disbelieve. Allah is stronger in might and stronger in inflicting punishment."¹⁵

The Book commanded the Muslims to beware of the rumour mongering campaigns of their adversaries and take their precautions against them. "And if any tidings, whether of safety or fear come unto them," said the Holy Quran, "they noise it abroad, whereas if they had referred it to the Messenger and such of them as are in authority, those among them who are able to think out the matter would have known it. If it had not been for the grace of Allah and His mercy, ye would have followed Satan, save a few (of you)."¹⁶

The Holy Quran promised handsome heavenly rewards to those who sold their lives in the way of Allah. "Let those fight in the way of Allah," it said, "who sell the life of this world for the other. Whoso fighteth in the way of Allah, be he slain or be victorious, on him We shall bestow a vast reward."¹⁷ The divine grace varied in accordance with the services rendered by them. "Those of the believers who sit still, other than those who have a (disabling) hurt," the Book added, "are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary. Degrees of rank from Him, and forgiveness and mercy. Allah is ever Forgiving, Merciful."¹⁸

The Holy Quran foretold the Faithful that the Jews were doomed to the penalty of the fire in the next world. "And if Allah had not decreed migration for them, He verily

would have punished them in this world, and theirs in the Hereafter is the punishment of the Fire."¹⁹ Giving them, the divine rationale for punishing them, the Book said, "That is because they were opposed to Allah and His Messenger, and whose is opposed to Allah, (for him) verily Allah is stren in reprisal."²⁰

The Holy Quran told the Muslims that the expulsion of Banu Nadhir was a part of the Lord's Plan and Design. Whatever happened was by leave of Allah in order that 'He might cover the rebellious transgressors with shame.'²⁰ "He it is", said the Book, "who hath caused those of the people of the Scripture who disbelieved to go forth from their homes unto the first exile."²¹ The Holy Quran reminded the Believers that they had not anticipated that the Jews would quit their strongholds without a fight. The Jews, on the other hand, relied so heavily on their strongholds that they considered them impregnable. But, nothing could stand in the way of the Lord's Decision. "Ye deemed not that they would go forth," declared the Holy Quran, "while they deemed that their strongholds would protect them from Allah. But Allah reached them from a place where of they recked not, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the Believers. So learn a lesson. O ye, who have eyes."²² Here was a case where the Almighty Lord had applied His power directly Himself "What Allah has bestowed on His Apostle (and taken away) from them," the Holy Quran ruled, "for this ye made no expedition with either cavalry or camelry: but Allah gives power to His Apostle over any He pleases: and Allah has power over all things."²³

During the siege, the hypocrites had expressed complete solidarity with the Jews and had excited them to their stubbornness and haughtiness. The Holy Quran referred to the attitude of the hypocrites and said, "Hast thou not observed

those who are hypocrites (how) they tell their brethren who disbelieve among the people of the Scripture. If ye are driven out, we surely will go out with you, and we will never obey anyone against you, and if ye are attacked we verily will help you. And Allah beareth witness that they verily are liars."²⁴ The Book went on to add, "(For) indeed if they are driven out, they go not out with them, and indeed if they are attacked, they help not, and indeed if they had helped them, they would have turned and fled."²⁵ The Holy Quran then passed its judgement on the Jews and the Hypocrites. "On the likeness of those (who suffered) a short time before them," it said, "they taste the ill-effects of their conduct, and theirs is painful punishment. (And the hypocrites are) on the likeness of the devil when he telleth man to disbelieve, then, when he disbelieveth, saith: Lo! I am quit of thee. Lo! I fear Allah, the Lord of the Worlds. And the consequences for both will be that they are in the Fire, therein abiding, such is the reward of evil-doers."²⁶

The Mighty Lord also declared His Judgement and Decision about the Pagans. "Who doth greater wrong than one who invents falsehood against Allah," said He, "even as he is being invited to Islam? And Allah guides not those who do wrong."²⁷ "Their intention," said the Holy Quran, "is to extinguish Allah's light (by blowing) with their mouths. But Allah will complete (the revelation or) of His Light, even though the Unbelievers may detest (it)."²⁸

The Book assured the Faithful that their fight was for the cause of Allah and the devil's strategy against such a noble and exalted war was doomed to destruction. Said the Book, "Those who believe do battle for the cause of Allah, and those who disbelieve do battle for the cause of idols. So fight the minion of the devil. Lo! the devil's strategy is ever weak."²⁹ It impressed upon them that war was essentially a two-sided affair. To evaluate the correct battle pic-

ture, it was necessary to carry out a comparative assessment of the opposing situations. "Relent not in pursuit of the enemy," the Book commanded them, "If ye are suffering, Lo! they suffer even as ye suffer."³⁰ The Holy Quran however gave the Faithful the glad tidings that ye hope from Allah that for which they cannot hope. Allah is ever Knower, Wise.³¹

To those Muslims who were still scattered in the desert, the Holy Quran gave a stern call to migrate to Madina. "Lo! as for those whom the angels take (in death) while they wrong themselves," the Book ruled, "(the angles) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such their habitation will be hell, an evil journey's end."³² The Book, however, made an exception in the case of "those feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way."³³ "As for such," the Book ruled, "It may be that Allah will pardon them. Allah is ever Clement, Forgiving."³⁴ Dwelling further, the Lord promised His bounties to those who migrated: "Whoso migrateth for the cause of Allah," said He, "will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful."³⁵

The Holy Quran directed the Believers to fear Allah and look for the provisions sent forth by them for the morrow. The Book cautioned them not to follow 'those who forget Allah and He made them forget their own souls. Such are rebellious transgressors.'³⁶

He warned them not to follow the example of Children of Israel who persecuted their Apostle Moses, knowing him

to be Allah's messenger unto them. Their fate was that "Allah sent their hearts astray. And Allah guideth not the evil-living folk."³⁷ He directed them to become the helper of Allah like the disciples of Christ. 'O ye who believe.' said the Mighty Lord "Be Allah's helpers, even as Jesus son of Mary said unto the disciples. Who are my helpers for Allah? They said: We are Allah's helpers. And a party of the Children of Israel believed, while a party disbelieved. Then We strengthened those who believed against their foe, and they came the uppermost."³⁸

It was on the occasion of Dhatul Riqqa that the Holy Prophet (peace be upon him) led the 'prayer of fear' in which the Holy Quran instructed the Muslims to take due precautions against the enemy. The Quranic instructions on the subject read, "And When thou (O Apostle) art with them, and standest to lead them in prayer, let one party of them stand up (in prayer) with thee, taking their arms with them. When they finished their prostrations, let them take their positions in the rear, and let the other party come up which hath not yet prayed, and let them pray with thee, taking all precautions, and bearing arms."³⁹ The Book went on to caution them, saying "The Unbelievers wish, ye were negligent of your arms and your beggare, to assault you in a single rush. But their is no blame on you if ye put away your arms because ye are ill, but take (every) precaution for yourselves."⁴⁰

To recapitulate, during this period, the city-state of Madina faced one challenge after another. To arrest these challenges, the Muslims kept up an aggressive posture. They undertook military missions as far north as Domatul Jandal and south as Banu Mustalaq. Despite several internal and external problems, they did not give themselves into inactivity. They retained tactical initiative through bold and daring

21. Al-Quran 59 : 2
22. Al-Quran 59 : 2
23. Al-Quran 59 : 6
24. Al-Quran 59 : 11
25. Al-Quran 59 : 12
26. Al-Quran 59 : 15-17
27. Al-Quran 61 : 7
28. Al-Quran 61 : 8
29. Al-Quran 4 : 76
30. Al-Quran 4 : 104
31. Al-Quran 4 : 104
32. Al-Quran 4 : 97
33. Al-Quran 4 : 98
34. Al-Quran 4 : 99
35. Al-Quran 4 : 100
36. Al-Quran 59 : 19
37. Al-Quran 61 : 5
38. Al-Quran 61 : 14
39. Al-Quran 4 : 102
40. Al-Quran 4 : 102

The Restoration of Strength

“O ye who believe!,” said the Holy Quran, “Remember Allah’s favour unto you when there came against you hosts, but We sent against them a great wind and hosts ye could not see. And Allah is ever Seer of what ye do.”¹ “Allah repulsed the disbelievers in their wrath,” the Book continued, “they gained no good. Allah averted their attack from the believers. Allah is Strong, Mighty.”² These verses, pertaining to the battle of Khandaq, very nearly sum up that historic event, the last and the biggest combined bid by the Pagans, the Jews and the Hypocrites to destroy the Muslims of Madina and wipe out Islam.

The Muslims had no doubt faced many a challenging situation before. At Badr, they were up against an enemy that was thrice their numbers. At Ohad, the enemy strength was more than four times than that of theirs. But the battle of Khandaq was a different affair altogether. There, the combined opposition armies engulfed Madina like wild fire. The subversion of the Hypocrites reached an all-time high and the treachery of the Jews added yet another ghastly dimension to the enemy war effort. Depicting the gravity of the threat posed to the Muslims, the Holy Quran recalls, “When they came upon you from above you and

fruitless," the Mighty Lord passed His judgement on them, "and that is easy for Allah. They hold that the clans have not retained (for good), and if the clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you, and if they were among you, they would not give battle, save a little."¹⁰

The siege went on. The Pagans fought their battle on the military, economic and psychological fronts simultaneously. On the military front, the Koraish leaders, amongst them Abu Sufian, Khalid bin Walid, Umroo bin al Aas, Dharrar bin al Khattab and Jabira took daily turns and made efforts to cross the trench but failed. The Koraish then launched a general assault but were beaten back. Finding a narrower place, however, Dharrar, Jabira and Umroo bin Abdwad succeeded in negotiating the ditch on their horse-back. Of these, Umroo was a giant of man and a proven warrior. He challenged the Muslims for a single combat. The gauntlet was picked up by Ali al Murtaza. In a remarkable display of courage and chivalry, the Lion of the Lord cut Umroo into two equal halves.

As the siege prolonged it increased the economic difficulties of the Muslims to the breaking point. The defection of Banu Quraiza made matters even worse. It magnified the psychological pressures to which the Faithful were already exposed. The Banu Quraiza even made an attempt to attack the women camp but were repulsed. The Muslim women took active part in destroying the Jewish attack and Saffia, the Holy Prophet's (peace be upon him) aunt and Hamza's sister, distinguished herself by her bravery.

To relieve the enemy pressure, the Holy Prophet (peace be upon him) suggested to the Ansars that the Muslims sign a treaty of peace with Banu Ghatfan on somewhat disadvantageous terms. Banu Ghatfan was the strongest of the Pagan

tribes besieging Madina and was causing damage to the Ansar crops and property. The overriding consideration in the Holy Prophet's (peace be upon him) proposal was the protection of the Ansar property. But, with full deference, the Ansars begged their great Master not to sign the treaty. They reiterated their full faith and confidence in him and expressed their resolve to continue the fight to the last. The Holy Prophet (peace be upon him) appreciated the Ansar sentiments and accepted their plea.

Despite the Ansar determination, the frustration of the Koraish attacks and the destruction of the Jewish designs, the situation called for a speedy end to the battle. To do so, the Holy Prophet (peace be upon him) decided to launch a psychological attack on the thin and brittle 'cord' that held the Confederacy together. He appreciated that, other than their enmity against Islam, the three main factions of the Confederacy had little commonality of interests amongst them. Under the frustration of a prolonged siege, even that bond seemed to be withering away. It provided an ideal target for a psychological attack.

The task was accomplished with the help of a man named Naeem bin Masood, a chieftain of Banu Ghatfan. Naeem came to the Holy Prophet (peace be upon him) and told him that he had embraced Islam in the recent past. His tribe had till then no knowledge of his conversion. He was a notable figure and was held in high esteem by his own tribesmen, Banu Quraiza and the Koraish. Saying this, he placed himself at the disposal of the Holy Prophet (peace be upon him) and requested him to make use of his services in whatever manner he deemed fit.

The Holy Prophet (peace be upon him) instructed Naeem to sow seeds of mutual mistrust and suspicion between Banu Quraiza and Banu Ghatfan on the one hand, and

the Koraish and Banu Ghatfan on the other. Naeem accomplished his assignment with remarkable proficiency. He hatched a befitting psychological war theme and succeeded in rendering the three main enemy factions apprehensive and suspicious of each other. An unfavourable gale combined with the difficulties of finding food and forge and frustration resulting out of repeated unsuccessful attempts to cross the Ditch added fuel to the fire. The gulf within the enemy camp became so wide that they lifted the siege and went their way in utter disgust. In the ultimate analysis, Khadaq turned out to be a *bloodless victory* for the Faithful.

As already stated, the challenge of Khandaq was grave than that of Badr and Ohad. At Badr, the Muslims had displayed great qualities but had shown some weaknesses also. At Ohad, the weaknesses were compounded and the Muslims suffered a military defeat. How did the Almighty Lord of Power and Glory find the Muslims on the occasion of Khandaq? "And when the true believers saw the clans," He decreed, "they said: This is that which Allah and His messenger promised us. Allah and His messenger are true. It did but confirm them in their faith and resignation."¹ Continuing, the Book added, "Of the believers are men who are true to that which they covenanted with Allah. Some of them have paid their vow by death (in battle), and some of them still are waiting; and they have not altered in the least."² The Almighty Lord wished to reward the true men for their truth, and punish the hypocrites if He will or relent toward them (if He will). Lo! Allah is Forgiving, Merciful."³

On the day following Khandaq, the Holy Prophet (peace be upon him) besieged the settlements of Banu Quraiza. Banu Quraiza fought back for a period of one month after which they laid up their arms. They agreed to submit their case for arbitration and chose Saad bin Muaz to give verdict on their fate. In accordance with Saad's judgement, the whole of

Banu Quraiza was put to the sword.

Commenting on the treachery of the Jews, the Holy Quran said, "And He brought those of the people of the Scripture who supported them down from their strongholds, and cast panic into their hearts. Some ye slew, and ye made captive some. And He made you heirs of their lands, their houses, and their goods and of a land which ye had not frequented (before). And Allah has power over all things."⁴ The Book continued, "And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must be answered for."⁵ The Mighty Lord asked the great *Arabian* Apostle to convey to them that flight will not avail you, if ye flee from death or killing and then ye dwell in comfort but a little while."⁶ "Say: who is he who can preserve you from Allah," the Book continued, "if He intendeth harm for you, or intendeth mercy for you? They will not find that they have any friend or helper other than Allah."⁷

In the totality of the situation obtaining at Khandaq, the threat posed to the Muslims by their multiple enemies was graver than that of Ohad. But, at Kandaq, the enemy designs were frustrated because the Muslims displayed a high degree of faith, devotion, stamina and spirit of sacrifice. The battle was an exacting test and the Muslims qualified it admirably. Each one of them acquitted himself of the burden of responsibility placed on him with honour and dignity. But, the one person who bore the heaviest burdens and pressures, and provided perfect leadership to his men was the Holy Prophet (peace be upon him) himself. Human intelligence and intellect are too limited and helpless to appraise his sublime behaviour and resolve. To do so, we have to find out from the Holy Quran what the Almighty Lord of the Universe had to say about it "Verily in the messenger of Allah," said the Creator of the Universe, "Ye have a good example

for him who looketh unto Allah and the last Day, and remembereth Allah much." ¹⁸ Revealed on the occasion of the siege of Madina, this divine revelation has a general and abiding applicability and eternal significance for the Ummah of the great *Arabian* Prophet for all times and ages.

The chain of challenges that commenced with the military defeat of Ohad and kept magnifying during the intervening period was finally arrested at Khandaq. The strength had been restored because the Faith had been restored. The magnitude of the danger had little to do with the consequences of the situation. What mattered was the strength of Faith and the spirit of Sacrifice to defend it. The results bore direct proportion to these two outstanding and over riding factors.

The enemy defeat at Khandaq had a significant effect on the overall strategical picture. Hitherto, the Makkans and their allies were on a strategic offensive against the Muslims. The enemy defeat at Khandaq deprived the Koraish of their capability to mount another offensive against them. It rid Madina of the last Jewish faction and exposed the Hypocrites. To wipe out their enemies, however, the Muslims had still to deal with the Makkans in the South, the Jews of Khyber, Fidak and Qarra in the North, the powerful Pagan tribes of Banu Ghatfan, Banu Sulaim, Banu Muharib, and Banu Thalba and the Hypocrites of Madina. The victory of Khandaq however brought no change in the boundaries of the Madinite state.

The initiative gained at Khandaq was kept up with full determination. In Rabi I, 6 AH, the Holy Prophet (peace be upon him) led a punitive expedition against Banu Lahyan to avenge the massacre of his missionaries at Rajih. The following month, a retaliatory raid was launched against Banu Ghatfan. A successful pre-emptive operation was also launch

ed against the tribe of Banu Assad that had concentrated itself to raid Madina. In Jamdi II, Zaid bin Harith led a punitive raid against the tribe of Banu Thalba that had also killed the Muslim missionaries. Earlier, a similar expedition had been undertaken against them by Abu Ubaidah bin al Jarrah.

In Shaaban 6 AH, the Faithful undertook a number of successful military missions. Abdul Rehman bin Auf went on a preaching mission to Domatul Jandal and converted the Christian tribe of Asbah bin Umroo Kalbi to Islam. Ali al Murtaza led a successful expedition against Banu Sa'ad at Fidak. The Banu Sa'ad used to excite and assist the Jews of Khyber in their hostile acts against the Muslims.

The Holy Prophet (peace be upon him) himself undertook an operation against Banu Mustalliq whose territory lay close the present site of Jedda. The following month, Abu Bakr Siddique led a punitive raid against Banu Fazara and defeated them in the battle. The Banu Fazara had killed some men of the reconnaissance party led by Zaid bin Haritha to Wadi al Qarra in Rajab. In Shawal 6 AH, a person named Karz bin Jabar al Fahri raided Madina but was pursued and captured.

NOTES

1. Al-Quran 33 : 9
2. Al-Quran 33 : 25
3. Al-Quran 33 : 10
4. Al-Quran 33 : 11
5. Al-Quran 33 : 12
6. Al-Quran 33 : 13
7. Al-Quran 33 : 14
8. Al-Quran 33 : 18
9. Al-Quran 33 : 19
10. Al-Quran 33 : 20
11. Al-Quran 33 : 22
12. Al-Quran 33 : 23
13. Al-Quran 33 : 24
14. Al-Quran 33 : 26-27
15. Al-Quran 33 : 15.
16. Al-Quran 33 : 16
17. Al-Quran 33 : 17.
18. Al-Quran 33 : 21.

The Zenith of Strength

I

"I.o!," said the Holy Quran, "We have given thee (O Muhammad) *a signal victory*." ¹ This glad tidings was conveyed to the Holy Prophet (peace be upon him) on his return journey from Hodaibiyya to Madina. Dwelling on the subject further, the Book added, "That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path. And that Allah may help thee with a powerful help." ²

Hodaibiyya was a unique victory. It was a victory without war. It was a victory for which no human blood was shed. It was a victory that was initially resented by the very people who had attained it. It was a victory that was initially rejoiced by the very people against whom it had been attained. It was not only a victory in itself but the fore-runner of many a victory to follow.

Prior to Hodaibiyya, the Muslims had not been recognised as a political power in Arabia. After Hodaibiyya, they

were recognized as an equal political power. Prior to Hodaibiyya, the Muslims had multiple enemies to contend with. After Hodaibiyya, all the enemies disappeared from the scene within a short period of four years. In the pre-Hodaibiyya period, the conversions to Islam were slow and limited. In the post-Hodaibiyya period, the light of Islam began to spread at a very fast pace. Prior to Hodaibiyya, the boundaries of the Muslim state were confined to city of Madina. After Hodaibiyya, the state began to expand rapidly. Two years after Hodaibiyya, the Muslims were the master of Makka; another two years, and they were the ruler of the whole of Arabia.

The great victory took its toll of tests and trials. Initially a large number of tribes did not join the noble venture. They considered it unwise, indeed suicidal, to go to the seat of Koraish power unarmed. The Muhajirs and Ansars whose total number counted fourteen hundred joined the pilgrimage party with great enthusiasm but faced several hazards enroute. To avoid a Koraish trap, they had to make a lengthy and difficult detour. While at Hodaibiyya, they were under constant threats of a surprise attack by the Koraish. They faced a situation as a result of which they took a renewed pledge to fight the Koraish unto death. In total disregard of prevelant norms, they were also denied access to the Sacred Mosque.

More tests were to follow. The historic event culminated in an armistice. When the armistice was concluded, it were the enemy that rejoiced it as their victory. A great majority of the Muslims looked upon it as unequal and disadvantageous to them. The armistice caused a state of utter desperation and demoralization in the Muslim camp. So very high and strong were the feelings that Omar Farooq immediately rushed to Abu Bakr Siddique. "Is he not God's Apostle," he asked him, "and are we not Muslims, and are they not polytheists?" Abu Bakr replied to his questions in affirmative.

Omar continued, "Then why should we agree to what is demeaning to our religion?," he inquired of him. Abu Bakr advised Omar to stick to what the Apostle had decided and not raise any objections. Not content, however, Omar put the same questions to the Holy Prophet (peace be upon him). The Holy Prophet (peace be upon him) advised Omar to exercise patience and restraint. He assured him that the Almighty Lord would not make them a loser in the bargain.

The grand performance that culminated in the manifest victory of Hodaibiyya commenced from a vision received by the Holy Prophet (peace be upon him) at Madina. According to the vision, the Holy Prophet (peace be upon him) announced his intentions to proceed to Makka to perform the Lesser Pilgrimage. He invited the tribes to join him but most of them held back. They considered it an act of suicide to go to the seat of the Koraish power unarmed. The Muhajirs and Ansars whose total strength counted fourteen hundred obeyed the Apostle's command and joined him without hesitation.

In the company of his noble companions, the great Arabian Apostle (peace be upon him) left Madina for Makka. Enroute, he stopped at Zul-Halifa, a distance of ten miles from Madina. There, he donned the pilgrimage garbs, took the sacrificial victims and put the traditional band round their necks. He made sure that none of the members of his party carried any weapons except his sword kept in the case. Such was the custom of the Arabs of those times to show the peaceful nature of their march during the Prohibited Months.

The fateful journey commenced. As a security measure, the Holy Prophet (peace be upon him) sent a man belonging to the tribe of Khuzza ahead of the main column. He was charged with the duty of passing back information about the Koraish reactions to the march. With all the precautions

assured, the holy band took the route to Makka to venerate the Holy Ka'aba.

The Ka'aba, the First House of the One and Only True Lord on earth, had been reconstructed by Prophet Ibrahim and his son Ismael. With the passage of time, their children had become idol worshippers but the Ka'aba continued to be their general worshipping and meeting place. They used to come there for their annual pilgrimage and prayers. Fighting and looting, the two main sources of income and pass-time of the Arabian tribes, were forgotten in the four Prohibited Months of the pilgrimage. No one was denied entry to the holy city. Inside the Sacred Area, even the blood enemies met and greeted each other as friends and comrades.

From Madina, the Holy Prophet (peace be upon him) conducted a smooth and uninterrupted march upto Usfan. At Usfan, he received the news that the Koraish had decided to oppose his entry to Makka. To forestall the Muslims, they had gathered a large force and concentrated it at Baldah, just outside Makka. Khalid bin Walid assisted by Akrama bin Abu Jehl and a cavalry strength of 200 mounted men was operating ahead of this force. The contingent was reported to have taken up their positions at Ghamim, a place situated mid-way between Haifa and Rabigh.

The Holy Prophet (peace be upon him) wished to avoid contact with Khalid's contingent. To do so, he turned to the right on the road that led to Hodaibiyya through the pass of Al-Murrar. He appeared at Hodaibiyya unnoticed and uninterrupted. At Hodaibiyya, he ordered his men to dismount and establish their camp.

Situated close to Hodaibiyya was the tribe of Banu Khuzza. The Banu Khuzza were on friendly terms with the Muslims. Huzail bin Warqa, the chief of the tribe, contracted

the Holy Prophet (peace be upon him) and satisfied himself about the peaceful nature of his march. But, he informed the Apostle that, his peaceful intentions notwithstanding, the Koraish had made up their mind not to allow him to enter Makka. He confirmed the earlier information that they had collected a large force for this purpose.

The Holy Prophet (peace be upon him) asked Huzail to apprise the Koraish that the Muslims had come to venerate the Ka'aba and not to make war. He wanted him to prevail upon the Koraish to give up the path of war. He asked him to impress upon the Koraish to sign a treaty of peace with him and leave him free to deal with the Arabian tribes. But, there was to be no doubt in the Koraish mind about the Apostle's unflinching resolve to pursue his mission to its completion. The Holy Prophet (peace be upon him) accordingly told Huzail to convey to the Koraish that if they rejected his offer of peace, he would fight them to the extent that either his hands were cut or a decision was obtained.

Huzail briefed the Koraish accordingly. The Koraish elders appreciated the Apostle's proposal. They sent a man named Urwa bin Masood, an old and experienced hand, to enter into detailed negotiations with him. The discussions between Urwa and the Holy Prophet (peace be upon him) remained inconclusive. Urwa, however, took back with him highly favourable impressions about the state of discipline and devotion observed by him in the Muslim camp. He briefed the Koraish about the failure of his mission but made no secret of his impressions. He told his kinsmen that he had been to the courts of the Roman, Persian and Abyssinian monarchs. But, he had not witnessed that standard of obedience, dedication and discipline in their courts as he had in the simple and serene court of the Arabian Apostle. He advised the Koraish to make peace with the Muslims. He impressed upon them that they were simply incapable of

facing so devoted and dedicated a community of people. The Koraish ridiculed him and rejected his proposal.

To follow up the negotiations, the Holy Prophet (peace be upon him) took another initiative and sent Qureish bin Ummayya as his next envoy to Makka. The Koraish maltreated him. They killed his camel and hatched a plot to kill him also. Qureish escaped with difficulty and succeeded in returning to his camp. The Holy Prophet (peace be upon him) sent yet another envoy to them. This time, his choice fell on his close associate and companion, the dedicated Osman bin Affan. The Koraish apprehend him and let out a rumour that Osman had been killed.

Osman's assassination was a criminal act. It was against all civilized practices and norms. The Holy Prophet (peace be upon him) decided to avenge Osman's murder. To that end, he called upon his unarmed devotees to take another oath of fealty at his hand. The men of Hodaibiyya were put to a grave test and challenge. None of them had any doubts about the apparent helplessness of their situation. But there was no dirth of will, determination and spirit of sacrifice. One by one, the brave sons of Islam swore their allegiance to fight the Koraish unto death. Hodaibiyya saw a unique display of devotion and dedication. The grand spectacle astonished the vast expanse of the Arabian desert. It took the heavens and the earth by wonder and surprise. It penetrated the seven firmaments and reached in the Presence of the Lord of Throne. It pleased the Lord of Grace and Bounty Who distinguished the heroes of Hodaibiyya for His special reward. The immediate reward came in the form of confirmed information that Osman was alive. The permanent reward took the shape of divine Peace and Pleasure for the warriors of Hodaibiyya.

Meanwhile, the Koraish launched a raid on the Muslim camp. The Faithful apprehended the raiders but set them at

large soon afterwards under the orders of their benevolent Master (peace be upon him). The Koraish were now left with no option but to come to terms with the Muslims. To do so, they despatched a man named Suhail bin Umroo to the Holy Prophet (peace be upon him) and gave him full authority to make peace with the Muslims. They placed only one restriction on him: but Faithful must go back to Madina without performing the Pilgrimage. The Makkan were not prepared to compromise that condition.

The Armistice was agreed upon after lengthy discussions between Suhail and the Holy Prophet (peace be upon him). It had five main clauses. Firstly, there would be a ten-year truce between the Muslims and the Koraish. Secondly, the Arabian tribes would be free to join any of the two camps: the Muslims or the Koraish. Thirdly, the Muslims would go back to Madina without performing the Pilgrimage but could return to do so, the following year. Fourthly, a Makkan who defected to the Muslims would be returned to the Koraish by them. Fifthly, a Muslim who came to makka and was apprehended by the Koraish would not be handed back.

The last three clauses aroused a great deal of resentment amongst the Muslims. Most of them looked upon the treaty as unequal and unwise. In the words of Ibne Ishaque, 'they were depressed almost to the point of death.' The appearance of Abu Jandal, the son of Suhail, made matters still worse. Abu Jandal had embraced Islam and was held in custody by the Koraish. He had escaped from the prison and had come to Hodaibiyya walking in fetters.

Suhail invoked the treaty and demanded the return of Abu Jandal. The Holy Prophet (peace be upon him) agreed. In ful view of the Muslims, Suhail began to drag Abu Jandal and treat him roughly. Abu Jandal shrieked and cried for help. The Muslims had to exercise the best of patience and

restraint to stand as silent spectators to Suhail's mal-treatment of Abu Jandal. The Holy Prophet (peace be upon him) advised Abu Jandal to be patient and await the Lord's help. The Honourable Muhammad (peace be upon him) honoured the terms of the treaty scrupulously.

The incident did however add further to the prevailing disappointment in the Muslim camp. A Majority of the Muslims failed to comprehend the wisdom behind returning to Madina without performing the Lesser Pilgrimage. The Holy Prophet (peace be upon him) commanded them to complete their Pilgrimage rites at Hodaibiyya. In despair and depression, the Faithful performed their pilgrimage rites and took the route to Madina.

The Koraish hailed the treaty as a great victory for them. They were jubilant at the Muslim return to Madina without venerating the Ka'aba. They looked upon it as a clear manifestation of their superiority and strength over the Muslims. They were joyful in securing for themselves the facility to use the caravan route. The Muslims would no longer intercept their trade caravans. Merchandize would begin to flow in and out of Makka bringing prosperity to the Koraish. Gone, for ever, was the fear of death by starvation. The Makkans were too intoxicated at their wisdom and success at forcing so unequal a treaty upon the Muslim to ponder over it coolly. The fact that the advantages that had they reaped from it were fleeting and marginal in nature did not cross their minds at all.

The Muslim gains from the treaty were multiple. Firstly, the Koraish accepted the Muslims as equal partners in the exercise of political power in Arabia. Secondly, the Muslims secured for themselves the right to perform the pilgrimage in the following year. Thirdly, the Holy Prophet (peace be upon him) got access to the nomad tribes to preach Islam to them.

As a result, the tribes began to embrace the New Faith at a rapid pace. This left Makka friendless and isolated. Fourthly, the return of the Koraish defectors, who invariably went back impressed by the Muslims, coupled with the non-return of the Muslims, created a class of Muslims or Muslim sympathizers inside Makka. Fifthly, the treaty gave the Muslims the opportunity to deal with the hostile Jewish tribes in Khyber, Fidak and Qarra in North Arabia.

With reference to Hodaibiyya, the Holy Quran showered additional divine guidance upon the Muslims. The divine guidance is contained in Sura Fath (victory). The Book commented on the concept of power, the divine design at Hodaibiyya, the Holy Prophet (peace be upon him) and his companions, the concept of victory and the concept of reward and punishment. The Holy Quran also passed its verdict on the tribes that had refrained from joining the Apostle. On the concept of power, the Book ruled that 'Allah's is sovereignty of the heavens and the earth.'³ Allah's also are the hosts of the heavens and earth.⁴ He 'is ever Mighty, Wise.'⁵ He it is Who guides His servant on the Way that is Straight. He is ever aware of all that we do. He 'is Able to do all things.'⁶ 'He forgiveth whom He will and punisheth whom He will.'⁷ 'He it is Who sent down peace of reassurance into the hearts of the believers that they might add Faith unto their Faith.'⁸

The Holy Quran gave the Faithful an insight into divine design at Hodaibiyya. "He it is," said the Book, "Who hath withheld men's hands from you, and hath withheld your hands from them, in the valley of Makka after He had made you victors over them. Allah is Seer of what ye do."⁹ Elucidating further, the Book added, "These it was who disbelieved and debarred you from the inviolable Place of Worship, and debarred the offering from reaching its goal. And if it had been for believing men and believing women, whom ye know not-lest ye should tread them underfoot and thus

incur guilt for them unknowingly, that Allah might bring into Him mercy whom He will — if the believers and the disbelievers) had been clearly separated, We verily had punished those of them who disbelieved with painful punishment.”¹⁰

The Holy Quran however declared that a miserable doom would befall the pagans if they joined battle with the Faithful, “And if those who disbelieve join battle with you,” said the Book “they will take to flight, and afterwards they will find no protecting friend nor helper. It is the law of Allah which hath taken course aforetime. Thou wilt not find for the law of Allah aught of power to change.”¹¹

The divine purpose at Hodaibiyya was that He might reward the believers and punish the apostates and the hypocrites. He wished to ‘bring the believing men and women into gardens beneath which rivers flow wherein they will abide, and may remit from them their evil deeds.’¹² “That, in the sight of Allah,” ruled the Holy Quran, “is the supreme triumph.”¹³ The Lord’s design also was that ‘He may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them, and made ready for them hell, a hapless journey’s end.’¹⁴

The Holy Quran commented upon the personality of the Holy Prophet (peace be upon him) and his companions. Commenting upon the man who concluded the historic treaty of Hodaibiyya with the Makkans, the Lord said, “Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner that ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day.”¹⁵ “He it is Who hath sent His messenger with the guidance and the religion of truth,” the Book continued,

“that He may cause it to prevail over all religions and Allah sufficeth as a witness.”¹⁶ Talking of the companions of the Great Arabian Apostle (peace be upon him), the Book said, “Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves. Thou (O Muhammad) seest them bowing and falling prostrate (in worship), seeking bounty from Allah and (His) acceptance. The mark of them is on their foreheads from the traces of prostration. Such is their likeness in the Torah and their likeness in the gospel-like as sown corn that sendeth forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the sowers that He may enrage the disbelievers with the sight of them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.”¹⁷

The Almighty Lord expressed His approval of the second oath of allegiance taken by the heroes of Hodaibiyya and showered His bountiful grace upon them. “Allah was well pleased with the believers,” said He, “when they swore allegiance unto thee beneath the tree and He knew what was in their hearts, and He sent down peace of assurance on them, and hath rewarded them with a near victory.”¹⁸ The Book went on to add, ‘Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands, so whosoever breaketh his oath, breaketh it only to his soul’s hurt, while whosoever keepeth his covenant with Allah, on him will He bestow immense reward.’¹⁹

The Holy Quran took to account those of the Arabs who stayed behind and did not accompany the Apostle. “Those of the wandering Arabs who were left behind,” it said, “will tell thee: our possessions and our households occupied us, so ask forgiveness for us! They speak with their tongues that which is not in their hearts. Say: Who can avail

ye aught against Allah, if He intends you hurt or intends you profit? Nay, but Allah is ever aware of what ye do. Nay but ye deemed that the messenger and the believers would never return to their own folk, and that was made fair-seeming in your hearts, and ye did think as evil thought, and ye were worthless folk."²⁰ Commenting further, the Book added, "Those who were left behind will say, when ye set forth to capture booty: Let us go with you. They fain would change the verdict of Allah. Say (unto them, O Muhammad): Ye shall not go with us. Thus hath Allah said beforehand. Then they will say: Ye are envious of us. Nay, but they understand not, save a little. Say unto those of the wandering Arabs who were left behind: Ye will be called against a folk of mighty prowess, to fight them until they surrender, and if ye obey, Allah will give you a fair reward: but if ye turn away as ye did turn away before, He will punish you with a painful doom."²¹ The Book, however, made an exception in the case of the blind, the lame and the sick, and permitted them to stay behind.

The Muslims had undertaken their memorable journey to Hodaibiyya in accordance with their Apostle's vision. On way back to Madina, the Holy Quran told them that "Allah hath fulfilled the vision for His messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship, if Allah will, secure, (having your hair) shaven and cut, not fearing. But He knoweth that which ye know not, and hath given you a near victory beforehand."²²

Exactly what kind of victory Hodaibiyya was? The Muslims had neither defeated nor destroyed their enemies at Hodaibiyya nor conquered their territory! There indeed took place no armed contact between the belligerents at all. On the face of it, it were the Pagans who had succeeded in denying the Faithful their legitimate right of access to the Holy Ka'aba. Yet the Holy Quran called it a great Muslim

victory. The secret of that signal victory lay in the heavenly pleasure attained by the Muslims after their second Oath of fealty to do and die in face of extremely adverse conditions. We therefore infer that our victory does not lie in the destruction of our enemy's military might; in the conquest of the opponent's territory; in the imposition of our hegemony upon the adversary or in the realisation of selfish and narrow national interests. It lies in the attainment of divine bliss and pleasure.

A conventional victory that does not win for us the pleasure of Almighty Allah does not constitute our victory at all. It constitutes our defeat. Such a defeat gets converted into crises and catastrophe if we conduct ourselves in a manner that draws on us the wrath of our Guardian-Lord. Our victory is a victory for the cause of Islam. It is the victory of Almighty Allah and His Apostle (peace be upon him). It is a victory of lofty ideals and supreme values. It bears direct proportion to the sacrifice we make for it. A shining example of our concept of victory was set before us by Hussain, the grandson of our Holy Prophet, (peace be upon him) in the plains of Karbla. The indomitable Hussain sacrificed all, goods as well as lives, that he had. But his sacrifice did not constitute his defeat. It constituted an everlasting victory for Islam. Defeated, doomed and destroyed for ever were those who massacred the heroes of Karbala.

II

Divine revelations continued as heretofore. The Holy Quran commented upon the relations of the Faithful with the Jews, the Christians and the Disbelievers. The Book forbade them from taking the Jews and the Christians for friends. The Holy Quran informed that they were only friends of one to another. "He among you," ruled the Book, "who taketh them for friends is (one) of them."²³ "Your

friend," added the Book, "can only be Allah; and His messenger and those who believe, who establish worship and pay the poor due, and bow down (in prayer). And whoso taketh Allah and His messenger and those who believe for friend (will know that), Lo! the Party of Allah, they are the victorious."²⁴ Of the people of the Book, there were many who turned in friendship to the Unbelievers. The Holy Quran disapproved of them and ruled that 'Allah's wrath will be upon them, and in torment will they abide.'²⁵ "If only they had believed in Allah, in the Apostle and in what hath been revealed to him, never would they have taken them for friends and protectors. But most of them are rebellious wrong-doers."²⁶

The Book condemned the Unbelievers to the Blazing Fire. The Holy Quran told the Faithful that the Pagans would wish to get out of the Fire but would never be able to do so. The Book ruled that even 'if they had every thing on earth and twice repeated, to give as ransom for the penalty on the Day of Judgement, it would never be accepted of them.'²⁷ The Holy Quran also declared. 'The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is: execution, or crucifixion, or the cutting off of hands and feet from the opposite sides, or exile from the land: that is their disgrace in this world, and a heavy punishment is theirs in the Hereafter.'²⁸ The Book however made an exception in the case of 'those who repent before they fall into your power: in that case know that Allah is Oft-Forgiving, Most Merciful.'²⁹ The Book bade the Faithful not to choose for friends and protectors those who take your religion for a mockery or sport, —whether among those who received the Scripture before you, or among those who reject Faith, but fear ye Allah, if ye have Faith (indeed).'³⁰

The Holy Quran called upon the faithful to fulfil their

duty to Allah. It directed them to 'strive with might and main,'³¹ in the cause of Allah. The Book commanded the Muslims to 'call in remembrance the favour of Allah,'³² and fear Him. It bade them to 'stand out firmly for Allah, as witnesses to fair dealing.'³³ "Let not the hatred of others to You," ruled to Book, "make you swere to wrong and depart from justice. Be just: that is next to piety"³⁴ "To those who believe and do deeds of righteousness," decreed the Holy Quran, 'Hath Allah promised forgiveness and great reward.'³⁵ "O ye who believe," the Holy Quran re-emphasized to them, "Call in remembrance the favour of Allah unto you when certain men formed the design to stretch out their hands against you, but (Allah) held back their hands from you: so fear Allah. And on Allah let Believers put (all) their trust."³⁶

Prior to the advent of Islam, the Jews and the Christians differed on several issues. They used to blame one-another for the hollowness and emptiness of their Faith. The Holy Quran set their differences at naught. "O People of the Book," the Book told them, "Now hath come unto you, making (things) clear unto you, Our Apostle, after the break in (the series of) Our Apostles, lest ye should say: there came to use no bringer of glad tidings and no warner (from evil). But now hath come unto you a bringer of glad tidings and a warner (from evil) and Allah hath power over all things."³⁶ A

The Holy Quran also bestowed its guidance upon the Faithful on some other varied subjects. The Book issued its commandments to the Faithful about the sanctity and preservation of human life. "We ordained for the children of Israel," said the Book, "that if anyone slew a person — unless it be for murder or for spreading mischief in the land — it would be as if he slew the whole people. And if anyone saved a life, it would be as if he saved the life of the whole people."³⁷ Referring to the mischief mongers the Book

said, "Every time they kindle the fire of war, Allah doth extinguish it, but they (ever) strive to do mischief on earth. And Allah loveth not mischief."³⁸

The Almighty Lord called upon the Holy Prophet (peace be upon him) to deliver his Message without any fear or reservation. He assured His beloved Apostle that He Himself would defend him from his enemies. Said the Almighty Lord, "Proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not, thou would not have fulfilled and proclaimed His Mission. And Allah will defend thee from men (who mean mischief), for Allah guideth not those who reject Faith."³⁹ The Book warned the Believers not to become renegades from their religion. The Holy Quran declared that 'whoso of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him: humble towards the Believers, stern towards the Disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is all-Embracing, all-Knowing."⁴⁰

NOTES

1. Al-Quran 48 : 1.
2. Al-Quran 48 : 2-3.
3. Al-Quran 48 : 14.
4. Al-Quran 48 : 7.
5. Al-Quran 48 : 7.
6. Al-Quran 48 : 21.
7. Al-Quran 48 : 14.
8. Al-Quran 48 : 4.
9. Al-Quran 48 : 24.
10. Al-Quran 48 : 25.
11. Al-Quran 48 : 22-23.
12. Al-Quran 48 : 5.
13. Al-Quran 48 : 5.
14. Al-Quran 48 : 6.
15. Al-Quran 48 : 8-9.
16. Al-Quran 48 : 28.
17. Al-Quran 48 : 29.
18. Al-Quran 48 : 18.
19. Al-Quran 48 : 10.
20. Al-Quran 48 : 11-12.

21. Al-Quran 48 : 15-16.
22. Al-Quran 48 : 27.
23. Al-Quran 5 : 51.
24. Al-Quran 5 : 55-56.
25. Al-Quran 5 : 80.
26. Al-Quran 5 : 81.
27. Al-Quran 5 : 36-37.
28. Al-Quran 5 : 33.
29. Al-Quran 5 : 34.
30. Al-Quran 5 : 57.
31. Al-Quran 5 : 35.
32. Al-quran 5 : 7.
33. Al-Quran 5 : 8.
34. Al-Quran 5 : 8.
35. Al-Quran 5 : 9.
36. Al-Quran 5 : 11.
37. Al-Quran 5 : 32.
38. Al-Quran 5 : 67.
39. Al-Quran 5 : 70.
40. Al-Quran 5 : 54.

The Capitulation of Jewish Strength

Little concrete is known about the initial arrival of the Jews in Arabia. The Jews of Hejaz claimed their presence in Madina since 1200 BC but had no evidence to advance in support of their claim. According to another Jewish tradition some of their tribes moved to Arabia and got settled in Wadi-al-Qarra, Tema and Madina at the time of their second Exodus in 587 BC. The Exodus took place as a result of the persecution of the Jews of Jerusalem by the King of Babylon. There, however, is no historical proof to support this contention also.

Popular reporting has it that the Jews first came to Arabia from Palestine in the years of 132 BC and 70 BC respectively. They migrated to Arabia in order to escape Roman tyranny and persecution. With the passage of time, they established their settlements in Aiyliya, Maqna, Tabuk, Tema, Wadi-al-Qarra, Fidak and Khyber. The Jewish tribes of Banu Quraiza, Banu Nadhir and Banu Qunaiqa got settled in Madina.

The places where the Jews established their colonies

to provide any quarters to the Koraish. They were to assist the Muslims in defending Madina against outside aggression. The relations between the Jews and the Muslims were to be based on amity and goodwill, not hatred and schism.

Unfortunately, however, the Jews did not take long to repudiate their treaty obligations. They had signed the Charter of Madina in the vain hope that the Prophet of Islam (peace be upon him) would concern himself only with the political affairs of the state. They were alarmed to find him inviting men to God, the Quran and Islam. They were also wary of seeing the Aus and Khazraj accepting the New Faith and merging themselves into one brotherhood. They could realise their vested economic and commercial interests only if the two communities remained at war with each other. They got all the more frightened when the great Arabian Apostle counselled mankind to take recourse to justice and fairness in their commercial dealings and put an end to the curse of usury.

The Jews reacted to the situation by launching a psychological war against the Holy Prophet (peace be upon him). They made him the target of their propaganda. To wean the people away from him, they began spreading malicious rumours about him amongst the Madinites. They did their very best to sow seeds of hatred, suspicion and misgivings in their minds about him. To discredit Islam, they launched an organised plan of embracing Islam and defecting from it later. They joined hands with the hypocrites to play every other mischief against the Faithful. They made attempts at fanning the old enmity and blood feud between the Aus and the Khazraj. They also created problems for those newly-converted Muslims who were under debt to them.

The Jews had pinned high hopes on the battle of Badr but its outcome gave them a shock. Disappointed, they in-

tensified their psychological war against the Faithful Ka'ab bin Ashraf, the Chief of Banu Nadhir, went over to Makka to excite the Koraish to take their revenge upon the Muslims. Banu Qunaiqa rose in open revolt and revoked the Charter of Madina. So venomous and utterly barbarian was the propaganda campaign launched by Ka'ab that, under the orders of the Holy Prophet (peace be upon him), Mohammad bin Maslamah followed him in Makka and killed him. On return from Badr, an attempt was made to pacify Banu Qunaiqa. But the Jews were in no mood for conciliation. They gave rude rejoinders to the Holy Prophet's peace making efforts. Being expert craftsmen, the Banu Qunaiqa did not lack weapons and equipment. They were large enough to put seven hundred trained warriors in the field. They also had old ties of friendship with the Khazraj, and had the support of its chief, Abdullah bin Ubi.

The Holy Prophet (peace be upon him) besieged Banu Qunaiqa. The enemy capitulated without giving any resistance and were expelled from the city. They moved to Syria and got settled there. None amongst the Hypocrites came to their assistance or went into exile with them to prove their solidarity with them. Banu Qunaiqa gave up their hostilities against Islam and were no longer heard.

The fate of Banu Qunaiqa and the disposal of their chief acted as a deterrent to the other Jewish tribes but for a short period only. They found their next opportunity at Ohad and were back to their usual mischief and intrigue. In total disregard of their treaty, they deserted on the morning of that historic day. The Muslims' defeat at Ohad so encouraged Banu Nadhir that they hatched a plan to kill the Apostle. As before, the Hypocrites made loud promises of solidarity with them. But, their evil designs miscarried at the nick of time. The Holy Prophet (peace be upon him) undertook a military operation against them. Banu Nadhir fell to their

knees after a siege of eleven days and were expelled from Madina. Permitted to take their belongings with them, they dismantled their strong fortifications with their own hands and settled in Khyber. Once again, the Hypocrites failed to provide them the promised support.

Banu Nadhir did not give up their hostilities against Islam. They played a pivotal role in bringing about the siege of Madina in conjunction with the Koraish and Ghatfans. During the siege, Banu Quraiza also defected from the Charter of Madina and jumped in the arena against the Muslims. After the defeat of the Confederacy at Khandaq, Banu Quraiza were eliminated. With the elimination of Banu Quraiza, Madina became safe against internal Jewish threat.

The external Jewish threat to the security of Madina did not abate in the least. The Jews of Khyber, Fidak and Qarra were still bent upon invading Madina. They began hobnobbing with Banu Ghatfan for another joint venture. The Banu Ghatfan agreed to join hands with the Jews in their common bid to wipe out Islam. The two enemy factions set about making brisk preparations for the invasion of Madina. Hearing of these news, the Holy Prophet (peace be upon him) sent his spies to gain intelligence about their intentions and preparations. The spies confirmed to him that grand preparations were afoot at both the places for the impending venture. To avoid bloodshed, the Holy Prophet (peace be upon him) sent a deputation of thirty men under Abdullah bin Rawaha to Khyber. Abdullah was directed to enter into negotiations with them and settle the matter peacefully.

Abdullah pleaded hard with the Jews to give up their hostilities against the Muslims. He called upon the Jewish leaders to present themselves before the Holy Prophet (peace be upon him) at Madina and stop their war-like preparations. In that eventuality, he promised to them that they would be

left incharge of the administration of their settlements. The Jews paid no heed to Abdullah's pleas and kept up their military preparations with full vigour.

Meanwhile, Banu Fazara, a large and powerful branch of Banu Ghatfan, also decided to join the Jews. The Holy Prophet (peace be upon him) sent an envoy to Banu Fazara and asked them to withdraw their support from the Jews. They (Banu Fazara) were offered highly attractive terms. They were promised half the share of the booty gathered by the Faithful from the conquest of Khyber. The Banu Fazara rejected the offer. About that time, the hypocrites of Madina also jumped in the arena to play their traditional and characteristic mischief. They sent news of encouragement and assurance to the Jews and instigated them to invade Madina. They fed the Jews with the Muslim intelligence. They impressed upon them that the Faithful were no match to them in combat and were bound to be defeated.

His diplomatic initiatives having failed, the Holy Prophet (peace be upon him) decided to launch a pre-emptive attack on Khyber. The oasis of Khyber was located about one hundred miles north of Madina. It was a volcanic tract, well-watered with many springs issuing from the basaltic rocks. It had a good irrigation system and produced good harvests of grain and dates in its wet valley. The outcrop of rocks in the high ground afforded sites for numerous fortresses. The word 'Khyber' itself is the Iberian equivalent of fort.

Khyber was the biggest and the strongest Jewish stronghold in Arabia. It had seven large forts named Naim, Salim, Qamus, Nitat, Qasarat, Shaq and Marta. According to Yaqubi the forts contained a total force of 12000 soldiers. Qamus was the strongest of all the forts and was under the command of Marhab, a brave and renowned Jew warrior. Like Umroo

a day when 'one soul shall not avail the other nor shall intercession be accepted for her nor shall compensation be taken from her, nor shall any one be helped (from outside).'¹⁰

The Jews had told their Prophet Moses, we 'shall never believe in thee until we see Allah manifestly.'¹¹ "But ye were dazed with thunder and lightening," the Mighty Lord told them "even as ye looked on,"¹² Dwelling further on the subject, the Book added, "then We raised you up after your death: ye had the chance to be grateful."¹³ The Mighty Lord reminded them that 'We gave you the shade of clouds and sent down to you Manna and quails,'¹⁴ for food. He was equally kind and gracious to them when they told Moses that they could not endure one kind of food and wanted to exchange it with what was produced on earth. He called their attention to the time when the Lord caused springs to gush forth from the rock when Moses prayed to Him for water.

The Jews, however, rejected the divine guidance and rebelled against the Lord. "To Us," commented the Great Lord upon their rejection, "they did no harm, but they harmed their own souls."¹⁵ The Kind and Gracious Lord thereafter provided them several opportunities to seek His forgiveness. But the Jews did not give up the path of insolence and infringed upon the divine commands repeatedly. As a consequence, their 'hearts hardened: they became like a rock and even worse in hardness.'¹⁶ They began to make mockery of the Quranic revelations. They knew not their own true scriptures but read into them what they wanted. They palmed off their own writings for the Message of Allah. They invented books with their own hands and claimed that 'this is from Allah.'¹⁷ They wanted to 'traffic with it for a miserable price'¹⁸ "Woe to them for what their hands do write," said the Holy Quran, "and the gains they make thereby."¹⁹

The Jews kept persisting in their rejection of the Lord and kept incurring divine displeasure. They raised one mischief after another. "The people of the Book," said the Mighty Lord to the Holy Prophet, "ask thee to cause a book to descend to them from heavens indeed they asked Moses for an even greater (Miracle), for they said: 'show us Allah in public. But they were dazed for their presumption, with thunder and lightening.'²⁰ Thereafter 'they worshipped the calf even after clear signs had come to them.'²¹ 'Even so,' said the Great Lord, "We forgave them, and gave Moses manifest proofs of authority."²⁰ But even that did not cause the Jews to follow the Straight and Righteous Path. "(They have incurred divine displeasure), "the Mighty Lord ruled, "in that they broke their covenant; that they rejected the signs of Allah; that they slew the Messengers in defiance of right; that they said, 'our hearts are the wrappings (which preserve Allah's word; We need no more),' — nay Allah hath set the seal on their hearts for their blasphemy, and little is it they believe;— that they rejected Faith and that they uttered against Mary a grave false charge."²³

Commenting on the final capitulation of the Jewish strength, the Holy Quran announced that 'all that is in the heaven and earth glorifieth Allah.'²⁴ He is 'the Sovereign Lord, the Holy One, the Mighty the Wise.'²⁵ He is the Lord of 'infinite bounty'.²⁶ He gives His bounty 'unto whom He will.'²⁷ "He it is, "declared the Holy Quran, "Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom though heretofore they were indeed in error manifest."²⁸

"The likeness of those who are entrusted with the Law of Moses, yet apply it not," said the Holy Quran, "is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah."²⁹ The Jews

21. Al-Quran 4 : 153
22. Al-Quran 4 : 153
23. Al-Quran 4 : 155-156
24. Al-Quran 62 : 1
25. Al-Quran 62 : 1
26. Al-Quran 62 : 4
27. Al-Quran 62 : 4
28. Al-Quran 62 : 2
29. Al-Quran 62 : 5
30. Al-Quran 62 : 6
31. Al-Quran 62 : 7
32. Al-Quran 62 : 8

The Testing of Roman Strength

Early in 8 AH, the Prophet of Islam (peace be upon him) despatched a punitive expedition to Balca in Syria. Balca was a Roman dependency held by Surajeel, a Christian prince of Arabian stock. The expedition was meant to avenge the coldblooded murder of the Prophet's envoys sent to Busra a year ago. The Holy Prophet (peace be upon him) appointed three commanders of the expedition to succeed each other in the chain of command. They were Zaid bin Harith, the Prophet's slave, Jaffar bin Abu Talib, the Prophet's cousin; and Abdullah bin Rawaha, the warrior-poet of Madina.

The expedition resulted in the famous battle of Muta. During the battle, all the three commanders nominated by the Prophet were killed in quick succession; and the Muslim army was about to suffer a total and complete annihilation. Under such adverse circumstances, Khalid bin Walid was called upon by his comrades to lead them in the battle and fulfil the mission assigned to them by the Holy Prophet (peace be upon him). Khalid performed this task with remarkable skill, in recognition of which, the Prophet of Islam conferred upon him the rare and coveted title of 'Saifullah' (The Sword of Allah).

Setting out from Madina, Zaid's contingent of 3000 warriors conducted a smooth and uninterrupted march upto Ma'an, a distance of 450 miles. At Ma'an, the Muslim army learnt that a Byzantine force of 100,000 men, under the command of the Roman General Theodore, had been concentrated in the mountainous region of Mo'ab. The news of the enemy concentrations caused a great deal of alarm in the Muslim ranks. A section of the army counselled an immediate withdrawal to Madina, with a view to reappearing with fresh troops at a more opportune occasion. Another view was that a fast courier be sent to Madina to appraise the Holy Prophet (peace be upon him) of the new development and obtain fresh instructions from him.

Abdullah bin Rawaha disagreed with both the views. He called upon his comrades to get ready to 'fight and die.' "The Prophet's Orders," Abdullah told them, "are clear and explicit, and our ultimate aim in life is not to win battles but to lay down our lives striving and struggling for the Cause of Allah. The only alternative open to us is victory or death and, in either case, we win."

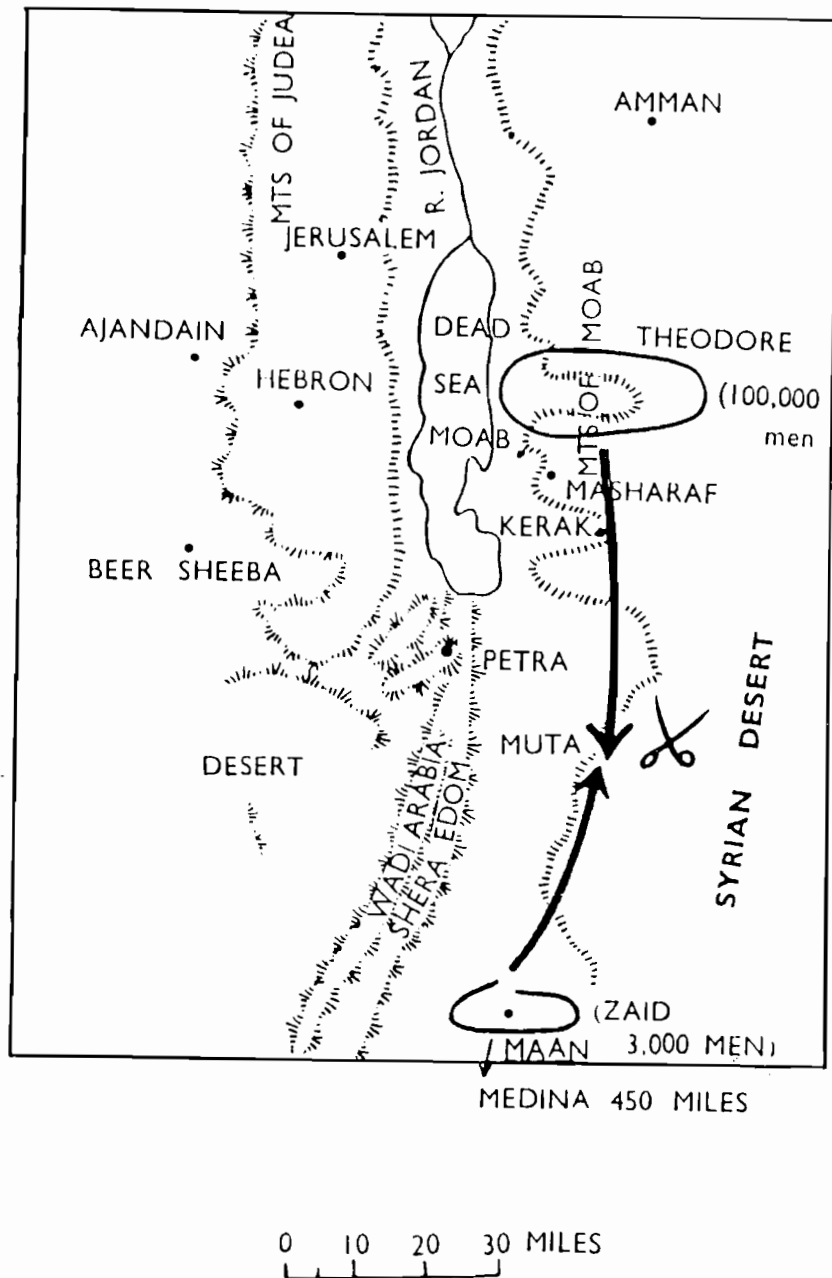
Abdullah's forceful pleas aroused the dropping spirits of the Muslim army and Zaid decided to move forward as planned. As the Muslim army advanced north, the Roman commander emerged from his mountain stronghold and took up positions at Masharaf, a dominating feature in the hills of Kerak. Here, the two armies met each other in a brief encounter but Zaid found the broken and hilly terrain of Masharaf unsuited for the employment of his small mobile force. He decided to withdraw to the plains of Muta and give battle to the Romans under favourable terrain conditions.

Zaid chose the battle ground of Muta after careful deliberation and appreciation. At Ma'an, the Arabian plateau tapers off into the Syrian desert, rising again in the hilly

region, above, 3000 feet from the sea level. It forms a natural and formidable defensive position, but is not suited for mobile cavalry operations. Around Muta, the hill features rise to between 600-1000 feet above sea level. On the West, Muta is protected by the hills of Kerak; on its east, lies the famous Syrian desert where the Muslims could operate more efficiently than the Romans. The plains of Muta were rich in agriculture, and had numerous water-points which could maintain the Muslim army for a considerably longer period. In times of need, the force could also be maintained from Ma'an, being less than forty miles in distance. Above all, the Muta position was ideally suited for the employment of the Muslim cavalry. In that challenging situation, it was essential that the Muslim army retained its mobility, the chief source of its tactical strength against the Romans.

As the chill of the desert night passed into the silvery sunshine of the morning, the Muslim and the Byzantine armies stood at bay in the plains of Muta. The battle-commenced. Soon, Zaid fell tranfixd by spears and Jaffar took over the Prophet's banner. Fighting with unparalleled heroism and causing great destruction in the enemy ranks, Jaffar was ultimately over-powered and killed. "The death of Jaffar" writes Gibbon, "was heroic and memorable; he lost his right hand; he shifted the standard to the left; the left was also severed from the body; he embraced the standard with his bleeding arm stumps till he was tranfixd to the ground with fifty honourable wounds." Other historians describe Jaffar in his last supreme moments as a noble pillar of unflinching devotion, holding the Prophet's banner close to his heart with his bleeding arm stumps and over ninety arrow wounds on his chest. True to the traditions of the noble Hashmite blood, Jaffar sacrificed his life by setting such novel standards of courage and dedication which cannot but inspire Muslim of all ages to follow his splendd example.

THE BATTLE OF MUTA



Sitting in his mosque at Madina, the Holy Prophet (peace be upon him) told his companions about Jaffar's heroic death. After a short pause, the great Apostle remarked "Lo! I see him (Jaffar) in the heavens flying with the angles." By this reference, Jaffar came to be known as 'Jaffar, the flier' (Jaffar-e-Tayyar). Abdullah, the third nominee of the Prophet (peace be upon him), took the banner and dashed forward. The great warrior led a wild charge against the Romans but did not survive long. Fighting heroically, in the traditions of his two great predecessors, he too was cut into pieces.

Left without a leader, the Muslim army began to fight in small groups and detachments. As their battle order disintegrated, the enemy succeeded in driving series of wedges through their ranks, and the flanks of the Roman army began to envelop them from either direction. To save the Muslim army from sure destruction, the minimum necessity was to bring it back under a unified command. Those who grasped the gravity of the situation shouted to their comrades to elect a leader, those who heard them almost unanimously answered back, saying 'you be the leader.'

In that state of utter confusion and disorder, the Muslim army eventually relied upon Khalid bin Walid to provide them the much needed command guidance and leadership. Khalid took over the command and raised the Prophet's white banner aloft which Thabit bin Arqam was holding since the death of Abdullah bin Rawaha. At Madina, the Holy Prophet (peace be upon him) briefed his companions about the change in command and raised his hands in prayer before his Lord. "Almighty Allah," he said. "Khalid is one of your own swords on earth, so help him and guide him, my Lord."

As the commander of the army of Muta, Khalid's first

concern was to extricate his small army from powerful Roman encirclements and re-establish his command and control. There were only a few hours of day light left at his disposal and it was of vital importance that this task was accomplished before the sun set so that the army could rest, regroup and reorganise during the night. Khalid had thus to race against time and undertake bold, determined, and lightning attacks against a powerful foe. Despite their inferiority in numbers, Khalid's great predecessors had organized a small cavalry reserve to meet unforeseen situations. Collecting this force, he launched full blooded counter attacks all along the enemy front under cover of which the besieged Muslims succeeded in freeing themselves from the Roman clutches.

At dusk, the fighting ceased. The two opposing armies returned to their camps. With a victorious day behind and a promising morning in sight, the Roman army was in a jubilant and festive mood. The scene in the Muslim camp was one of great stress and strain. The Muslim army had seen its three brilliant commander's fall on the battle field, one after the other. Had it not been for Khalid's timely election to command and his super human skill to bring the situation under control, they might well have been destroyed before the sun set. Determined to fight and die, and in so doing, to create some novel standards of courage and heroism, the Muslim army anxiously awaited the dawn that could bring its complete and total annihilation. Little did the warriors of Muta know that even under such adverse circumstances their newly elected commander was contemplating, not of averting a defeat, but of giving some anxious moments to the Romans.

At night, Khalid carried out the reorganization of his force. His first action was to clear the field of all non essential elements to gain added freedom of action and mobility. He then ordered the interchange of his vanguard and rearguard. The newly formed vanguard consisted mainly of

infantry while the rearguard was cavalry heavy which Khalid kept under his personal command. He also ordered an interchange of the positions of his right and left wings.

The central idea behind these manoeuvres was to print an impression of the arrival of fresh troops upon the Roman mind. Effected in complete secrecy, under cover of darkness, and in conjunction with various other deceptive measures, Khalid's manoeuvres succeeded in creating the desired impact on the Romans. The next morning, while the Muslims stood firm and determined, the Roman advance was tempered with extreme care and caution. The change in the Muslim order of battle coupled with their rock like determination, gave a rude shock to their enemy's high hopes. The complete absence of any signs of anxiety in Khalid's ranks did mystify the Romans into believing that the small Muslim contingent of Muta might well be the advance elements of a major force to follow.

Under this psychological milieu, the great Muslim General advanced to meet his enemy half-way and launched a vigorous attack. The attack threw the Roman vanguard into disorder and confusion. As the Roman vanguard retreated, Khalid charged them with his rearguard, consisting of cavalry and mounted archers, and screened the entire battle-front. As the General kept the bewildered Romans engaged in battle, the rest of the Muslim army withdrew in small groups and batches in perfect secrecy, making maximum use of the broken country behind them. Having ascertained that his army had succeeded in effecting a clean break, Khalid ordered the rearguard to extricate itself from the fighting and withdraw to join the main force.

The extrication of the rearguard, the most difficult and dangerous phase of withdrawal, was conducted in the most organized and orderly manner. So quick and calculated

were Khalid's movements that it left the Romans aghast. Unable to locate the real significance of his manoeuvres, the frightened Romans could only presume that the wily Khalid was playing yet another masterly 'prank' upon them. It froze all their mental, moral and physical faculties. In full view of a force of 100,000 strong, the small Muslim contingent succeeded in breaking contact with the enemy and in affecting a retrograde manoeuvre to Ma'an.

The Prophet of Islam (peace be upon him) received his brilliant force on the outskirts of Madina and bestowed upon Khalid the proud and coveted title of 'Saifullah.' It is worthy to note here that some Madinites who did not grasp the full significance of the battle were dissatisfied with the performance of the warriors of Muta. They mistook their withdrawal as an act of retreat and cowardice in face of the enemy. "No" declared the Prophet of Islam (peace be upon him), "they are not fugitive. Insha Allah, they will go back to 'Jehad.' The warriors of Muta stood up to the expectations of their great Prophet. They were destined to prove themselves the very heart and soul of the Muslim army that conquered Iraq, Persia, Syria and Egypt in years to come.

The memorable performance of the army of Muta spread far and wide and brought several fresh adherents to Islam. The tribes of Ghatfan, Sulaim, Ashjah, Fazara, the Dhiban embraced the new Faith. The boundaries of the state of Madina expanded to coincide with the large areas held by these tribes. As a consequence, the eastern threat to Madina disappeared for good.

The battle of Muta has several splendored lessons to teach to us. Chief amongst these lessons are the skilful handling of a seemingly impossible situation; the wondrous of spiritual, mental and psychological resourcefulness; and the supremacy and ascendancy of devotion as the greatest single weapon of

war. It lends credibility to the maxim that 'where there is will, there is way.' In situations like Muta, where both the 'will' and 'way' were directed towards the attainment of the divine purpose on Earth, courage and devotion knew no bounds at all.

The battle of Muta also stands as a moment of Khalid's first great performance as a Muslim commander. The proud son of Islam was to rise to even greater heights in times to come, and to leave behind many more great examples of military skill and generalship for his brethren-in-faith to draw lessons and seek inspiration from. No less in importance to us is the fact that, to defend the state of Madina and deter his adversaries, the Holy Prophet (peace be upon him) stretched his hands as far out as the borders of Syria. The expedition to Muta was punitive in character. It could not be undertaken soon after the massacre of the Holy Prophet's envoys but was never forgotten. As soon as the situation permitted, the gruesome murder of the Muslim missionaries was suitably avenged.

The Liquidation of Pagan Strength

I

“How do you expect me to treat you?” asked the victor from the vanquished standing in front of him to listen to his judgement about them. “With kindness,” pleaded the multitude, “you are a noble brother. You are the son of a noble brother.” “Go your way,” came the judgement, “for you are all freedones.” Over-joyed and astonished, the people dispersed and went their way. The conqueror had decided to take no revenge and exact no retribution from them.

The man who pronounced the historic judgement was Muhammad (peace be upon him), the Holy Prophet of Islam. The people upon whom the judgement was proclaimed were the Koraish of Makka. The place at which the judgement was announced was the Holy Ka’aba. The occasion on which the memorable declaration was made was the Muslim conquest of Makka. The fateful day on which the judgement was made was the twentieth of Ramzan, the eight year of Hijra.

It was a day of special divine grace and blessing for the Faithful. On that auspicious day, the Holy Ka’aba returned to its rightful guardians. It was cleared of the centuries-old

man-made images of mud and stone. The rightful guardians of the First House of God on Earth re-established the worship of the One True Lord in that holiest of the holy places.

The Koraish granted amnesty by the Apostle, so graciously and large-heartedly, included men who his erstwhile enemies. They had insulted him and his followers; imprisoned and tortured them; made efforts to kill them; and mounted organised military operations to destroy and annihilate them altogether. On that day, the Lord of the Day of Judgement had given His choicest Apostle power over their lives and their property. He could, if he so willed inflict a terrible punishment upon them for every single act of atrocity committed by them upon the Faithful. But the noble, gracious and merciful Muhammad (peace be upon him) did nothing of the sort. He not only forgave them their atrocities but also left them in possession of the dwellings of the Emigrants occupied by them during the period of migration.

The circumstances for the Muslim invasion of Makka had been created by Koraish themselves. According to the treaty of Hodaibiyya, the Muslims and the Koraish had agreed on a ten-year truce. They had also given the Arabian tribes the right to exercise their option and join either of the two sides. Situated close to Makka at that time were the two tribes of Banu Khuzza and Banu Bakr. Of them, Banu Khuzza chose to join the Muslims while Banu Bakr cast its lot in favour of the Koraish.

Between Banu Khuzza and Banu Bakr, there existed an old enmity and blood feud. With peace returned to Arabia, Banu Bakr found it opportune to renew their hostilities and settle their old scores. A few months after the armistice, they attacked Banu Khuzza and killed one of their men

The old enmity erupted afresh and the flames of war began to glow again. Banu Bakr evoked its treaty with the Koraish and the latter helped them secretly with men and weapons. The combined forces attacked Banu Khuzza and forced them to take refuge in the sacred area. The invaders violated the sanctity of the sacred area and fought Banu Khuzza within its premises as well.

Banu Khuzza evoked their treaty with the Muslims and sought their help against the combined opposition of Banu Bakr and the Koraish. The Holy Prophet (peace be upon him) agreed to help Banu Khuzza. Before resorting to military means, however, he made an attempt to settle the issue through peaceful means. To do so, he put forward three conditions before the Koraish. His first condition for a peaceful settlement was that the enemy should pay blood money to Banu Khuzza for their men killed by them during the fighting. The second condition put forward by the Holy Prophet (peace be upon him) was that the Koraish should refrain from helping Banu Bakr in future, directly or indirectly. Should the Koraish accept none of these two conditions, they should declare the Armistice of Hodaibiyya null and void. The Koraish were quick to choose the third option and abrogated the armistice.

The Koraish did not take long to realise the folly of their hasty and uncalculated decision. The abrogation of the treaty was in no way beneficial to them. It meant the renewal of their war with the Muslims from which the Koraish had little to gain and much to lose. They soon had a second thought about it and decided to approach the Holy Prophet (peace be upon him) to seek the renewal of the treaty. To do so, they sent Abu Sufian bin Harb as their envoy to Madina.

Abu Sufian made several attempts but did not succeed in his purpose. Disappointed, he finally announced a unila-

teral revival and extension of the treaty before a gathering of the Apostle and his companions. This done, he returned home and briefed the Koraish but saw nothing but dismay and disappointment written on their faces. A unilateral extension of the treaty, they thought, was of no consequence and validity to them. It gave them little protection and security. It meant neither peace nor war.

Meanwhile, the Holy Prophet (peace be upon him) had given orders for the historic Muslim invasion of Makka. The Faithful received his orders with unprecedented joy and enthusiasm. They set about preparing themselves for their memorable journey in right earnest. As the Holy Prophet (peace be upon him) witnessed that grand spectacle, he made a submission to the Almighty Lord. "Almighty Lord," said he, "take eyes and ears from Koraish so that we may take them by surprise in their land." The great Apostle wished to reach Makka unnoticed by his enemies. Such was the importance attached by him to the principle of secrecy and surprise in war.

While the Muslim preparations were under way, Hatib bin Abi Balca, a companion of the Holy Prophet (peace be upon him), and a proud participant of the Battle of Badr, made an attempt to inform the Koraish about the Muslim attack in advance. He wrote them a letter, paid money to a woman and asked her to carry it to Makka. While Hatib was doing so, the Holy Prophet (peace be upon him) was briefed about his plans from the heavens. The Apostle sent a party after the woman that succeeded in recovering the letter from her.

On inquiry, Hatib admitted his guilt. He told the Holy Prophet (peace be upon him) that it was the safety of his family members still residing in Makka that had induced him to act that way. The Holy Prophet accepted Hatib's explana-

tion. Some Muslims wanted Hatib to be beheaded but their Master did not agree with them. He told his companions that the Lord Almighty had already pardoned the heroes of Badr.

The Holy Prophet (peace be upon him) left Madina on Ramzan 10, 8 AH. The Muslim army comprised a strength of 10,000 men. All the Muhajirs and Ansars joined the venture, none of them staying back. The army fasted till it reached a place called Kudid, between Usfan and Amaj. From Kudid, they moved to Marra-al-Zahran, close to Makka. At Marra-al-Zahran, they camped for the night and made final preparations for their entry to Makka.

The Holy Prophet (peace be upon him) ordered each tribe to camp separately and light its own fire. The camp fire took the Koraish by surprise. Dumb-founded and dazed, they rushed out of their homes to inquire about the cause of fire. Hastily, they sent Abu Sufian with a small party to Marra-al-Zahran to obtain first-hand knowledge about it. The Muslims apprehended Abu Sufian and brought him to the Apostle where he embraced Islam.

Meanwhile, the Muslim army had completed its preparations and coordinated all arrangement for their entry to Makka. The Holy Prophet (peace be upon him) issued them his final instructions. He directed them that any one amongst the Koraish who entered the house of Abu Sufian would be granted safety. He also ruled that he who locked his door and remained inside; did not offer resistance to the Muslim army or entered the Sacred Mosque would also be considered safe.

The Muslim army commenced its move. Abu Sufian witnessed the grand march from a vantage point and rushed to his people. "O Koraish," he cried hoarse to them, "This

is Muhammad (peace be upon him) coming to you with a force you cannot resist." The Koraish refused to believe him. They man-handled him and called him a liar and coward. But their doubts vanished at the first sight of the Armies of the Almighty Lord marching towards them. Shocked and baffled beyond measure, they looked upto Abu Sufian as if to receive instructions from him about their future course of action. Abu Sufian announced to them the terms of the general amnesty proclaimed by the Holy Prophet, and the Koraish made for the places of safety.

The Muslim entry in Makka was smooth and peaceful. Only one column that moved to the city through a place called Khandama met resistance and had to do some fighting. It was under the command of Khalid bin Walid.

Thus did Makka capitulate to the Muslims. Thus did the Holy Ka'aba return to its rightful guardians to become the centre and symbol of their universal identity, unity, strength, invincibility and brotherhood for all times to come. Thus did the supreme and manifest victory that commenced with the Armistice of Hodaibiyya two years ago reached its culmination and zenith. Thus was the divine pledge held out to the Faithful after Hodaibiyya regarding their entry to the Invoilable Place of Worship redeemed by the Almighty Lord.

II

The Muslim conquest of Makka had a highly salutary effect on the remaining Pagan tribes. Most of these tribes had set the conquest of the holy City by the Faithful as their test for the divinity and truthfulness of the Holy Prophet's mission. As a consequence, they gave up the evil practices of the Days of Ignorance and joined the Brotherhood of Islam. Only the tribes of Banu Hawazan and Banu Thaqif held back and struck to their old ways.

Banu Hawazin, a large and powerful tribe, with several sub-branches and clans, was located in the valley of Hunain almost midway between Makka and Tayef. Banu Thaqif resided in Tayef. Both these tribes were well-known for their chivalry and skill at warfare. Banu Hawazan was considered to be amongst the best fighting tribes of the whole of Arabia and had highly skilled archers. Banu Thaqif was the only pagan tribe that had built strong fortifications and was trained in siege warfare.

In the Muslim conquest of Makka, both Hawazin and Thaqif saw the end of their traditional independence and supremacy. They held counsels with each other and arrived at the conclusion that their safety lay in launching an immediate attack on Makka. The object of the attack would be the destruction of the Muslim army already present there to consolidate its conquest of the Holy City. Their decision taken, both the tribes set about making grand preparations for their impending invasion on Makka. All their branches and clans, except Banu Kab and Banu Kallab, joined the venture.

The enemy strength numbered 4,000 trained and experienced men. Malik bin Auf, the head of Banu Hawazan, was unanimously elected to the chief command of the combined armies. To motivate their men to fight to the last, both the tribes took their women and children with them in the battle field. At Malik's request, Duraid bin Ali Simma, an old and experienced warrior of the tribe of Banu Khasham, accompanied the force as the advisor. Later, however, Malik and Duraid fell out with each other and the former disregarded the later's advice.

As the news of the enemy preparations reached Makka, the Holy Prophet (peace be upon him) sent Abdullah bin Jadrad to verify the information. Abdullah stayed with both the tribes for sometime and returned to confirm to the

Holy Prophet (peace be upon him) that the enemy was indeed determined to invade Makka. The Holy Prophet (peace be upon him) decided to thwart the enemy attack and prevent them from reaching the Holy City. He planned to move quick and meet the enemy inside the valley of Hunain. To prepare themselves for battle, the Muslims borrowed a sum of 30,000 Dirhams from Abdullah bin Rabia, a wealthy merchant of Makka. Safwan bin Umayya, who was amongst the notable men of Makka but had not embraced Islam till then, lent them 200 coats-of-mails.

In Shawwal 8 AH, the Holy Prophet (peace be upon him) assembled an army of 12,000 men and moved to the valley of Hunain. The vanguard of the army was under the command of Khalid bin Walid. This was the first ever occasion on which the Muslim army was numerically superior to that of the enemy. As this large force set out from Makka, some of its members boasted of its size and strength. They exchanged views with each other to the effect that no enemy could overwhelm as large a force as theirs.

Puffed up with pride, they forgot to take even the basic security measures that military prudence demands on such occasions. To debouch into the open valley of Hunain, they had to pass through a long and narrow mountain defile. Before entering the defile, it was necessary for them to secure its shoulders. The Muslims rushed into the defile without securing their flanks.

The enemy had already deployed its archers in concealed positions on either side of the mountain pass. Once in the defile, the Muslim army became an easy prey to the enemy archers. Shocked and surprised, its vanguard panicked and took to flight. The rest of the army followed suit. A high degree of panic and confusion ensued in the Muslim ranks. The Holy Prophet (peace be upon him) was either

left alone on the battle field or with only a few of his companions.

Some historians contend that the absence of security measures while negotiating the defile was not the only or main cause of the initial Muslim defeat. One view holds that the vanguard consisted of about 2,000 newly-converted Muslims of Makka. Most of them were young, raw and unskilled in the art of warfare. They were so over-confident of their numerical superiority that they moved to the battle field without weapons. Surprised by the enemy archers, they fled from the battle field and became the cause of the general panic in the Muslim army. Another contention is that the Muslims recovered from the initial setback, defeated the enemy archers but started collecting booty. Seeing them busy in amassing the spoils of war, the enemy archers returned to the battle field and took aimed and accurate shots at them which caused the panic. A third view holds that the panic was spread by some non-believers and hypocrites who had fraudulently found their way in the Muslim vanguard.

Commenting on the occasion, however, Holy Quran ruled that the episode occurred because of the Muslim exultation in their multitude. Said the Book, "Allah hath given you victory on many fields and on the day of Hunain, when ye exulted in your multitude but it availed you naught, and the earth, vast as it was straitened for you; then ye turned back in flight. Then Allah sent His peace of reassurance down upon His Messenger and upon the Believers and sent down hosts ye could not see, and punished those who disbelieved. Such is the reward of disbelievers."¹

The initial defeat and the resultant confusion had, however, no effect upon the great commander of the Muslim army. The period of confusion was, in fact, the very period in which he was in his very best. Some of his companions who

saw him in those supreme moments of his life testify that they had never before found him that majestic, imposing and impressive. Depicting the picture, Shibli Naumani, the learned scholar and biographer of the Holy Prophet (peace be upon him), writes, "Banu Hawazin were raining their arrows upon the Muslims. The Muslim army of 12,000 men had fled from the battle field. The only person left to face the entire enemy might was the Holy Prophet. Standing all alone, he looked equal to a whole army; a whole country; a whole continent; nay; a whole world; indeed, the entire universe."

It was a time of great peril for the Faithful. For a time, the field of Hunain gave the look of the battle of Ohad. Seeing the field abandoned by his comrades, the Holy Prophet (peace be upon him) alighted from his mount. Standing single-handed in the midst of the enemy, he announced aloud, "I am the Apostle of Allah. This is no falsehood. I am the son of Abdul Mutallib." He looked to his right and left and gave a call to the Ansar to rally round him. The Ansars acknowledged his call, and announced their presence and readiness to return to the battle field.

Standing close to the Apostle was his uncle Abbas. He was a big man with a strong and powerful voice. The Holy Prophet (peace be upon him) asked Abbas to cry loudly for the Ansars; the Khazraj and the comrades of Acacia Tree. Abbas obeyed the instructions of his celebrated nephew. The Ansar response was again sharp and quick. "Here we come O' Apostle of Allah," they shouted back.

Ibne Ishaq tells us that, on hearing the Apostle's call, a retreating Muslim would try to stop his mount. If he failed to do so, he would dismount, take his sword and shield, set off the mount and let it to go its way. He himself would make for the voice until he reached the Apostle. Soon,

about one hundred devotees rallied round their great master and, under his orders, launched a powerful and violent attack upon the enemy. The charge was so determined and full blooded that it was termed as the 'Brave One Hundred' by the great Apostle. For a time, the melee swayed to and fro but the enemy could not hold the ground for long, and took to flight. When the rest of the army returned to the battle field, the issue had already been decided. In the words of Ibne Ishaq, 'they found only prisoners handcuffed with the Apostle.' A portion of enemy force ran to Autas, the remaining took shelter in the fort of Tayef and secured its gates.

The Holy Prophet (peace be upon him) sent Abu Amir al Ashari with a small force to Autas which fell after a token resistance. With the rest of the army, he moved to Tayef and besieged the fort. The Muslims made repeated efforts to take the fort by storm and suffered heavily in each sortie. The siege had gone on for about twenty days when, under advice from some of his companions, the Holy Prophet (peace be upon him) lifted it and went back to Hunain. Some of his men requested him to pray for heavenly curse for the defenders of Tayef but the Apostle did not yield to their request. Instead, he uttered words of prayer and sought Allah's guidance for Banu Tha'qif, "O my Lord," he prayed, "give Thy guidance to Banu Tha'qif and bring them to Islam." A year later, Banu Tha'qif embraced Islam and Tayef became a fortress of Islam for all times to come.

The challenge of Banu Hawazin was far from over. The Faithful had captured a large booty from Hunain. The Holy Prophet (peace be upon him) gave away most of it to the Makkans who had joined in the fight against Paganism for the first time. This hurt the Ansars who passed several remarks about it. Some said, "The Apostle had bestowed his favours upon the Koraish and deprived us of our share whereas drops of the Koraish blood are still falling from our

swords." Other remarked, "We are remembered in hard times and the booty is given to others." The Holy Prophet (peace be upon him) got the wind of the Ansar reaction to the distribution of booty. He collected the whole force together and inquired of the Ansars whether they had made those remarks or not.

The Ansars either admitted having said so or submitted that none of their responsible persons had uttered those words. The folly had been committed by some young and raw convertees. After hearing the submissions made by the Ansars, the Holy Prophet (peace be upon him) made a lucid and impressive speech. He praised and thanked the Almighty Lord and turned to the Ansar. "It is not true" he asked them, "that you were ignorant and erring and the Almighty Lord gave you guidance through me; you were torn apart and the Lord gave you unity and cohesion through me; you were poor and the Lord made you rich through Me." As the Prophet (peace be upon him) finished a part of his speech, the Ansars kept on acknowledging it, saying, "yes, indeed, Allah and His Apostle are most kind and generous. Kindness and generosity belong to Allah and His Apostle."

The Holy Prophet (peace be upon him) continued his address. "Nay," said he, "but you can answer me back, saying 'O Muhammad, the people did not believe in you while we did; they deserted you while we gave you protection; you came to us as a fugitive and we took you in; you were a poor man and we helped you.'" "If you said so," he reiterated, "I would admit that you are right. But, O' Ansars, don't you like the bargain that other people should take away all the herds, flocks, and silver while you take with you Muhammad (peace be upon him), the Apostle of Allah.

A hush fell upon the Ansars. For a while, they became still, motionless and dumb-founded. The Ansars had only

complained for the 'injustice' shown to them in the distribution of booty and sought its redress. They were not expecting to receive so great and inexhaustible a treasure in its place. Once recovered, however, they raised a joyful cry and shouted aloud. "We are satisfied with the Apostle of Allah as our lot and portion. We want Muhammad (peace be upon him). We want Muhammad."

The speech continued. The Holy Prophet's favours on the Ansars did not end at that. It was *the Day of Ansars*. In his prophetic splendour and glory, Muhammad (peace be upon him), the Mercy for Mankind, was acknowledging the services rendered by them and paying them back their dividends. "By Him in Whose Hand is the soul of Muhammad," he declared, "but for migration, I should be one of the Ansars myself. If all men went one way and the Ansars another, I would take the way of the Ansars." Saying that, he raised his hands in prayer. "Almighty Lord," he beseeched Him, "have mercy on the Ansars, their sons and their son's sons."

Hunain, Autas and Tayef were the virtually the last major battles fought between Islam and Paganism on the soil of Arabia. Prior to these battles the Muslims had been through several tests and trials. They had seen victory of Badr, the military defeat of Ohad and the perilous challenges of Khandaq and Tabuk. They had won great victories at Makka and Hodaibiyya; liquidated the Jewish strength at Khyber; and acquired themselves honourably at Muta. But, they faltered again in the initial stages of Hunain. The initial Muslim defeat at Hunain teaches us that exultation in physical and material strength is a very dangerous affair. Victory comes only through help from Almighty Allah. We should, therefore, take measures calculated to win the Lord's pleasure, and guard ourselves against all those steps that take us away from Him. Pride, haughtiness and exultation are am-

ongst the greatest of all those factors that undermine and nullify our power-potential.

The last major battle between Islam and Paganism had ended. The Muslim army dispersed. Taking their share of the booty with them, the Koraish took the road to Makka. Taking Muhammad (peace be upon him) with them, and finding it hard to control the tears of happiness that were raining down from their eyes, the Ansars took the road to Madina.

III

Additional divine guidance followed. The Book emphasised that all glory, might, power, wisdom, sovereignty and strength belong to Almighty Allah. "He is the First and the Last, and the Outward and the Inward."¹ "He knoweth all that entereth the earth and all that emergeth therefrom, and all that cometh down from the sky and that ascendeth therein."² "His is the sovereignty of the heavens and the earth."³ "He causeth the night to pass into the day and He caused the day to pass into the night."⁴ "He is with you wheresoever ye may be."⁵ "He is the Seer of all that ye do."⁶ "He is the Knower of all that is in the breasts."⁷ "He quickeneth and He giveth death."⁸ "He is the Absolute, the Owner of Praise."⁹ "He is Strong, Almighty."¹⁰ "He sendeth down clear revelations unto His slave that He might bring you forth from darkness unto light; and lo! for you, Allah is full of Pity, Merciful."¹¹ "He is able to do all things."¹²

The Holy Quran gave a stern call to the Faithful to 'spend of that whereof He had made you trustees.'¹³ "And such of you as believe and spend (aright)" ruled the Book, "theirs will be a great reward."¹⁴ "What aileth you that ye spend not in the way of Allah," questioned the Book, "when unto Allah belongeth the inheritance of the heavens and the earth."¹⁵ The Holy Quran clarified to them that 'those who

spent and fought before the victory are not upon a level (with the rest of you). Such are greater in rank than those who spent and fought afterwards."¹⁶ The Kind and Gracious Lord however declared that 'unto each hath Allah promised good.'¹⁷ Dwelling further on the subject, the Mighty Lord called upon the Faithful. "Who is he," to give Him a beautiful loan by spending in His way and reap multiple gains in return, declared the Lord of Bounties and Treasures, "who will loan to Allah a goodly loan that He may double it for him and his may be a rich reward."¹⁸

The Holy Quran re-affirmed to us that our 'supreme triumph' lies in the 'gardens underneath which rivers flow wherein ye are immortal.'¹⁹ It re-assured the true Believers that 'they have their reward and their light'²⁰ with Almighty Allah. It re-emphasised that the disbelievers 'are the owners of hellfire.'²¹ It declared that 'naught of disaster befalleth the earth or in yourselves but it is in a Book before We bring it into being.'²² The Holy Quran therefore commanded us 'to grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given.'²³ The Book called upon us to 'race one with another for forgiveness from your Lord and a Garden whose breadth is as the breadth of the heaven and the earth which is in store for those who believe in Allah and His messengers.'²⁴

NOTES

1. Al-Quran 9 : 25-26.
- 1-A. Al-Quran 57 : 3.
2. Al-Quran 57 : 4.
3. Al-Quran 57 : 5.
4. Al-Quran 57 : 6.
5. Al-Quran 57 : 4.
6. Al-Quran 57 : 4.
7. Al-Quran 57 : 6.
8. Al-Quran 57 : 2.
9. Al-Quran 57 : 24.
10. Al-Quran 57 : 25.
11. Al-Quran 57 : 9.
12. Al-Quran 57 : 2.
13. Al-Quran 57 : 7.
14. Al-Quran 57 : 7.
15. Al-Quran 57 : 10.
16. Al-Quran 57 : 10.
17. Al-Quran 57 : 10.
18. Al-Quran 57 : 11.
19. Al-Quran 57 : 12.

20. Al-Quran 57 : 19.
21. Al-Quran 57 : 19.
22. Al-Quran 57 : 22.
23. Al-Quran 57 : 23.
24. Al-Quran 57 : 21.

The Final Test

I

The Roman Emperor Herculius did not take the humiliation suffered by him at Muta as a 'fait accompli.' A year later, in Rajab 9 AH, he gathered a large army, concentrated it at Tabuk and assumed a menacing posture towards the Muslims. The Holy Prophet (peace be upon him) reacted to the Roman threat boldly and swiftly. Collecting a force of 30,000 men, he set out from Madina and, moving with utmost speed, reached Tabuk in record time. On arrival, he found the field clear of the Romans. The enemy had fled from battle field without giving fight. The Faithful stayed at Tabuk for a period of three weeks, subjugated the neighbouring principalities of Ailyia, Domatul Jandal and Maqna, and returned home triumphantly. The victory of Tabuk extended the frontiers of the Muslim state to the Syrian - Arabian borders.

This, in crux, is the story of the momentous Muslim victory at Tabuk where the Romans took the initiative both of challenging the Muslims and of fleeing from the battle field. So great a victory, however, did not come about with-

out taking its own toll of tests and trials. Tabuk was the first major occasion on which the Muslims were called upon to measure swords directly against the professional Roman armies. The Roman Empire of those days was one of the two mightiest world powers; the other power being the Persian Empire. The expedition to Tabuk came about at a time when there was a general famine in Madina. Food and finances were scarce. The summers were at their hottest. The crops were ripe and about to be harvested. The journey was long. The problem of procuring water for men and animals was acute.

The Prophet of Islam (peace be upon him) also gave a special and distinctive treatment to the expedition. It was a characteristic feature of the Holy Prophet's military campaigns that he seldom announced their objectives in advance. Nor did he take the direct route leading towards his destination. On this occasion, however, he made an open declaration of his intentions to his men. He told the Faithful that he was proceeding to Tabuk with a view to facing the Roman army already concentrated there. The Holy Prophet's declaration left the Muslim warriors in no doubt about the nature, type purpose and hazards of their impending journey to Tabuk.

The Hypocrites of Madina received a news of the Muslim expedition to Tabuk with usual joy and enthusiasm. In the Roman threat to Madina and the prolonged Muslim absence from the city, they saw yet another, indeed the last, opportunity of destroying Islam. They constructed a mosque of their own in Madina, named it the Mosque of Dherrar, and started using it as their assembly and meeting place for planning their intrigues and conspiracies against the Muslims. They also established their contacts with the Ghassanid princes of Syria and began feeding them with intelligence about the Muslim preparations and movements. In anticipation of the Muslim defeat at Tabuk, they chalked out their

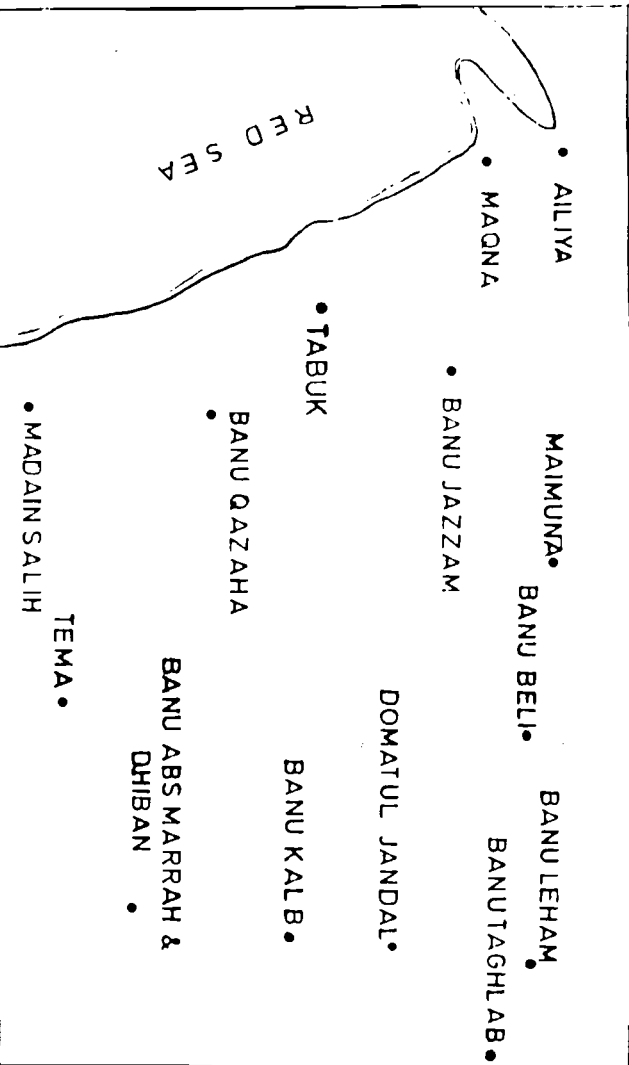
own policy and strategy against them aimed at their complete and total destruction. The Muslim absence from Madina thus provided a golden opportunity to the Hypocrites to make their last bid to destroy the Madinite state. The Hypocrites were all set to exploit the opportunity and realise their cherished goal.

During the preparation stage of Tabuk, the Holy Prophet (peace be upon him) faced several problems from various sections of the people. Some Muslims refused to accompany the expedition on one flimsy ground or the other. Others succeeded in obtaining exemptions from fighting from the Holy Prophet on lame and baseless excuses. Still others simply hesitated to go to Tabuk under those trying and exacting circumstances. Their reluctance was either due to weak Faith or sheer negligence and laziness.

The non-availability of military hardware and equipment posed its own problems. To procure the equipment, the Faithful made great sacrifices. Osman Ghani and Abdul Rehman bin Auf provided large sums of money. Omar Farooq contributed a half of his entire property. Abu Bakr Siddique donated everything he had, down to the buttons of his garment. The Muslim women took off their ornaments and placed them at the disposal of the Holy Prophet (peace be upon him). The poor amongst the Muslims who had nothing else to offer worked day and night and contributed their daily wages. The spirit and enthusiasm displayed by these noble and dedicated men provided a grand and unparalleled spectacle to behold.

In Rajab 9 AH, the Muslim army moved to Tabuk. Its total strength was 30,000 men of which 10,000 were cavalry. This was the largest force commanded by the Holy Prophet (peace be upon him) in his life-time. During the journey, several men took turns on a single mount. Yet, the problem

TABUK & SURROUNDING AREA



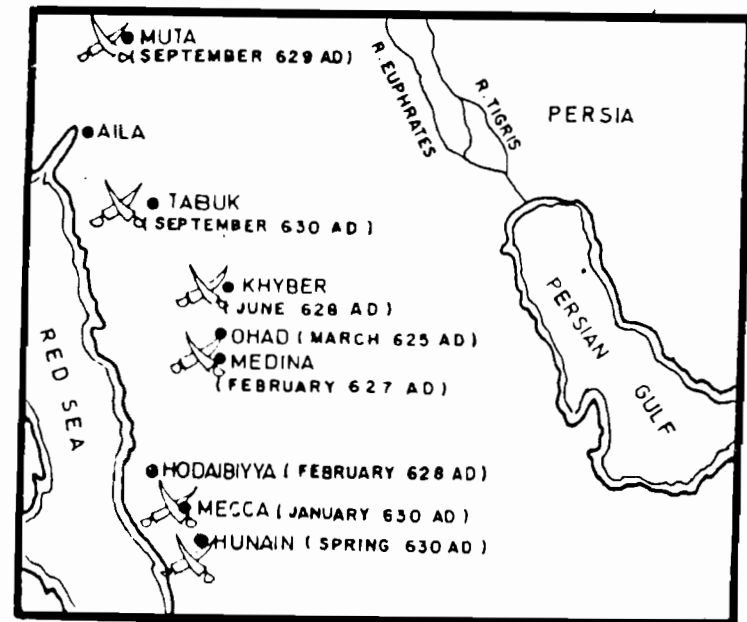
NOT TO SCALE

arising out of the shortage of mounts was far from solved and some Muslims had to stay behind. A number of Muslims who were left behind due to genuine and permissible reasons succeeded in joining the army enroute. The scorching heat of the desert sun combined with acute shortage of water for men and animals made the journey hazardous. The army of the Arabian Apostle however weathered all storms with patience and determination and reached its destination intact.

On arrival, the Faithful were richly rewarded. Puzzled and baffled at so swift and bold a Muslim reaction, Hercules had made good his retreat prior to the arrival of the Muslim army at Tabuk. What appeared to be a highly challenging and exacting task at the point of its origin culminated so quietly and peacefully at its destination. Such was the impact of divine grace and help to the Faithful.

Holy Prophet (peace be upon him) encamped at Tabuk and stayed there for a period of twenty days. During this period, he subjugated several autonomous principalities situated on the Arabian-Syrian borders. On the Prophet's orders, Khalid bin Walid led a raid on Demantul Jandal and apprehended its ruler named Akedar. He was brought before the Holy Prophet (peace be upon him) where he agreed to pay 'Jizya' and was set free. Yuhana bin Rabia, the ruler of Ailya, came in person at Tabuk and made his submissions to the Apostle (peace be upon him). He was also retained in his previous position on the condition of the payment of poll-tax. The other rulers who made their submissions to the Holy Prophet (peace be upon him) included the chiefs of Maqna and the ruler of Jabaa. All of them were Christian by religion. With the conquest of Tabuk and the submission of the nearby principalities, the Muslim authority extended as far as the borders of Syria.

MILITARY OPERATIONS: 625-632 AD



NOT TO SCALE

The victory of Tabuk added to the confidence of the Arabian sons of the desert to face the professional Roman armies. The Muslims once again learnt that supreme achievement lay in supreme sacrifice. Their great Apostle once again demonstrated to them that, in war, bold, swift and spirited actions yield great dividends. Tabuk dealt a death blow to the Hypocrites as well. Rather than become the cause of their revival and rejuvenation, as was anticipated by them, it became instrumental in clearing the pure and holy soil of Madina of their impure burden. On returning to Madina, the Faithful destroyed the Mosque of Dharrar and put an end to the cancer of Hypocrisy.

II

The Holy Quran conducted its critique on the affair of Tabuk in Sura Tabua. The Sura contains two different addresses. The first address pertains to the 'Declaration of Immunity' and is the subject of our study in the next chapter. The second address deals with Tabuk. This can further be sub-divided into two parts. Its first portion deals with the Muslim preparations for Tabuk. The second portion pertains to the conduct of the campaign. It also covers some of the events that took place at Tabuk after the Muslim arrival there, or on their return to Madina.

Broadly speaking, the Quranic comments on the preparation stage of Tabuk pertained to those Believers who hesitated to go for fighting. They also took up the question of seeking exemptions from fighting, the attitudes and intentions of the hostile elements, the psychology of Hypocrites, and the conduct of the Believers. The Holy Quran reprimanded those Believers who did not accompany the army of Tabuk. "O ye who believe!" warned the Book, "What aileth you that when it is said unto you; Go forth in the way of Allah ye are bowed down to the ground with heaviness? Take ye pleasure

fallen. Lo! hell is all around the disbelievers."¹⁰

The Almighty Lord cautioned the Faithful about the intentions and designs of the Hypocrites. "If good befall thee (O Muhammad)," He told his choicest Apostle, "it afflicteth thee, and if calamity befall thee, they say: We took precaution, and they turn away well pleased. Say: Naught befall thee save that which Allah hath decreed for us. He is our protecting Friend. In Allah let Believers put their trust. Say: Can ye await for us aught save one of two good things (death or victory in Allah's way)? While we await for you that Allah will afflict you with a doom from Him or at our hands. Await then! Lo! we are awaiting with you."¹¹

The Hypocrites had adopted varying tactics. A section amongst them plotted against Islam secretly but, to keep up their pretence, they sometimes offered their contributions to the Holy Prophet (peace be upon him). The Almighty Lord directed the Holy Prophet (peace be upon him) not to accept their contributions. The Book apprised him that the Hypocrites had nothing but disobedience and rebellion in their hearts. "Say: Pay (your contribution), willingly or unwillingly," the Book ruled, "it will not be accepted from you. Lo! ye were ever froward folk. And naught preventeth that their contribution should be accepted from them save that they have disbelieved in Allah and in His messenger, and they come not to worship save as idlers, and pay not (their contribution) save reluctantly. So let not their riches nor their children please thee (O Muhammad). Allah thereby intendeth but so punish them in the life of the world and that their souls shall pass away while they are disbelievers."¹² The Book also emphasised, "And they swear by Allah that they are in truth of you, when they are not of you, but they are folk who are afraid. Had they but found a refuge, or caverns, or a place to enter, they surely had resorted thither

swift as run-aways."¹³

The Holy Quran went on to comment on the attitude, psychology and punishment of the hypocrites. "The hypocrites fear lest a Surah should be revealed concerning them," said the Book, "proclaiming what is in their hearts. Say: So off (your fill)! Lo! Allah is disclosing what ye fear. And if thou ask them (O Muhammad), they will say: We did but talk and jest."¹⁴ The Almighty Lord told the Holy Prophet (peace be upon him) to ask them, "Was it at Allah and His revelations and His messenger that ye did scoff? Make no excuse. Ye have disbelieved after your (confession of) belief. If we forgive a party of you, a party of you We shall punish because they have been guilty."^{14a} The hypocrites, both men and women," the Book told the Faithful, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites they are the transgressors. Allah promiseth the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them. Allah curseth them and theirs is lasting torment."¹⁵ The Holy Quran also drew the attention of the hypocrites to the fate of those who passed before them. In the Quranic judgement, they were stronger, mightier and more prosperous than them but met a miserable doom. "Even as those before you were mightier than you in strength, and more affluent than you in wealth and children," ruled the Almighty Lord of the Day of Reckoning. "They enjoyed their lot awhile so ye enjoy your lot awhile even as those before you did enjoy their lot awhile. And ye prate even as they prated. Such are they whose works have perished in the world and the Hereafter. Such are they who are the losers."¹⁶

The Mighty Lord appraised the actions of the Believers and showered His blessings upon them. Said the Holy Quran,

"And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise. Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide — blessed dwellings in Garden of Eden. And — greater (far) — acceptance from Allah. That is the supreme triumph."⁷

III

In the second address, the Holy Quran again took up the question of the dissidents amongst the Muslims and of those who sought exemptions from the Holy Prophet (peace be upon him) on false and baseless grounds. It dealt with the conduct of the disbelievers and hypocrites, and passed its judgement: on the reward for the Believers. The Almighty Lord directed the Holy Prophet (peace be upon him) to adopt a harsh and tough attitude towards the disbelievers and the hypocrites. "O Prophet! Strive against the disbelievers and the hypocrites," said the Holy Quran, Be harsh with them. Their ultimate abode is hell, a helpless journey's end. They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their surrender (to Allah). And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them: and if they turn away, Allah will afflict them with a painful doom in the world and the Hereafter and they have no protecting friend nor helper in the earth."⁸

The hypocrites had the habit of violating their covenants with Allah but the Lord of the Day of Judgement wanted all covenants made with Him to be answered for.

Those who broke their covenants with Allah did so at grave pain and penalty to themselves. "And of them is he who made a covenant with Allah (saying): If He gives us of His bounty We will give alms and become of the righteous," ruled the Holy Quran. "Yet when He gave them of His bounty, they hoarded it and turned away, averse: so He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him because they broke their word to Allah that they promised Him, and because they lied."⁹

The Lord Almighty then ruled that the fate of such people had been sealed and that they will not be forgiven. Said He, "Know they not that Allah knoweth both their secret and the thought that they confide, and that Allah is the knower of Things Hidden? Those who point at such of the believers as give the alms willingly and such as can find naught to give but their endeavours, and deride them—Allah (Himself) derideth them. Theirs will be a painful doom."¹⁰ The Lord Almighty finally ruled that the fate of the hypocrites had already been sealed and that they shall not be forgiven. Said He, "Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times Allah will not forgive them. That is because they disbelieved in Allah and His Messenger, and Allah guideth not wrong doing folk."¹¹

The Holy Quran passed its judgement on those who stayed behind in the battle of Tabuk and decreed a painful doom for them. In their regard, the Book issued following commands:-

- (a) "Those who were left behind rejoiced at sitting still behind the messenger of Allah and were averse to striving with their wealth and their lives in Allah's way. And they said: Go not forth in

the heat! Say: The heat of hell is more intense of heat, if they but understood. Then let them laugh a little: they will weep much as the reward of what they used to earn.'^{2 2}

- (b) "If Allah bring thee back (from the campaign) unto a party of them and they ask of thee leave to go out (to fight), then say unto them: Ye shall never more go out with me nor fight with me against a foe. Ye were content with sitting still the first time. So sit still with the useless.'^{2 3}
- (c) "And never (O Muhammad) pray for one of them who dieth, nor stand by his grave. Lo! they disbelieved in Allah and His Messenger, and they died while they were evil-doers.'^{2 4}
- (d) "Let not their wealth nor their children please thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers.'^{2 5}
- (e) "And when a surah is revealed (which saith): Believe in Allah and strive along with His messenger the men of wealth among them still ask leave of thee and say: suffer us to be with those who sit (at home). They are content that they should be with the useless and their hearts are sealed, so that they apprehend not.'^{2 6}

Following are some of the divine rulings revealed after the battle about those who sought exemptions from fighting:-

- (a) "And those among the wandering Arabs who had an excuse came in order that permission might be

granted them. And those who lied to Allah and His messenger sat at home. A Painful doom will fall on those of them who disbelieve.'^{2 7}

- (b) "Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful.'^{2 8}
- (c) The road (of blame) is only against those who ask for leave of thee (to stay at home when they are rich). They are content to be with the useless. Allah hath sealed their hearts so that they know not.'^{2 9}
- (d) "They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you. Allah and His messenger will see your conduct and then ye will be brought back unto Him Who knoweth the invisible as well as the visible, and He will tell you what ye used to do.'^{3 0}
- (e) "They will swear by Allah unto you, when ye return unto them, that ye may let them be. Let them be, for Lo! they are unclean, and their abode is hell as the reward for what they used to earn.'^{3 1}
- (f) "They swear unto you, that ye may accept them. Though ye accept them, Allah verily accepteth not wrong-doing folk.'^{3 2}
- (g) "The wandering Arabs are more hard in disbelief

and hypocrisy and more likely to be ignorant of the limits which Allah hath revealed unto His messenger. And Allah is knower, Wise."³³

- (h) "And of the wandering Arabs there is he who taketh that which he expendeth (for the cause of Allah), as a loss, and awaiteth (evil) turns of fortune for you (that he may be rid of it). The evil turn of fortune will be theirs. Allah is Hearer, knower, Wise."³⁴
- (i) "And of the wandering Arabs there is he who believeth in Allah and the Last Day, and taketh that which he expendeth and also the prayers of the messenger as acceptable offerings in the sight of Allah. Lo! verily it is an acceptable offering for them. Allah will bring them into His mercy. Lo! Allah is Forgiving, Merciful."³⁵
- (j) "And among those around you of the wandering Arabs, there are hypocrites, and among the towns people of Al-Madinah (there are some who) persist in hypocrisy whom thou (O Muhammad) knowest not. We know them and We shall chastise them twice, then they will be relegated to a painful doom."³⁶

The Almighty Lord of Heavens and Earth, once again, depicted the picture of those who submitted themselves to their Lord and strove in His way with their wealth and their lives. Said He, "But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful. Allah hath made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph."³⁶ Deliberating further on the same

theme, the Almighty Lord decreed, "And the first to lead the way, of the Muhajirin and the Ansar, and those who followed them in goodness — Allah is well pleased with them and they are well pleased with Him, and he hath made ready for them Gardens underneath which rivers flow wherein they will abide for ever. That is the supreme triumph."³⁷

The Almighty Lord of Heavens and Earth then went on to make a gracious bargain with the Faithful. Said the Lord of Bounties. "Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Quran. Who fulfilleth His covenant better than Allah. Rejoice then in your bargain that ye have made, for that is the achievement supreme (Triumphant) are those who turn repentant (to Allah) those who serve (Him), those who praise (Him), those who fast, those who bow down, those who fall prostrate (in worship), those who enjoin the right and who forbid the wrong and those who keep the limits (ordained) of Allah — And give glad tidings to believers."³⁸

It will be recalled that the hypocrites had pinned high hopes on the affair of Tabuk. In anticipation of the Muslim destruction at Tabuk, they were ready in all respects to uproot them from the soil of Madina as well. But, the momentous Muslim victory at Tabuk gave them a rude shock. The Muslims returned to Madina safe, successful and jubilant. They destroyed the Mosque of Dharrar, the center of intrigue against Islam, and put an end to hypocrisy. "And as for those," said the Holy Quran, "who chose a place of worship out of opposition and disbelief, and in order to cause dissent among the believers and as an outpost for those who were warned against Allah and His messenger aforetime, they will surely swear: We purposed naught save good. Allah beareth

witness that they verily are liars.'³⁹ Giving the Holy Prophet (peace be upon him) further instructions about them, the Lord Almighty said, "Never stand (to pray) there. A place of worship which was founded upon duty (to Allah) from the first day is more worth that thousouldstand (to pray therein), wherein are men who love to purify themselves. Allah loveth the purifiers.'⁴⁰

NOTES

1. Al-Quran 9 : 38.
2. Al-Quran 9 : 39.
3. Al-Quran 9 : 40.
4. Al-Quran 9 : 41.
5. Al-Quran 9 : 42.
6. Al-Quran 9 : 43.
7. Al-Quran 9 : 44-45.
8. Al-Quran 9 : 46-47.
9. Al-Quran 9 : 48.
10. Al-Quran 9 : 49.
11. Al-Quran 9 : 50-52.
12. Al-Quran 9 : 53-55.
13. Al-Quran 9 : 56-57.
14. Al-Quran 9 : 64-65.
- 14a. Al-Quran 9 : 65-66.
15. Al-Quran 9 : 67-68.
16. Al-Quran 9 : 69.
17. Al-Quran 9 : 71-72.
18. Al-Quran 9 : 73-74.
19. Al-Quran 9 : 75-77.

20. Al-Quran 9 : 78-79.
21. Al-Quran 9 : 80.
22. Al-Quran 9 : 81-82.
23. Al-Quran 9 : 83.
24. Al-Quran 9 : 84.
25. Al-Quran 9 : 85.
26. Al-Quran 9 : 86-87.
27. Al-Quran 9 : 90.
28. Al-Quran 9 : 91.
29. Al-Quran 9 : 93.
30. Al-Quran 9 : 94.
31. Al-Quran 9 : 95.
32. Al-Quran 9 : 96.
33. Al-Quran 9 : 97.
34. Al-Quran 9 : 98.
35. Al-Quran 9 : 99.
36. Al-Quran 9 : 101.
36. Al-Quran 9 : 88-89.
37. Al-Quran 9 : 100.
38. Al-Quran 9 : 111-112.
39. Al-Quran 9 : 107.
40. Al-Quran 9 : 108.

The Declaration of Immunity

As brought out earlier, the Muslims took possession of Makka in 8 AH. That year the pilgrimage was performed under the administration and supervision of the Pagans. The Muslims performed their Hajj under the leadership of Attab bin Umaid who had been appointed as the governor of Makka.

In Ziqad 9 AH, after the Muslim return from Taouk, the Holy Prophet (peace be upon him) sent his Hajj contingent of three hundred men from Madina to Makka under the leadership of Abu Bakr Siddique. After the departure of the contingent, there came down the Lord's commands proclaiming immunity from the treaties entered into by the Muslims, and some other matters concerning state policy. To give these policy decisions wide publicity, the Holy Prophet (peace be upon him) despatched Ali to Makka and charged him with the task of reading them out to the tribes gathered there for the pilgrimage session.

"A (declaration) of immunity," read the divine command, "from Allah and His Apostle to those of the Pagans with whom ye have contracted mutual alliances. Go ye, then

for four months, backwards and forwards (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood). But that Allah will cover with shame those who reject Him."¹ According to this command, all the treaties were abrogated and the Pagans were given a grace period of four months to reshape their policy and strategy. The four months allowed to Pagans were those of Shawwal, Ziqad, Zul Hajj and Muharram, the last three being the customary Prohibited Months. "And a proclamation from Allah and His messenger," continued the divine declaration, "to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolators and (so is) His messenger. So if ye repent it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve."²

The sacred duty of fulfilling the covenants and obligations is a cardinal feature of the Islamic ethics. To this general denunciation of treaties, therefore, were made certain honourable and careful exceptions. In this regards, the Book exempted 'those of the idolators with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for those), fulfil their treaty to them till their term. Lo! Allah loveth those (unto Him).'³ "Then, when the sacred months have passed," the Book ruled further, "slay the idolators wherever ye find them, and take them (captive) and besiege them, and prepare for them each ambush."⁴ The Holy Quran, however, left the doors of repentance and mercy open for the Pagans, "But if they repent and establish worship and pay the poor due," it said, "then leave their way free. Lo! Allah is Forgiving, Merciful. And if anyone of the idolators seeketh thy protection (O Muhammad), then protect him so that he may hear the Word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not."⁵

Delibertaing on the divine wisdom behind the abrogation of the treaties, the Book said, 'How can there be a treaty with Allah and with His messenger for the idolators save those with whom ye made a treaty at the Inviolable place of Worship? So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty.'⁶ Dwelling on the divine rationale further, the Book added, "How (can there be any treaty for the other) when, if they have the upperhand of you, they regard not pact nor honour it in respect of you? They satisfy you with their mouths while their hearts refuse. And most of them are wrong-doers."⁷ According to the Holy Quran, the idolators had 'purchased with the revelations of Allah a little gain, so they debar (men) from His way. Lo! evil is that which they are won't to do. And they observe towards a believer neither pact nor honour. These are they who are transgressors.'⁸

Even at this stage, the Holy Quran did not close the doors of compassion and forgiveness. "But if they repent and establish worship and pay the poor due," decreed the Lord of Might and Strength, "then are they your brethern-in-religion. We detail Our revelations for a people who have knowledge."⁹ "And if they break their pledges after their treaty (hath been made with you)" the Holy Quran added, "and assail your religion, then fight the heads of disbelief — Lo! they have no binding oaths — in order that they may desist." The Holy Quran, however, told the Faithful that they were not to give any quarters to those who violated their oaths and contemplated treachery and mischief. "Will ye not fight a folk," the Book asked them. "who broke their solemn pledges, and purposed to drive out the messenger and did attack you first." What! Fear ye then? Now Allah hath more right that ye should fear Him if ye are believers. Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers. And He will remove the anger of their

hearts. Allah relenteth toward whom He will. Allah is knower. Wise.'¹¹

"Or deemed ye," the Mighty Lord questioned the Believers, "that ye would be left (in peace) when Allah yet knoweth not those of you who strive, choosing for familiar none save Allah and His messenger and the believers? Allah is informed of what ye do. It is not for the idolators to tend Allah's sancturies, bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire they will abide."¹² "He only shall tend Allah's sanctuaries," ruled the Holy Quran, "who believeth in Allah and the Last Day and observeth proper worship and payeth the poor-due and feareth none save Allah. For such (only) is it possible that they can be of the rightly guided."¹³ Deliberating on the point further, the Mighty Lord addressed the Faithful, saying "Count ye the slaking of a pilgrim's thirst and tendence of the Inviolable Place of Worship as (equal to the worth of him) who believeth in Allah and the Last Day, and striveth in the way of Allah? They are not equal in the sight of Allah. Allah guideth not wrongdoing folk. Those who believe, and have left their homes and striven with their wealth and their lives in Allah's way are of much greater worth in Allah's sight. These are they who are triumphant. Their Lord giveth them good tidings of mercy from Him, and acceptance, and Gardens where enduring pleasure will be theirs; there they will abide for ever. Lo! with Allah there is immense reward."¹⁴

The Holy Quran called upon the Muslims to place their love and obedience of Allah and the Apostel above every other wordly considerations. "O ye who believe," said the Lord, "Choose not your fathers nor your brethern for friends if they take pleasure in disbelief rather than faith. Whoso of you taketh them for friends, such are wrongdoers."¹⁵ Dwelling further on this theme, the Mighty Lord told His sublime Apostle to convey to the Faithful that 'if

your fathers and yours sons, and your brethern, and your wives, and your tribe and the wealth ye have acquired, and merchandise for which ye fear that there will be no sale and dwellings ye desire are dearer to you than Allah and His messenger and striving in His way: then wait till Allah bringeth His command to pass. Allah guideth not wrongdoing folk."¹⁶

It would be recalled that for nearly eight years, the Pagans had been denying the Faithful their right to access and worship in the Sacred Mosque. After the Muslim conquest of Makka also, they kept visiting the Mosque. In 8 AH, the pilgrimage was performed under the management of the Pagan. Time had however come when the Holy Ka'aba was cleared of the impure burden of the idolators. "O ye who believe!" the Mighty Lord instructed the Faithful, "The idolators only are unclean. So let them not come near the Inviolable Place of worship after this year."¹⁷ Since the concourse in Makka used to add to the profits of the trade and commerce of the people, the Book assured the Muslims not to nourish any fears in their minds on that accounts. "If ye fear poverty (from the loss of their merchandise)" it said, "Allah shall preserve you of His bounty if He will. Lo! Allah is knower, Wise."¹⁸

In the final stage, all those living in Arabia, including the Christians and the Jews, were given the option to choose between 'war' and 'submission.' As a token of their submission, they were called upon to pay Jizya to the Islamic State. The root meaning of Jizya is compensation. In its technical sense, it was a poll tax levied on those who did not embrace Islam but were willing to live under the protection of the Islamic State and enjoy personal liberty of conscience. As interpreted by Allama Abdullah Yousaf Ali, Jizya was partly symbolic and partly a commutation for military service, being a pool tax levied on able-bodied males

only. But as the amount was insignificant and exemptions numerous, its symbolic character predominated. Ruled the Holy Quran, "Fight against such of those who have been given the Scripture as believe not in Allah nor the Last Day, and forbid not that which Allah hath forbidden by His messenger, and follow not the religion of truth until they pay the tribute readily, being brought low."¹⁹

NOTES

1. Al-Quran 9 : 1-2.
2. Al-Quran 9 : 3.
3. Al-Quran 9 : 4.
4. Al-Quran 9 : 5.
5. Al-Quran 9 : 5-6.
6. Al-Quran 9 : 7.
7. Al-Quran 9 : 8.
8. Al-Quran 9 : 9-10.
9. Al-Quran 9 : 11.
10. Al-Quran 9 : 12.
11. Al-Quran 9 : 13-15.
12. Al-Quran 9 : 16-17.
13. Al-Quran 9 : 18.
14. Al-Quran 9 : 19-22.
15. Al-Quran 9 : 23.
16. Al-Quran 9 : 24.
17. Al-Quran 9 : 28.
18. Al-Quran 9 : 28.
19. Al-Quran 9 : 29.

The Culmination of War

The Holy Prophet (peace be upon him) now took in hand the pacification of the remaining pockets of enemy resistance in the Peninsula. The means employed for the purpose were both diplomatic and military in nature. The diplomatic measures consisted of exchange of deputations between Madina and other tribes and nations. The military operations comprised lightning raids that were of small in size and short in duration.

The Arabian tribes that sent their deputations to Madina included Banu Tamim, Banu Amir, Banu Saad bin Bakr, Banu Hanifa, Banu Tay, the clans of Kinda, Banu Zubaid, Banu Harith and Banu Dubaib. Banu Tamim were the first to send their delegation. Their representatives had a lengthy discussion with the Holy Prophet (peace be upon him). They embraced Islam and returned to their area having received valuable gifts from the Apostle.

The deputation of Banu Amir came next. After an audience with the Holy Prophet, they urged Amir bin Tufail and Arbab bin Qays, their tribal chiefs, to accept Islam. The tribal chiefs had altogether different plans in mind. Both

had hatched a plan to kill the Apostle treacherously. Their plan miscarried. On their way back to their clan, both the would-be assassins lost their own lives. Amir died as a result of a buddonic plague while Arbab and his camel were consumed by a thunderbolt.

Banu Bakr followed Banu Amir. Dimam bin Thalba, the deputy of Banu Bakr, had an audience with the Holy Prophet (peace be upon him), and embraced Islam. On his return, he succeeded in bringing the whole of his tribe into the fold of Islam. AlJarnd' bin Amr bin Ansah, brother of Abdul Qays, was the next to embrace Islam. He became a devoted adherent of Islam and remained firm in his religion until his death.

The next to arrive was the deputation of Banu Hanifa. It included the imposter Musailma, the Liar. Most of the members of the deputation embraced Islam. Musailma later apostacised and used the occasion to claim partnership with the Holy Prophet (peace be upon him). He rose in revolt against Abu Bakr Siddique after the Apostle's death and was defeated and killed by Khalid bin Walid in the famous battle of the Garden of Death.

The tribe of Banu Tay followed Banu Hanifa. One of their leaders named Addi, the son of the famous Hatim Tay, did not join the deputation and fled to Syria. Later, however, he returned to Madina; paid his homage to the Holy Prophet (peace be upon him), and embraced Islam. He was destined to become a great Muslim warrior. As a deputy of Khalid bin Walid, he performed heroically in the Riddah War. He embraced martyrdom while fighting under Sa'ad bin Abi Waqqas in the famous battle of Qadessia during the Caliphate of Omar Farooq.

The next to bow before the Lord was Farwa bin Musay,

one of the rulers of Kinda. The Apostle appointed him as the governor over Murad and Zubaid, his rivals, who also joined the fold of Islam. Later, Al-Ashath bin Qays came with a large contingent from Kinda and became Muslim. So did the kings of Himyar, Farwa bin Amr-al-Judhami and Banu Harith.

The Holy Prophet (peace be upon him) also sent his messengers and envoys to various Kingdoms. He sent Salit bin Amr to Haudha bin Ali, the ruler of Yamama; Ala bin Hadrami to Mundhir bin Sawa, the ruler of Behrain; Amr bin Al Aas to Oman; Hatib bin Abu Baltaa to Muquauqis, the ruler of Alexandria. Hatib handed over the Apostle's letter to the Muquauqis who sent to the Apostle two slave girls, one of whom was Mary, the mother of Ibrahim, the Apostle's son.

Dihya bin Khalifa-al-Kalbi was sent to the court of Herculius the Emperor of the Eastern Roman Empire, who was present in Jerusalem at that time. Herculius made intensive inquiries from the Apostle's envoy and some other Arabian merchants present there, amongst them, Abu Sufian. He was deeply moved and thoroughly convinced about the righteousness and divinity of the Holy Prophet's message. But, the unfortunate Herculius did not embrace Islam for fear of losing his throne. He had, however, no doubts in his mind that, under the leadership of their Master, the Muslims would soon conquer Syria. He expressed views to that effect openly before his courtiers, bid farewell to that beautiful and fertile land and left for Constantinople. Within a decade of the Apostle's death, the Muslims did, in fact, conquer Syria.

An envoy of the Holy Prophet (peace be upon him) also reached the court of Harith Ghassani who ruled the frontier regions of Syria at that time. Harith got agitated on reading the Apostle's letter and reacted by mobilizing his armies

against the Muslims. Amir bin Ummayya al Damri was sent to the Negus, the ruler of Abyassinia, who embraced Islam. He took the oath of allegiance at the hands of Jaffer-e-Tayyar (Jaffer, the Flier, the Martyr of Muta) who was present in Abyassinia at that time.

Abdullah bin Hudhafa brought the Apostle's letter to Chosroes, the Persian Emperor, who tore it after he had read it. When the Holy Prophet (peace be upon him) heard that he had torn up his letter, he remarked, "His kingdom will be torn in pieces." Chosroes was later killed by his son Shiraway. By the year 680 AD, the whole of the Persian Empire was in Muslim occupation.

II

In Zil Hajj, 10 AH, the Holy Prophet (peace be upon him) performed his first and last pilgrimage. At the pilgrimage, Makka presented an altogether different look. The Arabian tribes had embraced Islam and were present in troops and flocks to venerate the Holy Ka'aba. It was the first pilgrimage managed and supervised by the Faithful.

Twenty three years back, the great Apostle had delivered his maiden sermon from the Mount of Safa. None present in the valley on that historic occasion had accepted his call. The Makkans had not only rejected the Holy Prophet (peace be upon him) but also subjected him to abuses and violence.

On this solemn occasion, the scene shifted to the Mound of Mercy, a few miles away from Safa. The Holy Prophet (peace be upon him) stood on the top of the Mound of Mercy. In front of him was a sea of humanity that had accepted his call and bowed before the glory of the One and

Only True Lord of Creation. To the multitude he made another memorable address that has come to be known as the Farewel Address.

The Holy Quran commented on the situation in Sura Nasr. "When Allah's succour and triumph cometh," read this beautiful Sura Nasr, the last Sura to be revealed to the Holy Prophet (peace be upon him), "and you seest mankind entering the religion of Allah, in troops. Then hymn the praises of thy Lord and seek forgiveness of Him. Lo! He is ever ready to show mercy."¹

After the fulfilment of the pilgrimage rites, the Holy Prophet (peace be upon him) returned to Madina. En route, he received the Lord's confirmation of the fulfilment of his mission. "This day have I perfected your religion for you," read this last and final divine revelation, "and completed My favour upon you and have chosen for you as your religion Al Islam."² These revelations also gave the Faithful the signal of his approaching death.

On his return to Madina after the Farewel Pilgrimage the Holy Prophet (peace be upon him) also undertook raid against the pockets of resistance still left on the soil of Arabia. He sent Osama bin Zaid to Balca and Darium in Syria, Ghalib bin Abdullah to Banu Mulwah in the valley of Qadid; Ali al-Murtaza to Fidak; and Abdul Au'ja to Banu Sulaim. Unkkasha bin Mihsan was sent to Ghamara; Abu Salam to Qatan, Mohammad bin Masalma to Qarta of Hawazin; Bashir bin Sa'ad to Banu Marrah in Fidak and Khyber and Zaid bin Haris to Jamoom in Banu Sulaim. Zaid also launched a successful raid on Banu Jhuzam and Banu Fazara. Meanwhile, news reached that Khalid bin Sufian was in Nakhla collecting men to attack the Apostle. The Holy Prophet (peace be upon him) sent Abdullah bin Unais against him who apprehended Khalid and killed him.

Other raiding parties despatched by the Holy Prophet (peace be upon him) during the period included Uyaina Bin Hasin's raid on Banu Anbar; Ghalib bin Abdullah's mission to Banu Marrah; Amr's mission to Zat al Salasal; and Ali's raid on Yemen. The Apostle also despatched Abdul Rehman bin Auf to Domatul Jandal. Prior to his departure from Madina, he ordered Bilal to give him the standard. "Take it to Ibne A'uf," the Holy Prophet said to him. "Fight everyone in the Way of Allah. Do not be deceitful with the spoils; do not be treacherous; not mutilate nor kill children. This is Allah's ordinance and the practice of His Prophet among you."

All the raiding missions despatched by the Holy Prophet (peace be upon him) attained their purpose with remarkable success. The cumulative effect of these diplomatic and military missions was that Islam reached the farthest corners of Arabia.

While events progressed thus the Holy Prophet was suddenly taken ill. On Rabi, I, 11 AH, after a brief illness, the Merciful Muhammad (peace be upon him) breathed his last. May the Lord's unbounded grace and bountiful blessings be upon him. Ameen.

NOTES

1. Al-Quran 110: 1-3.
2. Al-Quran

War Against Hypocrisy: A Brief Review

I

On arrival at Madina, the Muslims encountered two types of internal foes. They were the Jews and the Hypocrites. The Jews were manifest and recognizable. The Hypocrites were hidden and difficult to recognize.

On the three Jewish clans, Banu Qunaiqa and Banu Nadhir were expelled out of the holy city after Badr and Ohad respectively. Banu Qunaiqa settled in Syria and gave up its hostilities against Islam. Banu Nadhir kept up its hostilities against Islam until the conquest of Khyber. Banu Quraiza, the third Jewish tribe, was eliminated soon after Khandaq.

The Hypocrites were that class of 'converts' that professed outward loyalty to Islam but cut at its roots inwardly. The cancer of Hypocrisy had begun to show its ugly head in the late Makkan Period. The Hypocrites of Makka recognized Islam as the Religion of Truth. They embraced it with a firm belief in its righteousness. But, they refused to undergo any hardship for the cause of Islam. Nor did they forgo any of their worldly interests for the sake of their religion.

The Madinite Hypocrites put on several garbs. One category consisted of those converts who had joined the Muslim community with the pre-conceived and pre-planned designs of destroying Islam from within. Another group rose from the places that came under the Muslim political and religious influence. They saw their survival in joining Islam but continued maintaining as well their relationship with the forces opposed to it. The third category consisted of men who did not believe in the righteousness of the New Faith. They joined the Muslims because a majority of their tribesmen had embraced Islam. Still another class of Hypocrites comprised those who admitted having embraced Islam but were not prepared to give up their practices of the Period of Ignorance nor, did they, acknowledge the strict moral code of Islam.

The Madinite Hypocrites wedded to the cause of the total destruction of Islam from within consisted of the leading chieftains of Aus and Khazraj. Their leadership rested with Abdullah bin Ubi, the head of Khazraj. The Aus and Khazraj had been traditional enemies of each other. Worn by a long war, however, they had, just before the arrival of the Holy Prophet (peace be upon him), buried their hatchets. They had agreed to unite under the leadership of Abdullah bin Ubi. The Muslim arrival in Madina and the spread of Islam in both the tribes had given a rude shock to the high hopes of Ibne Ubi. In the Holy Prophet's (peace be upon him) presence in Madina he saw the end of his authority and leadership. Some other chieftains of the two tribes also shared his concern. Together, they decided to wage a war against Islam and destroy it. Unable to fight an open war against it, they put on the garb of Hypocrisy.

A major Muslim predicament in dealing with the Hypocrites was their inability to recognize and identify them. The Holy Quran took up the subject and issued its command-

ments to the Faithful about them. Among other instructions, the Book defined Hypocrisy. It dwelt on the attitude, behaviour, conduct, objectives, and strategy of the Hypocrites. The Book also guided them about the ultimate fate and destination of the Hypocrites. Defining the Hypocrites, the Holy Quran ruled, "Of the people there are some who say, 'we believe in Allah and the Last Day' but they do not (really) believe."¹ "Fain would they deceive Allah and those who believe," added the Book, "but they only deceive themselves and realise (it) not."² "In their hearts," continued the Holy Quran, "is a disease; and Allah has increased their disease, and grievous is the penalty they (incur) because they are false (to themselves)."³

The Hypocrites used to make mockery of the divine revelations. "Allah," ruled the Holy Quran, "will throw back their mockery on them and give them rope in their trespasses so they will wander like blind ones."⁴ In the Quranic wisdom "they were the ones who make mischief but they realise (it) not and who are tools but they do not know."⁵ "These are those," decreed the Almighty Lord of Supreme Glory, "who have bartered guidance for error but their traffic is profitless and they have lost true direction."⁵

The Holy Quran warned the Believers to beware the mischief and intrigue of the Hypocrites. The Book told the Faithful that the glib Hypocrites appeared worldly wise, had a smooth tongue and indulged in plausible talk with many oaths. But, behind the backs of the Faithful, they were their implicable enemies. They acted so secretly and cleverly that it was difficult for the Believers to realise their frauds. "There is the type of man whose speech about the life of this world might dazzle thee," the Holy Quran told the Believers, "and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies. When he turns his back, his aim everywhere is to spread mischief through the

earth and destory crops and cattle. But Allah loveth not mischief.”⁶ “When it is said to him, ‘Fear Allah,’ and the Lord of the Day of Judgement, ‘He is led by arrogance to (more) crime. Enough for him is Hell; an evil bed indeed (to lie on).’”⁷

The first occasion on which the Hypocrites of Madina made known their evil designs to the Faithful was the battle of Ohad. On the morning of that historic day, they deserted the Muslims on a flimsy pretext. Referring to their treachery, the Holy Quran ruled, “These were told, ‘Come, fight in the way of Allah, or (at least) drive (the foes from the city).’ They said: ‘Had we known how to fight, we should certainly have followed you.’”⁸ “They were that day “said the Lord of Reckoning and Retribution,” nearer to Unbelief than to Faith, saying with their lips what was not in their hearts.

But, Allah hath full knoweldge of all they conceal.”⁹ After the battle, they passed remarks on the martyrs of Ohad. Their contention was that if only they had listened to them and withheld their hands from fighting, ‘they would not have been slain.’ “Avert death from your own selves,” the Almighty Lord asked the Holy Prophet (peace be upon him) to convey them, “if ye speak the truth?”¹⁰

After Ohad, the Holy Quran took the Hypocrites to account. “Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee?” the Book told the Holy Prophet, (peace be upon him), “Their (real) wish is to resort together for judgement to the Evil one, though they were ordered to reject him.”¹¹ The Satan’s wish, on the other hand, is ‘to lead them astray far away (from the Right).’¹² “Those men” added the Holy Quran, “Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.”¹³

Most graciously, however, the Oft-Returning, Most Merciful Lord showed them a way to seek His forgiveness of their past deeds. “If they had only, when they were unjust to themselves, come unto thee,” said the Holy Quran,” and asked Allah’s forgiveness, and the Apostle had asked forgiveness for them, they would have found Allah indeed Oft-Returning, Most Merciful.”¹⁴ “But no, by thy Lord,” ruled the Book, “they have no real Faith until they make thee judge in all disputes between them, and find in their souls no resistance against thy decision but accept them with the fullest conviction.”¹⁵ In the divine judgement if the Hypocrites had obeyed the commands given to them, it would have been best for them. “We should then have,” said the Almighty Lord, “given them from Our Presence a great reward and We should have shown them the Straight Way.”¹⁶

As the intrigues of the Hypocrites increased, there was a division of opinion in the Muslim ranks on how to deal with them. “Why should ye be divided into two parties about the hypocrites?” came the divine ruling, “Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? For those whom Allah hath thrown out of the Way, never shalt thou find the Way.”¹⁷ The Holy Quran warned the Muslims about the intentions of the Hypocrites, saying, “They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they).”¹⁸ The Book gave the Muslims two alternative courses of action in their dealings with the Hypocrites. Firstly, it advised the Believers not to take friends from their ranks ‘until they flee in the way of Allah (from what is forbidden),’¹⁹ that is, submit themselves to discipline and stop from infringing orders. Secondly, should they turn renegades, the Book directed the Faithful to seize them and slay them wherever ye find them?”²⁰

To these rules were made two exceptions for showing

clemency. The first exception related to those hypocrites who joined a group between whom and the Muslims there was a treaty of peace. The second covered those who approached the Muslims 'with hearts restraining them from fighting you as well as fighting their own people.'²¹

Opposed to these two classes to whom clemency might be shown was a third category that was considered the most dangerous and was dealt with severely. This class manipulated to retain the confidence of both the Muslims and their own people but was ready to betray either if it suited its purpose. In dealing with them, the Holy Quran directed, "If they withdraw not from you nor give you (guarantees) of peace besides restraining their hands, seize them and slay them wherever ye get them. In their case, we have provided you with a clear argument against them."²²

After Uhud, the Hypocrites provided every encouragement to the Jews of Banu Nadhir to rise against the Muslims. They made them promises of active support. They assured them that they would join them even if they decided to migrate from Madina. But they backed out of their commitments at the last moment. After a siege of only eleven days, Banu Nadhir submitted and were expelled from Madina, the Hypocrites stirred not a finger in their support.

The Holy Quran told the Faithful that the Hypocrites 'think that they are over-reaching Allah, but He will over-reach them.'²³ The Almighty Lord condemned them to the Blazing Fire. "The Hypocrites," ruled He, "will be in the lowest depths of the Fire; no helper will thou find for them."²⁴ The Lord of Mercy however kept the doors of repentance and forgiveness open for them. "To those who repent, mend (their life), hold fast to Allah, and purify their religion as in Allah's sight; if so they will be (numbered) with the Believers. And soon will Allah grant the Believers a re-

ward of immense value."²⁵ "What can Allah gain by your punishment," the Gracious Lord addressed the, "if ye are grateful and ye believe? Nay, it is Allah that recognizeth (all good) and knoweth all things."²⁶

II

The intrigue and mischief of the Hypocrites continued unabated. They got their next chance in the battle of Banu Musttaliq. The Banu Musttaliq were a tribe located close to the site of the modern Saudi port-city of Jeddah. The Muslim expedition to Banu Musttaliq was led personally by the Holy Prophet (peace be upon him). After the successful completion of the campaign the Muslim army camped in the valley of Qudaid, located between Rabigh and Jeddah. At Qudaid, there arose a quarrel between a Muhajir and an Ansar over a minor issue. The Ansar belonged to a clan that was friendly to Khazraj of which Abdullah bin Ubi was the leader. The Muhajir was a slave of Omar Farooq.

Ibne Ubi exploited the situation and called out to Khazraj to help their comrade. On the other side, some Muhajirs rushed to protect their tribesman. Tension mounted high and there was every likelihood of the scuffle's escalating into a fight between the Muhajirs and the Ansars, the two strong arms of Islam, but a timely intervention by the Holy Prophet (peace be upon him), however, pacified both the parties. The Holy Prophet (peace be upon him) told them that what they were upto was a reminiscence of the Days of Ignorance. "Give it up," he commanded them, "it is something hateful and detestable."

The showdown was averted but only temporarily. The men of Khazraj 'in whose hearts there was a disease' remained on constant look-out to destroy the New Faith. They accepted the Holy Prophet's intervention only as a matter

of expediency. They nourished a deep hatred against Islam. Nothing short of total destruction of Islam could satisfy their venom. The scuffle had given them an opportunity worth exploiting and they were bent upon making the most of it.

The Hypocrites got round Ibne Ubi and criticized him for his indifference to the scuffle. They blamed him for having deserted them for good and given up his war against Islam. Ibne Ubi who was already chaffing under the growing Muslim strength at Madina 'erupted like a volcano and burst on them.' He told his tribesmen that the humiliation suffered by them was of their own creation. It were *they* who had invited the Muslims to migrate to Madina. It were *they* who had given them protection and even made them shareholders in their property. It were *they* who had sided with the Muslims in their war against their enemies. "If you withdraw your support from the Muhajirs, even now," he said, "they would be left with no option but to quit Madina." He concluded by giving a call to his tribesmen to throw the Muslims out of Madina. His proposal was vigorously supported and unanimously accepted by all the participants of the meeting.

Present in Ibne Ubi's meeting was a young Ansar by the name of Zaid bin Argam. Zaid conveyed the proceedings of the meeting to the Holy Prophet (peace be upon him) and the Apostle asked Ibne Ubi to account for what he had said. Abdullah denied having hatched any plot against the Muhajirs. Infuriated at his unseemingly conduct, Omar Farooq proposed to the Holy Prophet (peace be upon him) that Ibne Ubi be put to the sword. The Apostle did not agree with his proposal and told Omar to exercise restraint. The matter ended with Abdullah and his henchmen still bent upon carrying out the conspiracy hatched by them.

The news of Abdullah's misconduct spread widely. Tem-

pers mounted high against him. Men came to him and reproved him for his behaviour. They asked him to offer his apologies to the Holy Prophet. Ibne Ubi refused. "You asked me to believe in him," he told them, "and I did. You asked me to pay the poor due and I complied with that also. Do you now want me to fall in prostration to Muahmmad?"

The wily Abdullah was however to receive an even bigger shock! As the Muslims reached Madina, he found his way blocked by his own son. Sword in hand, the son told the father that his plot had miscarried. Honour belongs, he emphasised to him, to none else but Allah and His Apostle. "You will not enter Madina," he told his bewildered father, "unless the Holy Prophet (peace be upon him) of Islam permits you to do so." "Men of Khazraj," cried Ibne Ubi, "look at this! My own son is preventing my entry to Madina."

The Apostle (peace be upon him) was apprised of the situation. The merciful Muhammad issued instructions that Ibne Ubi be allowed to go to his house. Turning to Omar who wanted to behead him at Qudaid, the Holy Prophet said, "What have you to say now, Omar." "By the Almighty Lord," submitted the devoted Omar, "the decisions of the Apostle are based on much greater depth and wisdom than my views."

The Holy Quran commented upon the event in *Sura Munafiqoon*. The Book unmasked the duality and dubiousness of the Hypocrites. "When the Hypocrites come to thee," it said, "they say, 'We bear witness that thou art indeed the Apostle of Allah.' Yea, Allah knoweth thou art indeed His Apostle, and Allah beareth witness that the Hypocrites are indeed liars."²⁶ The Holy Quran told the Faithful that the Hypocrites had made 'their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah.'²⁷

Their exterior was pleasing but they were as (worthless as hollow) pieces of timber propped up,¹²⁸ and were unable to stand on their own. The Book bade the Faithful to beware of them since they still nourished the vain hope that the Muslims would quit Madina. The Holy Quran then referred to the plan hatched by Abdullah bin Ubi and his henchmen. Said the Book, "They say, "If we return to Madina, surely the more honourable (element) will expel therefrom the meaner. But honour belongs to Allah and His Apostle, and to the Believers, but the Hypocrites know not."¹²⁹

On way back from Banu Mustaliq there also took place the affair of Bir Ma'una. The Hypocrites exploited it to raise a scandal against Hazrat Aisha and discredit the Holy Prophet (peace be upon him). Aisha had accompanied the Holy Prophet (peace be upon him) to Banu Mustaliq. On his return journey, the Holy Prophet (peace be upon him) encamped at a place called Bir Mauna. It was the last stop before the Faithful reached Madina. The following morning, the Muslims dismantled the camp and marched off. Hazrat Aisha had been mistakenly left behind. She was brought to Madina by Safwan bin Muattal Salma, a celebrated companion of the Holy Prophet (peace be upon him) and a proud companion of Badr. Abdullah bin Ubi and his followers raised voices against Hazrat Aisha. It was an extremely clever move on the part of the Hypocrites. Their object in so doing was to discredit the Holy Prophet (peace be upon him) and create rift within the Ansars as well as Muhajirs.

Ibne Ubi's propaganda affected some of the Faithful also. The revelation of Sura Nur however settled the issue. The Almighty Lord disapproved the conduct of those Muslims who lent their ears to the propaganda of Ibne Ubi. "Why did not the believers, men and women," said the Holy Quran, "When ye heard it, think good of their own folk and say, 'It is a manifest untruth?'"¹³⁰ According to the Holy

Quran, those who raised the scandal were 'liars in the sight of Allah.'¹³¹ "Had it not been for the grace of Allah and His mercy unto you in this world and in the hereafter" ruled the Book, "an awful doom had overtaken you for that whereof ye murmured."¹³² The Almighty Lord commanded the Faithful 'not to follow the footprints of the devil, 'lo! he commandeth filthiness and wrong.'¹³³

The next occasion on which the Hypocrites came off their own was the siege of Madina. On that occasion, they waged a psychological war against the Faithful and created acute problems for them on the internal front. In conjunction with Banu Quraiza, they rose in open revolt and attacked the Muslims in their rear. They did everything in their power to retard the Muslim preparations for the battle and add to their difficulties.

The Hypocrites also launched a campaign against the Holy Prophet (peace be upon him) about his marriage with Hazrat Zainab. Referring to the occasion, the Lord ruled, "Lo! Those who malign Allah and His Messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained."¹³⁴ "If the Hypocrites," the Lord went on to address the Holy Prophet (peace be upon him), "and those in whose hearts is a disease, and the alarmists in the city do not cease, We shall urge thee on against them, then they will be your neighbours in it but a little while. Accursed, they will be seized wherever found and slain with a (fierce slaughter)."¹³⁵ "That was the way of Allah in the case of those who passed away of the old," added the Holy Quran thou wilt not find the way of Allah aught of power to change."¹³⁶

After Khandaq, the Hypocrites did their very best to prevent the Jews of Khyber, Fidak and Qarra from coming to a negotiated settlement with the Faithful. They fed them

with intelligence about the Muslim plans and preparations, and gave them every encouragement to adopt a tough posture against them. They also fed the Christians of Syria with the Muslim intelligence on the occasion of Muta. On each of these occasions, they had prepared their own plans to administer the final blow upon the Faithful if things did not go well for them on the battlefield.

The intrigue and mischief of the Hypocrites reached an all-time high on the occasion of Tabuk. Their hopes and expectations also soared high. They thought that they had, after all, realised their cherished goal. In their opinion, the Muslims were bound to meet total annihilation of the hands of the professional Roman army. But, the Lord of Retribution frustrated their designs and brought them the doom and perdition they had been courting for the past decade.

After Tabuk, the Lord of power and Might commanded the Faithful to be harsh with the Hypocrites. He disapproved the actions of those of the Faithful who still sought friendship with them. "Turnest thou not thy attention to those," commented the Holy Quran, "who turn (in friendship) to such as have the Wrath of Allah upon them? They are neither of you nor of them, and they swear to falsehood knowingly. Allah has prepared for them a severe penalty: evil indeed are their deeds."³⁷ "They have made their oaths a screen (for their misdeeds)," the Book added, "thus they obstruct (men) from the path of Allah: therefore shall they have a humiliating penalty."³⁸ Ruled the Holy Quran, "Of no profit whatever to them, against Allah, will be their riches nor their sons: they will be Companions of the Fire: to dwell therein (for a ye)."³⁹ Passing his judgement on them, the Lord Almighty said "One Day will Allah raise them all up for (Judgement): then will they swear to Him as they swear to you: and they think that they have something (to stand upon). No, indeed! they are but liars! The Evil one has got

the better of them: so he had made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One, that will perish."⁴⁰

NOTES

1. Al-Quran 2 : 8.
2. Al-Quran 2 : 9.
3. Al-Quran 2 : 10.
4. Al-Quran 2 : 15.
- 4.A Al-Quran 2 : 12.
5. Al-Quran 2 : 16.
6. Al-Quran 2 : 204-205.
7. Al-Quran 2 : 206.
8. Al-Quran 3 : 167.
9. Al-Quran 3 : 167.
10. Al-Quran 3 : 168.
11. Al-Quran 4 : 60.
12. Al-Quran 4 : 60.
13. Al-Quran 4 : 63.
14. Al-Quran 4 : 64.
15. Al-Quran 4 : 65.
16. Al-Quran 4 : 67-68.
17. Al-Quran 4 : 88.
18. Al-Quran 4 : 89.
19. Al-Quran 4 : 89.

20. Al-Quran 4 : 89.
21. Al-Quran 4 : 90.
22. Al-Quran 4 : 91.
23. Al-Quran 4 : 142.
24. Al-Quran 4 : 145.
25. Al-Quran 4 : 146.
26. Al-Quran 63 : 1
27. Al-Quran 63 : 2.
28. Al-Quran 63 : 4.
29. Al-Quran 63 : 8.
30. Al-Quran 24 : 12.
31. Al-Quran 24 : 13.
32. Al-Quran 24 : 14.
33. Al-Quran 24 : 21.
34. Al-Quran 33 : 57.
35. Al-Quran 33 : 60-61.
36. Al-Quran 33 : 62.
- 37.
38. Al-Quran 58 : 16.
39. Al-Quran 58 : 17.
40. Al-Quran 58 : 18-19.

The Lord's Design and The Holy Prophet's PLAN-I

1. This chapter portrays the Lord's Purpose and Design and the Holy Prophet's plan of action during the period between Muharram I AH and Ramzan 3 AH. It also gives a brief coverage to the Meccan period. The divine commands pertaining to the Medinite period covered in this chapter are contained in Suras Hajj, Baqara, Mohammad, Anfal and Al-i-Imran. The main events that took place during this period include the pledge of Aqaba, Migration, proclamation of Ummah, change of Qibla and the commencement of two-sided war between Islam and Paganism. The major military operation of this period was the battle of Badr. Other, relatively smaller, military events of this period were the raiding or liaison missions to Saiful Behr, Rabigh, Kharrar, Buwait, Nakhla, Safwan, Banu Qunaiqa, Suwaiq, Dhu Amarr and Qarda. During this period, the boundaries of the Islamic State remained confined to the city of Madina.

2. The initial divine commands issued to the Holy Prophet (peace be upon him) at Mecca called upon him to proclaim the Unity of his Lord, the Mighty Lord of Glory and Creation. Some six months later, he received another set of divine commands directing him to proclaim and magnify his

Lord openly and publically. In so doing, he was commanded to shun all abominations, remain constant and patient, and bear all hurdles across the Path of Allah resolutely and devotedly. The issuance of these injunctions marked the beginning of the revelation of the Holy Quran, the beginning of the Holy Prophet's Mission (Nubuwwat), the beginning of the mighty faith of Islam and the beginning of the Holy Prophet's war against Paganism.

3. On receipt of these commands, the Holy Prophet (peace be upon him) made an open declaration of the Unity of his Lord from atop the sacred Mound of Safa and invited men to God. The Koraish opposed him en mass and subjected him to threats, tortures, baits and temptations. The Holy Prophet (peace be upon him) bore their tortures, rejected their baits and dispelled their temptations. His glorious example was religiously followed by the small number of his devotees. The more the Koraish tortured them, the stronger became their faith and devotion. A time, however, did come when, to escape the Koraish persecution, a party among them had to migrate to Abyssinia.

4. The Koraish opposition towards Islam kept mounting. Disappointed with the Koraish, the Apostle made an attempt to preach the cause of his Lord to the people of Tayaf but met with similar disappointment. Later that year, the tenth year of his Mission, he turned his attention to the Yathribite tribes visiting Mecca for the annual pilgrimage. That year he got six converts. The next year, their number rose to twelve. The year after that, this contact culminated into the Muslim migration to Madina.

5. On arrival in Madina the Almighty Lord proclaimed the Muslims as an Ummah, and assigned them with a mission that was universal and eternal in character. The Faithful were assigned the leadership (Imamat) of all the peoples of the

world. They were called upon to prove themselves worthy of the position to which they had been exalted. In so doing, they were directed to be ready to act as an arbiter and dispenser of justice amongst the nations of the world. They were also commanded to base their own dealings and conduct upon truth, righteousness, balance, justice, moderation and morality. They were to be for the nations of the world what Mohammad (peace be upon him) was to them.

6. With the proclamation of the Ummah, the Faithful were blessed with their new Ka'aba at Mecca. The Holy Prophet (peace be upon him) worked out the famous Charter of Madina and laid the foundation of the first Islamic State. He abolished all tribal distinctions of Aus and Khazraj, and grouped the Muslims of Madina as Ansars, and their Meccan guests as Muhajirs. In turn, the Muhajirs and Ansars were combined together to form one grand Islamic Brotherhood. The Jews of Madina were granted equal rights in the commonwealth. The relations between them and the Muslims were to be based on amity and goodwill. The Jews were not to provide any quarters to the Koraish, and were to assist the Muslims in defending Madina against outside aggression.

7. Soon after the proclamation of the Ummah, the Muslims were granted the divine permission to go to active war against the forces of Paganism. A few months later, the divine permission was converted into divine command. While granting the divine sanction, the Holy Quran spelt out the Lord's purpose and design behind that Decision. The very first divine injunction that granted the Faithful the Lord's permission to go to war also contained a parenthetical clause in which they were given assurance that Allah is able to give them victory. This was the beginning, as well as the pre-ordained end of the war between Islam and Paganism. The Lord also ruled that if He had not checked one set of people by means of another, all the places of worship,

for fighting, but, the Ansars voted overwhelmingly in favour of facing Abu Jehl's party and the battle of Badr followed.

13. Badr was not only the first armed conflict between Islam and Paganism, it was also the first battle upon which the Holy Quran commented, The Book bade the Muslims to guard against themselves the temptation of booty in the war waged for the Cause of Allah. It also instructed them not to go after the prisoners of war until war had laid down its burden and the issue between them and the enemy had been decided. The Holy Quran promised to the Faithful that if they were patient and preserving, they would vanquish an enemy ten times their superior.

14. Dwelling on the divine design at Badr, the Holy Quran ruled that whatever happened at Badr was a matter that had already been enacted. Allah willed to justify the Truth and cause it to triumph. His desire was to bring vanity to naught and cut the roots of the disbelievers. It was the Will of the Lord that He might test the believers with a fair trial from Himself. The Book told the Faithful that it were not they but Allah who slew the infidels on that memorable Day of Discrimination. It also told the Holy Prophet (peace be upon him) that it was not he who threw a handful of dust upon the Pagans, which he did actually throw, it was Allah who did so.

15. The Lord Almighty also ruled that it was He who rendered weak the plans and strategem of the disbelievers. The best of the plotters was Allah and not the Pagans, The Satan made the sinful acts of the Pagans seem alluring to them, and told them that no one could conquer them that day while he was with them. But, when the two armies came in sight of each other, he took to flight, While fleeing, he told his partisans that he was guiltless of them, for, he saw what they did not see. He feared Allah who was strict in Punishment and Retribution.

16. The Lord Almighty gave the Faithful a unique concept of strategy. He commanded them not to let the unbelievers take the better of them. The Mighty Lord of Honour and Throne wanted the Faithful to make ready their strength to the utmost of their power in order to instill terror into the hearts of their enemies, hidden as well as manifest. Such was the importance assigned by the Almighty Lord to their preparation for war. The Guardian-Lord wanted them to prepare for war to the utmost so as to attain the object of creating terror in the heart of the enemy, from the preparation stage of war.

17. In the period between Badr and Ohad, the Faithful received additional divine commands. These commands pertained to the mission of the Ummah, the need for maintaining unity within their ranks, and the paramount necessity of obeying the Apostle. With regards to the aims and objectives of the Ummah, the Holy Quran told the Faithful that they were the best of community that had been raised up for mankind. They enjoin right conduct, forbid indecency, believe in Allah and invite men to goodness. About unity and cohesion, the Book advised the Faithful to hold fast to the Cable of Allah, and guard against disunity within their own ranks. It also warned the Faithful that they should beware only of Allah, and not take people other than their own folk as their inmates. According to the Book, such people had nothing but hatred and ill-will for them, and would spare no efforts to hamper and harm them. The Holy Quran told the Faithful that if they wanted Allah to love them, they should obey the commands of Holy Prophet (peace be upon him). The index of their love for the Lord was their obedience of the Holy Prophet (peace be upon him).

18. During this period, the Holy Prophet (peace be upon him) ensured a stout and determined defence of Madina against outside aggression. The defiant tribe of Banu Qunaiqa

that had created internal problems for the Faithful during their absence to Badr was turned out of Madina. The caravan route was kept under effective and constant domination. Suitable defensive and deterrent measures were taken against the Koraish and Jewish propaganda machinery. The Meccans were also intercepted on the eastern caravan route that passed through Nejd.

The Lord's Design and The Holy Prophet's PLAN-II

1. This chapter deals with the divine design and the Apostle's plan between the period Shawwal 3 AH and Shawwal 6 AH. The main military operations of this period were those of Ohad, Hamra al Assad, Banu Nadhir, Banu Mustalliq, Khandaq and Banu Quraiza. The heavenly commands pertaining to these events are contained in Suras Al-i-Imran, Nisaa, Hashr, Saff, Munafiqoon and Ahzab. The other, relatively smaller, military events that took place during this time-group include the expeditions of Rajih, Qatan, Tarz, Badr, Banu Thalba, Jammoom, Tarf, Domatul Jandal and Imm Qarfa. Throughout this period, the frontiers of the Muslim State remained confined to the city of Madina.

2. This period commenced with the Muslim defeat at Ohad. More of an 'Institution' than a battle, Ohad was the Koraish 'reply' to their defeat at Badr. To bring it about, they had made year-long preparations, spent large sums of money and gathered a sizable force. Their efforts had been crowned with success and they had won a military victory over the Muslims. It was thus an opportunity of life-time for the Koraish to realize their evil ends.

3. The Koraish aim at Ohad was to dominate the Muslims of Madina, and to secure for them the use of the caravan route. They did win the battle but could not attain any of their goals behind their military venture. The Muslims lost the battle but succeeded in defending Madina which was their chief political aim. Defeated and demoralised, they were ready to give another fight to the Koraish if the latter had turned towards Madina after their victory in the battlefield. It was with the same object in view that the Holy Prophet (peace be upon him) again made contact with them at Hamra al Assad on the day after Ohad, and forced them to flee. The net outcome of the Meccan venture, therefore, was three-fold: the Koraish won the battle, the Muslims continued to remain the Master of Madina, and the Muslim threat to the caravan route did not diminish in the least.

4. The Muslim defeat at Ohad was the natural and logical conclusion of the psychological and physical set-backs suffered by them before and during the battle. To begin with, the very Muslims who had favoured the idea of fighting from outside Madina realized their mistake on the morning of Ohad. They made its confession to the Holy Prophet (peace be upon him), and begged him to return to Madina and fight the Koraish in the manner he desired. This was followed by the treachery of the Hypocrites who made a flimsy and baseless excuse and deserted the Faithful. Then came the turn of the Muslim tribes of Banu Salma and Banu Haritha who also contemplated cowardice and threatened desertion until persuaded by the Holy Prophet to give up the idea.

5. The battle joined and the Muslim Army routed the Koraish in the initial assault but started collecting booty. Seeing them amassing the spoils, the archers also disobeyed the orders and left the Mound to take their share. Khalid bin Walid seized the opportunity, captured the Mound and

attacked the Muslims from their left rear. Following this dramatic development, the Koraish Army also returned to the battle-field and charged the Muslims from the front. The enemy hemmed the Muslims in from two opposite directions. To add to their surprise and confusion, they let out a rumour that the Holy Prophet (peace be upon him) had been killed. As a result, most of the Muslims left the battle-field in a state of dismay and demoralization.

6. The Holy Quran told the Faithful that their Lord's Design at Ohad was to cut off a part of those who disbelieve or overwhelm them so that they retire frustrated. The Almighty Lord of Power and Glory also wished to prove those who believe and blight the disbelievers. With regards to the outcome of the battle, the Holy Quran ruled that what befell the Muslims at Ohad was by permission of Allah so that He might know the true believers. The Book also decreed that the debacle took place because of the conduct of the Muslims themselves. Owing to their conduct, they not only lost the battle, receiving one distress after another, but also lost the booty, the lure of which caused them to disobey orders. About those who turned their backs on that historic day, the Book ruled that it was Satan who caused them to backslide because of 'some of which they had earned.'

7. The Clement, Merciful, Forgiving and Gracious Lord, however, declared that He had pardoned the Faithful of the weaknesses shown by them in the battle. He gave them a generous reassurance from Himself and bestowed His calm and tranquility upon them. He conveyed to them that they would, most assuredly, overcome the Pagans in future if they conducted themselves as true believers. He called upon them not to worry, faint or grieve on the outcome to Ohad and look upon the future with hope, assurance and promise. He assured them that the Lord's Purpose was not to leave them in that state for good. His grand Design was to cast terror

into the hearts of the disbelievers because they ascribed partners unto Allah for which they had no warrant. He told His servants that the ultimate abode of those who rejected the Mighty Lord of Heavens and Earth was the Blazing Fire. The Mighty Lord re-emphasised to the believers that the Pagan strategy was ever faulty, weak and doomed to destruction. He applauded the conduct of those who followed their great Leader to Hamra al Assad on the day after Ohad.

8. As the Muslims took stock of the situation after the battle and set about planning their subsequent course of action, there was a division of opinion amongst them on how to deal with the Hypocrites. The Gracious Lord told them not to be divided in two parties on the issue and revealed to them His Policy and Design about the Hypocrites. The Lord conveyed to the Muslims that He had upset the Hypocrites for their evil deeds and no one could guide those whom Allah had thrown out of the way. The ultimate objective of the Hypocrites, the All-Powerful Lord told the Faithful, was to lead the Muslims astray and bring them on the same footing as they themselves were. He directed the Faithful not to take any friends from the Hypocrites until they submitted themselves to discipline and stopped from infringing orders. But, if they turn renegades, the Faithful must seize them and slay them wherever they found them.

9. The Kind, Merciful and Gracious Lord, however, called upon the Muslims to observe two exceptions to this rule. Firstly, they should not fight against those Hypocrites who joined a group between whom and the Muslims there was a treaty of peace. Secondly, they should spare those hypocrites who approached them with their hearts restraining them from fighting the Faithful as well as their own people. According to the divine judgement, there was yet another class of hypocrites that was the most dangerous of all of them and was to be dealt with severely. This class manipula-

ted to retain the sympathy and confidence of both, the Muslims and their own people, but was ready to betray either if it suited its purpose.

10. The tragedy of Ohad had, however, created a chain of problems for the Holy Prophet (peace be upon him). They included the adverse effect which the debacle had left on the Muslim morals, the re-settlement of the widows, the question of the orphans, the hostile activities of the Jews, the intensification of psychological war launched against them by the Hypocrites, and repeated acts of aggression by the Pagan tribes surrounding Madina. The Koraish had no doubt failed to conquer or subdue Madina. But, as far as the enemy threat to the city-state of Madina was concerned, the position did not alter much. While the tribes around Madina assumed extraordinary activity and began raiding the city, the Jews and the Hypocrites intensified their subversion and hostilities from within the Holy City.

11. As the Faithful were busy solving the many problems posed to them after Ohad, the Almighty Lord, once again, called upon them to take up arms in defence of their just and righteous cause with dauntless faith and determination. He assured them that the minions of the devil could do them but little harm. The strategy of the partisans of Satan was ever weak and brittle. The Faithful had hope in the Blessings and Bounties of Allah, the Lord of Power, while their enemies had nothing but perdition waiting for them. He also called upon those Muslims who were still scattered in the desert to migrate to Madina, the city of peace, and join their brethren.

12. Hardly had the fog of Ohad begun to settle, when the Muslims realized the gravity of danger posed to their tiny state. The first enemy faction to plan a raid on Madina in Muharram 4 AH was the tribe of Qatan. The Holy Prophet

(peace be upon him) averted their attack by making an impressive show of force and following them upto their territory. The following month, the Faithful suffered a set-back when ten of their missionaries were massacred at Rajih. The same month, a party of some forty Muslim missionaries was murdered by the tribe of Banu Sulaim and its associates. In Rabi I, 4 AH, the Jewish tribe of Banu Nadhir, supported secretly by the Hypocrites, rose from within and posed a massive challenge. The Banu Nadhir were a rich community and had built strong fortifications around their settlement. The Holy Prophet (peace be upon him) subjugated Banu Nadhir and expelled them from Madina.

13. The Almighty Lord conveyed to the Faithful that the expulsion of Banu Nadhir was a part of His Design and Plan. It was Allah, the Lord of two Easts and two Wests, who had decreed banishment for them. The Jews had relied heavily on the strongholds and the Faithful had also deemed that they would not go forth. But, Allah cast terror in the hearts of Banu Nadhir. When His decree came, the Banu Nadhir destroyed their strongholds with their own hands and made for Khyber. The Mighty Lord ruled that even the cutting of palm trees that surrounded their dwellings was by His Command and Permission. According to the Holy Quran, the Jews met that fate because they were opposed to Allah who is stern in reprisal. The Book told the Faithful that the Jews looked united apparently but were divided from within. Their hearts were diverse and they were a people without understanding. The Faithful were emphatically assured that the Jews could not put out the Light of Allah with their mouths.

14. After the affair of Banu Nadhir, the Holy Prophet (peace be upon him) sent a mission to Domatul Jandal to deal with the hostile elements there. In Shaaban that year, he himself led a successful mission to Banu Mustalliq whose

territory lay between Mecca and Jedda. On their return journey, Abdullah bin Ubi, the Chief of Khazraj and the Hypocrites, played several intrigues upon the Faithful but the Hand of the Lord protected His servants from all his mischiefs. His first attempt was to create a rift between the Muhajirs and the Ansars. When that failed, he hatched a conspiracy to evict the Muslims from the city after their return to Madina. He asked the members of his tribe to withdraw their support from the Muslims, and concluded thereby that the Muslims would be left with no option but to leave Madina. Ibne Ubi's plan of evicting the Muslims also miscarried. His next move was to sow seeds of discord between the Aus and the Khazraj but the Gracious Lord prevented him from putting that plan into practice and the calamity was averted.

15. The Holy Quran commented upon the conduct of the Hypocrites in Sura Munafiqoon. The Book told the Faithful that the Hypocrites had selfish motive and took false oaths. They had, indeed, made their oaths a screen to cover their misdeeds. They were as worthless as hollow pieces of timber propped up and were unable to stand on their own. The Lord also told the Faithful that the Hypocrites were their enemies, and cautioned them to beware of their treachery and intrigue. Referring to Abdullah bin Ubi's contention that the Faithful would quit if the Ansars, particularly Banu Khazraj, withdrew their support from them, the Lord ruled that all the Treasures of the Heavens and Earth belong to Him. The Hypocrites knew not that all honour belonged to Allah and His Apostle and the Hypocrites could not cause them any harm.

16. The chain of crises that commenced with the Muslim military defeat at Ohad was ultimately arrested at Khandaq in Ziqad 5 AH, Militarily speaking, the Siege of Madina was the greatest of all the challenges faced by the Faithful. It was

a graver challenge than that faced by them at Ohad. At this occasion, the enemy engulfed Madina from all directions. The Confederacy included the Koraish supported by Banu Mustaliq and Banu Hudhail, the Banu Ghatfan assisted by Banu Fazara, Banu Ashja, Banu Sulaim and Banu Marrah, the Jews of Khyber, Fidak and Qarra, and the tribes of Banu Nadhir and Banu Quraiza. The Hypocrites rose against them from within and added another menacing dimension to the threat posed to the Faithful. To defend Madina, the Muslims had to dig a trench and live far below the level of subsistence. The Muslim women had to take up arms against the attacks of Banu Quraiza. In the end, however, the Confederacy crumbled under its own weight. By fanning feelings of suspicion between its factions, the Muslims caused them to give up the siege.

17. What was the Lord's Design at Khandaq? The Holy Quran told the Faithful that what happened at Khandaq was by way of Allah's Grace upon them. The Almighty Lord was full of Strength and was Able to enforce His Decision. He it was who turned the Unbelievers back for all their might and fury. He was enough to help the Believers in their fight against Paganism. The Book conveyed to them that Khandaq was an occasion on which the Believers were tried and shaken by a tremendous shaking. But, when they saw the clans, they turned towards Allah and proclaimed that it was what Allah had promised them. Their conclusion was that Allah and His Messenger were indeed true. It confirmed them in their faith and resignation to Allah and added to their zeal in devotion and obedience. It was on this exacting occasion that the Lord told the believers that, in Mohammad, the Apostle of Allah (peace be upon him), they had a beautiful model of conduct to follow. The Lord's ruling about the Hypocrites was that none could screen them from Allah, nor act as their helper or protector. It was upto Allah whether He punished them or turned to them in Mercy. With regard to the treachery

played by the Jews, the Lord decreed that He took them down from their strongholds and cast terror in their hearts and He made the Believers heir of their lands and their goods.

18. The victory of Khandaq changed the complexion of things for the Muslims. It brought about a strategic parity between the Faithful and the Koraish. It rendered the Koraish unfit to launch another offensive against the Muslims. The momentum gained at Khandaq was kept up in full swing. In Rabi I, 6 AH, the Holy Prophet (peace be upon him) undertook a punitive campaign against Banu Lahyan at Rajih that had killed the Muslim missionaries earlier. A successful retaliatory raid, led personally by the Holy Prophet (peace be upon him), was also launched against Banu Ghatfan in Rabi II. In the same month, Akkasha bin Mohsim led a lightning raid against Banu Assad in order to deter them from invading Madina. To punish Banu Thalba for killing the Muslim missionaries, the Holy Prophet (peace be upon him) sent two missions, one after another, led respectively by Abu Ubaida bin al Jarrah and Zaid bin Haritha. Abdul Rehman bin Auf led a preaching mission to Domatul Jandal that returned after converting a large number of its people to Islam. A show of force by Ali al Murtaza at Fidak succeeded in deterring Banu Sa'ad bin Bakr from exciting and assisting the Jews to invade Madina. A successful punitive raid was also led by Abu Bakr Siddique against Banu Fazara.

The Lord's Design
and The Holy Prophet's
PLAN-III

1. This chapter covers the period between Ziqad 7 AH and Shawwal 8 AH. It commenced with the Armistice of Hodai-biyya and culminated into the Muslim conquest of Mecca and Hunain. The other main events that took place during this period were the conquest of Khyber, Fidak and Qarra, and the expeditions of Zat Atlah, Zat Araq, Zat al Salasal, Muta, Ghadra, Banu Sulaim, Saif ul Behr and Banu Muharib. During this period, the State of Madina expanded to include Hejaz, the entire territories held by the Ghatfan family, and the former Jewish territories of Khyber, Fidak and Qarra. As a result of these conquests, a large number of the erstwhile enemies of Islam were permanently subjugated.

2. In Ziqad 7 AH, in accordance with a vision received by him, the Prophet of Islam (peace be upon him) announced his intentions of performing the Lesser Pilgrimage and invited the tribes to join him. Only fourteen hundred men from the Muhajirs and the Ansars responded to his call. The remaining tribes held back and did not think too wisely of the Apostle's decision of going to Mecca unarmed. Enroute to Mecca, the Holy Prophet (peace be upon him) learnt of the Koraish plan to intercept him. To avoid their trap, he made a detour and

appeared at Hodaibiyya where the Faithful established their camp. A hectic diplomatic activity followed between the Koraish and the Muslims regarding the latter's entry in Mecca. During the negotiations, a rumour was let loose that Osman Ghani, the Prophet's envoy to the Koraish, had been treacherously killed by them. To avenge Osman's murder, the fourteen hundred unarmed men took another oath of allegiance at the hands of their Apostle and vowed to fight Koraish unto death.

3. The negotiations between the Koraish and the Faithful finally culminated into the famous Armistice of Hodaibiyya. According to the terms of the Armistice, the Muslim were to go back to Madina that year without venerating the Ka'aba but could do so the following year. The two parties also agreed that a Muslim who defected to the Koraish would not be returned to the Faithful while a Pagan who defected to the Muslims would have to be sent back to the Koraish. These terms agitated the Muslims. The arrival of Abu Jandal at Hodaibiyya and the treatment accorded to him by his father, Suhail, the Koraish representative who signed the treaty, added fuel to the fire. In disgust and desperation, the Faithful performed their pilgrimage rites at Hodaibiyya and left for Madina. On the other hand, the Koraish welcomed the treaty and celebrated it with great festivity.

4. On way back to Madina, the Mighty Lord revealed His Design and purpose at Hodaibiyya to the Faithful. He told them that He had fulfilled the vision of His Apostle and promised to them that they shall, with His Will and Blessings, certainly enter the Sacred Mosque. He gave them the glad tidings that, at Hodaibiyya, He had granted them a manifest victory. He conveyed to them that it was He, the Lord of the dominions of the Heavens and Earth, Who had sent down His Peace and Tranquility into their hearts so that they might add Faith to their Faith. He assured them that their

Lord of Knowledge and Wisdom wished to forgive them their previous faults, guide them on the Straight Path and fulfill His favours upon them. In the divine eye, those who pledged their fealty to the Holy Prophet at Hodaibiyya did nothing less than pledged their loyalty to Allah. The Hand of Allah was over their hands. The Mighty Lord rewarded them with His Good Pleasure, Bliss, Tranquility and a Speedy victory.

5. The incidents that took place at Hodaibiyya could have plunged the Koraish and the Muslims into a fight against each other. But, the All-Powerful, Almighty Lord told the Faithful that it was He who had withheld their hands from each other. In doing so, His Purpose was to preserve the sanctity of the sacred Area and protect the Muslims men and women still residing in Mecca. The Lord reprimanded those of the Muslims who had not joined the Apostle's caravan, and called upon them to act aright when they were summoned to the fight in future.

6. Upto the time of Hodaibiyya, the boundaries of the State were confined to the Holy City. Except Banu Qunaiqa and Banu Quraiza none of the enemy factions had been finally eliminated. After Hodaibiyya, events moved speedily in the favour of the Faithful. Soon after their return to Madina, news reached that, in company with Banu Ghatfan and Banu Fazara, the Jews of Khyber, Fidak and Qarra were planning to invade them. The Holy Prophet (peace be upon him) sent his envoys to them who offered them favourable terms and persuaded them to come to a settlement but the Jews refused to give up the path of war. He then offered lucrative terms to Banu Ghatfan and Banu Fazara and asked them to withdraw their support from the Jews but did not get a favourable response from them as well. After the final breakdown of the negotiations, the Holy Prophet (peace be

upon him) mounted an operation against the Jews and conquered Khyber, Fidak and Qarra. He conducted his preliminary movements in a manner that led Banu Fazara to believe that the Muslims intended to move against them. As a result, they got busy organizing their own defence, and were prevented from assisting the Jews.

7. The conquest of these regions put an end to the Jewish hostility for good. After the Jewish surrender, the Banu Ghatfan, assisted by Banu Muharib, Banu Thalba and Banu Anmar planned to invade Madina but were deterred from doing so by a mere show of force by the Faithful along their frontiers. Deterred similarly from mounting operations against the Muslims were the tribes of Ghadra, Qarra, Banu Sulaim, a section of Banu Hawazin, Banu Qazaha, and a party of Banu Ghatfan that had concentrated themselves at Khazra in Nejd.

8. In the middle of 8 AH, the Muslims mounted a successful punitive operation against Balca in Syria that culminated in the famous battle of Muta. The expedition of Muta, with its strength of 3,000 men, had to contend with a Roman army of one lakh professional soldiers. The warriors of Muta performed heroically and returned home successfully. Soon afterwards, the tribes located east and north east of Madina, which included those of Banu Ghatfan, Banu Ashja, Banu Fazara, Banu Sulaim, Banu Assad and Banu Dhiban, embraced Islam. As a result, the eastern threat to Madina was finished for ever.

9. In Ramzan 8 AH, the Holy Prophet (peace be upon him) mounted an operation against the Koraish and conquered Mecca. The invasion of Mecca followed the break-up of the treaty of Hodaibiyya by the Koraish. Conquest of Mecca was a bloodless and perfect victory for the Faithful. Thus did the Lord fulfil the Holy Prophet's vision and

redeem the pledge made to the Faithful at the time of Hodaibiyya. The Holy Ka'aba returned to its rightful guardians. The great conqueror of Mecca proclaimed a general amnesty and forgave the very people who had been his deadliest foes. The Conquest of Mecca was followed by the capture of Hunain and Autas, the next month.

10. The conquest of Hunain was not a smooth affair. The Muslims were numerically superior to the enemy and were over-confident of their victory. They forgot the fact that, in the very initial stages of their war against Paganism, their Guardian Lord had told them that victory came only through His help and not through the superiority of numbers. Contrary to their hopes, they met a terrible defeat in the initial stages of the battle and their vanguard fled away from the battlefield. The numerically inferior victors of Badr, Khandaq and Hodaibiyya were thus taught a practical lesson that superiority of numbers alone was not a battle-winning factor. In that state of confusion, the Holy Prophet (peace be upon him) remained firm and called out to his men to rally round him. When the number of his devotees rose upto one hundred men, he charged the enemy and defeated it. Thus did the Lord Almighty give the Faithful another practical demonstration that victory comes through His Help and His Help alone.

The Lord's Design and The Holy Prophet's PLAN-IV

1. This chapter covers the period from 9 AH to the time of the Holy Prophet's death in Rabi I, 11 AH. The chief events during this period included the battle of Tabuk, the subjugation of Domatul Jandal, Ailyia and Maqna, the Declaration of Immunity, the Farewel Pilgrimage and the exchange of deputations between the Muslims and other Arabian tribes and foreign rulers. The Quranic commands pertaining to this period are contained in Suras Tauba, Maida and Nasr. In this period, the Faithful cleared the remaining pockets of enemy resistance and brought the whole of the Arabian Peninsula under the religious and temporal authority of the Holy Prophet (peace be upon him). The military measures undertaken by them during this period included missions to Banu Tamim, Banu Khashm, Banu Kallab, Jedda, Banu Tay and several other tribes where isolated pockets of Paganism were still in existence.

2. As discussed in the previous chapter, the Armistice of Hodaibiyya was not only a victory in itself but the forerunner of many a great victory to follow. Within the short span of two years following Hodaibiyya, the Muslims occupied Khyber, Fidak and Qarra, raided Muta, conquered Mecca

and annexed Hunain and Autas, the whole family of tribes comprising Banu Ghatfan embraced Islam. Islam spread far and wide and only small and isolated pockets of Paganism were left on the soil of Arabia. There was, however, a fairly large population of Hypocrites still residing in Madina, awaiting their next opportunity to strike at the Faithful from within.

3. The Hypocrites did not have to wait long. In Rajab 9 AH, the Roman Syria posed a new and formidable threat to the security of Muslim Arabia. Herclius, the Emperor of the Eastern Roman empire, personally led a huge Roman force and concentrated it at Tabuk. The troop concentration at Tabuk was the Roman reaction to the affair of Muta. Indeed, the rift between the Roman Syria and the Muslims dated back to the time of the conquest of Mecca. At that time, the Holy Prophet (peace be upon him) had sent a deputation of fifteen missionaries to the Syrian principality of Busra. The Syrians killed all the members of the mission except Ka'ab bin Umair, the leader of the team, who escaped with great difficulty. After sometime, the Holy Prophet (peace be upon him) sent another team of missionaries under Haris bin Umair that met the same fate as their predecessors. To avenge these assassinations, the Apostle organised the expedition of Muta which performed heroically in face of very heavy odds. Sequel to the affair of Muta, the Syrians brought this huge force at Tabuk and assumed a menacing posture.

4. The Roman threat to Arabia was both formidable and consequential. It was the first major challenge posed by the Roman Syria to the Muslim Arabia. To deal with that menace the Muslims had to react fast and strong. Any weakness displayed by them at that critical juncture would have emboldened the Romans and encouraged the Hypocrites. The Holy Prophet (peace be upon him) rose to the occasion and, without loss of time, set about making brisk preparations for

it. The circumstances and environments obtaining at that time, that is, the weather, heat, the condition of the crops, the scarcity of finances, and the shortage of mounts were against them. But, an overwhelming majority of the Muslims showed great keenness and enthusiasm in their preparation for the battle, and made exemplary sacrifice. Some of them did hesitate and relived to lame excuses to seek exemption from fighting. The Hypocrites anticipated nothing but disaster for the Muslims in their fight against the standing and professional Roman army. With this assumption in mind, they got busy working out their own strategy and plans for the destruction of Islam.

5. Their preparations completed, a force of 30,000 Muslim warriors headed for Tabuk under the Holy Prophet (peace be upon him). The bold and brisk Muslim reaction brought the Romans to their knees. It terrified them so much that they fled from the field without giving battle. The Faithful camped there for a period of about three weeks during which they subjugated the principalities of Doma, Ailyia and Maqna. In the ultimate analysis, Tabuk turned out to be a perfect victory for the Muslims. It gave them a great moral and psychological ascendancy over their remaining adversaries. On returning home, they put an end to the menace of hypocrisy as well.

6. Tabuk was the last battle on which the Holy Quran offered its comments. It was also the last military venture led personally by the Holy Prophet (peace be upon him). Contrary to all expectations, on this occasion, a section of the Faithful displayed hesitation to accompany the expedition, made lame excuses and sought exemptions from fighting. In the divine commands on Tabuk, the Almighty Lord issued a stern warning to them. He told the Faithful that if they did not prove themselves worthy of upholding the Banner of Islam, He would raise some other people in their place. He

also clarified to the Faithful that Allah's help to the Holy Prophet (peace be upon him) was not dependent on their attitude towards him. The Lord would help him in any case and had demonstrated His ability to do so on previous occasions. His word is the uppermost while the word of those who disbelieved is the nethermost.

7. The Lord addressed the Holy Prophet (peace be upon him) about those who succeeded in seeking exemptions from him on flimsy and baseless grounds. In the divine eye, only those sought exemptions from fighting in His Cause who did not believe in Him and the Last Day, and who waver in their doubts. The Mighty Lord of knowledge, Wisdom and Power, however, assured the Holy Prophet (peace be upon him) that even if such men had gone forth for fighting, they would have added nothing to their combat effectiveness. Quite the contrary, they would have caused them several problems. They would also have tried to cause sedition amongst them and there were some people in their ranks who would have listened to them.

8. The Hypocrites had done everything possible to hinder the Muslim preparations for Tabuk. They were all but sure that none of the Faithful would return home from the battle. The Almighty Lord confided to the Faithful that the Hypocrites felt pleased when a calamity afflicted them while they felt afflicted if a good came their way. The Lord told the Holy Prophet to convey to them that, in battle, men of Faith awaited nothing but one of the two glorious things: victory or death. The Hypocrites on the other hand had nothing but misery, doom and perdition waiting for them. It was incorrect and baseless on their part to claim that they were of the Faithful. In reality, they were the ones who actually disbelieved after their confession of belief. It was only to get a timely escape from the situation that they were making fresh overtures towards the Faithful and making con-

fession of their belief. According to the divine judgement, the Hypocrites had forgotten Allah, and Allah had forgotten them. The Lord condemned them to hell fire and made it their permanent abode. They could enjoy their lot while in this world as those that passed before them had done. In truth, their works had perished both in this world and in the world to come, and they were the losers.

9. As far the Believers they had, by their self surrender to the Will of Allah, earned Eternal Felicity. The Oft-Forgiving Merciful Lord also ruled that He would turn in mercy and forgive even those who did something wrong but repented thereafter and turned at last to Him. But, He would not turn in mercy to those who intended mischief and fomented unbelief and disunity among the Believers. The Lord decreed that every Sura revealed added faith to the faith of the believers while it added doubt to the doubt of the Unbelievers. Even under such pressing conditions as obtained in the case of Tabuk, the Lord called upon the Faithful to remain up-to date in their knowledge of religion. He instructed them to leave a party of them behind to study the religion diligently and teach it to their bretheren on their return.

10. Soon after the return of the Faithful, the Holy Quran issued commands proclaiming immunity from the pacts and treaties entered into by the Faithful. To understand these commands, it is essential to carry out a brief review of the divine injunctions pertaining to treaties and alliance. In the early stages of the two-sided war the Holy Quran made liberal allowances to the Pagans to cease hostilities and cooperate and contribute towards creating peaceful conditions. The Lord imposed a number of checks and controls upon the Faithful to force them to seize the first opportunity to terminate the state of war. They were commanded to reciprocate every move made by their enemies towards ceasing hostilities and making peace. They were to resume fighting

only against those who continued practicing oppression and did not put an end to their war-like acts. They were to treat those who stopped their hostile activities with kindness and mercy. There was to be no question of vengeance and rancour against such adversaries.

11. The Holy Quran then gave the Faithful a law based on justice, equality and reciprocity in matters of pacts and alliances. The observance of the treaty was to be a two-way affair. The Faithful were commanded to stand true to their pacts and treaties as long as the enemy also did like-wise. They were not to reject any move made by their adversaries towards making peace. They were under divine obligation to reciprocate each such move even when they suspected treachery on the part of their enemy. A time, however, came when their enemies made making and breaking treaties a habit. They would enter into an alliance to seek a timely escape from a disadvantageous situation or gain some advantage and revoke it as soon as the exigency was over.

12. In the ninth year of Hijra, the Lord announced immunity from the alliances contracted by the Holy Prophet (peace be upon him) with the Pagan tribes. The tribes were given a grace period of four months to re-share their policy and strategy. Those who failed to avail themselves of this facility and turned renegades were to be fought and destroyed. The treaties were, however, not to be abrogated with those tribes who observed their pledge faithfully. The Faithful were to observe their treaty commitments with them till the end of the term but were under no obligation to renew them after the contracted period was over. The Lord, however, kept the doors open for compassion and forgiveness and those who offered genuine repentance were to be forgiven and welcomed to the fold of Islam.

13. It would be recalled that for nearly eight years the Pagans had been denying the Muslims the right of access and worship in the Sacred Mosque. After the Muslim conquest of Mecca, they kept visiting the Mosque and performing their rituals for nearly one year. The Almighty Lord now bade them to stop this practice. The Holy Quran ruled that the Mosques of Allah were to be visited and maintained by such as believe in Allah and the Last Day, establish regular prayers, and practise regular charity, and fear none except Allah'. Since the concourse in Mecca used to add to the profits of the trade and commerce of the people, the Book commanded the Muslims not to nourish any fears in their minds on that score. The Lord promised them that He would enrich them out of His Own Treasures and Bounties.

The Quranic Concept of Power

Introduction:

The Holy Quran gives a comprehensive coverage to its *concept* of power. Among innumerable aspects and issues, the divine guidance covers the *Nature* and *quality* of power. It dwells on the *source* and *object* of power. It enlightens us about the *unity*, *durability*, *constancy* and *stability* of power. It gives its own verdict about the *relativity* and *comparability* of power. It also throws light on the *rang* and *assessment* of power.

The Source of Power:

The conventional political thought gives us a set of elements that comprises the national power of a state. They are its demography, geography, economy, psycho-social and sociological environments, organizational and administrative structure and military strength. Of these elements, demography, geography, economy, and psycho-social and sociological environments are said to represent its power-potential. Its organizational and administrative element, and military strength are considered as the outgrowth, extension or synthesis of these elements. They covert the potential into realised or actual power.

The Holy Quran does not reject the conventional elements of Power. Indeed, as will see, it put them to even greater and better use in the service of the Ummah. But, it does not *at all* look upon them as the main or chief source of power. According to the Book, the ultimate and absolute source of power is the Almighty Lord of the Universe. All might, strength, security, safety, protection, preservation, defence and deterrence belong to, and emanate from, Him and Him alone. To Him belongs the Sovereignty of the Universe. To Him also belong all the forces of the heavens and the earth.

It thus follows that, as against the multiple source of power recognized by the contemporary thought, the Holy Quran gives us the concept of the *Unity of Power*. According to the Book, the One, Only and Sole source of power is Almighty Allah. Everything else obeys His command and operates according to His design and decision.

The Object of Power:

In the conventional political thought, power denotes the strength and weakness of a *state*. It is the aggregate of power that a nation has at its disposal for its national purpose. The *state* is a sovereign and independent unit. It is capable of taking its own decisions and employing its own power to attain them. In the Quranic context, power denotes the strength of the *Ummah*. It is the sum-total of power available to the Ummah to attain its mission, aims and objectives.

The *state* and the *Ummah* differ in their composition, characteristics, mission and vision. The *state* is confined to national, regional, territorial, linguistic and cultural bounds. The *Ummah* is supra-national, supra-regional, supra-territorial and supra-linguistic. The national interests of the *state* are

formulated by fallible human judgement. They are evolutionary and transitory in nature. The mission of the *Ummah* has been laid down by the Almighty Lord of the Universe. The two expressed aims of the *Ummah* are the provision of leadership to the nations of the world and the dispensation of justice among them.

The Quality of Power:

For ages, mankind has been in search of an all-purpose reservoir of power. Limited and fallible human wisdom has often searched for such a power in the latest weapons and engines of war. They looked upon every newly invented weapon as *the cure to all problems of power*. But their myth and misgivings never last long. New weapon systems kept superseding the old ones and human thought kept trailing behind them.

The experience of Hiroshima and Nagasaki convinced some students of politics and war that the all-purpose source of power had after all made its appearance in the form of the atomic bomb. This thought also died in less than a decade. The technological race for the production of atomic weapons of bigger and bigger yield made it difficult for human thought to stay even with it. It soon transpired that there did exist means of protection against atomic weapons as well. Besides, the new atomic weapons superseded the old ones as had been the case with the conventional weapons. Man's quest for finding the all-purpose source of power remained unsatiated.

The Power of the Lord of Mystery and Glory is total, self-sufficient and all-embracing. It is complete, perfect, and infinite. When the Almighty Lord intends a thing, His command is 'be' and it is. His decision is final and ultimate. His decree is unalterable. Nothing, *nothing at all*, can stand in

His way. The only all-purpose source of power is Almighty Allah.

The Transition of Power:

In conventional thinking, power is variable, transitory and perishable. It increases and decreases, rises and lowers, enhances and diminishes, grows and decays, comes and goes. It is not the exclusive monopoly of specific nations and communities. It keeps shifting from one nation to the other. The *powers of yesterday* are not the *powers of today*. The *Powers of today* will not necessarily be the *powers of tomorrow* as well.

The Greek, Roman, Persian, and Parthian Empires that once reigned supreme today exist only in the pages of history. *Forty years ago*, China was not the emerging power it is *today*. *Fifty years ago*, the sun never set on the British Empire. *Today*, it does not appear on the British Isles for months. *Hundred years ago*, America and Russia were not the super powers they are today. Heaven alone knows who will emerge as the *powers of tomorrow*. Historical evidence however proves that transition of power from one hand to the other is in the nature of things. No worldly power can forestall this process.

The only power that lasts and endures is the Power of the Sovereign Lord of the Universe. It is constant, Permanent, durable, stable, abiding, everlasting, eternal and unchangeable. *It is, it has been; and it will continue to be what it is.*

The Relativity of Power:

The conventional concept of power lays great em-

phasis on its relativity. A nation is considered to be weak or strong only in relation to another nation. Its power status cannot be defined and determined in vacuum. Political scientists of today warn policy-makers against considering their power as absolute. They look upon the neglect of the relative character of national power as a grave and elemental error. In their opinion, such a tendency can lead nations to destruction and disintegration.

The other frequent error made by nations is to conclude that their relative superiority in power status is fixed and unchangeable. Power equations of nations never remain the same. They keep changing and fluctuating. For nearly one century prior to the outbreak of Second World War, Great Britain was a super power. She owed her superiority to her insular protection from attack and her superior naval power. Today, Britain has lost that power status even though she continues to enjoy the same advantages. Atomic weapons, guided missiles and nuclear submarines possessed by *other* nations have reduced the effectiveness of those advantages to a considerable degree. America and Russia are the super powers of today due to their scientific and technological superiority in general and nuclear muscles in particular. What becomes of their relative power ascendancy tomorrow is hard to foretell! We know as much that a change in their power status is *most likely* to occur. What we are uncertain about is the form it will take!

The conventional law of fluctuation in the power status of nations and communities however does not apply to the Quranic concept of power. In the Quranic context, power is absolute, not relative. It is immune to changes and fluctuations. It is above all comparisons and competitions.

The Wonders of divine Power:

Great and Glorious are the Wonders and Mysteries of the Power of our Guardian-Lord. He causes the Day to gain on the Night. He causes the Night to gain on the Day. He brings the Living out of the Dead. He brings the Dead out of the Living. He takes those whom He wills out of the depths of darkness. He throws the insolent and the rebellious into the depths of darkness.

He is Beneficent, Most-Merciful, Most-High, Most-Kind, Most-Beautiful, Most-Forbearing and Oft-Forgiving. He is Great, Exalted and Self-Sufficient. He is present everywhere. He is with us wherever we may go. He is near to us. He comes in between a man and his heart. He is the Light of the heavens and the earth. He gives us light, removes our affliction, delivers us from danger, lightens our difficulties, reduces our burden and listens to our prayers.

Our Benevolent, Beneficent Lord recognizes all good. He is ready to appreciate service. He does not suffer the reward of those who suffer in His Cause in the least. He separates good from evil. He provides us refuges from all ill-deeds and mischief. He is swift in taking account. He is quick in retribution but forgiving and merciful. His mercy transcends His wrath.

His Word is inexhaustible. The Holy Quran tells us that if all oceans were to become ink wherewith to writeout, they will exhaust sooner than the Word of Almighty Allah.

The Assessment of Power:

According to the contemporary political thought, the power of a nation is hard to assess, estimate or measure. This is due to a host of factors. *Firstly*, each element of national

power is subject to change. *Secondly*, developments in one component of power also influence the strength of the other elements. *Thirdly*, modern technological advancements have affected even the geographical strength of nations that was hitherto considered as the only stable component of power. *Fourthly*, it is difficult to establish the comparison of one power factor in one nation with the same or another power component in another nation. *Fifthly*, it is virtually impossible to project the relative position of nations to the future. Relatively small and imperceptible day to day changes can sometimes bring substantial changes in the power of nations.

The power of the Lord of Bounties and Mysteries is beyond all estimations. No one can ever assess the Strength and Might of the Great Lord. No one can comprehend His Power. No atomic, nuclear or thermo-nuclear arsenal can stand in His Way. No man-made machine or device can deter Him. No community of people can harm, damage, destroy or overwhelm His Cause. No human machine can ever measure the speed with which He enforces His Will. He is the Immeasurable, the Incomprehensible, the Inexhaustible and the Ultimate.

The Application of Power

I

Introduction:

The Quranic guidance on the application of power is equally detailed and wide-ranging. It covers the *method* and *manner* of the application of power. It dwells on the *direct* and *indirect modes* of the application of power. It enlightens us about the *grant* and *delegation* of divine power. In this context, it lays down a comprehensive philosophy in the form of divine tests, the qualification of which is essential for the *attainment* of power. The tests are embodied in the *Quranic doctrine of constant striving and struggling in the Cause of Allah*.

Modes of Application:

The Lord of Power applies His Power the way He wills. The Holy Quran tells us that "He gives Power to whom He pleases. He strips off Power from whom He wills. He gives honour to whom He pleases. He strips off honour from whom He wills."

From the study of the Holy Quran, we infer that He uses His Power either directly or indirectly. In the case of direct application, He applies His Power directly Himself. There is *no* human agency involved in the process. In the case of indirect application, there *is* a human agency involved in the process. In this mode of application, He applies His Power through His righteous people.

Direct Application of Power:

In the context of the direct application of His Power, He tests, purges, protects, purifies, helps, defends and sanctifies the righteous. He punishes or reforms the infidels. He reforms those in whom He sees some good. He punishes the ones who persist in their rebellion.

He protects the righteous the way He protected Jonas in the body of the Fish. He saves them the miraculous way in which He saved Abraham in the Fire. He defends them as He defended Moses and his people against the armies of Pharaoh. He helps them the way He helped the great Arabian Apostle during his migration from Mecca to Madina.

The Great Lord has His Own Plan for dealing with those who oppose Him. He guides some and brings them into His fold and protection. He gives time and concessions to others to give up their opposition. He commands those on Truth and Guidance from Him to take His Word to them and help them come to the Path of Bliss. He desires His righteous people to attract them to Him through example as well as percept. He is Benevolent, Beneficent, Oft-Forgiving, Oft-Returning, Most Kind and Most Merciful. He accepts genuine repentance and rewards those who seek His good pleasure.

He exacts terrible retribution from those whom He punishes directly Himself. He drowns them the way He

drowned those who rejected His Prophet Noah.. He destroys them as He destroyed the armies of Pharaoh, the Lord of Stakes. He causes them to perish as was the fate of the peoples of Madyan and Thamud. He annihilates them the way He annihilated Companions of the Elephant in their attack on the Holy Ka'aba.

Indirect Application of Power:

What is the Lord's Plan about dealing with those of His enemies who reject His choicest Apostle, Muhammad (peace be upon him). The Lord of Judgement and Decision tells us that, in our case, He wishes to resort to the indirect application of His Power. He has decided to punish the enemies of Islam at the hands of the Holy Prophet and his companions and followers.

The Lord's rationale and wisdom behind His decision to apply His power indirectly is that He wants to *test some of His men by means of others*. He wants to test the Believers as well as the Unbelievers. The Believers are to be tested in their devotion to their Faith, and their willingness to make the sacrifice of their persons and their goods for the cause of their Lord. The Unbelievers are to be tested to know whether they repented their misdeeds, sought the forgiveness of their Guardian-Lord and joined the brotherhood of the righteous or not. If they did not join the fold of Islam, would they let the righteous live in freedom and security or continue practicing tyranny and oppression against them?

By resorting to the indirect application of His Power, the Great Lord of the Heavens and the Earth does not mean to withdraw Himself from the struggle. Quite the contrary, the cause at stake during the conflict between Islam and Paganism is His Own Cause. The Faithful who strive and struggle for His cause are *His party on earth*. They are the

best community raised up by Him for the guidance of mankind. Their success is His success — the success of His supreme and righteous cause.

The divine purpose simply is to test the devotion, dedication, strength of Faith and spirit of sacrifice displayed by the Faithful towards His cause. In so doing, the Mighty Lord wishes to separate the wicked from the good. The Creator of the Heavens and Earth also intends to prove the Believers and blight the Unbelievers. Given honest and genuine display of Faith and dedication on our part, the Gracious Lord promises us His bountiful help and assistance during the struggle. He assures us that He is our Helper, Patron and Protecting Friend. He conveys to us the glad tidings of His mercy and hope which our enemies lack.

Deliberating further on the subject, Holy Quran tells us that our enemies are a people devoid of sense and understanding. Their plans and stratagems are weak, brittle and feeble. They are groping in misery and darkness. They have none to protect and help them. The Great and Glorious Lord will render their actions vain and fruitless. He will bring vanity to naught: cut off the roots of the Unbelievers; and cause the truth to triumph over falsehood. Nothing but perdition and misery awaits those who defy the Lord.

The Concept of Divine Tests:

Between us and the bountiful aid and assistance of our Lord, there lie divine tests and trials. The Great and Gracious Lord wishes to test us before He helps us. To obtain His help, we have to qualify His tests. The divine tests are embodied in the *Quranic Theory of Striving and Struggling in the Cause of Allah*. The Book calls upon us to strive and struggle in the cause of our Benevolent Lord constantly and ceaselessly. It commands us to pursue the cause

with all our goods and persons, main and might. It directs us to conduct our struggle on every conceivable front: individual, collective, internal, external, spiritual, psychological, sociological, political, diplomatic, economic, industrial, administrative, organizational, military and strategic.

The Theory of Striving and Struggling:

Fortunate, beyond all measure and estimation, are we that our Benevolent Lord has given us detailed guidance on His theory of striving and struggling in His cause. He commands us to fear Him. He directs us to fear none but Him. He wants us to fear Him as He should be feared. He desires us to put all our trust in Him. He likes us to give our response to Him and His Apostle. He orders us to establish regular prayers and pay the poor due. He wishes us to call Him in remembrance much and often. He wants us to seek His help with patience, perseverance and prayers.

The Lord of the Universe directs us to enjoin the right and forbid the wrong. He calls upon us to purify and sanctify our souls. He warns us that those who corrupt their souls meet nothing but misery and perdition. He also rules that successful and prosperous are only those who keep their souls pure and clean.

The Mighty Lord directs us to keep straight the relations amongst ourselves. He commands us to maintain a high degree of unity and cohesion within our ranks. He cautions us not to fall into dispute with each other. He warns us that disunity, suspicion and mistrust will make us lose our hearts, and cause our power to depart from us. He desires us to enjoy the fruits of unity, love, compassion and affection put by Him in our hearts with submission and gratitude to Him. He orders us to maintain and preserve our unity and solidarity at all costs. He tells us that we could not have produced

the state of affection conferred upon us by Him even if we spent all the treasures of the earth on it.

The divine verdict has it that compassion in our ranks is our universal mark of recognition and distinction. The Book apprises us that evil consorts with evil. The Unbelievers both male and female, defend and protect each other. It calls upon us also to be each other's helper and protector. The righteous have greater reason for drawing together than the disbelievers. The Faithful should not only live in mutual harmony but also stretch their hands out to protect and help their brethren. The Lord of power warns us that if we did not protect each other, there would be much tumult, oppression and mischief on the earth. The world will be given over to aggression and repression by unscrupulous people. The righteous will fail to establish the Lord's peace on it.

Our Beneficent Lord commands us to strive and struggle in His cause constantly and ceaselessly. He wants us to wage our struggle with complete and total resignation and submission to His cause. He desires us to strive with all our persons as well as goods. He directs us not to spare any effort in our service towards Him. Our devotion to His cause must be pure and selfless. We should be ready to make every sacrifice towards the attainment of His cause, willingly and cheerfully. We should spend freely in His way from the bounties provided to us by Him so very generously and graciously. We should keep the cause of our Lord supreme and uppermost both in our thoughts and actions. We should shun all our material and personal considerations in favour of our service to this exalted Cause.

We should strive and struggle in every walk of our life. We should keep the struggle on in our individual as well as collective capacity. Our struggle must remain in full swing in the days of our prosperity and adversity. In collective ca-

.. capacity, we should launch all-out efforts in the political, diplomatic, economic, industrial, technological, psychological and spiritual realms. We should also keep ready our military strength for application against our enemies when needed.

To strive and struggle in the Cause of Allah, the Holy Quran commands to follow the beautiful pattern of conduct set forth before us by our great Master, the Holy Prophet of Islam (peace be upon him). This command sums up for us all that we need to do to constantly strive and struggle in the Cause of Allah. The Holy Prophet's pattern of conduct is comprehensive and all-embracing. It provides us a perfect example in every facet of our life.

Our Great Apostle practiced what he taught and preached. He not only brought the Quran but was also its perfect Exemplar. He was the spiritual as well as temporal Head of his State. He was the policy-maker, the strategist, the law-giver, the dispenser of justice, the military commander and the soldier. He formulated state-policies as well as executed them. The policies he formulated covered every function of the state of Madina. They included internal and external policies, economic and fiscal policies, and foreign and defence policies.

The Doctrine of Divine Decision:

With the Quranic concept of the application of power, it is essential to develop an understanding of the divine doctrines of design and decision. The Lord of Muhammad (peace be upon him) is also the Lord of Judgement and Decision. He is the Wisest of Judges, the Greatest of Planners and the Best to decide. To Him tend all affairs. To Him go back all questions for Decision. To Him is our journeying and ultimate return. With Him rest all commands. He alone has the power to decide. He does not share this power with anyone else..

He commands us to conduct our affairs according to His dictates and repose our trust in Him about their outcome and results. In His judgement lies our salvation and betterment.

The Philosophy of Divine Design:

Our Lord is the Lord of Design. What has gone by before us *was* a part of His Universal Plan. What is happening in front of us at present *is* a part of His Universal Plan. What will happen in future *will be* a part of His Universal Plan.

He it is Who created Adam; Who commanded the angels to bow down to him; and Who condemned Iblis for disobeying His Command. *He it is* Who turned to Adam in forgiveness after Satan made him slip and got him out of the Felicity in which he was. *He it is* Who thereafter issued His Decree to the Children of Adam that they shall have the earth as their dwelling place for a period of time wherein they shall find their means of livelihood and sustenance. *He it is* Who conveyed to them that, during their sojourn on the earth, there shall come to them His Light and Guidance. *He it is* Who assured them that those who obeyed the Lord's Guidance shall have nothing to fear or grieve. *He it is* Who warned them that those who rejected Him shall be the Companions of the Fire wherein they shall abide.

He it is Who commanded the Faithful to migrate from Mecca to Madina. *He it is* Who protected the Apostle and His companion in the Cave of Thaur. *He it is* Who proclaimed the Faithful an Ummah; assigned them the leadership (Immamat) of all the peoples of the world; exalted them to a status of dignity and distinction, and blessed them with a distinctive Ka'aba. *He it is* Who commanded them to go to war against the forces of Paganism, and assured them that their Almighty Lord was most powerful for their help. The victory of Badr, the expulsion of Banu Qunaiqa, the defeat of Ohad, the sub-

jugation of Banu Nadhir, the victory of Khandaq, the elimination of Banu Quraiza, the momentous victory of Hodaibiyya the conquest of Mecca, the dramatic recovery at Hunain, and the bloodless victory of Tabuk are *parts and parcels of His Grand Scheme and Design.*

He it is Who sent down rain upon the Believers to wash from them the stains of Satan at Badr. *He it is* Who showered His Peace and Blessings upon them at Ohad after giving them one distress after another in the initial stages of the battle. *He it is* Who bestowed His Calm, Reassurance and Tranquility upon the Faithful at Khandaq, and sent hurricane and invisible forces against their foes. *It was He*, the Lord of Heavens and Earth, Who gave His Peace and Pleasure to the Believers at Hodaibiyya; Who fulfilled the vision of His Apostle and made them victors of Mecca; Who turned their initial defeat into final victory at Hunain; and Who made their enemy flee from the battle field before their arrival at Tabuk. *It was He*, the Lord of the Ways of Ascent, Who tested the Believers at Badr, purged them at Ohad, shook them by a tremendous shaking at Khandaq, subjected them to a grave test at Hodaibiyya, and measured their mettle at Tabuk.

Beyond all comprehensions, estimations and calculations is the speed and effectiveness of divine power. When He intends a thing, His command is 'be' and it is. He calls upon people to travel through the earth and examine the signs of the application of His Power in the ruins of His enemies. In the divine ruling, those who rebelled against Him previously were numerous, prosperous and powerful peoples. But they could not stand the wrath of their Lord and perished. He, therefore, warns His enemies to take heed, give up the path of insolence and rebellion, and obey Him and His Apostle.

The Quranic Concept of Force-I

I

Introduction:

In the Quranic context, force is a component of power. The application of force is integral to the application of power. The two support and strengthen each other. Ideally, power should attain its purpose without the application of force. Alternatively, it should also bring to bear its component of force upon the adversary.

Force draws heavily on *power* for its success. It looks upto *power* to create favourable conditions for its launching. It also expects *power* to simultaneously continue its own operation. *Force* without *power* has no legs to stand upon. *Power* without *force* has no teeth to bite.

The Holy Quran gives an extensive coverage to its concept of war. The divine guidance covers the characteristics, causes, nature and dimensions of war. It deals with the object, ethics and strategy of war. It also guides us in matters concerning the prescription, preparation and conduct of war.

The Prescription of War:

The Holy Quran has prescribed warfare as a religious duty and obligation for every able bodied Muslim, soldier or civilian. In the fulfilment of this honourable duty, the Book has made us answerable and accountable. We are responsible to the Ummah in this world and to the Lord of Retribution on the Day of Judgement. The Book therefore commands us to fulfil this divine obligation sincerely and devotedly. The Almighty Lord warns us against showing hesitations in its performance. We are also warned against seeking exemption from it on flimsy and baseless grounds. According to the Book, there lie heavenly virtues and blessings for us in the obedience of this noble commandment; in its rejection, we run the risk of affliction by a painful doom from our Lord.

It follows therefore that the defence of the Ummah demands the concerted and integrated efforts of all its members. They include civilians and soldiers, farmers and workers, businessmen and contractors, scientists and sociologists, teachers and students, doctors and engineers, male and female. Our defence policy, military strategy, operational plans, mobilization schemes, armament and equipment programs, and logistic requirements should be based on this divine direction. We should utilize the talent of every single member of the Ummah in its defence in his/her field of activity. There should be perfect unity, cooperation and coordination between the civil population and the armed forces. The two should enjoy the respect and confidence of one another.

The Causes of War:

To identify the causes of war made permissible for us by the Holy Quran, it is essential to understand the basic Quranic law about the sacredness and sanctity of human

life. The Holy Quran looks upon human life as sacred and has issued us strict commands about its protection and preservation. The Book allows us to take human life only for reasons of justice and law, and not otherwise. It equates the saving of a life, except for the reasons specified by it, with the saving of the whole people. It looks upon the taking of an unlawful life as amounting to the massacre of the whole people. It makes all unlawful deaths accountable and punishable both in this world and in the Hereafter. In the Quranic wisdom, such an accountability ensures the preservation of human life and is in the larger interest of the human race itself.

The principal cause of war made permissible for us by the Holy Quran in inter-state relations is *the Cause of Allah*. Its broad and general ramification is the prevalence of tumult and oppression in a society. In turn, tumult and oppression have their divine as well as human manifestations. Its divine manifestations are the denial of Allah, the prevention of access to the path of Allah and to the Sacred Mosque, and the driving out of its member therefrom. It includes the expulsion of the Faithful from their homes for the sole fault that they proclaimed the unity of the Lord. It also refers to the potential pagan threat to all the places of worship where the name of the Lord is commemorated in abundant measure. According to the Holy Quran, this is the worst form of oppression and persecution. The Book characterizes it as *worse than slaughter*.

From the human point of view, the Cause of Allah is the cause for the deliverance of the weak, the ill-treated, the oppressed and the persecuted from the forces of tyranny and repression. In the international system of today, a Muslim state can go to war if the enemy invades its territory or behaves in a provocative manner short of actual invasion. Force can also be restored to for preventive, punitive and retaliatory purposes. Permissible would it also be to resume

a war stopped temporarily for reasons short of a 'modus vivandi' or durable peace. A Muslim state can also go to war against another state in sympathy with its brethren living there. This should however be done only after scrutinizing each case on its own merit. It is not a matter of general policy or rule.

The Object of War:

We can use force only for the attainment of the object specified for us by our Mighty Lord of Supreme Glory. This object is the eradication of tumult, tyranny, persecution and repression, and the restoration of peace, justice and faith in Allah. War should aim at the preservation of human society and not at its destruction. It should result in a lasting and enduring peace and amity, and not hatred and enmity.

The Holy Quran does not approve of wars waged for the sake of militarism, adventurism, expansionism, and economic domination or compulsions. There also is no place in the Holy Quran for wars embarked upon for political, economic and psychological gains in sight. The Book does not permit the use of force for geo-strategic, geo-political and hegemonic designs. It does not approve of wars embarked upon for the preservation of internal unity and cohesion, and the attainment of narrow and self-centred national interests.

The Holy Quran makes liberal allowances and concessions to the enemy to cooperate and contribute towards the attainment of mutually acceptable conditions of justice and peace. It calls upon us to seize the first opportunity to terminate the state of war and restore harmony and peace. To terminate the state of war, the Holy Quran permits us to enter into peace treaties and agreements with our opponents. It commands us to respond positively to every peaceful move

made to us by our adversaries.

Our Great and Gracious Lord has blessed us with exhaustive guidance about pacts and treaties entered upon by us with our adversaries. The divine guidance commands us to follow the law of equality, justice and reciprocity. It directs us to remain true to our covenants and commitments for as long as our adversaries also did likewise. Should, however, the enemy violate the principle of reciprocity, we are also to revoke our agreement with him and use force against him to the extent he has used it against us. In situations where our adversaries make themselves the habit of renouncing their treaties to gain some advantage over us, we are permitted to revoke our part of the agreement and deal with them as enemies.

The Holy Quran allows us to enter into treaties of friendship and assistance with other nations. But, the Mighty Lord has bidden us not to take as friends and inmates folks other than our own. Similarly we should never join such pacts and alliances with the non-believers that are detrimental to the interests of any of our own brethren.

The Holy Quran also offers a peaceful and respectable alternative to the non-muslims living in an Islamic state. The Book commands them to choose between 'war and submission.' In case of submission, it directs them to pay *Jizya* to the state. In return for the receipt of *Jizya*, the state provides them personal liberty of conscience and exempts them from compulsory military service.

The Lord directs us to use force against the hidden enemies if they persist in their disruptionist and subversive activities. The hidden enemies include hypocrites, anti-state elements, saboteurs, propagandists, rumour-mongers, partisans, fifth columnists and the like.

The Holy Quran has also blessed us with guidance about the resolution of disputes between the contending parties within the Muslim Brotherhood. The Book lays great emphasis on the unity of the Ummah and directs us to maintain it at all costs. The Almighty Lord commands us to make peace between the contenders. He permits us to use force against the party that persists on aggression and transgression. Force must however be withdrawn as soon as it complies with the command of Allah and inclines towards peace. At that stage, the Ummah should restore peace and reconciliation between the two brothers with justice and fairness.

The Nature and Dimensions of War:

Fighting causes danger to life and property. It results in hunger, thirst, injury, death, devastation and destruction. In our times, the consequences of war have assumed an alarming magnitude. The damage and devastation that a future nuclear war will cause is beyond our imagination. The race for manufacturing more destructive weapons is also in full swing. It can safely be presumed that, with the passage of time, the arsenals of the world will go on mounting both in quantity and lethality. To face these horrors of war, resolutely and devotedly, the Holy Quran has given us clear and distinctive instructions. The divine instructions pertain to the philosophy of Life and Death, Reward and Punishment, individual responsibility and accountability, and Divine Help and Assistance.

The Concept of life and Death:

With regard to Life and Death, the Holy Quran gives us its concept about the origin, span and culmination of Human life. The Book tells us that we were without life and the Almighty Lord gave us life on our birth. He will cause us to die again. He will then bring us to life on the Day of Res-

surrection. Finally, it is unto Almighty Allah that we return. According to the Holy Quran, we die in this world only to attain permanent life in the world to come. The origin of our life is from Allah. Its journeying and ultimate return is also to Almighty Allah. It is Allah and Allah alone who can give life and cause death.

The Book then rules that death in this world is inevitable and inescapable. Its mode and moment is fixed and preordained. No one can extend or retard the appointed moment. Running away from this hard reality will not profit us at all. If we try to run away from death or slaughter, we may have brief respite from it but death will eventually take us even if we hide ourselves in towers built strong and high! Nor any other means would avert it.

The Holy Quran however shows us a way that can give us eternal life. In the Quranic wisdom, those who embrace martyrdom while fighting for Allah's Cause, never die. They live and find their sustenance in the presence of their Lord. They rejoice in the bounties and blessings of their Benevolent Lord. Martyrdom is the crowning glory of every Muslim warrior. The Almighty Lord has reserved great rewards for those who die fighting in His Cause.

The Concept of Individual Responsibility:

In war, panic and confusion spread like a contagious disease. A single 'sinner' often becomes instrumental in sinking 'the whole boat.' A few panic and fear stricken persons become the cause of general panic and terror in a whole body of troops. To deal with such situations, the Holy Quran has given us the concept of individual responsibility and accountability. According to this law, the Holy Quran holds every Muslim, soldier and civilian, responsible and accountable for his *own actions*. He who gives himself to panic does

so at his own cost. His cowardice and timidity should not be followed by others. During the war between Islam and Paganism, the Almighty Lord called upon the Holy Prophet (peace be upon him) also to arouse the Believers to the fight but told him not to worry himself about their conduct and behaviour. Each one of them was responsible for his own actions and will be liable to account for them on the Day of Reckoning.

The Concept of Reward and Punishment:

Reward for righteousness and punishment for evil deeds is a cardinal principle of Islam. The Quranic concept of reward and punishment is equally unique and distinctive. According to the Book, our highest reward lies with Almighty Allah. It does not lie in our wordly possessions and progeny. Quite the contrary, our wealth, belongings and offsprings are the tests and trials to which the Lord of Glory subjects us in this world. The divine reward comes to those who qualify themselves in these tests.

To those who believe in Allah, suffer exile in the Path of Allah and sell the lives of this world for the Hereafter, the Holy Quran promises great and glorious rewards. The Book gives them the tidings of the mercy and forgiveness of their Lord. It promises them a goodly and bountiful provision from Allah in the Hereafter. It assures and reassures them that their Merciful Lord would not suffer their reward to be lost in the least and they will never be treated unjustly.

The Book promises divine rewards to all the Believers but rules that the degree of reward varies from Believer to Believer. In the sight of Almighty Allah, those who sit at home and receive no hurt in His way are not at par with those who fight in His Cause with their goods and their persons. The Lord of Bounties will grant higher grades to the

latter. He will distinguish them above the sedantry, by special rewards. He will bestow His bountiful Grace and Pleasure upon them.

The divine rewards are out of proportion to the services rendered by us. Our Benevolent Lord has mentioned the nature of His rewards to us only for the satisfaction and assurance of our hearts. He, however, rules that our ultimate return is to Him Who is the Lord of all Bounties and Treasures. Those who win His Bliss and Pleasure are rewarded by Him with His Inexhaustible Treasures. His Treasures know no bounds and limits at all. The are beyond human imagination and comprehension.

The Holy Quran warns those of us who shun the divine call for fighting for the fleeting advantages of this world. The Book tells them that the fire of Hell is fiercer in heat than the heat and fury of fighting. The Holy Quran warns them that, in the Hereafter, they would have to pay a heavy price for the momentary respite that they could get by disobeying this noblest heavenly call in this world. The blazing fire awaits such offenders in the next world.

The Ethics of War:

The Holy Quran also directs us to observe its ethics during the application of the military instrument. The divine ethics are gracious, liberal and generous. With regards to fighting in the Prohibited Months and in the Sacred Area, our Lord has prescribed for us a law based on equality and reciprocity. We are forbidden from fighting in this period and place for as long as the enemy also observes these limits. If the enemy transgresses these limits, we are permitted to transgress the limits to the extent he does. Even in such situations, our Mighty Lord has commanded us to prefer patience and restraint. Under no circumstances, however, can

we transgress the clear and well-defined limits set forth for us by our Lord.

According to the studies carried out by the Muslim jurists on the subject, we are prohibited from cruel and torturous ways of killing the enemy during war. The killing of women, minor, servants and slaves is also forbidden. We are also to spare the blind, the monks, the hermits, the old, the physically-deformed and the insane or mentally-deficient. Forbidden for us also is the decapitation of the prisoners; the mutilation of the men and the beasts; devastation and destruction of harvests; excesses and wickedness; and adultery or fornication with captive women. We are also forbidden to kill hostages and taking to massacre to vanquish the enemy. Muslim soldiers are not permitted to kill their parents in the enemy forces except in absolute self-defence. Prohibited similarly is the killing of peasants, traders, merchants, contractors and the like who accompany the enemy forces to the battle field but do not take part in actual fighting.

The checks and controls imposed by the Holy Quran on the use of force have no parallel in the annals of human history. In practice, there were very few occasions on which the Faithful transgressed these limits and they were duly reprimanded for it. It must, however, be understood that the exercise of restraint in the use of force in inter-state relations is essentially a two-way affair. It is not possible that one side goes on exercising restraint while the other goes on committing excesses. Nor does the Holy Quran approve of such a restraint. In such situations, the very injunction of preserving peace demands the use of limited force. The Holy Quran commands us to use force for just such a purpose.

The Quranic Concept of Force-II

The Strategy for War:

The Holy Quran has blessed us with a concept of strategy for the application of force. It is available to us in the divine revelations pertaining to the battles of Badr, Ohad, Banu Nadhir, Khandaq, Tubuk and Hodaibiyya. Recalling the situation at Badr, the Holy Quran declared, "Remember, ye implored the assistance of your Lord, and He answered you: 'I will assist you with a thousand of the angels ranks or ranks.'" "Allah," added the Holy Quran, "made it but a message of hope and an assurance to your hearts. (In any case), there is no help except from Allah, and Allah is Exalted in Power, Wise."¹ "Remember, He covered you with a sort of drowsiness," the Holy Quran ruled further, "to give you calm as from Himself, to strengthen your hearts, and to plant your feet firmly therewith."²

With reference to Ohad, the Holy Quran recalled the time when the Holy Prophet (peace be upon him) gave the glad tidings of divine help to the Faithful. "Remember," said the Book, "thou saidst to the Faithful: is it not enough for you that Allah should help you with three thousand

angels (specially) sent down?"¹³ 'Yea' — if ye remain, firm, and act aright," added the Holy Quran, "even if the enemy should here rush on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught."^{13A} "Allah," the Holy Quran again emphasises, "*made it but a message of hope for you; and an assurance to your hearts: (in any case) there is no help except from Allah, the Exalted, the Wise.*"¹⁴

During this battle, the Faithful disobeyed orders and suffered a military defeat. Sequal to the disobedience of orders, the Almighty Allah subjected them to one distress after another by way of requital.¹⁵ "After (the excitement) of the distress," says the Book, "*He sent down calm on a band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah — suspicions due to Ignorance.*"¹⁶

The Muslims faced a highly challenging situation at Hodaibiyya. A band of fourteen hundred unarmed men had to prepare themselves to fight against the entire Koraish might. It was a grave and exacting test. But, the Faithful acquitted themselves honourably and came out victorious. "It is He," their Merciful Lord told them, "*Who sent down tranquility into the hearts of Believers, that they may add Faith to their Faith.*"¹⁷ Under those pressing conditions, the Faithful took a renewed pledge at the hands of their Master. Commenting on the occasion, the Almighty Lord ruled, "He knew what was in their hearts, and *He sent down tranquility to them, and He rewarded them with a speedy Victory.*"¹⁸

At Hunain, the Muslims were initially defeated. For a time, they faced a situation that was graver than that of Ohad. But, they recovered soon and won a great victory in the end. Talking of the occasion, the Holy Quran says, "Assuredly, Allah did help you in many battle fields and on

the Day of Hunain: Behold! your great numbers elated you, but they availed you naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat."¹⁹ "But," continues the Book, "*Allah did pour His calm on the Apostle and on the Believers and sent down forces ye saw not: He punished the Unbelievers: thus doth He reward those without Faith.*"¹⁰

In the situations referred to above, we see that whenever Almighty Allah wishes to frustrate and destroy the designs of His enemies, He does so *by strengthening the hearts of the Believers, and by sending down calm and tranquility upon them.* We, therefore, infer that, to prevent our adversaries from imposing their will and decision upon us in war, it is essential for us to maintain a state of calm, peace, assurance, hope and tranquility within our ranks. But, this solves only a part of the problem. It ensures our defence and security against our enemies. What we still need to know is the approach that we should adopt to impose our will upon the enemies of the Lord. To find an answer to this question, we have to make another probe into the Book.

With reference to Badr, the Holy Quran addressed the Prophet of Islam (peace be upon him), saying "Remember, thy Lord inspired the angels (with the message). 'I am with you; give firmness to the Believers: *I will instil terror into the hearts of Unbelievers.*"¹¹ After Ohad, the Mighty Lord identified the causes of the Muslim defeat for them. The Gracious Lord forgave them their laxities and provided them His guidance about His design for the future. "Soon shall We," He assured them, "*Cast terror into the hearts of the Unbelievers.*"¹² Referring to the rebellion of Banu Nadhir, the Holy Quran declared that the Wrath of Allah came to them from quarters they had not expected. It '*cast terror in their hearts*' so that they destroyed their dwellings by their own hands and the hands of the Believers."¹³

On the question of instilling terror into the hearts of enemies, a divine command is also contained in sura 'Ahzab.' It refers to the teachery of Banu Quraiza during the battle of Khandaq. "And those of the people of the Book who aided them," the Holy Quran revealed, "Allah did take them down from their strongholds and *cast terror into their hearts*, (so that) some ye slew, and some ye made prisoners. And He made you heirs of their lands, their houses, and their goods and of a land which ye had not frequented (before). And Allah has power over all things."¹⁴

We see that, on all these occasions, when the Almighty Lord wishes to impose His Will and Decision upon His enemies, He chooses to do so *by casting terror into their hearts*. He prescribed a similar strategy for the Believers as well. "Let not the Unbelievers think," the Mighty Lord commands us, "that they can get the better (of the Godly): they will never frustrate them. Against them make ready your strength to the utmost of your power, including Steeds of War, to strike terror into (the hearts of) the enemies of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know."¹⁵

This then is the Quranic concept of strategy for the applications of force. *It enjoins us to prepare ourselves for war to the utmost in order to strike terror into the hearts of the enemies, known and hidden, while guarding ourselves from being terror-stricken by the enemy*. In this concept of strategy, guarding ourselves against terror is the 'Base'; preparation for war to the utmost is the 'Cause,' while the striking of terror into the hearts of the enemies is the 'Object.' The whole philosophy revolves round the human hearts, his soul, spirit and Faith. In war, our main objective is to strike terror in our opponent's heart or soul. Our main defence against our enemies is the strength of our own hearts and souls. To obtain these conditions, it is essential for us

to prepare ourselves for war to the utmost of our power.

The striking of terror into the hearts of the enemies is not only a means, it is the end in itself. It is the point where the means and the end meet and merge. Once a condition of terror into the opponent's heart is obtained, half of the war is won. It is *the decision* that we wanted to impose on him.

Psychological dislocation of the enemy does contribute towards his spiritual dislocation but is not conclusive in itself. It cannot by itself create the desired state of terror. It cannot subdue an enemy who spiritual fibre holds out. Besides, its effects are seldom lasting and permanent. Physical and logistics dislocation of the opponent is of lesser affectiveness and durability than even psychological dislocation. They too cannot impose a direct and lasting decision on the enemy.

Terror is directly linked with the spiritual stamina of the enemy. A weak faith offers inroads to terror. A strong faith is immune to terror. Psychological and physical dislocation of the enemy does help in imposing a condition of spiritual dislocation upon him but is not conclusive in itself. Our ultimate objective is the spiritual dislocation of the opponent. Terror, spiritual dislocation and direct decision are three facts of one and the same condition.

A strategy that fails to attain this condition suffers from inherent drawbacks and weaknesses. It should be scrutinized, reviewed and modified. This is a rule that applies alike to nuclear as well as conventional wars. It is as much true of the strategy of nuclear deterrence in fashion today. To be credible and effective, the strategy of deterrence must be capable of striking terror into the hearts of the enemy. If it fails to attain that condition, it has not created the desired deterrence in the enemy's ranks.

The Preparation for War:

The Holy Quran commands us *to prepare ourselves for war to the utmost of our power*. Utmost preparation is a continuous and never-ending process. It knows no limits and bounds. It recognizes no hurdles and obstacles. It is in operation as full swing at all time.

Preparation is primarily a peace-time function. It is the peace-time expression of our resolve to constantly strive and struggle in the Cause of Allah. It aims at imposing a direct decision on the enemy. This consideration should be uppermost in our minds during our peace-time preparations for war. We should create a wholesome respect for our cause in the minds of our enemies. We should enter the *War of Muscles* having already won the *War of Will*. Other things remaining the same, *our preparation for war* is the index of our *performance during war*. Our strategy has relatively greater stakes in *peace time preparations* than *war-time performance*.

The war of preparation being waged by us during peace-time is vastly more important than the war of bullets. Strategy has greater stakes in the training areas, model discussions, operational conferences and logistic exercises than in the theatre of operations. Anything we do or fail to do during peace-time is creating a certain impact upon our potential adversaries. Seemingly trivial and innocent acts of commission and omission can also accumulate together to assume great importance. We must be constantly conscious of the fact that our strategy is working at full swing during peace-time. By our peace-time activities, we either contribute towards the attainment of its aim or in undermining it. We must, therefore, take conscious and deliberate steps at creating the correct impact on the enemy.

Preparation should be all-embracing. It should be quantitative as well as qualitative, intensive as well as extensive. It should cover training, planning and motivation for war. It should provide for the armament, equipment, weapons, ammunition and logistics of war. It should be realistic, comprehensive, detailed and thorough. It should be made at all tiers and levels.

The Weaponry of War:

The principle of utmost preparation is equally applicable to the weapons and ammunitions of war. The Ummah should be in possession of the very best and latest armament and equipment of war that its resources permit. The efforts to possess better and better weapons and ammunitions of war should remain in full operation at all times.

The objective of the Ummah should be to always remain superior to its present and potential enemy in its arsenal. It should be self-sufficient in this vital component of war. Dependence of foreign sources should be reduced to a negligible degree. Self-sufficiency and self-reliance should be attained by pooling the total resources of the Ummah.

Under no conditions and compulsions should we knowingly accept a secondary status as compared with our enemies in matters of weapons and ammunitions of war. We are meant to give lead to others, not to follow them. We have no apologies to offer to anyone in the manufacture, procurement and possession of the very best arsenal of war. We do so in obedience of the divine command given to us on the subject. The deciding and overwhelming factor is the divine command not the views and reactions of other peoples.

What should be our attitude in situations where we are superior to our enemies in the weapons and armaments of

war? We should offer our gratitude to the Almighty Lord for having conferred this capability upon us. We should make use of it in accordance with the dictates given to us by Him in the Holy Quran. We should *never* transgress the limits ordained by Him for us in the application of force. We should simultaneously continue our efforts for improving upon the quality of our arsenal in order to fulfil the divine command of *preparing ourselves to the utmost of our power*.

Under no circumstances, however, should we exult in the possession of sophisticated and lethal weapons of war. Our preparation for war is a means for obtaining the help and bliss of our Almighty Lord. We do so because He commands us to do so. Our weapons and armament cannot by themselves win wars for us. The decision still rests upon the Will of the Almighty Lord! *We should submit ourselves to His will totally and fully. In His decision lies our betterment.*

What should we do when *our enemy* is vastly superior to us in the technology of war? Situations of this nature are not merely hypothetical in nature. They actually exist today and could persist for a considerably long period. The divine guidance to overcome such situations is clear and explicit. *Firstly*, we should continue preparing ourselves against our enemies to the very best and utmost of our power. *Secondly*, our preparation should be all round and comprehensive. It should include the preparation, manufacturing or procurement of the latest weapons and armaments of war that our resources permit. *Thirdly*, we should continue our preparations at all times, peace or war. *Fourthly*, we should spare no efforts to obey the Quranic commandments in the matter. Our preparation should know no bounds and limits. *Finally*, once these steps have been taken we should repose our trust in Almighty Allah and leave the results to Him. He alone is the Lord of Design and Decision. He is the Best of the Judges.

NOTES

1. Al-Quran 8 : 9.
- 1-A. Al-Quran 8 : 10.
2. Al-Quran 8 : 11.
3. Al-Quran 3 : 124.
- 3-A. Al-Quran 3 : 125.
4. Al-Quran 3 : 126.
5. Al-Quran 3 : 153.
6. Al-Quran 3 : 154.
7. Al-Quran 48 : 4.
8. Al-Quran 48 : 18.
9. Al-Quran 9 : 25.
10. Al-Quran 9 : 26.
11. Al-Quran 8 : 12.
12. Al-Quran 3 : 151.
13. Al-Quran 59 : 2.
14. Al-Quran 33 : 26-27.
15. Al-Quran 8 : 59-60.

The Application of Force

To attain the ends of its strategy, the Holy Quran has given us a set of rules for its application. They combine together to bestow peace, calm, tranquility, hope and assurance upon us; and instill fear, terror, doubt, dismay, demoralization, suspicion and frustration into the hearts of our enemies. They include decision-making, supremacy of aim, selection of objectives, comparative evaluation of situations, domination and aggressiveness, will and determination, patience and perseverance, firmness and steadfastness, and prayers.

Decision-Making:

The Holy Quran has prescribed a methodology concerning decision-making in war. It commands us to take decisions after cool deliberations, and detailed and wide consultations. It makes the final choice of decision the prerogative of the commander. Once taken, however, the Holy Quran directs us to follow the decision through to completion with single-minded devotion. When everything 'human' has gone into the process of decision-making, we should repose our trust in Almighty Allah and throw all our doubts and reservations over-board.

The Supremacy of Aim:

Once the decision is taken and the aim formulated and enunciated, it should be kept supreme and uppermost through all the stages of the conduct of war. It should be followed with utmost zeal and single-mind attention. There should be perfect unity between our thoughts and actions. During the Days of Ignorance, the spoils of war and ransom for the prisoners captured during the fighting offered a great temptation to the belligerents. The Holy Quran denounced that practice. The Book ruled that, during war, all other considerations should be subordinated to the primary and over-riding imperative of attaining the aim. Only after the war lays down its burden and the land is thoroughly subdued could the Faithful attend to other matters.

Selection of Objectives:

On the occasion of Badr, the Holy Quran issued instructions to the Muslims about the selection of their objectives. The Book commanded them to smite the necks of their enemies and cut all their finger-tips off them. The most sensitive parts of the human body lie above the neck. An effective strike against these parts can finish off the opponent totally. At Badr, however, most of the Koraish warriors were wearing armour. The Holy Quran counselled the Muslims to smite their finger-tips off them. The Book thus commands us to identify and strike at the most sensitive and vulnerable points of the adversary and finish him off completely. When that is not possible, our effort should be to choose targets which will deprive the enemy of his ability to use his weapons or combat strength against us. We should always avoid hitting our strength or weakness directly against the enemy's strength.

The Evaluation of situation:

War is an interplay between two or more opposing wills and forces. It is possible that, in a given situation, the enemy is up against greater hardships than those being faced by us. While assessing and evaluating military situations, the Holy Quran exhorts us not to remain unmindful of the enemy situation. True picture would emerge only after a relative assessment of both the sides is carried out. The scales of war keep changing between the belligerents. They are heavy at one place and but light at another. Ability to locate and exploit the enemy's weakness even under adverse circumstances is a supreme act of generalship. Successful is the commander who can accurately assess the strength and weakness of his own situation against that of his adversary at all stages of the conduct of war.

Domination and Aggressiveness:

In war, the Holy Quran wishes to see us in an uppermost, dominating and commanding position over our enemies. The Book directs us to find the enemy, seize him, lie in wait for him in every strategem of war and beleaguer him. The Book wants us to retain the initiative to ourselves through bold, aggressive but calculated and deliberate actions. Even during the crises that followed the debacle of Ohad, our Holy Prophet (peace be upon him) never let the initiative pass on to his adversaries. Through daring actions and ceaseless activity, he caused his multiple foes to react to his moves.

The Holy Quran directs us to guard against weariness, faint-heartedness, despair and demoralization. The Book tells us that we would assuredly gain mastery over our enemy if

we are true of Faith. It assures us that men of Faith fighting for a righteous Cause with total devotion and submission and willing to make total sacrifice have no cause to fall into despair or weaken in will and determination. It calls upon us to remain firm, determined and steadfast. It commands us to fight in battle arrays as if we were a solid cemented structure. It warns us not to turn our backs to the enemy except on two occasions. Firstly, withdrawal as a strategem of war. Secondly, retreat of a detached force to its main body.

Patience and Perseverance:

The Holy Quran has laid great emphasis on the display of patience and perseverance during war. The Book looks upon it as one of the principal war-winning factors. The Almighty Lord rules that He is with those who persevere patiently. The Holy Quran assures us that the exercise of patience and perseverance can compensate for our numerical and material inferiority. It gives us the glad tidings that, with patience and perseverance, we can vanquish a force ten times more numerous.

"The Arabic word 'Sabr'," comments Allama Abdullah Yousaf Ali, "implies many shades of meanings which it is impossible to comprehend in one English word." In his opinion, it implies patience in the sense of being thorough, and not rash. It also means constancy, firmness of purpose and steadfastness. It entails a systematic, as opposed to spasmodic or chance action. It demands a cheerful attitude of resignation and understanding in sorrow, suffering, crisis or defeat. Haqqani interprets it as following Reason, and retraining Fear, Anger and Desire.

Patience is an aspect of supreme courage. It is supported and nourished by professional competence of the highest order. In war, human and equipment casualties will occur;

plans will be upset and will need modifications; the frictions of war will upset movement and logistic plans; positions will be over run by the enemy; and attacks will be halted, even repulsed. It will take 'patience' born of professional competence and moral courage to face these situations, and 'perseverance' to attain the goal in spite of them.

Spirit of Sacrifice:

In the Quranic perspective, supreme achievement lies in supreme sacrifice. Sacrifice denotes a bond between a Believer and his Lord. In this bargain, the Believer sacrifices the ephemeral things of this world. In return, he receives eternal bliss and salvation from his Lord. Divine salvation is the fulfilment of his highest spiritual hopes. In the Quranic wisdom it is the *achievement supreme*. According to the Book, sacrifice is a beautiful loan that man gives to his Almighty Lord. The Lord promises to him that He will multiply it to his credit manifold. Sacrifice can take the form of bearing sufferings, hardships, want, hunger, thirst, fatigue, exile, injury and death in the Cause of Allah. It should be motivated by a pure and selfless spirit of serving the Cause. The reward of sacrifice is a life honour in this world and eternal felicity in the Hereafter.

Unity and Cohesion:

During the conduct of fighting, the Holy Quran commands us to display the highest standards of mutual love, affection, respect and concern. It enjoins us to hold together the Rope of Allah and forge unity and cohesion in our ranks. The Holy Quran warns us against disunity amongst us. The Book rules that disunity would make us lose our hearts and cause our power to depart from us. The affection put in our hearts was a special divine blessing for us. We could not have produced it ourselves even if we spent all that was on

the earth. In the divine wisdom, we are *strong* against our enemies but *compassionate* among ourselves. We must therefore guard our unity jealously and grudgingly.

Security and Secrecy:

The Holy Quran directs us to observe every security and precaution during war. It cautions us against being surprised by the enemy. It warns us that our enemies would avail themselves of every opportunity of negligence offered to them by us. The Holy Quran commands us to be particularly watchful during our prayers. It permits us to offer our prayers in batches so that one batch remains on guard while the other offers prayers. Our Holy Prophet (peace be upon him) used to accord a high degree of priority to the secrecy of his plans and security of his movements.

Discipline and Obedience:

Islam is the religion of total submission to the Will of Almighty Allah and discipline and obedience is its very heart and soul. A Muslim submits himself to the will of Allah, totally and fully. The necessity of willing and instant obedience has been emphasised by the Holy Quran on numerous occasions. The discipline and obedience with which the Faithful followed their great Leader (peace be upon him) has since become proverbial. It has left indelible marks on the sands of time. The history of Islam abounds in such examples. Indiscipline and disobedience of orders cannot but lead to chaos and confusion. We must constantly remind ourselves of the fact that it was indiscipline and departure from orders that was, in the main, responsible for the Muslim military defeat at Ohad.

Prayers:

During the conduct of fighting, the Book calls upon the Muslims to offer prayers more often than in times of peace. The Quranic philosophy on the subject is that prayers strengthen Faith and protect against psychological pressures. Innumerable are the Quranic instructions that emphasise the importance of prayers. "O ye who believe?" says the Book, "When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper."¹ With regards to the divine response to the prayers, the Almighty Lord rules, "When My servants ask thee concerning Me, I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way."²

NOTES

1. Al-Quran 8 : 45.
2. Al-Quran 2 : 186.

The Concept of Divine Help

Our aim in this chapter is to study the Quranic philosophy on divine aid and help to the Faithful in their struggle against the forces of Evil. It is a subject that concerns us closely and intimately, and should draw our very best interest and attention. There also is some variation in our existing views on this vital issue. One view puts its total reliance on divine help. The other lays greater emphasis on the human factor. There is therefore a need to make a deeper probe into the Holy Quran to solve the issue.

The Holy Quran as we know, is a luminous divine document. It is a Book that is free from errors, ambiguities, discrepancies and inconsistencies. It leaves its reader in no doubt about its concepts and philosophies. It is the source of sure and pure guidance from the Lord. It makes things clear in a simple, direct and forthright manner. Given honesty of approach and purity of intentions on the part of the reader, there should be no difficulty in resolving *all problems and issues* pertaining to its theories and concepts.

With regard to the question of divine help, let us first spell out the issues that need to be resolved. Is there such a

thing as divine help or not? Is there a source of help other than Almighty Allah? Is the receipt of divine help a matter of our right? Is it a matter of routine? Have we to obtain the help of our Lord with our own efforts? If so, what efforts are we required to make? Does the Holy Quran provide us guidance about its acquisition? If so, what place does the Holy Quran assign to the human factor in it? What will happen to us if we do not make any efforts to seek the Lord's help? Why can't we place our total reliance on the conventional sources and elements of power instead of divine aid? Are there any risks involved in such an approach? Do we, in such a case, subject ourselves to our Lord's Wrath and Displeasure?

Let us now resolve these issues one by one. To begin with, *is there such a thing as the Lord's help?* The answer to this question is in the affirmative. The Holy Quran emphasises this point over and over again. The Book rules that the most vital issue in any situation faced by us is *the Lord's help*. Victory and success comes from, and lies in, the help of Almighty Allah. There simply is no other source that can ensure our victory and success. At Ohad, the Muslims had, by the leave of Almighty Allah, routed the Koraish in the initial stages of the battle. But, when they violated the orders and went for the booty, their Lord turned their victory into defeat. They were even deprived of the booty which had lured them. In fact they lost both, the booty as well as the battle. The initial Muslim defeat at Hunain also bears testimony to the fact that the Lord's help is vital to our success. Exultation in numbers and materials can cause us loss and grief. The Mighty Lord caused the earth to straighten upon those who prided themselves in their numerical strength at Hunain. But, when His help and succour came, only a handful of them defeated the enemy.

The next problem confronting us is to determine the

import and *impact* of the Lord's help. The Quranic position on this issue stands clear and explicit. The Book tells us pointedly that if Allah help us, there is none who can subdue, defeat, dominate, subjugate or overcome us. Conversely, if the Almighty Lord of the End and the Beginning foresakes us, there is none else who can come to our aid, help, assistance and rescue. Such is the impact of divine help.

Has the Almighty Lord fixed any *conditions* for the provision of His help? The answer is that He has. He tells that He does not change the condition of a people until they first effect a change in their own hearts. No one is to take His help for granted. Nor is His aid a matter of right and routine. He does not provide His help to a wrong-doing folk. He does, however, assure that He will certainly aid those who aid His cause. He will shower His unlimited bliss and bounty on those who strive and struggle in His way with all their persons and goods, main and might, homes and hearth. He will reward those who struggle in His way with patience, perseverance, prayers, steadfastness and firmness. He will bestow His succour on the ones who encounter suffering, hardship and adversity in His path with Faith, conviction, confidence and dedication.

The Almighty Lord draws our attention to the *wonders* that His aid has performed in the past! He apprises us that many a small community have vanquished formidable hosts by the leave of the Lord. They suffered hardships and adversities but did not falter in their resolve to serve their Beneficent Lord. They begged Him to forgive them their sins and make their foothold strong. Their Great and Gracious Lord gave them victory over the disbelieving folk in this world and also bestowed upon them the good reward of the Hereafter.

What *form* does the help of our Lord take? The Almight-

ty, All-powerful Lord of the two Easts and two Wests helps us by causing the slumber to fall upon us as a re-assurance from Him. He does so by inspiring the angels with the message of firmness and steadfastness for us. He sends His invisible forces to our help. He shows our enemy to us in our dream as few in numbers. He causes us to see them with our eyes as few, and lessens us in their eyes. He helps us by bestowing upon us His peace, calm and tranquility. He also does so by instilling fear, doubt and dismay in the hearts of our enemies.

The Great and Gracious Lord also helps us by sending to us His angels, making terrific onslaughts on our enemies. He however tells us that He has coined these metaphors only to assure our hearts and to give us a message of hope. It is also His favour and graciousness upon us that He coins such metaphors for us. But, He categorically rules that He is the Lord of Might and Strength. All help is from Him. There is no help other than his. His command is obeyed instantaneously. He is therefore not restricted to any particular form or method of extending His bountiful help to us. He coins these similitudes only to strengthen our hearts.

What could happen to us if we do not make conscious and deliberate efforts to *obtain* the help of the Lord. The answer is concise and clear. We have only one of the two options open to us: *seek His help or incur His wrath*. We cannot simply do without His help. Our success, indeed, our very existence lies in His help and aid.

The Quranic Concept of Leadership

Leadership of the nations of the world is a divine obligation for the Ummah of the Prophet of Islam (peace be upon him). This divine trust has been reposed in the Faithful since the day they were first proclaimed as an Ummah. On that eventful day, the Lord of the Universe deposed the Children of Israel from the leadership of the world and raised us to that supreme status.

To perform this honourable but exacting role, the Mighty Lord has blessed us with His Guidance and Inspiration. *He has commanded us to be for the nations of the world what our sublime Apostle is to the Ummah.*

The key to the divine concept of leadership lies in this equation. It lies in the determination and establishment of *two* sets of relationship. The *first* set of relationship is the one that exists between the Ummah and its Apostle. The *second* set of relationship is that which the Ummah should establish with the other nations of the world. In the determination of the *second* equation, the Ummah has been commanded to take guidance and inspiration from the *first* equation.

To acquire a better understanding of the two equations, let us elaborate upon them. *Muhammad* (peace be upon him) is a witness over the *Ummah*. His *Ummah* is a witness over the nations of the world. *Muhammad* is the Lord's *universal Messenger*. The *Ummah* of the great Apostle is also *world-wide* and *universal*. *Muhammad* (peace be upon him) is the Lord's Apostle for *the whole of mankind*. His *Ummah* is the *best community* raised up by its Beneficent Lord for the guidance of the entire human race. *Muhammad* (peace be upon him) has been sent by His Lord with *Guidance and Religion of Truth* so that he might proclaim it *over all other religions*. The *Ummah* of the sublime son of Abdullah should also maintain a similar position of *supremacy and ascendancy* with regards to *other nations and communities*. He is a splended model of conduct before the *Ummah*. His *Ummah* should present *an exemplary pattern of conduct* to the rest of the world.

To discharge the burden of leadership, therefore, the *Ummah* has to follow on the footprints of its great *Master* (peace be upon him). It has to keep on its struggle and efforts to acquire the supreme and splended *character traits* of its sublime leader. *Leadership* is, above all, is a *human affair* and it is through *character* that we reveal our *human qualities*.

The acquisition of the *character traits* of the Holy Prophet of Islam is no small challenge. His is a *character* about which the Holy Quran bears witness that it is an *exalted standard of character*. It is the *character* of a person in whose sublime personality human *character* reached its zenith and perfection. It is the *character* of a leader upon whose shoulders rests the burden of the leadership of the whole of mankind. It is also the *character* of an Apostle who combines in himself the *character traits* of every other prophet of Allah.

A detailed study of the character traits of the Holy Prophet of Islam demands exclusive and life-long efforts. For our purpose, we would recollect only a few of the splendid character qualities of that sublime being (peace be upon him). We shall dwell on his *honesty, truthfulness* and *trustworthiness*. We shall study about his *boldness, courage, coolness, firmness, steadfastness* and *chivalry*. We shall seek guidance from his *will, determination, devotion, and dedication*. We shall also study the *charm, attraction, magnetism* and *dynamism* that his sublime personality radiated and assess their impact on the success of his mission.

The foremost qualities of our Holy Prophet (peace be upon him) were his honesty truthfulness and trustworthiness. His honesty, truthfulness and trustworthiness had been acknowledged and acclaimed years before he announced his prophetic mission. Impressed by these supreme attributes, the Meccans had given courtesy titles such as *the honest, the truthful and the trustworthy*.

The historic day on which he gave the Meccans the opening lesson of Islam from the Mound of Safa saw another unique demonstration of faith and confidence in his honesty and truthfulness. Unanimously and enthusiastically, the Koraish again hailed him as an honest and truthful person. The opinion had been elicited by the Apostle himself. By asking the Pagans of Mecca to give their verdict on his honesty and truthfulness, the Holy Prophet (peace be upon him) had subjected himself to one of the greatest tests of his life. It was a test the like of which has not been tried by another human being before or since. One odd voice challenging his truthfulness and honesty as a man could have influenced the success of his prophetic mission. But it was not to be. *Muhammad* was an honest person beyond any shadow of doubt. The Meccans declared with utmost joy and conviction their unanimous confidence in his truthfulness. The Holy

Prophet (peace be upon him) emerged victorious from that supreme and self-imposed test.

His trustworthiness was equally proverbial. The Koraish used to entrust him with the safe custody of their belongings and valuables. The great Apostle (peace be upon him) never betrayed their trust. Even on the night of migration, while the Koraish had surrounded his house to kill him, he was busy giving instructions to Ali to stay behind and join him in Madina later. The purpose of leaving him at Mecca was to return the belongings of the Meccans kept in the custody of the Apostle (peace be upon him).

Our Holy Prophet (peace be upon him) fulfilled every covenant he made with his friends and foes to its minutest details. He was present at Badr in Shawwal 4 AH to redeem the pledge he gave to Abu Sufian on the day of Ohad. He handed over Abu Jandal to the Koraish envoy soon after signing the Armistice of Hodaibiyya. Had he so desired, he could demand the retention of Abu Jandal. Though decided the agreement had not yet been reduced to writing when he appeared at Hodaibiyya. The return of Abu Jandal added to the depression and demoralization prevailing in the Muslim camp. But the truthful and trustworthy Muhammad (peace be upon him) handed him over to Suhail. He also fulfilled the terms of the treaty entered into by him with the Jews of Khyber in every detail. It drew praises and laurels for the Muslims even from the Jews. Likewise, he remained loyal to every commitment given by him to the Ansars in the pledge of Aqaba. It reached its zenith when he returned with them to Madina after the battle of Hunain.

The Holy Prophet (peace be upon him) also wanted his men to respect the pledge given by them to their enemies. For instance, two Muslims returning from Mecca to Madina were apprehended by Abu Jehl's army on its way to Badr.

They were later released on the condition that they would not join their brethren in battle against the Koraish. On joining the Muslim camp, the two Muslims saw how grossly inferior their army was in numbers. They concluded that in that critical situation the addition of every single person to the Muslim army mattered. The fugitives reported to the Holy Prophet, briefed him about the undertaking given by them to the Pagans and offered their services. The Holy Prophet (peace be upon him) declined the offer and commanded them to fulfil the pledge given by them to the Koraish. No exigency could make a Muslim go back on his covenant.

Our beloved Apostle (peace be upon him) was a bold, courageous, cool, firm, steadfast, undaunted, indomitable and invincible person. The Maccans, the Hypocrites and the Jews of Madina, indeed, the whole of Pagan Arabia tried every trick to cow him down. But, he always frustrated their evil designs. No threat could deter him. No challenge could daunt him. No opposition could dismay him. No danger could frighten him. No hazard could shake his will. No obstacle could bar his path. No hurdle could upset him. No bait could tempt him, and no compulsion could lead him away from the path of his Lord.

He was unperturbed in the challenge of Badr. He was unmoved in the defeat of Ohad. He was cool and steadfast during the crises that followed the debacle of Ohad. He was firm and determined during the perilous days of Khandaq. He radiated calm, confidence and tranquility under the psychological strains of Hodaibiyya. He was energetic and enthusiastic during the hazards of Tabuk. He was calm and serene when left all alone during the initial defeat at Hunain. History bears testimony to his serenity and majesty under all conditions of stress, strain, tests and trials. The greater the challenge, the more confident, composed, radiant, impre-

ssive and imposing he was. Hazrat Ali tells us that, in times of grave danger, the Faithful used to find refuge and protection with their indomitable Master (peace be upon him).

The Holy Prophet (peace be upon him) was a man of will, decision and determination. He took his decisions after cool and calculated deliberations and consultations. But, having taken the decision, he followed it through with resolutions and determination. There was a perfect coordination between his thoughts and actions, aims and policies. He never deviated from the path chalked out by him. Once a decision was taken, he put his trust in His Lord and implemented it with complete faith and confidence.

He inspired his men through his supreme personal example. He provided them lead in bearing the pangs of war, willingly and cheerfully. He subjected himself to greater hazards and challenges than his men and never demanded any personal comfort for himself. On the night of Badr, when his companions were taking rest, he stood in prayer before His Lord seeking His promised Help and Bounties. He put himself in the thick of the ravaging fires of death at Ohad. He shared the discomforts of Tabuk and Hodaibiyya with his brave warriors. He bore greater pains of hunger and fatigue than his men during Khandaq.

Had he desired, his devoted companions would have provided every worldly comfort to him even under the most hazardous battle conditions. They loved, adored and revered him beyond all measures. He was the light of their eyes, the pleasure of their hearts and the peace of their souls. He could have, to the unbounded joy and happiness of his dedicated men, literally treaded over their bodies. Their devotion and dedication towards him has since become proverbial. The state of discipline and obedience displayed by them has left indelible marks in the pages of history. They lived

for him, fought for him and died for him. In obedience of his commands, they embraced the ravaging fires of death with open arms. But he (peace be upon him) denied himself all personal comforts and privileges. He was himself the Perfect Exemplar of the Message and Code he proclaimed and preached.

He had been blessed by his Lord with great depth and vision. By dint of his insight, he turned his military defeat at Ohad into the political defeat of the Meccans. He put the hostile tribes surrounding Madina on the defensive during the period between Ohad and Khandaq. He caused the confederacy to lift the siege of Madina by launching a one-man psychological attack at their most sensitive spot. He destroyed the Koraish power at Hodaibiyya by signing the armistice which most of his companions initially looked upon as detrimental to them.

The Holy Prophet (peace be upon him) possessed a magnetic charm in his personality which none but the most unfortunate amongst men could resist. Some of his worst and venemous enemies broke down in his audience and embraced Islam. He was kind, compassionate and merciful towards all. His leniency and gentleness attracted people towards him. He was highly patient, forbearing and forgiving towards his foes. He was never stern, rigid, or narrow-minded, He was simple, straightforward, considerate, soft-spoken, sympathetic, modest, smiling, fair, just and tolerant. He never lost his temper nor did he ever take revenge. He was extremely pleasant, highly charming and most generous.

Here, then, is a very brief portrayal of the qualities of a leader upon whose life and character thousands of volumes have already been written and will continue to be written till Eternity. It is binding on us to keep conducting studies on the sublime character traits of our great Master

(peace be upon him) and keep on striving and struggling to follow his footsteps. Our sublime Apostle (peace be upon him) is a mercy for all creatures. The Mighty Lord of the End and the Beginning has sent him as a favour for the Ummah. The Holy Prophet (peace be upon him) is kind and merciful to us beyond our comprehension. The key to the fulfilment of the burden of leadership placed Muslim Ummah by Almighty Allah lies in following the foot-prints of our Holy Prophet (may the Almighty Allah shower His peace and blessings upon him — *Ameen.*)

The Quranic Concept of Victory and Defeat

Victory in wars is related to the attainment of the object behind the causation of that war. In conventional thinking, it demands the imposition of one's will upon the opponent or the attainment of a vital national interest. It could entail the domination, subjugation and destruction of the adversary; the political, economic and psychological dislocation and exploitation of the opponent or the occupation of his territory.

The Quranic concept of victory is markedly different from its conventional and traditional concepts. In the Quranic view, victory emanates from Almighty Allah. It lies in the attainment of divine help, aid and assistance. Victorious is he who succeeds in attaining the Lord's help. Defeated is he who fails to attain the divine help or draws on himself the divine wrath.

The affairs of Hodaibiyya and Tabuk provide us a deep insight into the divine concept of victory. At Hodaibiyya, the Holy Prophet (peace be upon him) had signed the historic treaty with the Pagans. A section of the Faithful had looked upon the treaty as disadvantageous and detrimental to their interests. The Meccans had, on the other hand, hailed the

armistice as a great victory for them. On way back to Madina, the Gracious Lord addressed the Holy Prophet on the subject. He told him that he had granted *a signal and manifest victory*.

What kind of a victory Hodaibiyya was! The Muslims had neither defeated the enemy nor conquered his territory. Indeed, there took place no armed contact between the Muslims and the Koraish. In the divine wisdom, Hodaibiyya was a *grand victory* because of the renewed oath of fealty taken by the Faithful at the hand of their Great Master. It was a *momentous victory* because the Lord of the End and the Beginning had rewarded that supreme act of devotion with *His Good Pleasure*. It was a *great triumph* because the Great Lord of Power and Wisdom had bestowed *His favours* upon the Faithful at Hodaibiyya. He had added Faith to their Faith and helped them with a *powerful help* from Himself.

The divine revelations pertaining to the expedition of Tabuk dwell further on the subject. It will be recalled that the Hypocrites of Madina had received the news of the Roman concentrations at Tabuk with great joy and festivity. They were all but sure that the Muslims would never return home safely. They took great pride and pleasure in their wisdom of not joining the suicidal expedition. In anticipation of the Muslim defeat, they had finalised their own plans and preparations for spreading mischief and revolt in the whole of Hejaz and Arabia. The Mighty Lord conveyed to the Hypocrites that the Faithful enjoyed His protection. He declared to them that nothing would happen to them except what He had decreed for them. The Holy Quran ruled that the Faithful had either martyrdom or victory in store for them. In the Quranic wisdom, either of the two alternatives was grand and glorious. On the contrary, the Hypocrites awaited nothing but perdition and punishment. It was upto the Lord of the End and Beginning to punish them directly

Himself or do so at the hands of the Faithful.

According to these Quranic commands, the only two alternatives that await us during our fight against the enemies of the Lord are victory or death. The Book considers either of the two alternative as glorious. What glory lies in store for us in embracing death? In this context, the Holy Quran has blessed us with a distinctive concept of martyrdom. In the Quranic wisdom, martyrdom is not the end of life; it is the attainment of eternal life. The Lord of Grace and Glory rules that those who die fighting in His Cause do not actually die. They live and continue to find their sustenance in the Presence of their Lord. They ever rejoice in the Bounty provided to them by Almighty Allah. The Holy Quran also holds out a promise to us that the Lord of Bounties rewards the martyrs with His forgiveness and mercy. In the divine wisdom, the forgiveness and mercy of the Lord are far better than any thing else that one can amass and accumulate in this world.

In the Quranic context, victory also denotes a *bargain* between the *Believers* and their *Lord*. In this bargain, the Almighty Lord places His demands upon us and also spells out our reward. As far as His demands are concerned, the Lord directs us to believe in Him and His Apostle. He also calls upon us to strive and struggle in His Cause, constantly and endlessly, with all our persons and our property. In return for the services rendered by us, the Almighty Lord promises us His mercy, forgiveness and eternal felicity in the Garden of Eden. According to the Holy Quran, our highest victory, biggest triumph and supreme achievement lies in the Garden of Eternity in the Presence of our Guardian-Lord.

The argument proceeds further still. Our Great and Gracious Lord knows the secrets of our hearts. He knows what we reveal and what we conceal. He is fully aware of our

shortcomings and limitations. He knows that our spiritual horizons differ from man to man. Those of us who are not yet spiritually sufficiently advanced could look upon the eternal victory as something too remote and abstract. For them, our Gracious Lord has mentioned yet another metaphor or symbol. It is a metaphor that they can easily comprehend and appreciate. This metaphor is the Lord's help and speedy victory in battle against the enemies of Lord in this world. The Lord of Power and Glory promises us this victory as well.

Our Great and Gracious Lord lays repeated emphasis upon His bargain with us. He tells us that He has purchased our lives and property from us. He commands us to fight in His cause, slay His enemies and be slain. He rules that, in return for our devotion and sacrifice, He will forgive us our sins. He will admit us in the Garden of Eternity and bestow His eternal peace upon us. He wants us to believe, firmly and positively, that He will remain true to His commitments in the bargain. His ruling is that no one is more faithful to his covenant than Him. He binds this promise on Himself in Truth, through the Law, the Gospel and the Quran. He re-emphasises to us our glorious victory and supreme achievement lies in fulfilling our part of the bargain.

The divine bargain runs like a scarlet thread in the divine concept of victory. On His side, the lord of Heavens and Earth assures and re-assures us that He will certainly fulfill His part of the agreement. He promises never to treat us unjustly. He assures us that He will confer on us rewards of great value. He calls upon us to give Him a goodly loan by constantly striving and struggling in His Cause. In return, He promises to multiply it manifold in our credit.

Divine bargain is quite unlike that made by mankind. In a human bargain, we give something in exchange of which

we get some advantage. There is a 'balance' between this 'give' and 'take.' In the divine bargain, between Man and the Lord, we give our will, life and goods. What we attain in return is Eternal Felicity in the Garden of Paradise. In this bargain, we give very little, indeed negligible, and obtain exceedingly much. The Lord of Bounties and Treasures rewards us with permanent and eternal peace. What we attain is the fulfilment of our highest spiritual hopes and desires—a supreme achievement indeed.

It thus follows that the Holy Quran sub-divides victory into two categories: eternal victory and temporary victory, or immediate victory and ultimate victory; or victory in this world and victory in the world to come. Eternal victory lies in attaining Eternal Bliss and Salvation in the Presence of Allah in the Garden of Eden. Temporary or immediate victory is victory in this world. It lies in securing the Lord's Help while struggling and striving in His Cause in this world. It can be subdivided further into conventional victory and spiritual victory. Conventional victory is victory over the enemies of the Lord. Spiritual victory lies in embracing martyrdom during the war against the enemies of Islam. In turn, spiritual victory is one of the surest passports to the attainment of ultimate and eternal victory.

The two types of victory, that is, the ultimate and the immediate victory, are not only inter-connected but also overlap. To attain eternal victory, we have to embrace death. In turn, embracing death in the Way of the Lord entitles us to eternal victory. Our ultimate object in life however is the attainment of Eternal Felicity. The Holy Quran tells us that only he who is saved from the Fire and is admitted to the Garden will have attained the object of his life.

The Holy Prophet's Defence Policy & Military Strategy

Now we come to the study of the Holy Prophet's defence policy and military strategy. The study commences with a discussion on the fundamentals of the Apostle's policy and strategy. It then dwells on the Holy Prophet's approach to the selection, maintenance and attainment of his aim. The Apostle's perception and categorization of threats is dealt with next. This is followed by an analysis of the ways and means adopted by him in overcoming the threats posed to the defence and security of his tiny state. It concludes with a discussion on the conduct of the enemies during their war against Islam.

In the conventional political thought, nations and states formulate their 'policy' to attain their national interests. The defence policy is one of the components of the overall policy. A 'total strategy' is then worked out to implement the policy. 'Military strategy' is an integral part of the 'total strategy.'

The highest political and administrative 'unit' recognized by the political science of today is a 'state.' The basis of the 'state' is the commonality of region, race, caste, culture and language. The state is an independent and sovereign unit. It formulates its own interests and can apply its own power or force to attain them.

There is no objective criteria for the formulation of the national interests of a state. Nor is there any uniformity or unanimity between the national interest of nations. The national interests are the product of fallible human judgement, and often lack a consensus of opinion within the nation that formulates them. Each nation has its own basis for the categorization of its interests into primary and secondary or compatible and incompatible. It is generally agreed that a nation can resort to the use of force for the attainment of an incompatible and primary interest.

The 'political unit' acknowledged by the Holy Quran is the *Ummah*. As against the state, the *Ummah* is supra-national, supra-regional, supra-territorial and supra-linguistic. The mission, characteristics, aims and objectives of the *Ummah* have been laid down by the Holy Quran. The policies and strategies of the *Ummah* are based on its mission. The foundation of the *tiny Madinite state* by our Holy Prophet (peace be upon him) was the first great step taken by him towards the attainment of the mission of his *Ummah*.

Muhammad (peace be upon him), combined in his sublime person such spiritual and temporal functions which no other man in history ever did. He was the last and the greatest Apostle of Allah. He was the recipient, the practitioner, the exemplar and transmitter of the Holy Quran. He was the spiritual as well as temporal head of the *Ummah*. He was the ruler of the state of Madina. He was the law-giver, the judge, the policy-maker, the strategist and the

supreme commander of the armies of the Lord.

The defence policy and military strategy formulated by the Holy Prophet was an extension of the divine inspirations and revelations received by him. Their source of origin was *Almighty Allah*. They were an integral part of the Lord's *total* scheme and design of creation. They were an inseparable component of *His universal plan and purpose*. In the shining and luminous personality of the Holy Prophet, the Lord of the Universe completed and perfected the guidance with which He wanted to equip the Children of Adam to beat back the Satanic forces. In perfecting His guidance, the Lord of Mystery had fulfilled the promise held out by him to Adam on his first arrival on this planet. The promise pertained to the Lord's guidance to mankind to conduct their affairs during their sojourn on earth. The great Apostle (peace be upon him) occupied a pivotal position in the accomplishment of the divine scheme.

The unity, totality, perfection, completeness and effectiveness of the Holy Prophet's defence policy and military strategy should therefore be seen in the perspective of the Lord's universal scheme and design. Their ultimate object was attainment of the divine plan and purpose. However tiny and microscope the state of Madina might have been at the time of its foundation, it was to act as the 'mother' of an *Ummah* that was universal, international and eternal in conception and character. Each step taken and each word uttered by the great Apostle had to guide his *Ummah* till the Day of Eternity.

The Aim: Its formulation and attainment:

During his war against Paganism, the political aim before the Holy Prophet (peace be upon him) was to ensure the defence of Madina. To defend Madina, the Holy Prophet

had to contend with external as well as internal enemies. The Pagan hordes of Arabia comprised the external enemy. The internal enemy consisted of the Jews and the Hypocrites. The defence and security of Madina against both these enemies was of utmost importance to the Holy Prophet (peace be upon him). Madina was the base of his operations. It was the very nerve centre of all his activities.

The Holy Prophet (peace be upon him) had a clear perception of his aim. Throughout the war, he kept his aim above every other consideration. To attain his purpose, he formulated a defence policy that was comprehensive and all embracing. He made liberal use of the spiritual, psychological, political, diplomatic, and economic instruments. He took recourse to the use of military instrument only as a last resort. When applied, the military instrument was confined to the limits ordained for it by the Almighty Lord. Within these limits, however, he brought to bear his physical force upon the enemy in a manner that it dismayed and demoralized the opponent completely and thoroughly.

To attain his aim, the first step taken by him was to ensure the internal security of his tiny state. He did not undertake any operation against his external foes until the pacification of the internal enemy. The pacification of the internal enemy was ensured through diplomacy. The Jews were made signatories to the Charter of Madina. The Hypocrites were left to be dealt with later.

In the case of Badr, the occupation of the caravan route was of singular importance and promised bright chances of success. It involved little risk and big material gains. The Faithful could take the caravan into their possession almost any fighting. They could save valuable lives of which they were grossly deficient at that time. The possession of the supplies could also ease their economic difficulties. But, it

ran contrary to the Holy Prophet's aim, immediate as well as ultimate, and was discarded.

To ensure the success of his aim, the Holy Prophet (peace be upon him) measured swords with the main Koraish army. The defeat suffered by the Koraish dismayed and demoralized them. It deprived Mecca of the very cream of its manhood. It added to the insecurity of the Koraish trade with Syria, raised the morale and spirits of the Faithful and gave them a position of respect and dignity in Hejaz and Arabia. It made relatively greater contribution to the Muslim consolidation at Madina than the occupation of the trade caravan would have done.

The Faithful had met a military defeat at Ohad. They had suffered heavy casualties in men and material. The Holy Prophet himself was badly wounded and so were a number of his companions. Even in those trying conditions, the defence of Madina remained of paramount importance to him. As the Koraish dismantled their camp, he alerted his men to be ready to give another battle to them if they invade the holy city. The day after Ohad, he disrupted the impending Koraish design of returning to invade Madina by his sudden arrival at Hamra al Assad. It took the Koraish unaware and forced them to disperse. In consequence, it deprived the Koraish of the fruits of their shortlived military victory.

To exploit the Muslim difficulties between Ohad and Khandaq, the Pagan tribes surrounding Madina planned several attacks on the Holy City. During this period, the Holy Prophet (peace be upon him) ensured a bold and spirited defence of Madina. He met the potential aggressors in their own homeland and defeated them. He removed the impression from the enemy's mind that the military defeat of Ohad had rendered Madina weak and defenceless. His boldness yielded fruitful dividends. It kept all the hostile tribes

at bay. On several occasions, it deterred the potential aggressor from executing his plans by a mere show of force.

The Holy Prophet (peace be upon him) ensured the supremacy of his aim at Khandaq, Hodaibiyya, Khyber and Tabuk as well. At Khandaq, he defeated the biggest ever threat to the security of Madina on the external and internal fronts. To remove the last Jewish cancer from the city, he next eliminated the rebellious Jewish tribe of Banu Quraiza. He had his overall aim clearly in sight while signing the treaty of Hodaibiyya with the Koraish. Apparently disadvantageous for the Muslim cause, the treaty enabled them to conquer the Jewish strongholds of Khyber, Fidak and Qarra, the very next month. It also became the fore-runner of the Muslim conquests of Mecca and Hunain, rapid expansion of the Madinite state and large scale conversions to Islam. In the case of Tabuk, his sharp and spirited reaction nipped a potentially dangerous threat in the bud.

The Perception of Threats:

The Holy Prophet (peace be upon him) at all times, a clear and correct perception and assessment of the enemy threats posed to the security of his state. Based on his threat perception, he classified his multiple enemies as to the urgency and intensity of their threat and dealt with them accordingly. Upto the third year of Hijra, Makka was the gravitational centre of war. In the first half of fourth year of Hijra, the Jews of Banu Nadhir and the Hypocrites of Madina were in the forefront. Between Banu Nadhir and Khandaq, the main Muslim attention was on the Pagan tribes surrounding Madina. At the time of Hodaibiyya, the Koraish reappeared as the predominant enemy faction.

After Hodaibiyya, the Holy Prophet (peace be upon him) concentrated on the Jews of Khyber and subjugated

them. His next major step was to send a punitive expedition to Muta. The Ghatfans made voluntary submission and conversion to Islam a few months later. This left the Koraish as the main actor in the arena who were pacified next. When the Faithful left Madina for Tabuk, the only other hostile elements left on the soil of Arabia were the hypocrites and a few isolated and scattered pockets of resistance. They were dealt with after the expedition of Tabuk.

The Retention of Initiative:

Throughout the war, the Holy Prophet (peace be upon him) laboured hard to retain initiative and freedom of action to himself. He never gave himself into passivity and inaction. He always kept his base at Madina secure against its internal foes. Notwithstanding his internal problems and predicaments, he never presented a weak front to the external enemy. Indeed, when his internal situation was the weakest, his external activity was the highest.

In the early stages of the war, the enemies of Islam retained political as well as strategical initiative. During this period, the Holy Prophet (peace be upon him) struggled to capture tactical initiative from them. As a tribe contemplated to invade Madina, it found the Holy Prophet (peace be upon him) present inside its territory to disperse and defeat it in advance. This was most noticeable during the period of crises between Ohad and Khandaq. So bold, imaginative and spirited were the Holy Prophet's plans and movements during this period that these left his enemies aghast. They shook the Pagan tribes located around Madina who had begun to think that, after the debacle of Ohad, the days of Muslim Madina were numbered.

The victory of Khandaq ushered a state of strategic parity between the Muslims and the Koraish. The Holy Pro-

phet (peace be upon him) utilized this facility to launch punitive expeditions against the tribes of Banu Lahyan, Banu Thalba and Banu Fazara who had acted treacherously and killed his missionaries. After Hodaibiyya, the Holy Prophet (peace be upon him) seized the strategical initiative as well. Thereafter, he launched pre-emptive attacks on Khyber and Makka and conquered them. He also undertook a punitive expedition against Balca in Syria and dispersed the Roman concentrations of Tabuk.

Economy of Effort:

In dealing with his enemies, the Holy Prophet (peace be upon him) produced spectacular results with small effort. He made a highly judicious and advantageous use of his limited manpower and material resources. At the outbreak of war, a few small and bloodless raids launched by him on the caravan route shook the whole of Mecca. It created a strong deterrent effect upon the Koraish, the main enemy faction. A contingent of three hundred men let loose a wave of terror in the army of one thousand warriors at Badr. A force of six hundred fatigued and wounded Muslims shook the three thousand-strong victorious Koraish army at Hamra al Assad. Between Ohad and Khadaq, many a potentially dangerous enemy attack upon Madina was averted by employing only a token force. A minor psychological measure took the wind off the Confederacy at Khadaq. The momentous victory of Hodaibiyya came about without shooting a single arrow. The huge Roman army of Tabuk took to flight before the Muslim army arrived at the scene.

Secrecy and Security:

The Holy Prophet (peace be upon him) always accorded a high priority to the secrecy of his plans and security of his movements. He seldom announced the destination of his

military movements in advance. Nor he ever took the direct and obvious route towards his destination. On way to Mecca for the Lesser Pilgrimage, he secured his small band against a premature Koraish interception by taking a timely detour and evading the Koraish trap. In the case of Khyber, the secrecy and security exercised by him during his preliminary movements so deterred Banu Fazara and Banu Ghatfan that they could not come to the assistance of the Jews. On the historic conquest of Mecca, the Koraish learnt of the arrival of the armies of the Lord only when the Muslims had reached Marratul Zaharan, a few miles away from the holy city.

The secrecy and caution exercised by the Holy Prophet (peace be upon him) contributed significantly towards the success of his campaigns. It enabled him to surprise his opponents and render them incapable of offering strong resistance during the combat. It helped him to save time, effort and material. It was also instrumental in attaining results out of proportion to the means employed.

Information and Intelligence:

An important factor that helped the Faithful to retain initiative was their promptness in the acquisition of upto-date information and intelligence about the enemy. The Holy Prophet's scouts, patrols, reconnaissance parties and liaison missions operated far and wide. They kept feeding him with early information about the enemy's intentions and preparations. Soon after establishing his state of Madina, he kept himself abreast with upto-date knowledge about the Koraish activities by keeping the caravan route under constant observation. He also sent his reconnaissance parties to Khyber, Hunain and Tayef before launching military operations against them. On way to Hodaibiyya and Mecca, his scouts operated ahead of the main force and kept him informed of the latest enemy situation. The long detour undertaken by

him in the case of Hodaibiyya was equal to the timely information received by him about the Koraish plan of interception.

The Pagan Strategy: A Brief Review:

During their war against Islam, the Pagan lost sight of their aim. They failed either to select a proper aim or to pursue it to its logical conclusion. At Badr, their original purpose was to protect their caravan. Having assured the attainment of that aim, they blundered into seeking a battle with the Faithful and met a humiliating defeat. At Ohad, their main aim was to destroy or dominate the Muslim Madina. They defeated the Muslims militarily but failed to dominate the Holy City. During the period between Ohad and Khandaq, the overall strategical picture was highly favourable for the enemy. To exploit the situation, the Pagan tribes surrounding Madina did make repeated attempts to launch raids on the sacred city but failed to attain their aim.

The enemy plans miscarried at Khandaq, Hodaibiyya and Tabuk as well. At Khandaq, they had reached quite close towards the attainment of their aims. They had selected the right objective, gathered a large force and caused grave problems for the Faithful. But, they suffered from several inherent weaknesses and failed to conquer the city. Quite the contrary, they met a humiliating defeat and lost their strategical ascendancy also. At Hodaibiyya, they rejoiced themselves in gaining a few fleeting advantages at the cost of compromising their main aim. They did not take long to realise that the Armistice of Hodaibiyya best suited the Muslim purpose and was indeed a great victory for them.

The conduct of the Pagans during the post-Hodaibiyya

period amply reflected the confusion prevailing in their minds about their aim. To begin with, they hailed the treaty of Hodaibiyya as a great victory and celebrated it with gusto. A year later, they violated the armistice and consequently broke away from it. Soon after its renunciation, they realised their folly and approached the Muslims for the renewal of the treaty. When they did not get a favourable response, they renewed the treaty unilaterally.

The cumulative impact of the Holy Prophet's strategy was that it shook his enemies morally and psychologically. It created a strong deterrent effect upon enemies and prevented them from treading the path of war subsequently. It also rendered the enemy's numerical and material abundance meaningless and checked him from making similar ventures later. It struck terror into the hearts of the enemies and enabled him to make the most effective use of his limited resources.

Deterrence: The Contemporary View

The term 'defence' exists in military glossary since times immemorial. 'Deterrence' is an exclusive innovation of the nuclear age. The aim of defence was to survive or to win wars. Deterrence aims at preventing or averting wars. Survival or victory, the two ends of 'defence,' could effectively be achieved only after the aggressor had actually declared war. The prevention and aversion of wars is a whole-time affair. It aims at convincing the aggressor that the very initiation of a nuclear war is not in his own interest.

Since the American nuclear explosion on Hiroshima and Nagasaki, the thoughts and theories on deterrence have passed through several evolutionary stages. They have variously been described as active and passive; defensive and offensive; direct and indirect, positive and negative; relative and absolute; graduated and total; limited and massive; immediate and general; bilateral and multilateral; and counter-force and counter-city. Almost all these succeeding theories still exist side by side. The process of evolution is also in constant motion and many more theories on the subject are expected to come forth in future.

During the first few years after Hiroshima and Nagasaki, military thinkers regarded the atomic bomb as the absolute and all-purpose weapon of war. This was the time when the United States held a monopoly over atomic weapons. With the acquisition of nuclear technology by the Russians, this theory was discarded. Thereafter, the period upto 1954 was considered as the period of 'balance of terror,' best described by the similitude of 'two scorpions in a bottle. It was though that the balance between the nuclear weapons, by itself, acted as a deterrent against their use.

Soon, the technological race that had just begun at Hiroshima and Nagasaki picked up astonishing speed and momentum. The explosive power of nuclear bombs increased from thousands to million tons of TNT. As a result the doctrine of balance of terror was found to lag behind the technology of nuclear weapons and Dulle's doctrine of massive retaliation came to the forefront in 1954.

Massive retaliation aimed at deterring wars by the threat of an all-out nuclear retaliation. The critics of the doctrine of massive retaliation, amongst them Sir Anthony Buzzard of British Navy, Sir Basil Liddel Hart, and later Dr. Henry A. Kissinger, looked upon it as inadequate and immoral. They contended that the restriction of the choice of the Sovereign to massive retaliation alone decreased its credibility and increased the chances of Soviet blackmail in Europe, Asia, Africa and Latin America. These critics, in collaboration with others in USA like Colonel Richard Leghorn and William Kaufmann, put forward the alternative theory of 'graduated deterrence'.

Graduated deterrence called for massive retaliation in successive and progressive stages. In essence, therefore, it was no different from the massive retaliation. Men like Dr. Henry Kissinger and Robert E. Osgood disapproved of the

theory of graduated deterrence. Their grounds were that graduated deterrence would ultimately lead to massive deterrence with similar shortcomings and dangers. To them, both massive and graduated retaliation suffered, amongst other drawbacks from incredibility and total lack of flexibility.

To overcome these shortcomings, Dr. Henry Kissinger recommended the gospel of limited wars backed with tactical nuclear weapons. In his famous book 'Necessity for Choice', he introduced the element of 'credibility' to 'deterrence'. "Deterrence," he wrote, "requires a combination of power, the will to use it and the assessment of these by the potential aggressor."

In 1959, however, Albert Wholesteller, as also Morgentern and Guither denounced the doctrine of limited wars. He put forward the theory that deterrence demands the ability to effect reprisals. He laid down a set of six conditions for second strike capability and came to conclude that the United States possessed none of them at that time. He also contended that reliance on limited conventional wars alone would be dangerous since the West would never be able to match the Soviet build up in conventional weapons and manpower. As a result, the concept of having strong and invulnerable retaliatory forces came to the forefront.

The concept of retaliatory forces opened a new chapter altogether. It brought forth theories concerning vulnerability of first strike force, credibility of second strike and the acceptability or unacceptability of damage in either strike. For a time, Morgentern concluded that the 'Oceanic System' provided the cure to all the international and strategic ills.

Then came MacNamara's strategy of flexible response. It was an amalgam which, according to Harry. L. Coles, pro-

mised something for everybody. Until the failure of the Bay of Pigs affair, John F. Kennedy, the then President of United States, also courted the ideal of deterrence through unconventional forces and means. After the Cuban Crisis, however, the doctrine of flexible response was also set aside; it was followed by other theories hatched by Thomas C. Schelling.

Schelling came to suggest that the application of military power to political ends had reached something of an exact science. He pioneered the application of games theory and mathematics to strategy. His views were partly supported by the European General A. Armond, and by Andre Beaufre in his book 'Deterrence and Strategy'. These views were later denounced by Urs Schawos, Bernard Brodie and Raymond Aron. The debate initiated by MacNamara about counter-force strategy and finite strategy still continues.

It will thus be seen that the initial theories built around deterrence were based on incorrect knowledge of the effects and potentials of the nuclear weapons. Men like Bernard Brodie, MS Blackett and Walter Millis made the traditional mistake of looking upon the nuclear weapon as an absolute and all-purpose weapon of war in the almost same manner, as the machine gun, the tank, the battleship and the bomber were looked upon at their first appearance. In the case of the nuclear bomb, the technological race was so fast that the human thought found it hard to stay even with it. Each new technological advancement demanded a revision of the prevailing strategic thought.

There also is a wide variation in the view and theories pronounced by some of the world renowned thinkers on the subject of deterrence. They range from Oppenheimer's balance of terror to Dulle's theory of massive retaliation and Dr. Kissinger's thesis of limited wars with emphasis on con-

ventional weapons and unconventional means to attain the ends of deterrence. Some of these theorists have also been changing their own treatise on deterrence rather too abruptly and swiftly. A notable example is Dr. Kissinger. In 1957, he favoured nuclear strategy to gain the object of deterrence. In 1960, he denounced that theory and favoured limited conventional wars to attain the same purpose. In the recent past, he has been mentioning the inadequacy of the doctrine and the erratic nature of diplomacy as the root cause of all the problems facing the United States of America.

The approach to nuclear strategy has also been lacking in its conceptual basis. 'Nuclear strategies' writes Beaufre, 'have been evolved in confusion, by a succession of empirical developments, almost invariably aimed at solving the specific problems posed at any one moment by the invention of some new armaments. The approach has been lacking in depth and totality.' Andre Beaufre thought that a complete and total study into the concept and philosophy of deterrence had yet to be carried out. Some other thinkers also admit that their approach to deterrence has been short-sighted and incomplete, and that a greater and deeper study into the subject was still to be conducted. In his book 'Deterrence: A conceptual Analysis', Dr Morgan confesses that his study only covers the 'immediate deterrence'. According to him, the other form of deterrence which he called 'general deterrence' had still to be probed.

The existing theories on 'deterrence' concentrate more on the means and methods of attaining deterrence than on the objectives to be attained to obtain a state on deterrence. In contemporary thought on nuclear strategy, deterrence is still looked upon as a military problem alone. This was the very mistake that Clausewitz made when he initially formulated his concepts of strategy. Nuclear strategists were so much impressed by the destructiveness of these weapons

that, in the early stages of its appearance, they thought nothing else mattered at all. Most of them still do not look upon it as a total problem. The central point in their theses is the destructive power of the bomb.

Men like Dr. Kissinger, Dr. Morgan and Andre Beaufre admit that there is a thing called the concept of deterrence through uncertainty. They confess of vast areas of uncertainty in this field which need to be reduced, if not done away with altogether. In a situation where the Western World has staked the very existence of their civilization on the correct formulation, enunciation and application of the strategy of deterrence, the prevalence of such vast areas of uncertainty in its very concept and philosophy is fraught with grave dangers.

The current concept of the strategy of deterrence admits of a nuclear strike by both the sides. It attains the ends of deterrence by convincing the opponent that the counter-strike would cause so great a damage and devastation as would be unacceptable to him. It thus puts the decision-makers in either camp under a heavy moral and psychological strain. In the nuclear era, the only time that Russia and America came close to a nuclear war was during the Bay of Pigs affair in 1964. Studies conducted to assess the strains exerted by a possible nuclear war on the American decision makers revealed astonishing results. A day before the arrival of the Russian Armada, President Kennedy was described as virtually a 'dead' man.

Nuclear weapons are no longer the exclusive monopoly of the Soviets and the Americans, the studies conducted into the subject of deterrence deal, at best, with the situation obtainable in the Westerns and Eastern blocs. They do not take into account those powers that either already possess or are likely to possess their own nuclear arsenal. Similarly,

there are hardly any thoughts on the options open to the small states up against a super and nuclear power. Most of the western thinkers would have us believe that the only option open to small states is to be the camp-followers of big powers.

The current thoughts and theories on deterrence, therefore, leave several doubts in our minds! Is deterrence the exclusive domain of nuclear era and nuclear Powers? Was there nothing like deterrence in the pre-nuclear era? Does 'deterrence' operate only in situations that are total in character? Has a small, non-nuclear state directly up against a major nuclear Power any hope of survival or not? Would not the psychological and moral aspects of war assume overwhelmingly greater importance under nuclear conditions than ever before? If so, will the moral and psychological ascendancy also be on the side of those who possess nuclear arms?

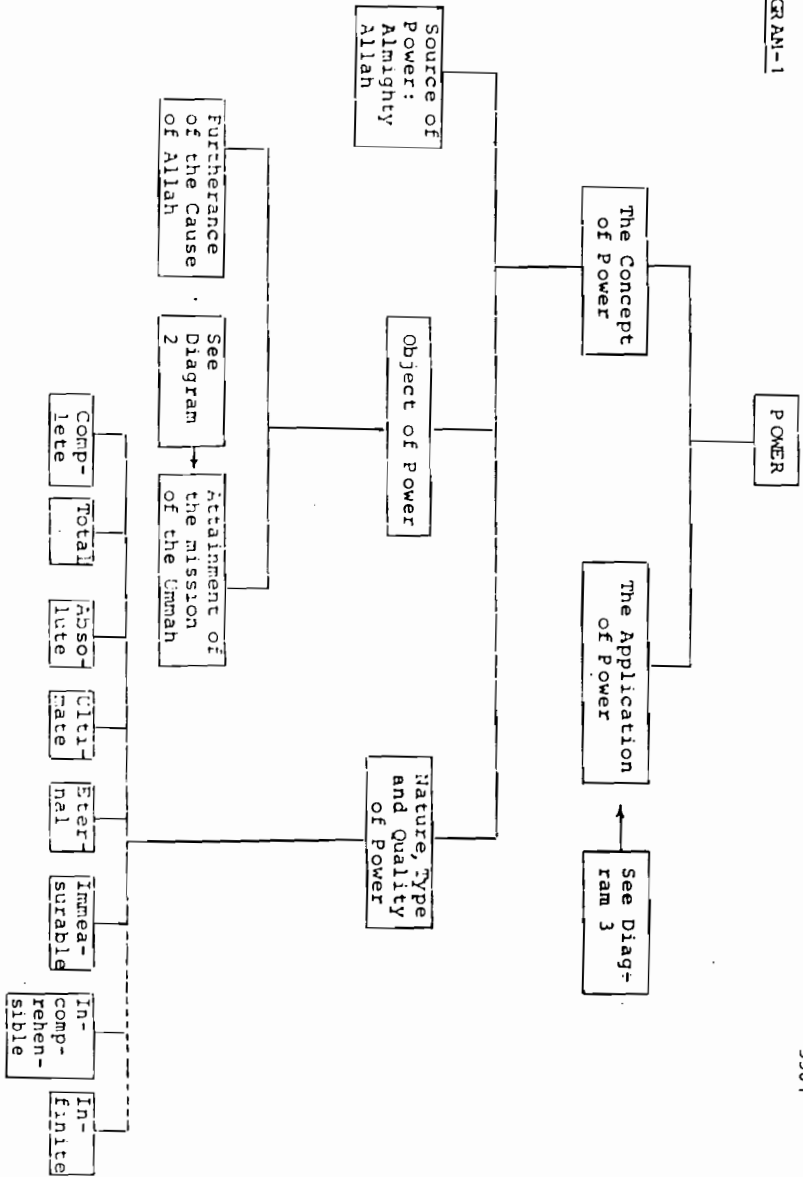
Deterrence in the Quranic Perspective

I

The Quranic concept of deterrence is the synthesis of the divine theories of power and its application, victory, defeat, leadership, diplomacy, and use of force in interstate relations discussed in the previous chapters. It comes about as the combined and cumulative effect of the adoption, observance and application of these concepts and theories. To understand the Quranic concept of deterrence, therefore, we have to re-state these theories in a brief but coherent manner so as to form a single unified concept.

The unity and totality of this concept originates from Almighty Allah. In the contemporary thought, deterrence draws its strength from the national power of a state with the nuclear power acting as the main component of strength. In the Quranic perspective, the source of deterrent power is the One True, All Powerful and Almighty Lord of Glory.

In the contemporary thinking, national power is subdivided into two categories. They are called power-in-being or power-potential and actual or realised power. The demo-



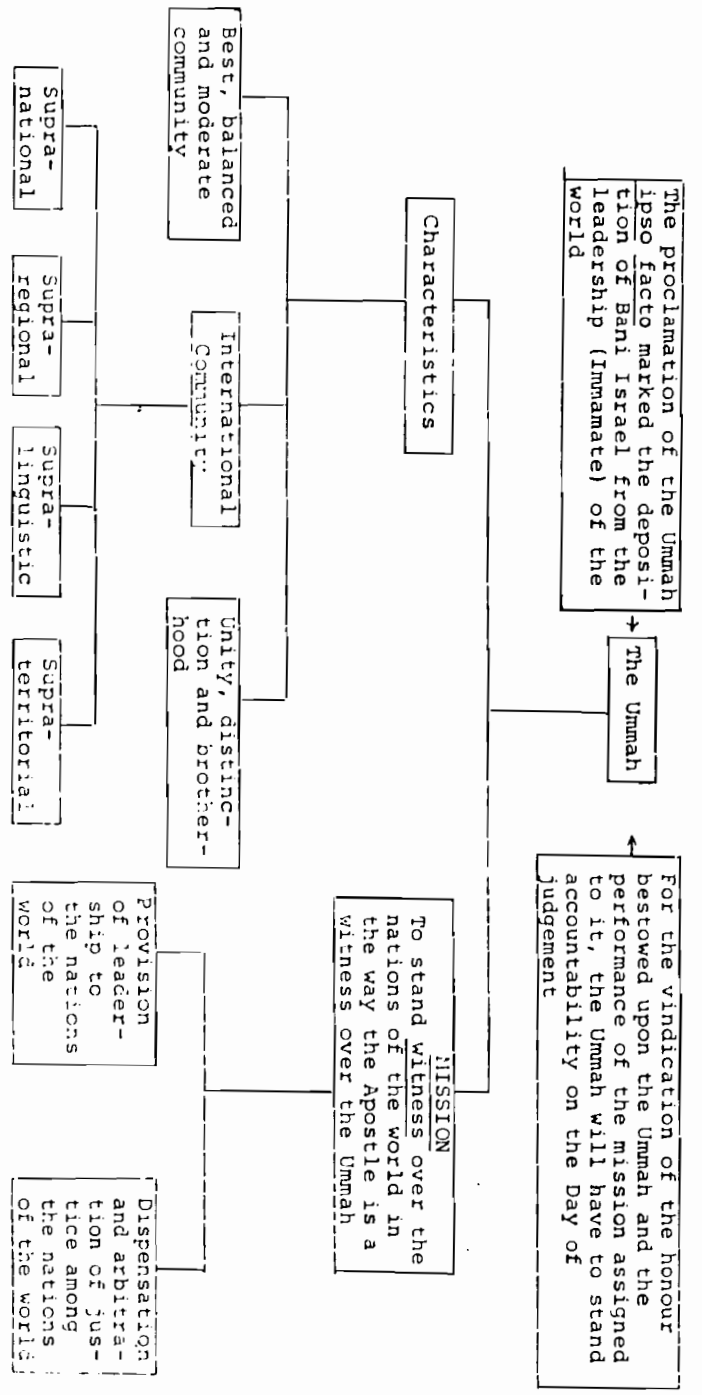
graphy, geography, psychosocial conditions, economy and industry of a nation are said to represent its power-potential or power-in-being while its administrative and military competence is the machinery that converts the potential into actual or realised power.

How does the power of the Great Lord of the End and the Beginning reach the Ummah of the sublime Apostle (peace be upon him) to be utilized by it in the service of His Cause? The Holy Quran lays down three main pre-conditions to the attainment of Lord's power. *Firstly*, the formation, composition, organization, operation and functioning of the Ummah should be in line with the divine rulings prescribed for it by the Holy Quran. *Secondly*, the purpose for which the Ummah seeks to apply the divine power should be in consonance with the divine purpose spelt out in the Holy Quran. *Thirdly*, the Ummah should qualify the *divine tests* in order to prove its unflinching, indomitable and invincible faith and devotion to the defence and furtherance of the purpose of Allah.

Given the three conditions narrated above, the Lord of Judgement and Decision holds out promises of bountiful help and assistance to us in return. *Firstly*, He assures us that He is Able to give us victory. *Secondly*, He rules that He would certainly provide His help to us if we help and aid His Cause, and remain true to His choicest Apostle (peace be upon him) *Thirdly*, He decrees that there indeed is no help at all except from Him. *Fourthly*, He commands that no one can overcome those Whom He helps. *Fifthly*, He declares that no one can help those Whom He foresakes.

Simultaneous with promises of help and victory, the Lord of Ka'aba cautions us about the consequences of our apathy or indifference towards seeking His help. He warns us not to take His help for granted. He tells us that we have

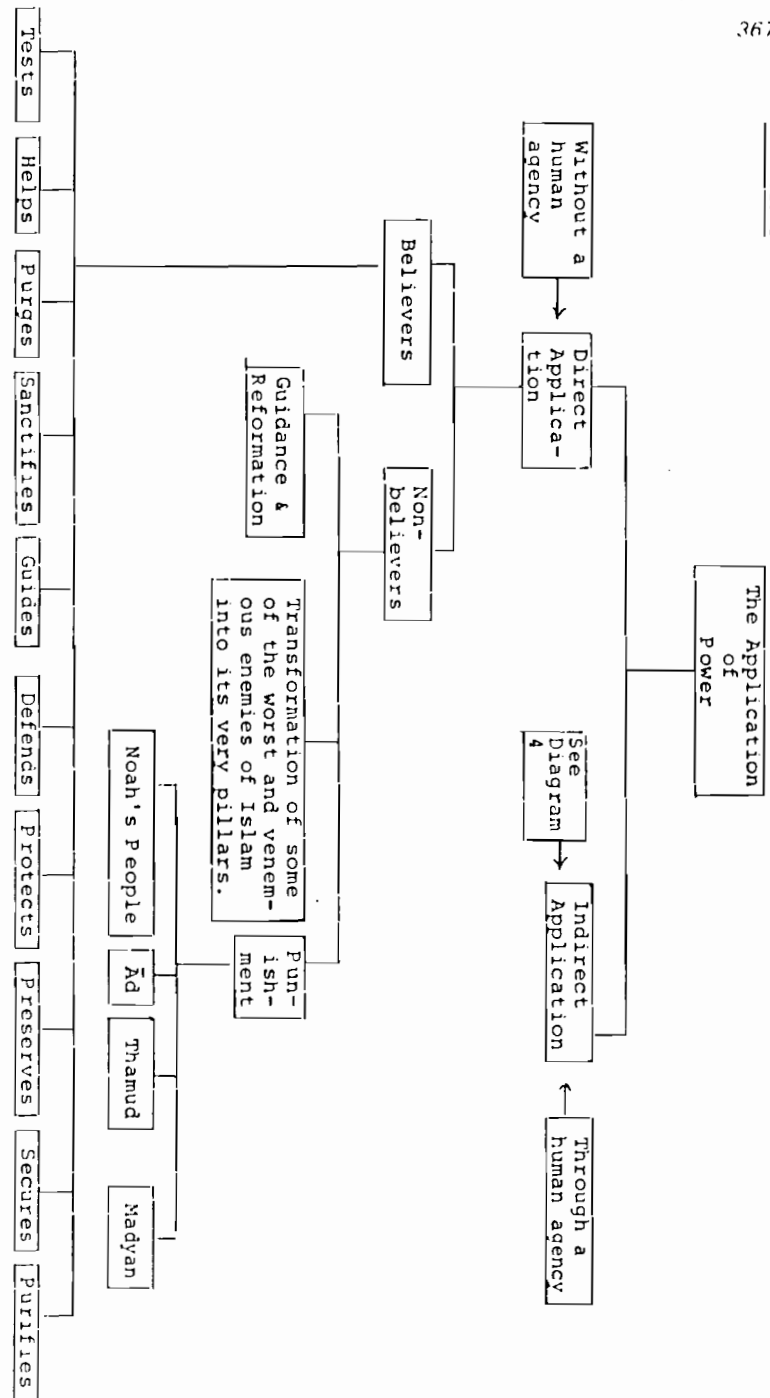
THE UMMAH: ITS MISSION AND CHARACTERISTICS



no inherent right or claim on His help. He draws our attention to the terrible tests to which those who passed before us were subjected before they obtained His help. He also decrees that, in case of our failure to come upto His standards, He might, in His pleasure, put others in our place. He enlightens us that Allah does not change the condition of a people who do not first effect a change within their own hearts. He helps only those who help themselves.

To help us determine our success or failure in the indirect application of His power, the Mighty Lord has given us His Own concept of victory and defeat. We are not to assess our victory or defeat on the current and prevailing concepts on the subject. Our ultimate victory lies in the Presence of Almighty Allah in the Garden of Eternity. The attainment of that victory is main object of all our toil and struggle on this planet. This world therefore is the sowing ground for the harvest in the next world. While striving and struggling against the enemies of Islam in this world, we have only one of the two glorious courses open to us: Victory or Death. Our Gracious Lord has also promised us conventional victory in this world but He rules that martyrdom in the Way of Allah is a superior form of accomplishment. He apprises us that it is one of the surest ways to the attainment of ultimate victory. Indeed, it rids us of the bondage of this mortal life and bestows on us eternal life, bliss and felicity. Our concern therefore should be to keep on striving and struggling until we either attain victory or embrace martyrdom. Consequently, it is not our death or destruction in the Cause of Allah that constitutes our defeat. Our defeat lies in our inactivity, apathy, hesitation, indifference or outright refusal to strive and struggle in the Path of our Lord. This is the route that takes us to suicide, self-destruction, ignominy and defeat; in it, we incur the risk of the Wrath of our Great and Glorious Lord.

DIAGRAM-3



The revival of the Ummah is thus the first pre-requisite to the attainment of the Lord's help. In the divine eye, we are the best community raised up by our Lord for the guidance of mankind. Our Lord has created us with the express purpose of providing leadership to the nations of the world. He has commanded us to act as dispenser of justice among other nations if the situation so demands. He has created us as an *Ummah Justly Balanced*. Our Holy Prophet (peace be upon him) is a model of conduct before us to learn from. We should be for other nations what this beautiful pattern of conduct is to us.

The Ummah is a *unity*. It is supra-national, supra-regional, supra-linguistic and supra-territorial in character. It has *one* God, *one* Apostle, *one* Ka'aba and *one* Book. Its organizations, institutions, systems, functions, policies and strategies should be such that it can fulfil the mission it has been created for. This presents a challenge to the Muslims living in every nook or corner of the globe at present. A greater burden of responsibility however lies on those vested with authority amongst us.

Once we have formed ourselves into an Ummah and directed all our policies, strategies and energies towards the attainment of the aims laid down for it by the Holy Quran, we have set ourselves on the path of seeking our Lord's Bountiful Help. The next step in that direction is to reform and purify our ourselves on true Quranic lines. Our Lord has told us that only he succeeds who purifies his soul. We cannot reform others without first purifying our own innerselves. To do so, our gracious Lord has given us exhaustive instructions. He commands us to fear Him, give our response to Him, obey His directions, establish regular prayers, practice regular charity, enjoy the right, and forbid wrong. He directs us to obey the Holy Prophet of Islam (peace be upon him), follow the beautiful pattern of conduct set by him for

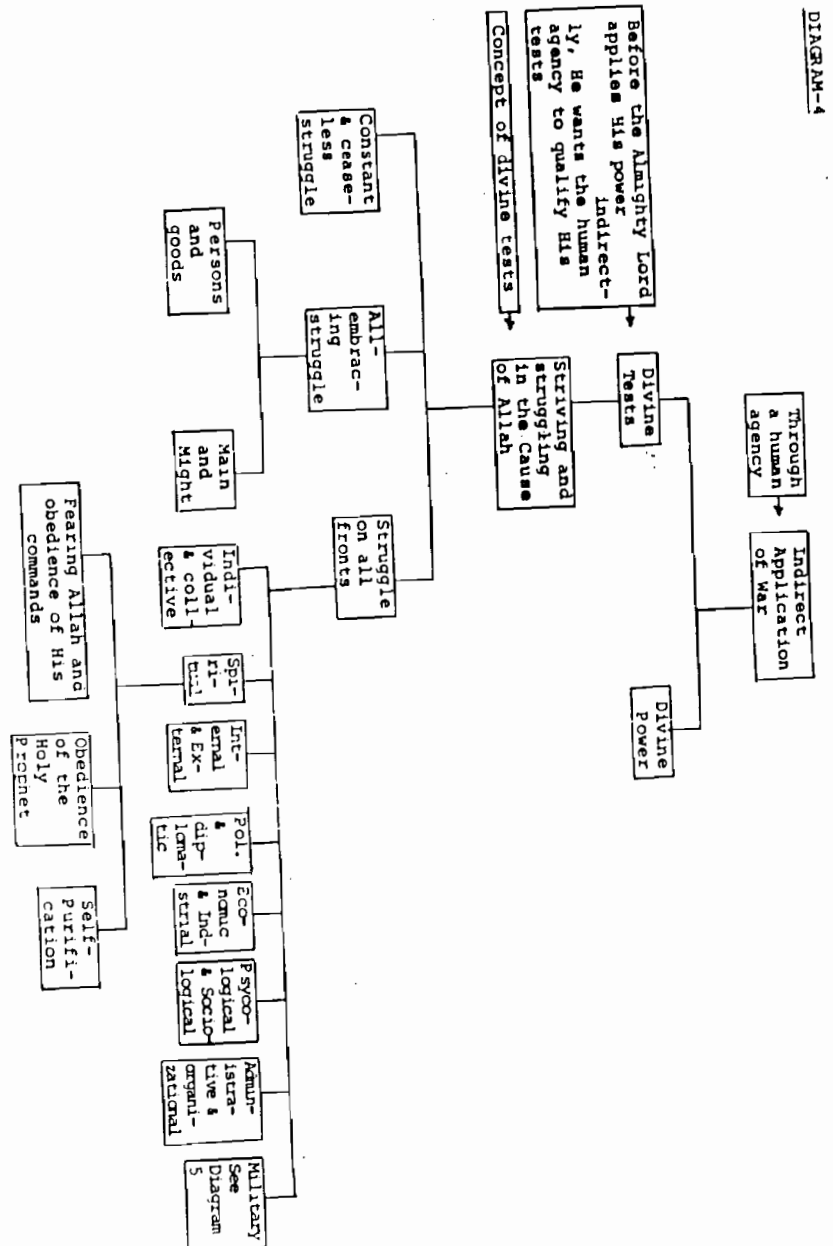
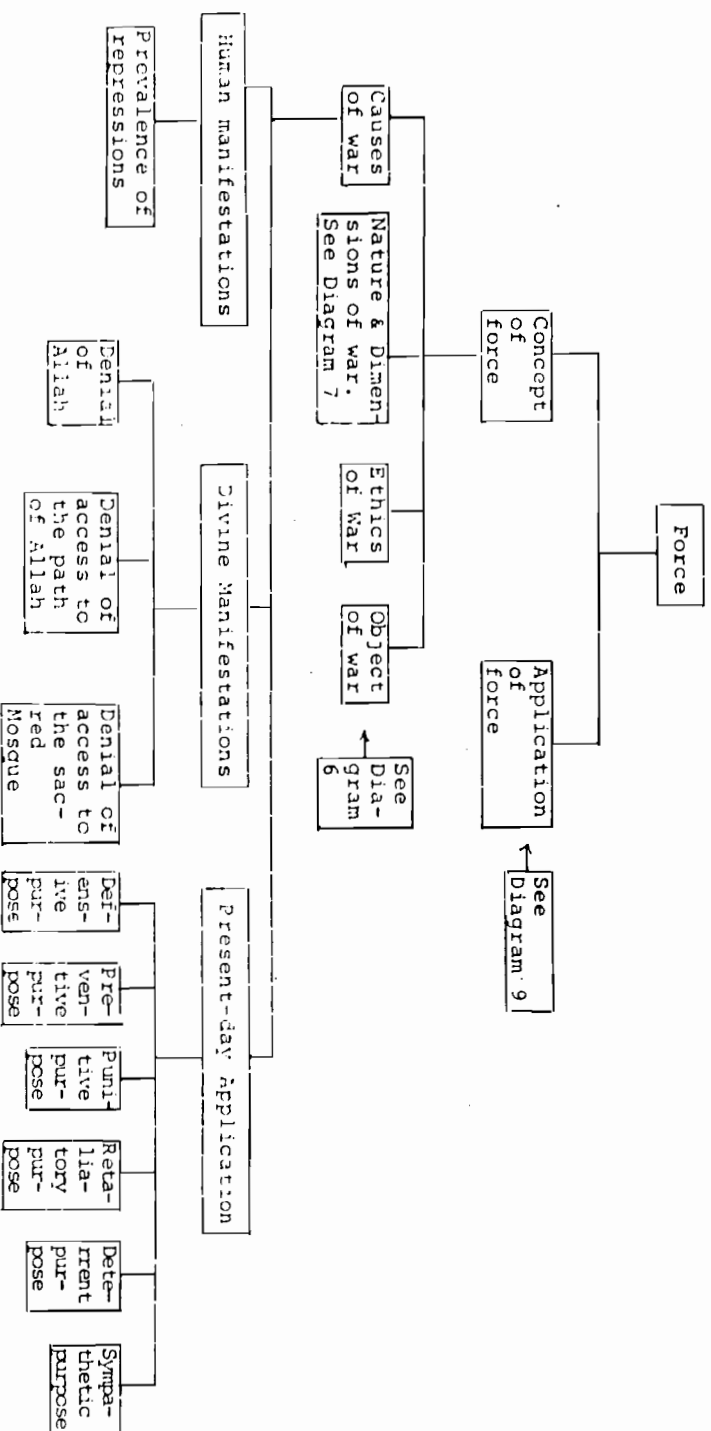


DIAGRAM-5



our guidance, and take inspiration from him in the accomplishment of the mission of the Ummah. He desires us to keep straight the relations amongst ourselves; inculcate mutual love, affection and compassion, and maintain perfect unity and cohesion in our ranks. He commands us to strive and struggle for the attainment of the cause of our Lord, constantly and ceaselessly, with our persons as well as goods, with pure and selfless devotion. He wishes us to maintain perfect harmony between our saying and deeds, and attract others to His fold through example as well as precept.

II

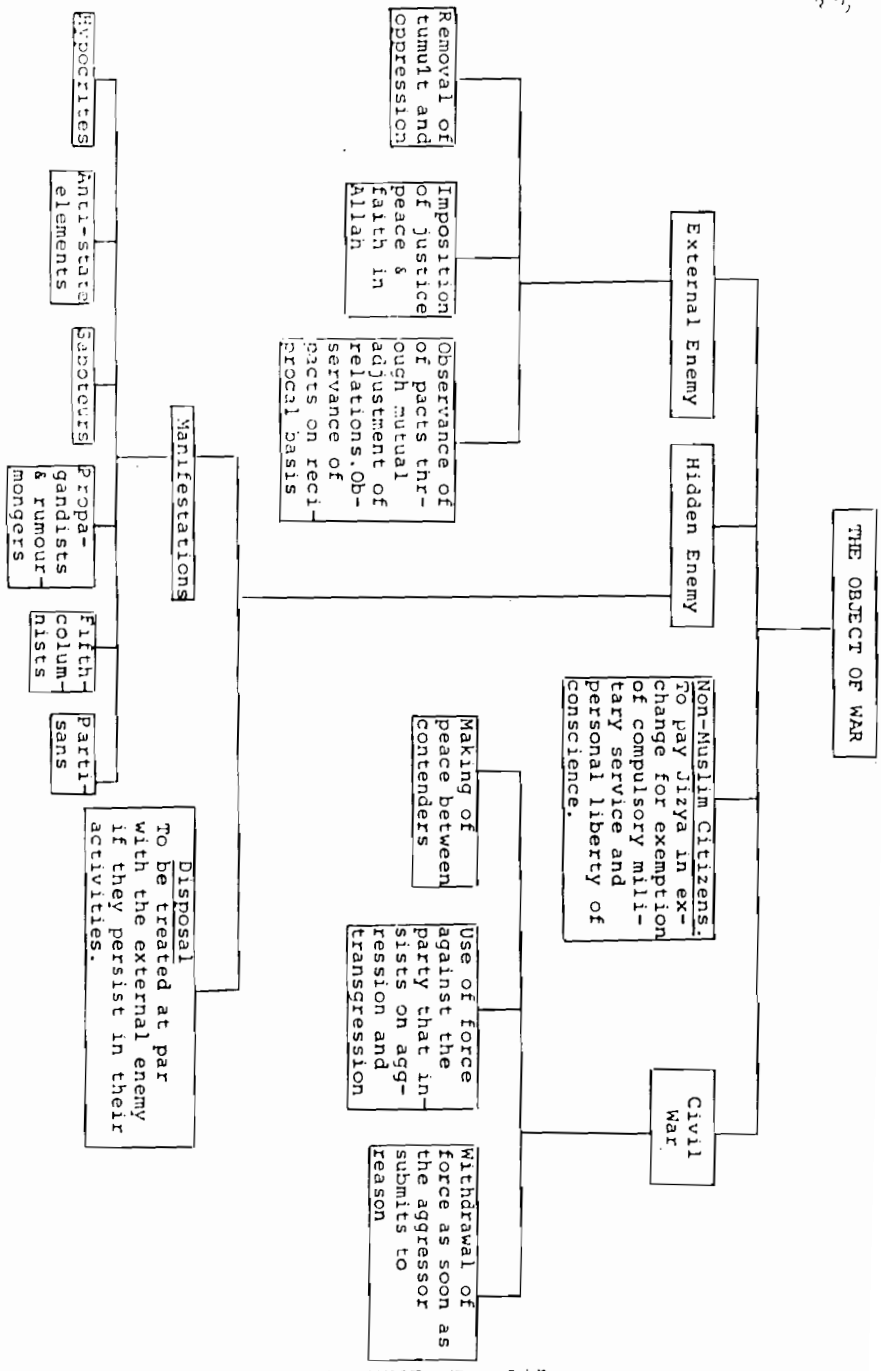
Against those who persist in their rebellion against the Lord of Power and Decision, the Book commands us to use force. It has blessed us with comprehensive guidance about the concept and application of force. The divine philosophy on the use of force in our external relations covers the causes of war; its object, nature, characteristics, dimensions, ethics, strategy and conduct. The *Alfa* and *Omega* of this war is *Allah*. The war is initiated in pursuance of *the command of Allah*. It is controlled, conducted and culminated in accordance with the *dictates of Allah*. The cause of this war is *the Cause of Allah*: it is the cause of the weak and the ill-treated against the forces of tyranny and oppression. The object of this war is *the object of Allah*. The divine object is the replacement of the conditions of persecution and repression with those of peace, justice and *faith in Allah*.

Fighting this war is a religious obligation for us. For this divine obligation, we are answerable to the Ummah in this world and to the Mighty Lord in the next world. In this context, the Holy Quran also rules that every fighting man, soldier or civilian, is responsible for his own conduct. No one

can shirk this obligation on the ground that his comrades or kinsmen also did like-wise.

The Almighty Lord has commanded us to adhere to the ethics of war laid down by Him in the Holy Quran during the conduct of war against His enemies. The Gracious Lord has also elaborated upon the nature and dimensions of His war. Amongst other things, He has laid down for us the philosophies of Life and Death, Reward and Punishment, and Divine Help and Aid. About the philosophy of Life and Death, the Lord has blessed us with His commands about the span of life, the inevitability of death, the institution of martyrdom and the way to attain eternal life. As a part of His philosophy of Reward and Punishment, the Holy Quran covers the divine promise of reward, the varying degrees of rewards and the divine purpose behind these rewards. The divine philosophy on His help to the Faithful deals with promise of help; nature and type of help; and the pre-requisites and qualifications for obtaining the help.

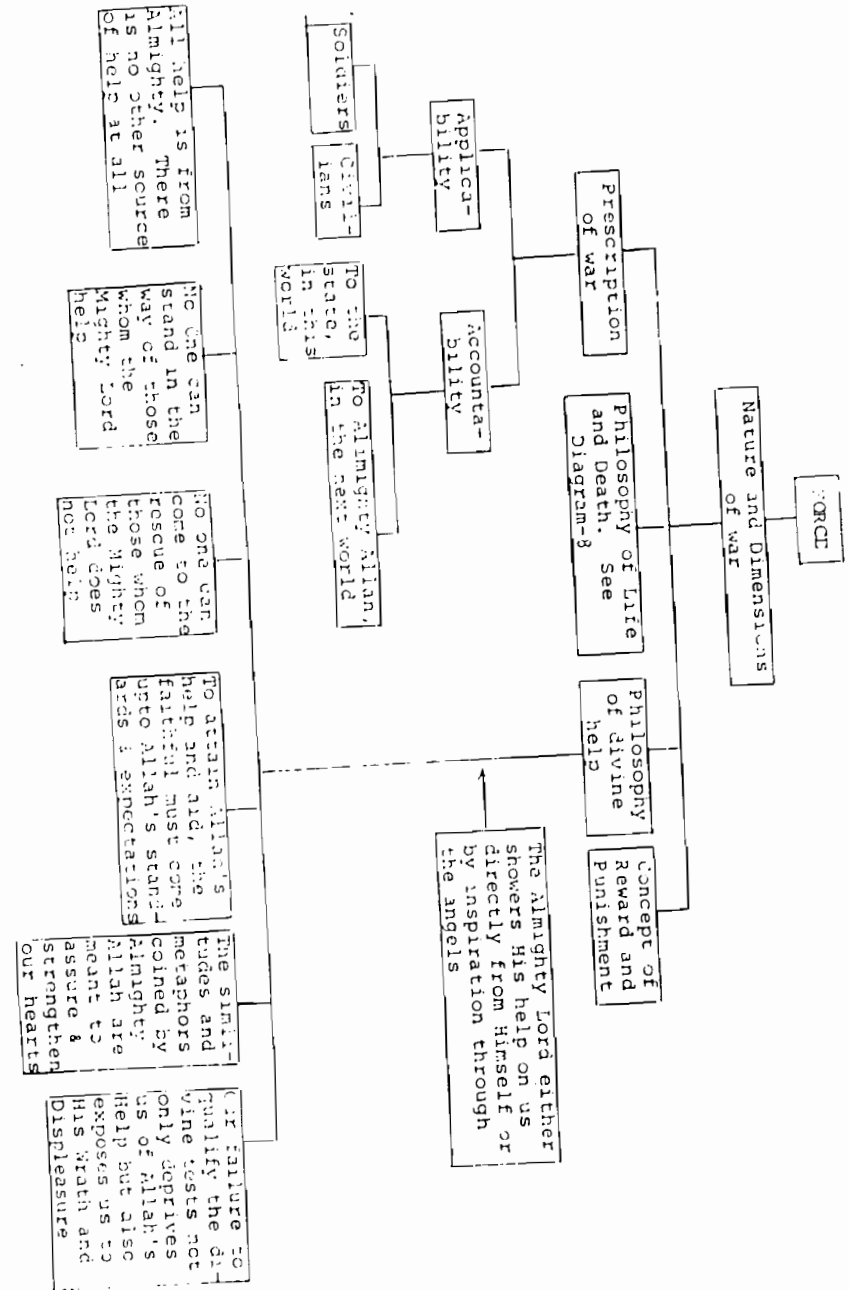
Let us go over these philosophies briefly and recapitulate their main points. With regard to the philosophy of Life and Death, the Holy Quran tells us that our span of life has five stages. The first stage was the state of death from which our Mighty Lord caused to life in this world on our birth with which commences the second stage. In the third stage, He will cause us to death again. In the fourth stage, He will bring us back to life in the next world. The last stage will be our ultimate return to our Lord. In other words, our life originated from Allah and its journeying is also to Allah. The Book then lays down the philosophy of the inevitability of death in this world. The Holy Quran rules that the mode, moment and place of our death are fixed, and that we have no power whatsoever to alter. At the same time, the Book shows us a path that gives us eternal life. Eternal life lies in embracing martyrdom while fighting in the way of Allah. To



attain this eternal felicity, our fore-fathers used look for worth-while opportunities to make the sacrifice of their lives.

The Almighty Lord has also given us His promise of generous help. He tells us that He would send angels to us to give firmness and assurance to us. He would send His angles and other invisible forces making terrible onslaughts on the enemies. Our Lord also helps us by bestowing His calm and peace on us and causing dismay, despair, demoralization and frustration in the enemy ranks. To top it all, He rules that those who earn His reward will ultimately journey to Him Who is the Lord of all treasures and He will reward them beyond measure. The great Lord of the End and the Beginning, however, rules that we are not to take His help for granted. We would reap only that which we sow in this world with our devotion and deeds.

As a part of His philosophy for the use of force in interstate relations, the Lord of Wisdom has given us a strategy for war and a set of rules for the conduct of war. His strategy enjoins us to hold to our Faith firmly and guard ourselves against all forms of terror, dismay and fear. It calls upon us to prepare ourselves for war to the utmost of our power. With these two pre-requisites assured, the Book rules that we should aim at striking terror in the hearts of our enemies. To strike terror, the Holy Quran gives us a set of rules. It gives us a methodology for decision-making and selection of objectives. It directs us to keep our aim above every other consideration. The Book calls upon us to seek Allah's help through prayers and inculcate the habit of carrying out a comparative evaluation of battle situations. Our Mighty Lord also commands us to fight with will, determination, domination, aggressiveness, firmness, steadfastness, patience, perseverance, unity of thought and action, and single-mind devotion. The Book directs us to make the highest sacrifice



in war and attain supreme achievement.

Our Lord commands us to follow the splendid example of our great Apostle (peace be upon him) and be for the nations of the world what Muhammad (peace be upon him) is to us. We should follow that beautiful model in our defence and strategic planning, and in the command, control and direction of war also. The main features of the defence policy and military strategy of our Holy Prophet (peace be upon him) were that he always selected the correct aim and maintained it at all costs. His perception, as well as analysis and categorization, of the threats posed to him was of a very high order. He made the maximum benefit of geo-political environments in his defence and strategic planning. He also exercised economy of force, secrecy of plans, security of movements, retention of initiative and achievement of surprise. The Holy Prophet's leadership and command guidance teaches us lessons of truthfulness, uprightness, chivalry trustworthiness, honesty, firmness, steadfastness, patience, perseverance, devotion, will, domination, determination, sacrifice and gentleness in human relations.

III

The Almighty Lord commands us to prepare ourselves against our enemies to the utmost of our power. Utmost preparation knows no bounds and limits. It is a constant and never-ending process. It includes qualitative as well as quantitative preparation. The two types of preparations must be taken in hand simultaneously, each strengthening the other and enhancing the total power of the Ummah.

Qualitative preparation is free from material restrictions to a great extent. The big and the small, the weak and the strong, and the poor and the prosperous can prepare them-

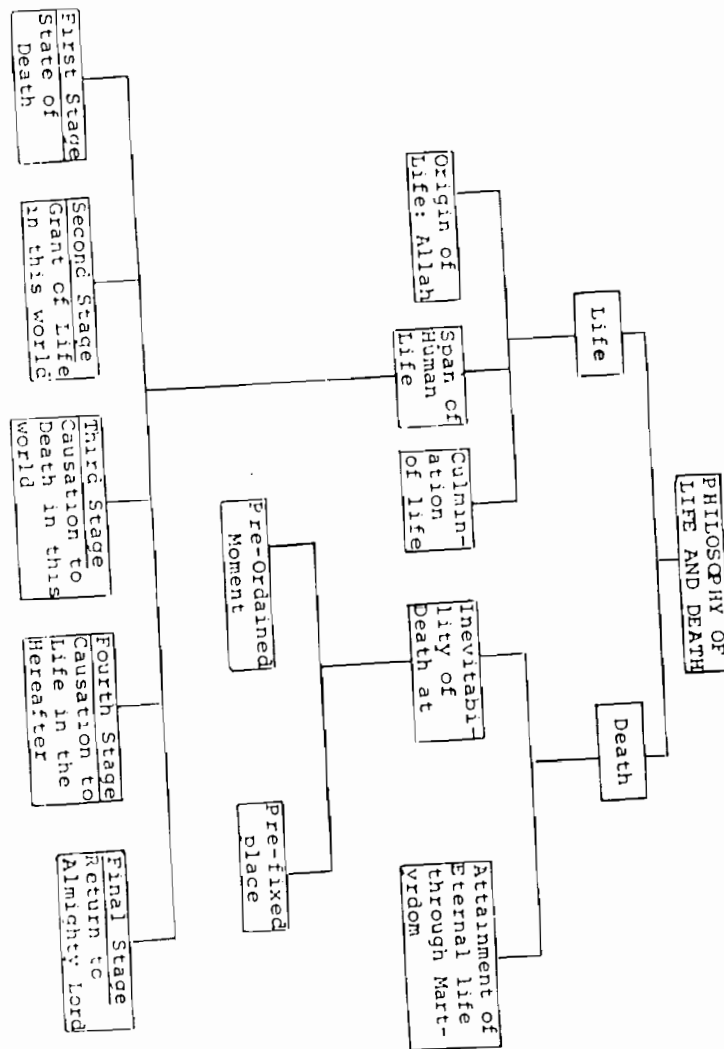


DIAGRAM-8

USE OF FORCE IN INTER-STATE RELATIONS-III
THE DIVINE PHILOSOPHY ON LIFE AND DEATH

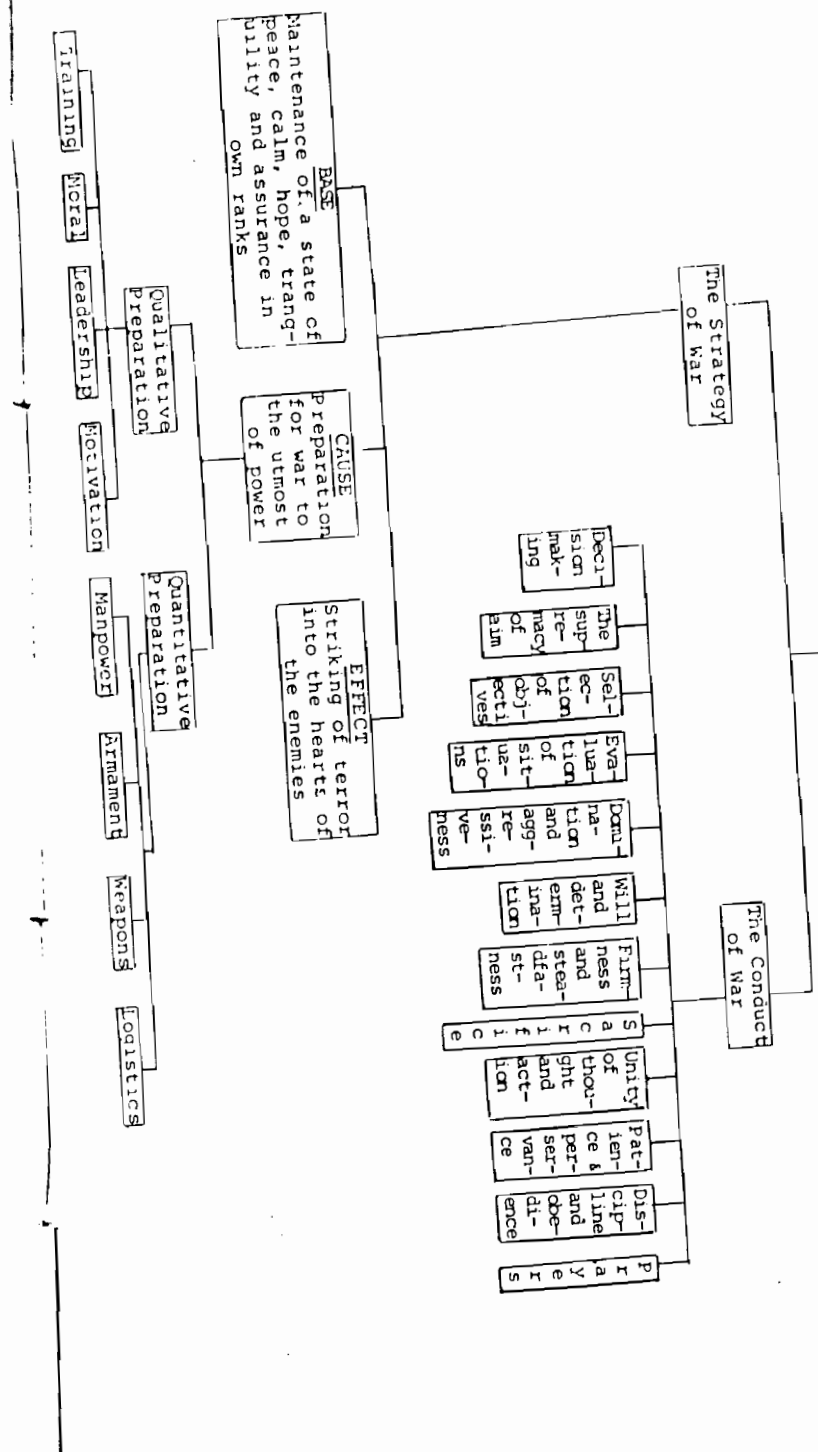
selves alike qualitatively. It is by no means an exclusive domain of nuclear and super powers. It embraces such intangible aspects of preparation as training, leadership, character, morale and faith. The aim of qualitative preparation is to acquire, among other attributes, a true, pure, selfless and indomitable spirit of sacrifice. In the Quranic context, sacrifice denotes achievement. It is *our* measure for the assessment of *our* success. The greater the sacrifice, the *higher* the achievement.

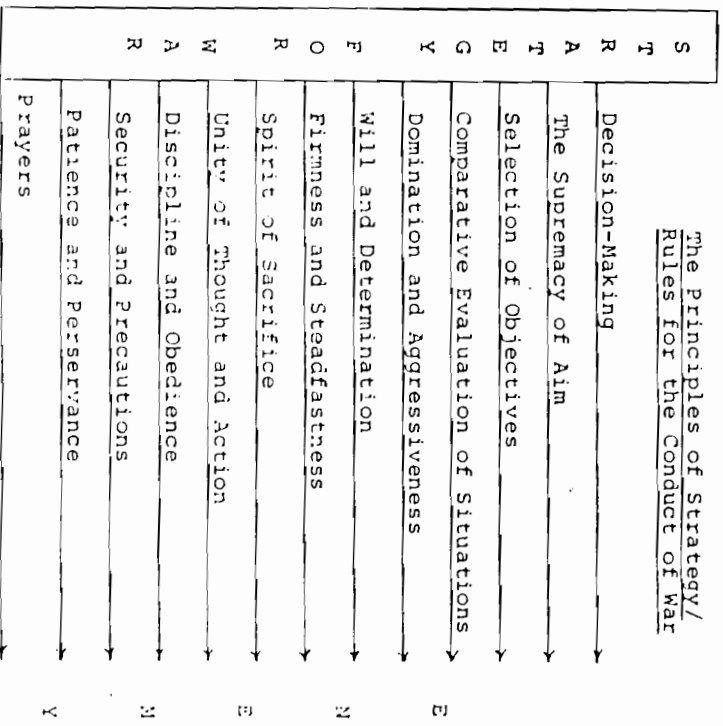
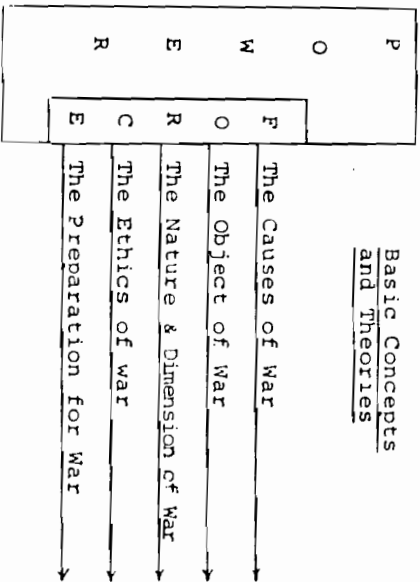
Quantitative preparation is subject to resource constraints. It includes the manufacturing or procurement of military hardware, weapons, ammunition, equipment and supplies. The rule of utmost preparation however applies equally to quantitative preparation as well. We are to prepare ourselves for war to the limit of our capacity. We should give lead to others in the technology of war as, indeed, in every other field of human activity. Withholding our efforts from preparing ourselves to the utmost of our power quantitatively is a contravention of the divine commands given to us on the subject. It is a sinful act.

The Ummah of the Holy Prophet of Islam (peace be upon him) is under divine obligation to provide leadership to the nations of the world. It is not here to accept a secondary position and status or become the camp follower of other superior powers. We are under divine command not commit to aggression and initiate war except for specified divine causes and object. We have been commanded by the Holy Quran not to transcend in war the limits set forth for us by our Lord. But, when permitted and commanded to fight, we do not fight with kid gloves. The Holy Quran directs us to bring to bear our total power against the enemies of Almighty Allah and His Apostle, and our enemies. Our strategy for war is to create terror in the hearts of our enemies.

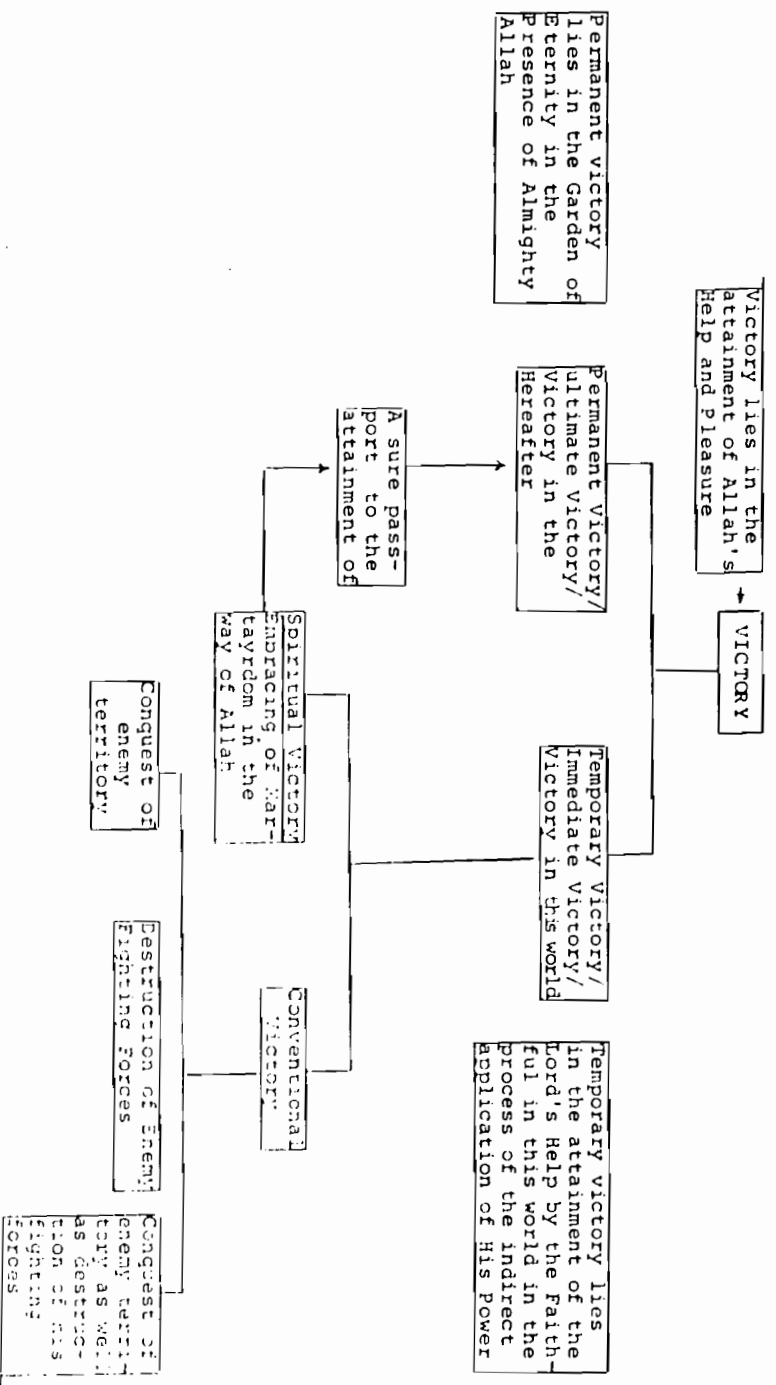
DIAGRAM-9

USE OF FORCE IN INTER-STATE RELATIONS-IV





THE DIVINE CONCEPT OF VICTORY



The Ummah of the great Arabian Apostle (peace be upon him) is not to yield to the external strains and pressures in matters pertaining to the armament and ammunition of war. Russia, a super and nuclear power, has conquered Afghanistan, a Muslim country. Israel, a treacherous and deadly enemy of Islam, possesses the latest and most deadly arsenal of her own. America, a firm supporter and supplier of Israel, is a giant nuclear and super power. The recently concluded 'Strategic Co-operation' between America and Israel is aimed directly against the Arabs and Muslims. India, a power presently hostile to Pakistan and potentially to the whole of the Ummah, has stockpiles of latest weaponry and has also gone nuclear. India and Israel are reportedly on the look out to destroy the nuclear installations of Pakistan. Where then is the logic that the Muslim and Arab World should not possess latest weapons and technology of war?

While making every human effort to prepare to the utmost of our power, let us not worry ourselves if we fail to match the arsenals of our enemies. Our strength does not lie in the possession of lethal weapons alone. It lies in making *Honest, genuine and fullblooded efforts to possess them but we must bear it clearly in mind that our affair is with our Lord. The power we are ultimately seeking is His power, not the weapon power. In acquiring latest technology of war, we are only obeying His command for preparing ourselves to the utmost of our power; in it lies the Pleasure and help of our Lord.*

APPENDICES

APPENDIX - I

THE HOLY PROPHET'S MILITARY CAMPAIGNS -1

1. Pre-Badr Raids and Liaison Missions

- a. Sarya Saif-ul-Behr
- b. Sarya Rabigh
- c. Sarya Dharrar Ramzan AH-1
- d. Ghazwa Waddan/Abwa to
- e. Ghazwa Bawwat Rajab AH-2
- f. Ghazwa Safwan
- g. Ghazwa Zul Ashir
- h. Sarya Nakhla

2. Operations between Badr and Ohad

- a. Ghazwa Badr
- b. Sarya Umair bin Addi
- c. Sarya Alam bin Umair
- d. Ghazwa Banu Qunaiqa
- e. Ghazwa Suwaiq Ramzan AH-2
- f. Ghazwa Banu Sulaim/Kudr to
- g. Sarya Banu Sulaim Shawwal AH-3
- h. Sarya Mohammad bin Maslama
- j. Ghazwa Ghatfan/Dhu Anmar/Anmar

- k. Sarya Qarda
 - l. Ghazwa Ohad and Hamra al Assad
3. Between Ohad and Khandaq
- a. Sarya Qutan/Abu Salma
 - b. Sarya Abdullah bin Umair
 - c. Sarya Rajih
 - d. Sarya Bir Mau'na/Tarz Shawwal AH-3
 - e. Sarya Umroo bin Ummaih to
 - f. Ghazwa Banu Nazir Shawwal AH-5
 - g. Ghazwa Badr al Mawidh
 - h. Ghazwa Domatul Jandal
 - j. Ghazwa Banu Mustaliq/Mursiah
 - k. Ghazwa Khandaq
4. Between Khandaq and Khyber
- a. Sarya Abdullah bin Attique
 - b. Ghazwa Banu Quraiza
 - c. Sarya Qariza
 - d. Ghazwa Banu Lahyan Ziqad AH-5
 - e. Ghazwa Qarda/Ghaba to
 - f. Sarya Ghammar/Marzuq Muharram AH-7
 - g. Sarya Zul Qissa
 - h. Sarya Banu Thalba
 - j. Sarya Tamoom

- k. Sarya Taraf
 - l. Sarya Wadi al Qarra
 - m. Sarya Domatul Jandal
 - n. Sarya Fidak
 - o. Sarya Umm Qarfa
 - p. Sarya Abdullah bin Rawaha
 - q. Sarya Gharitiseen
 - r. Sarya Umroo bin Umair
 - s. Ghazwa Hodaibiyya
 - t. Ghazwa Khyber
5. Between Khyber and Mecca
- a. Ghazwa Wadi Qarra
 - b. Ghazwa Zat-al-Raqqa
 - c. Sarya Eiss
 - d. Sarya Qadid
 - e. Sarya Fidak Muhammad AH-7
 - f. Sarya Hasmi to
 - g. Sarya Tarya Ramzan AH-8
 - h. Sarya Banu Kalab
 - j. Sarya Manqa
 - k. Sarya Kharba
 - l. Sarya Banu Marrah
 - m. Sarya Bashir bin Saad
 - n. Sarya Ibne Abi al Auja
 - o. Sarya Zat Atlah

- p. Sarya Zat Araq
- q. Sarya Mauta
- r. Sarya Zat-al-Salasal
- s. Sarya Saif-al-Behr-II
- t. Sarya Muharab
- u. Ghazwa Mecca

6. Between Mecca and Dorna

- a. Sarya Khalid bin Walid -I
- b. Sarya Umroo bin al Aas
- c. Sarya Sadd Ashali
- d. Sarya Khalid bin Walid-II
- e. Ghazwa Hunain
- f. Ghazwa Tayef
- g. Sarya Uyaina bin Hasin
- h. Sarya Qutaba bin Amer
- j. Sarya Zahak bin Sufian
- k. Sarya Abdullah bin Khadafa
- l. Sarya Banu Tay
- m. Ghazwa Tabuk
- n. Sarya Domatul Jandal

Ramzan AH-8
to
Rajab AH-9

	1	2	3	4	5	6	7	8	9
	DAH	ZAH	JAH	KAH	SAH	SAH	SAH	SAH	SAH
Zil-Hajj		*Suwaq			Banu Quriza			Banu Sulaim	
Ziqad					Abdullah Bin Atiqe				
Shawwal	Rabi'gh	*Banu Qunaiqa *Abu Alak	*Hamir *al Assad *Ohad	*Badr-III	Khandaq	*Abdullah bin Kawaba *Gharitsen Umroo bin Umayya	*Bani Marrah *Fashir bin Sa'd	*Khalid bin Walid *Hunain *Tayef	
Ramzan	Suif-ul Behr	*Asma *Badr				*Umm Qirfa	*Magha *Kharba	*Mecca *Khalid bin Walid *Umroo bin Sa'd	
Sha'aban					Banu Mustaliq	*Doma *Fidak			
Rajab						Qarra	*Tarya *Ba-un *Kallab	Seif ul Behr	Tabuk
Jamadi-II		*Zul Ashir	Qarda			Tarf	Haami	Zai al Salasal	Domatul Jandal
Jamadi-I						*Zai Qasa *Banu Thaliba *Jamoom		Muta	
Rabi-II						*Qarda *Marzuq			
Rabi-I		*Safwan *Buwwat		*Banu Nadhi *Umroo bin Omayya	Domatul Jandal	Ba ni La-hyan		*Zai Aylan *Zai Araq	*Banu Kallab *Abdullah bin Khadaf
Sa'far		*Abwa	*Dhi Amarr *Ka'b bin Ashraf	*Rajih *Tarz			*Eiss *Kadid *Fidak		Banu Khashim
Muharram			*Kudr	*Ounan *Abdullah bin Unas		Qariza	*Khiber *Qarra *Zai al Riqq		Uyaina bin Hasin

* Ghazawat, occasions in which the Holy Prophet took part

THE HOLY PROPHET'S MILITARY CAMPAIGNS-II

Appendix - II

Zil-Hajj	*Suwaiq			Banu Quraiza		Banu Sulaim			
Ziqad	Kharrar			Abdullah Bin Attique	Hodaibiyya				
Shawwal	Rabigh *Banu Qunaica *Abu Afak	*Hamra al Assad *Ohad	*Badr-III	Khandaq	*Abdullah bin Rawaha *Ghari tiseen Unroo bin Ummayya	*Bani Marrah *Bashir bin Sa'd	*Khalid bin Walid *Hunain *Tayef		
Ramzan	Suif-ul Behr	*Asma *Badr			*Umm Qirfa	*Maqna *Kharba	*Mecca *Khalid bin Walid *Umroo bin Sa'd		
Sha'aban				Banu Mustalleq	*Doma *Fidak		Banu Marrah		
Rajab					Qarra	*Tarya *Ba-un Kallab	Saif ul Behr	Tabuk	
Jamadi-II	*Zul Ashir	Qarda			Taraf	Hasmi	Zat al Salasal	Domatul Jandal	
Jamadi-I					*Zil Qissa *Banu Thalba *Jamoom		Muta		
Rabi-II					*Qarda *Marzuq				
Rabi-I	*Safwan *Buwwat		*Banu Nadhi *Umroo bin Ommayya	Domatul Jandal	Ba ni La-hyan		*Zat Aylah *Zat Araq	*Banu Kallab *Abdullah bin Khadaf	
Sa-far	*Abwa	*Dhi Amarr *Ka'b bin Ashraf	*Rajih *Tarz			*Eiss *Kadid *Fidak		Banu Khashim	
Muharram		*Kudr	*Qutan *Abdullah bin Unais		Qariza	*Khyber *Qarra *Zat al Riqqa		Unaina bin Hasin	
	1AH	2AH	3AH	4AH	5AH	6AH	7AH	8AH	9AH

* Ghazawat, occasions in which the Holy Prophet took part

APPENDIX III

THE CHARTER OF MADINA

In the name of Allah, the Merciful, the Compassionate!

This is a writing of Mohammad, the Prophet, between the Believers and Muslims of Koraish and Yathrib and those who follow them and are attached to them and who crusade (*Jahidu*) alongwith them.

1. They are single community (*Ummah*) distinct from (other) people.
2. The emigrants of Koraish, according to their former condition, pay jointly the blood-money between them, and they (as a group) ransom their captive (s), (doing so) with uprightness and justice between the Believers.
3. Banu Auf (as also Banu Haritha, Banu Sa'idah, Banu Jashm, Banu al Najar, Banu Amr bin Au'f, Banu al Nabit and Banu al Aus), according to their former condition, pay jointly the previous bloodwits, and each sub-clan (*Taifah*) Ransoms its captive (s) (doing so) with uprightness and justice between the Believers.
4. The Believers do not forsake a debator among them, but give him (help), according to what is fair, for ransom or bloodwit.
5. A Believer does not take as confederate (*halif*) the client (*maula*) of a Believer without his (the latter's) consent.
6. The God-fearing Believers are against whoever of them

- acts wrongfully or seeks (plans) an act that is unjust or treacherous or hostile or corrupt among the Believers; their hands are all against him, even if he is the son of one of them.
7. A Believer does not kill a Believer because of an unbeliever, and does not help an unbeliever against a Believer.
8. The security (*dhimmah*) of God is one; the granting of 'neighbourly protection' (*yujir*) by the lowliest of them (the Believers) is binding on them; the Believers are protectors (or clients-*mawali*) of one another to the exclusion of (other) people.
9. Whoever of the Jews follows us has the (same) help and support (*nasr, iswah*) (as the Believers) so long as they are not wronged (by him) and he does not help (others) against them.
10. The peace (*silm*) of the Believers is one; no Believer makes peace apart from another Believer, where there is fighting in the way of God, except in so far as equality and justice between them (is maintained).
11. In every expedition made with us the parties take turns with one another.
12. The Believers exact vengeance for one another where a man gives his blood in the way of God. The God-fearing Believers are under the best and most correct guidance.
13. No idolator (*mushrik*) gives 'neighbourly protection' (*yujir*) for goods or person to Koraish, nor intervenes in his (a Koraish's) favour against a Believer.
14. When anyone wrongly kills a Believers, the evidence being clear, he is liable to be killed in retaliation for him,

unless the heirs of the murdered man agree and are satisfied (with a payment). The Believers are against him (the murderer) entirely; nothing is permissible to them except to oppose him.

15. It is not permissible for a Believer who has agreed to what is in this document (*sahifa*) and believed in God and the Last Day to help a wrong-doer or give him shelter. If anyone helps him or gives him shelter, upon this man is the curse of God and His wrath on the Day of Resurrection, and from him nothing will be accepted to make up for it or take its place.

16. Wherever there is anything about which you differ, it is to be referred to God and to Mohammad (peace be upon him).

17. The Jews share the expenses with the Believers so long as they (Muslims) continue at war.

18. The Jews of Banu 'Aufs (as also of Banu al Najjar, Banu al Haritha, Banu Sa'idah, Banu Jasham and Banu al Aus) are a separate community (*ummah*) as the Believers. To the Jews their religion (*din*) and to the Muslims their faith. (This applies both to their clients and to them-selves, with the exception of anyone who has done wrong or acted treacherously; he brings evil only on himself and on his household).

19. For the Jews of Banu Tha'labah the like of what is for the Jews of Banu 'Auf, with the exception of anyone who has done wrong or acted treacherously; he brings evil only on himself and his household.

20. Jafnah, a sub-division (*batn*) of Tha'labah, are like them.

21. For Banu al-Shutayban the like of what is for the Jews of Banu 'Auf; honourable dealing (comes) before treachery.
22. The clients (*mawali*) of Tha'labah are like them.
23. The *bitanah* of (particular) Jews are as themselves.
24. No one of them (? those belonging to the ummah) may go out (to war) without permission of Mohammad (peace be upon him), but he is not restrained from taking vengeance for wounds. Whoever acts rashly (*fataka*), he (involves) only himself and his household, except where a man has been wronged. God is the truest (fulfiller) of this (document).
25. It is for the Jews to bear their expenses and for the Muslims to bear their expenses. Between them (that is, to one another) there is help (*nasr*) against whoever was against the people of this document. Between them is sincere friendship (*nas'h wa nasihah*), and honourable dealing, not treachery. A man is not guilty of treachery through (the act of) his confederate. There is help for (or, help is to be given to) the person wronged.
26. The Jews bear expenses alongwith the Believers so long as they continue at war.
27. The valley of Yathrib is sacred for the people of this document.
28. The 'protected neighbour' (*jar*) is as the man himself so long as he does not harm and does not act treacherously.
29. No woman is given 'neighbourly protection' (*najr*) without the consent of her people.
30. Whenever among the people of this document, there

- occurs any incident (disturbance) or quarrel from which disaster for it (the people) is to be feared, it is to be referred to God and to Mohammad, the Messenger of God (God bless and preserve him). God is the most scrupulous and truest (fulfiller) of what is in this document.
31. No 'neighbourly protection' is given (*la tujar*) to the Koraish and those who help them.
 32. Between them (? the people of this document) is help against whoever suddenly attacks yathrib.
 33. Whenever they are summoned to conclude and accept a treaty, they conclude and accept it; when they in turn summon to the like of that, it is for them, upon the Believers, except whoever war about religion; for (?-incumbent on) each man is his share from their side which is towards them.
 34. The Jews of al-Aus, both their clients and themselves, are in the same position as belongs to the people of this document while they are thoroughly honourable in their dealings with the people of this document. Honourable dealing (comes) before treachery.
 35. A person acquiring (?guilt) acquires it only against himself. God is the most upright and truest fulfiller of what is in this document. This writing does not intervene to protect a wrong-doer or traitor. He who goes out is safe, and he who sits still is safe in Madina, except whoever does wrong and acts tracherously. God is 'protecting neighbour' (*jar*) of him who acts honourably and fears God, and Muhammad is the Messenger of God (God bless and preserve him).

APPENDIX IV

THE ARMISTICE OF HODAIBIYYA

1. With Thy name, O God! This is what was agreed upon between Mohammad, son of 'Abdullah', and Suhayl, son of 'Amr'.
2. They both agreed to put down fighting on the part of people for ten years, during which period the people were to enjoy peace and refrain from fighting with each other.
3. And whereas whoever of the companions of Mohammad comes to Mecca in Hajj or 'Umra pilgrimage', or in quest of the bounty of God (i.e. commerce, of Qur'an, lxii, 10), en route to Yemen or Taif, such shall be in security regarding his person or property. And whoever comes to Madina, from among the Kuraish, en route to Syria or Iraq (variat: Egypt) seeking the bounty of God, such shall be in security regarding his person and property.
4. And whereas whoever comes to Muhammad from among the Kuraishites without the permission of his guardian (*maula*), he (i.e. the Prophet) will hand him over to them; and whoever comes to the Kuraish from among those who are with Mohanmad, they will not hand him over to him.
5. And that between us is a tied-up breast (i.e. bound to fulfil the terms), and that there shall be no secret help violating neutrality, and no acting unfaithfully.
6. And that whosoever likes to enter the league of Mohammad and his alliance may enter into it; and whosoever likes to enter the league of the Kuraish and thier alliance may enter it.

7. And that thou (Mohammad) shalt return from us (Kuraish) in this year and enter not in our midst; and that when it is the coming year, we shall go out from thee and thou shalt enter with thy companions and stay there three nights, with thee being the weapon of the rider, having swords at the side; thou shalt not enter with what is other than them (swords).

8. And that the animals of sacrifice (brought by thee) will be slaughtered where we found them (i.e. in Hodaibiyya) and thou shalt not conduct them to us (in Mecca).

APPENDIX V

THE ENEMIES: THEIR RISE AND FAIL

This proforma gives the picture of the tribe/regions actively hostile to the Muslims at a given time.

Ser- ial No.	Time/Event	The Hostile Factions	Remarks
a	b	c	d
1.	610-622 AD (At Mecca, prior to Migration).	The Koraish of Mecca	
2.	1-2 AH	The Koraish of Mecca.	
3.	2-3 AH	a. The Koraish of Mecca. b. The Jewish clan of Banu. Qunaiqa. c. The Hypocrites of Madina. d. Banu Ghatfan e. Banu Sulaim	After Badr, Banu Qunaiqa were expelled from Madina. They settled in Syria/North Arabia and gave up their hostilities against Islam.

Serial No.	Time/Event	The Hostile Factions	Remarks
a	b	c	d
		f. Banu Moharib	
		g. Banu Thalba	
4.	At the battle of Ohad (Shawwal 3 AH)	a. The Koraish of Mecca. b. Banu Thaqif c. Banu Abd Manat d. Banu Ahabish. e. The Hypocrites of Madina.	After Ohad, Banu Nadhir was expelled from Madina. They got settled in Khyber and kept up their hostilities against the Muslims.
5.	Between Ohad and Khandaq (Shawwal 3 AH to Shawwal 5 AH).	a. The Koraish of Mecca. b. Banu Assad. c. The tribes of Qutan. d. Bany Lahyan e. Banu Adhal. f. Banu Qarra. g. Banu Huzail. h. The Jewish clan of Banu Nadhir. j. Banu Muharib. k. Banu Mustaliq. l. The tribes of	

Serial No.	Time/Event	The Hostile Factions	Remarks
a	b	c	d
		Domatual Jandal. m. The Hypocrites of Madina.	
6.	At the battle of Khandaq (Shawwal 5 AH)	a. The Koraish of Mecca. b. Banu Nadhir c. Banu Quraiza d. The Hypocrites of Madina. e. Banu Huzail. f. Banu Damra. g. Banu Ghatfan. h. Banu Marrah. j. Banu Ashja. k. Banu Fazara. l. Banu Saad. m. Banu Assad. n. The Jews of Khyber, Fidak and Wadi al Qarra.	a. After Khandaq, Banu Quraiza were put to the sword. b. Banu Nashir continued to remain active against the Muslims.
7.	Between Khandaq and Hodaibiyya (Shawwal 5 AH to Ziqad 6 AH).	a. The Koraish of Mecca. b. Banu Lahyan. c. Banu Ghatfan. d. Banu Assad.	

Ser- ial No.	Time/Event	The Hostile Factions	Remarks
a	b	c	d
		e. Banu Thalba. f. The tribes of Domatual Jandal. g. Banu Fazara. h. The Jews of Khyber, Fidak and Qarra. j. The Hypocrites of Madina.	
8.	Between Hodaiblyya and Mecca (Ziqad 6 AH to Ramzan 8 AH)	a. The Jews of Khyber, Fidak and Wadi-al-Qarra. b. The Syrian principality of Balca. c. The Koraish of Mecca. d. Banu Kallab. e. Banu Muharib f. The Hypocrites of Madina.	a. The Jews of Khyber, Fidak and Qarra were defeated and their territories annexed to the State. b. The Muslim attack on Mecca followed the abrogation of the treaty of Hodaiblyya by the Koraish.
9.	Between Mecca and Tabuk (Ramzan 8 AH to Rajab 9 AH)	a. Banu Hawazin of Hunain. b. Banu Khashm. c. Banu Thaqif of Tayef.	a. Tabuk marked the end of organized enemy resistance. Scattered pockets of opposition left in Arabia were

Ser- ial No.	Time/Event	The Hostile Factions	Remarks
a	b	c	d
		d. The Roman Syria. e. The tribes of Domatul Jandal, Aiyla and Maqna. f. The Hypocrites of Madina.	removed in 10 AH and early 11 AH, and the whole of peninsula brought under the Muslim authority. b. On return from Tabuk the Faithful put an end to the evil of Hypocrisy as well.

APPENDIX VI

THE STATE OF MADINA ITS GROWTH AND EXPANSION

Serial No.	Time/Event	the Extent of the State	Remarks
a	b	c	d
1.	On its initial establishment	The city of Madina.	a. There was virtually no expansion during the first six years of the establishment of the state.
2.	Battle of Badr: Ramzan 2 AH.	The city of Madina.	
3.	Battle of Ohad: Shawwal 3 AH.	The city of Madina	
4.	Battle of Khan-Daq: Shawwal 5 AH	The city of Madina.	b. The process of expansion commenced with the Armistice of Hodaibiyya.
5.	Godai biyya Ziqad 6 AH.	The city of Madina.	
6.	Muharram: 7 AH.	a. The city of Madina.	c. In early 7 AH, Khyber, Fidak and Qarrar were annexed to the state.
7.	Rajab: 8 AH.	b. Khyber, Fidak, and Qarra. a. b. c. Banu Ghatfan d. Banu Fazara e. Banu Sulaim f. Banu Ashja g. Banu Thalba h. Banu Marrah	d. In the middle of 8 AH, following the affair of Muta, the whole family of Ghatfan became a part of the state.
8.	The conquest	a. All the terri-	e. In Shawwal 8 AH,

Serial No.	Time/Event	the Extent of the State	Remarks
a	b	c	d
	of Mecca, Hunain and Autas: Ramzan Shawwal 8 AH	<p>tories given in Serial 7 above.</p> <p>b. The whole of Hejaz less Tayef.</p>	<p>after the conquest of Mecca, the whole of Hejaz less Hunain, Autas and Tayef was also annexed to the state. The following months, Hunain and Autas also joined in. Tayef took a year more to become a part of the commonwealth.</p> <p>f. With the victory at Tabuk, Domatual Jandal, Alylla and Maqna, the borders of the state extended upto the Syrian borders.</p>
9.	Rabi I-11 AH.	The whole of the Arabian Peninsula.	<p>g. By Rabi I, 11 AH, before the death of the Holy Prophet (peace be upon him), the whole of Arabia was under the authority of Islam.</p>

APPENDIX 6A

POWER POTENTIAL: A READY RECKONER

I

1. The source of all power is Almighty Allah.
2. To Allah belongs the sovereignty of the Universe and all the forces of the Heavens and Earth.
3. All might, strength, defence, deterrence, security, safety, protection and preservation flow from Allah and Allah alone.
4. The object of power is to defend and further the Cause of Allah and attain the mission assigned to the Ummah.
5. The Almighty Lord applies His power either directly or indirectly.
6. In the case of direct application, He deals with His enemies directly Himself. There is no human agency involved in the process. He either reforms them or punishes them.
7. In the case indirect applications, He deals with His enemies through a human agency that is, His righteous people on earth. This is the mode of application chosen by Him in our case.
8. The divine wisdom behind the indirect application of power is to test us.
9. In the event of our qualifying the Lord's tests He holds out the gracious and generous promise of the grant of His aid and power to us. In this bargain, we give very little and obtain exceedingly much in return.

10. The divine tests are embodied in the Quranic doctrine of 'constant striving and struggling in the Cause of Allah.' It calls upon us to strive and struggle in His Cause with our persons as well as goods and in time of prosperity as well as adversity.
11. Our struggle must be on all fronts: individual, collective, internal, external, spiritual, psychological, political, diplomatic, economic, technological and military.
12. Our Lord is the Lord of Design and Decision. He directs us to obey His commands and leave the decision to Him.
13. The Holy Quran has given an extensive coverage to its concept of war. The Book guides us from the commencement of war till its culmination.
14. The Lord of Power has prescribed warfare as a religious obligation for every able-bodied Muslim, soldier or civilian.
15. In the fulfilment of the divine obligation of fighting, war are accountable to the state in this world and the Almighty Lord in the Hereafter.
16. The principle cause of our war is war for the cause of Allah.
17. The divine manifestation of the cause of war is the removal of obstructions and hinderances in the pursuit of the path of Allah.
18. The human manifestation of the Cause of Allah is the deliverance of the weak and the oppressed from the forces of tumult and tyranny.
19. The object of our war is to attain conditions of justice, peace and Faith in Almighty Allah.

20. We are under divine command to fulfill our pacts and agreements with others on reciprocal basis. The Mighty Lord commands us not to transgress the limits of war laid down in the Holy Quran.
21. Our Almighty Lord is able to give us victory.
22. Only one of the two glorious things await us in war: martyrdom or victory.
23. Our victory in this world lies in our Lord's aid and help to us.
24. Our eternal victory lies in the Garden of Eternity in the presence of Almighty Allah.
25. There is no help except from Almighty Allah.
26. Our highest reward lies with Almighty Allah, and not in our health and progeny.
27. No one is more faithful to his covenant than Almighty Allah.
28. The moment and mode of our death is pre-determined.
29. Embracing death in the Way of the Lord is one of the surest routes to the attainment of eternal happiness in the Garden of Eternity - in the Presence of Almighty Allah.
30. Perdition, doom and misery is the ultimate destination of those who reject the Lord.
31. It is Allah Who renders weak the plans and strategem of the Unbelievers.
32. The strategy of the Unbelievers is ever feeble, brittle, and doomed to destruction.

33. The Almighty Lord punishes His enemies directly Himself or by our hands.

II

34. Fear Allah.
35. Fear none except Allah.
36. Fear Allah as He should be feared.
37. Obey Allah and His Apostle.
38. Give your response to Allah and His Apostle.
39. Put your trust in Allah.
40. Display hope, assurance and Faith in Allah.
41. Remember Allah with gratitude for His Favours and Blessings.
42. Pray to Allah and bring Him in remembrance much and often in times of war.
43. Read the Signs of Allah and add Faith to your Faith.
44. Follow on the footprints of the Holy Prophet (peace be upon him).
45. Follow the beautiful pattern of conduct set for you by the Holy Prophet.
46. Follow the Holy Prophet and attain the Lord's love and Pleasure.
47. Spend freely in the Cause of Allah from the Bounties provided to you by Almighty Allah.

48. Establish regular prayers.
49. Practice regular charity.
50. Go forth in the Cause of Allah with all the resources that are available to you, happily and cheerfully.
51. Suffer exile in the Cause of Allah if the situation so demands.
52. Strive and struggle in the Cause of Allah patiently and constantly.
53. Strive in the Cause of Allah with all your main and might, persons and goods.
54. Fight in the Cause of Allah with complete and total devotion, submission and resignation.
55. Fight in the Cause of Allah until there is no more tumult and oppression and there prevails justice and Faith in Allah, altogether and everywhere.
56. Fight in the Cause of Allah like a solid cemented structure.
57. Aid the Cause of Allah and attain His Aid in return.
58. Make optimum use of all the available resources.
59. Prepare for war to the utmost of your power in order to strike terror into the hearts of your enemies known as well as hidden.
60. Remain firm, steadfast, uppermost and dominating.
61. Display hope, patience and perseverance in the times of prosperity as well as adversity.

62. Act aright, enjoin the right and forbid the wrong.
63. Guard yourselves against greed and lust for worldly gains.
64. Guard yourselves against the Hypocrites.
65. Guard yourselves against enemy propaganda, whispering campaigns, espionage, sabotage and subversion.
66. Guard your plans and movements from the enemy.
67. Take full security and precautionary measures during war.
68. Keep straight the relations amongst yourselves.
69. Forge unity, cohesion, love, affection and compassion within your ranks.
70. Help, aid, protect and strengthen each other.
71. Hold the Cable of Allah jointly and firmly.
72. Seek your reward from the Bounties of Allah.
73. Seek refuge and protection with none except Allah.
74. Seek the Lord's Help, Pleasure, Calm, Tranquility and Peace of Reassurance.
75. Enter into a gracious bargain with Almighty Allah.
76. Give Almighty Allah a goodly and beautiful loan.
77. Make supreme sacrifice and attain supreme achievement.
78. Submit yourself to the Will of the Lord completely, totally and fully.

III

79. Do not betray the Trust of Allah and His Apostle.
80. Do not fear Satan and his votaries.
81. Do not lose heart, feint, grieve or give in to panic and confusion.
82. Do not be weary, weak-willed and faint-hearted.
83. Do not slacken in following up the enemy.
84. Do not take as friends and intimates folk other than your own.
85. Do not take even your close blood relatives for your protectors if they love Infidelity above Faith.
86. Do not cling to the earth when the situation calls upon you to rise to the occasion and go forth in the Cause of Allah.
87. Do not cry for peace when the situation calls upon you to be uppermost.
88. Do not shirk the noble and virtuous divine obligation of fighting in the Cause of Allah.
89. Do not show signs of hesitation and laziness when called upon to go forth in the Cause of Allah.
90. Do not seek exemptions from fighting on flimsy and baseless grounds.
91. Do not turn on your heels if you suffer setbacks, clamity or defeat in battle.
92. Do not turn your backs to the enemy except as a

strategem of war or while retreating to a troop of your own.

93. Do not fall into dispute with each other.
94. Do not profess to be what you actually are not!
95. Do not preach what you do not practice.
96. Make peace between the contending parties inside the Ummah.
97. Organize the Ummah in a manner that it can fulfil its assigned role.
98. Keep the mission of the Ummah uppermost.
99. Enter Islam fully, completely and totally.

APPENDIX VII

MUSLIM WEAKNESSES AT SPECIFIC OCCASIONS

Serial No.	Situation	Muslim Reaction (Weaknesses and Shortcomings)	Remarks
a	b	c	d
1.	The Battle of Badr.	<p>a. A section amongst the Muslims was apprehensive of leaving Madina for Badr and thought as though they were being driven to their death.</p> <p>b. A party amongst the Faithful was not in favour of facing the main Koraiish Army. They wanted to overwhelm the trade caravan of Abu Sufian. Indeed, they wanted to get hold of the merchandize without any fighting.</p> <p>c. A section of the Muslim army started apprehending prisoners before the issue between them and the Koraiish had been decided on the battlefield. They did so to get ransom for the prisoners after the battle.</p> <p>d. After the battle, the Faithful fell into dispute with each other over the distribution of booty.</p>	
2.	The Battle of Ohad.	<p>a. There was a heated discussion in the Muslim camp regarding the choice of the battlefield. Most of the Muslim elders, including the Holy Prophet (peace be upon him), were in favour of fighting from within Madina. Majority of the younger and newly-converted Muslims wanted to fight from outside Madina and won the issue.</p>	

APPENDIX VII

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1. The Battle of Badr.
 - a. A section amongst the Muslims was apprehensive of leaving Medina for Badr and thought as though they were being driven to their death.
 - b. A party amongst the Faithful was not in favour of facing the main Korashi Army. They wanted to overwhelm the trade caravan of Abu Sufyan. Indeed, they wanted to get hold of the merchandise without any fighting.
 - c. A section of the Muslim army started apprehending prisoners before the issue between them and the Korashi had been decided on the battlefield. They did so to get ransom for the prisoners after the battle.
 - d. After the battle, the Faithful fell into dispute with each other over the distribution of booty.

2. The Battle of Ohad.
 - a. There was a heated discussion in the Muslim camp regarding the choice of the battlefield. Most of the Muslim elders, including the Holy Prophet (peace be upon him), were in favour of fighting from within Medina. Majority of the younger and newly-converted Muslims wanted to fight from outside Medina and won the issue.

Serial No.	Situation	Muslim Reaction (Weaknesses and Shortcomings)	Remarks
a	b	<p>b. Seeing the hypocrites desert the Muslim ranks, two Muslim tribes also fell into that temptation and contemplated desertion. They had to be dissuaded from following that course by the Holy Prophet (peace be upon him).</p>	d
		<p>c. Having defeated the Koraihs in the initial assault and forced them to flee, the main body of the Muslim army started collecting the booty.</p>	
		<p>d. Seeing their comrades amass the spoils, all but few archers also vacated their station of duty and made haste to collect the booty.</p>	
		<p>e. Following the Koraihs counter-attack and the rumoured death of the Holy Prophet, most of the Muslims fell into confusion and left the battlefield.</p>	
3.	The Armistice of Hudaibiyya.	<p>a. Most of the Muslims held back from undertaking the journey to Mecca to venerate the Holy Ka'aba. They thought it unwise to go there unarmed.</p>	
		<p>b. A majority of the Companions of Hudaibiyya did not quite appreciate the terms of the treaty agreed upon by the Holy Prophet (may peace be upon him) with the Koraihs envoy. They showed visible signs of disappointment and depression when the Holy Prophet (peace be upon him) commanded them to complete</p>	

Serial No.	Situation	Muslim Reaction (Weaknesses and Shortcomings)	Remarks
a	b	their pilgrimage rites at Hodeibiyah and commence their return journey to Madinah.	d
4.	The Mission to Muta.	On reaching Me'an and learning of the presence of a huge Roman force at Balqa, the Faithful wavered awhile and thought of returning to Madinah without seeking battle with the Romans.	
5.	The Battle of Hunain.	a. Relying on their great numbers, the Muslims felt over-confident about their victory. They made boastful claims to the effect that no one could defeat as big a force as theirs. b. The Faithful did not take due precautions while negotiating the defile of Hunain. When surprised, they fled from the battlefield in all directions.	
6.	The Battle of Tabuk.	a. Some of the Muslims showed hesitation to go forth to Tabuk. b. Others sought exemptions from the Holy Prophet (peace be upon him) on flimsy and baseless grounds.	

APPENDIX 8

CONSOLIDATED LIST OF QURANIC REFERENCES

I CHAPTER-WISE

1. Chapter - 2: *The Divine Purpose and Design*

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- b. Al-Quran 3 : 31, 146, 164, 179.
- c. Al-Quran 4 : 64, 69, 80, 82, 84.
- d. Al-Quran 6 : 107.
- e. Al-Quran 7 : 12, 13, 16, 17, 20-23, 25, 36-38, 157, 158.
- f. Al-Quran 10 : 1, 2, 16.
- g. Al-Quran 11 : 12, 36, 37, 40, 44, 61-63, 66, 89, 94, 95.
- h. Al-Quran 15 : 9, 34-37, 39-43, 77, 89.
- i. Al-Quran 16 : 64.
- j. Al-Quran 17 : 82.
- k. Al-Quran 28 : 36, 39, 40.
- l. Al-Quran 29: 48, 49, 51.
- m. Al-Quran 31 : 46.
- n. Al-Quran 33 : 21, 40, 57.
- o. Al-Quran 34: 43, 46, 49.
- p. Al-Quran 36 : 4.
- q. Al-Quran 39 : 2.

- r. Al-Quran 42 : 48.
 s. Al-Quran 47 : 24.
 t. Al-Quran 48 : 10, 18, 29.
 u. Al-Quran 58 : 20, 21.
 v. Al-Quran 59 : 21.
 w. Al-Quran 61 : 6, 9.
 x. Al-Quran 62 : 2.
 y. Al-Quran 65 : 11.
 z. Al-Quran 68 : 4.
 aa. Al-Quran 80 : 13, 14.
 bb. Al-Quran 81 : 27.
 cc. Al-Quran 85 : 21, 22.
2. Chapter - 3 *The Ummah: Its Perspective and Prospective*
- a. Al-Quran 2 : 142-144, 149, 150.
 b. Al-Quran 74 : 1-7.
 c. Al-Quran 96 : 1-5.
3. Chapter - 4 *The Prescription of War*
- a. Al-Quran 2 : 190-194, 216, 244, 245.
 b. Al-Quran 22 : 39, 40.
 c. Al-Quran 47 : 1, 2, 4, 7, 8, 10-13, 16, 20, 23, 31, 35, 38.

4. Chapter - 5 *The State: Its Problems & Potential*
- a. Al-Quran 2 : 15, 16.
5. Chapter - 6 *Historical and Political Perspective*
- a. Al-Quran 30 : 2-4.
 b. Al-Quran 105 : 1-5.
6. Chapter - 7 *Initial Tests: Their Strength and Weaknesses*
- a. Al-Quran 8 : 1-4, 7-14, 16-19, 27-30, 39-46, 56-62, 64-65, 68-69, 73.
7. Chapter - 8 *The Intensification of Hostilities*
- a. Al-Quran 8 : 2-4, 5, 8, 10-12, 17, 20, 22, 26-29, 31, 47, 54, 63, 69-71, 76, 87, 92, 102-105, 110-111, 118, 120.
8. Chapter - 9 *The Compounding of Weaknesses*
- a. Al-Quran 3 : 123, 127-129, 139-140, 142, 146-152, 155, 159-160, 165-166, 175, 178-179.
9. Chapter - 10 *The Compounding of Threats*

- a. Al-Quran 4 : 74-76, 83-84, 95-100, 102, 104
- b. Al-Quran 59 : 1-4, 6, 11-17, 19, 23-24.
- c. Al-Quran 61 : 4-5, 7-14.
10. Chapter -11 *The Restoration of Strength*
- a. Al-Quran 33 : 9-24, 26-27.
11. Chapter -12 *The Zenith of Strength*
- a. Al-Quran 48 : 1-7, 9-12, 14-16, 18, 21, 23-25, 27-29.
- b. Al-Quran 5 : 8-10, 12, 35-39, 54, 59-60, 67-68, 70, 80.
12. Chapter -13 *The Capitulation of Jewish Strength*
- a. Al-Quran 2 : 40-42, 48-50, 55-57, 74, 80, 153-154.
- b. Al-Quran 62 : 1, 4-8.
13. Chapter-15 *The Capitulation of Pagan Strength*
- a. Al-Quran 9 : 25.
- b. Al-Quran 57 : 2-7, 10-11, 13, 19-21, 23.
14. Chapter -16 *The Final Test*

- a. Al-Quran 9 : 38-57, 64-69, 71-89, 90-101, 107-108, 111-112.
15. Chapter-17 *The Declaration of Immunity*
- a. Al-Quran 9 : 1-21, 23-24, 28-29.
16. Chapter - 18 *The Culmination of War*
- a. Al-Quran 110 : 1-3.
17. Chapter -19 *War Against Hypocrisy*
- a. Al-Quran 2 : 8, 9, 10, 12, 15, 16, 204-205, 206.
- b. Al-Quran 3 : 167, 168.
- c. Al-Quran 4 : 60, 63, 64, 65, 67, 88-91, 142, 145-147.
- d. Al-Quran 24 : 12-14, 21.
- e. Al-Quran 33 : 57, 60-62.
- f. Al-Quran 58 : 16-19.
- g. Al-Quran 63 : 1, 2, 48.
18. Chapter -27 *The Concept of Force - II*
- a. Al-Quran 3 : 124-126, 151, 153, 154.
- b. Al-Quran 8 : 9-12, 59-60.
- c. Al-Quran 9 : 25-26.

- d. Al-Quran 33 : 26-27.
- e. Al-Quran 48 : 4, 18
- f. Al-Quran 59 : 2.

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- b. Al-Quran 8 : 45.

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- b. Chapter -3: *The Ummah: Its Perspective & Prospective*
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- c. Chapter - 4: *The Prescription of War*
190-194, 216, 244-245.
- d. Chapter-5: *The State: Its Problems & Potential*
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- e. Chapter -13 : *The Capitulation of Jewish Strength*
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- f. Chapter-19: *War Against Hypocrisy*
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- g. Chapter - 28 : *The Application of Force*
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2. Al-i-Imran (3)

- a. Chapter - 2: *The Divine Purpose and Design*
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- b. Chapter - 9 : *The Compounding of Weaknesses*
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 - c. Chapter-19: *War Against Hypocrisy*
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 - d. Chapter - 27 : *Concept of Force-II*
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3. Nisaa (4)
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 - b. Chapter - 10 : *The Compounding of Threats*
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 - c. Chapter - 19 : *War Against Hypocrisy*
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4. Maida (5)
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5. Anam (6)
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6. Araf (7)
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7. Anfal (8)
- a. Chapter - 7 : *Initial Tests: Their Strength and Weaknesses*
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 - b. Chapter - 8 : *The Intensification of Hostilities*
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 - c. Chapter-27: *The Concept of Force-II*
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 - d. Chapter - 28 : *The Application of Force*
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8. Tauba (9)
- a. Chapter-15: *The Capitulation of Pagan Strength*
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 - b. Chapter-16: *The Final Test*
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- c. Chapter-17: *The Declaration of Immunity*
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- d. Chapter-27 *The Concept of Force-II*
25-26.
9. Yunus (10)
a. Chapter - 2 : *The Divine Purpose and Design*
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10. Hud (11)
a. Chapter-2 : *The Divine Purpose and Design*
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11. Al-Hijr (15)
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12. Nahl (16)
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13. Bani Isreal (17)
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14. Hajj (22)
a. Chapter -4 : *The Prescription of War*
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15. Nur (24)
a. Chapter 19 : *War Against Hypocrisy*
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16. Qasas (28)
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18. Rum (30)
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19. Luqman (31)
a. Chapter -2 : *The Divine Purpose and Design*
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20. Ahzab (33)
a. Chapter - 2 : *The Divine Purpose and Design*
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- b. Chapter - 11 : *The Restoration of Strength*
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- c. Chapter - 19 : *War Against Hypocrisy*
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- d. Chapter - 27 : *The Concept of Force-II*
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- 21. Saba (34)
 - a. Chapter - 2 : *The Divine Purpose and Design*
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- 22. Yasin (36)
 - a. Chapter - 2 : *The Divine Purpose and Design*
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- 23. Zumar (39)
 - a. Chapter - 2 : *The Divine Purpose and Design*
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- 24. Shura (42)
 - a. Chapter-2 : *The Divine Purpose and Design*
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- 25. Muhammad (47)
 - a. Chapter-2 : *The Divine Purpose and Design*
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- b. Chapter-4 : *The Prescription of War*
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- 26. Fath (48)
 - a. Chapter-2 : *The Divine Purpose and Design*
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 - b. Chapter-12 : *The Zenith of Strength*
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- 27. Hadid (57)
 - a. Chapter - 15 : *The Liquidation of Pagan Strength*
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- 28. Mujadila (58)
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 - b. Chapter-19 : *War Against Hypocrisy*
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 - b. Chapter - 10 : *The Compounding of Threats*
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30. Staff (61)
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33. Talaq (65)
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34. Qalam (68)
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35. Muddaththir (74)
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36. Abasa (80)
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37. Takwir (81)
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38. Buruj (85)
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