



"The Believers are but brothers. Hence make peace between your brothers and guard yourselves in right business (49: 10) ...Not to exaggerate in the matter of your religion unjustly (5: 77) ...Not to exceed the limits in your religion" (4: 71). The Quran.



THE ISLAMIC PATTERN - OF - WAR

PLANNING & TRAINING

Vol. 1. Theory

By Rangrut

The Islamic Ideology on War, Series

Published by

The Islamic Military Science Association
KUDSI, KARACHI-29.

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RUT
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BUL

(ii)

“ I could not be leading a religious life unless I identified myself with the whole of mankind, and that I could not be unless I took part in politics. The gamut of man’s activities today constitutes, an indivisible whole. You cannot divide social, economic, political and purely religious work into watertight compartments. Every one, except those who are ignorant, knows that Quran’s is the general code of Muslims, a religious, social, civil, commercial, military, judicial penal code. It regulates everything from the ceremonies of religion to those of daily life from the salvation of the soul to the health of the body, from the rights of all to those of each individual, from mortality to crime, from punishment here to that in the life to come, and our Prophet has enjoined on us that every Muslim should possess a copy of the Qur’an and be his own priest... It is a complete code regarding the whole Muslim society, every department of life, collectively and individually.

QUAID-E-AZAM

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*

I have been commanded by the President to thank you for your letter ... and to convey his appreciation of your prompt response to the charter given to you by him....”

(Sd.) S.G.M.M. PEERZADA,
S.Q.A.

Major General,
Military Secretary to the President.

(iii)

Dedicated

to those whom I owe all that I own!

my maternal grandmother,

my mother,

and

my wife.

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P R E F A C E

The Quran has enjoined Jihad on all Muslims. The Government of Pakistan has, therefore, made the study of military science compulsory for all students in the colleges and universities. I was approached by some Vice Chancellors, principals of colleges and students, as well as, by some parents to write a book on the subject. Consequently I wrote to all Vice Chancellors. While the East Pakistanis desired it to be written in Bengali or English; the West Pakistanis asked it to be in Urdu or English. I have, therefore, presented it in English which could be translated in Bengali or Urdu.

Another reason for writing this book is that the official manuals, or publications on military affairs are classified "restricted," hence these are not available for study for a common man, statesmen, national leaders, professors and students. It is hoped that this treatise will fill in this vacuum and serve the nation.

I have made the study of the Islamic Pattern-of-war as a comparative study with the policy, and strategy of both blocs—the East and the West, to illustrate that the Islamic Policy on war, Grand Strategy and diplomacy is as 'par excellence' today as it was 1400 years ago.

The book on planning and training has been divided into two parts :

Vol I. Theory, a comparative study of the policy on war of various nations. It is considered that the study of this subject is indispensable for the Muslims and the non-Muslims.

Vol II. Practical training—How to begin this most complex and yet vital subject—by a layman for a layman, on the other hand the training should be progressive, both mentally and physically for those under training to be fit to defend their homeland ?

FOREWARD

1. We found going through this monumental work a soul lifting experience. The effort put in would do credit to any author in any age.

2. A literature of this nature in English language for Muslims as well as non-Muslims, both within and without Pakistan, has been badly needed ever since the politic military eclipse of Muslims as a world power. Generation after generation of Muslims in our subcontinent have been brought upon on the Lion Hearted etc. Such indeed has been the prejudice of the West against East in general and Muslims in particular that while ever publishing and propagating the exploits of Western Military leaders claims of military giants of the East—even in pre-Islamic era, have been deliberately ignored. In recent times comparatively unbiased authors like Lamb, Fuller and Liddle Hart have made a start to present Hannibal, Mongol conquerors, in correct perspective. The prejudice against the Muslims, however (dating to the Crusades and before) is still preventing the Western Scholars from carrying out an unbiased analysis of the humane philosophy and sublime concept of Islamic wars.

3. *The Muslims of this modern age must, therefore, produce another IBNE KHALDUN or should it convey more to the readers, a Muslim Gibbon, to lift the fog, clear the perspective and set record straight once and for all. To turn towards Kaaba five times a day, and claim (rightly) for Prophet MOHAMMAD (be peace of Allah upon him) to be the all pervading genius and then teach our military officers principles of war enunciated by Wavell, added and amended by Montgomery, is an absolute anachronism—to put it mildly, particularly when there is such a rich heritage going abegging.*

(vi)

4. Towards this end, General Akbar has done a marvellous job and one is really astounded on the prodigal effort put in by him. A fine beginning has been made and it is for others to follow the noble example set in here.

Syed GHAFFAR MEHDI, M.C.
Colonel, P.S.C.

Haji IFTIKHAR AHMED
Lieutenant General, A.D.C.
P.S.C.I.D.C. (Retired)

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The Islamic Pattern - of - War

INTRODUCTION

Some Islamic Fundamental Principles :

“ In the name of Allah, the All Beneficent, the All Merciful.

All praise is due to Allah, the Lord Nourisher of the worlds;

The All Beneficent, the All Merciful ;

Master of the Day of Judgment (Requital) :

Thee (alone) will we serve, and thee (alone) will we beseek for aid.

Continue guiding us on the straight path,

The Path of those favoured by thy Grace ;

Not of those who incurred Thy anger or those gone astray. *Amin !*”

The Quran al Fatiha I : I to 7.

The above verses of the Quran are recited with due solemnity in every daily prayer (five times a day) by every Muslim and Muslima to pray and to declare their complete submission to His will ; for seeking His blessing in their effort for developing their code of conduct, to seek His blessing in guarding against evil forces of satin, to strive to do good all the time and to strive to eradicate evil wherever found ie, Jihad, His blessing for being guided by the Quran and the Hideth which illustrate the causes of successes, or failures in one's lifetime and a prayer to enable one to follow the trail blazed by the chosen ones.

Magna Charta of Human Rights.

My objects this book has been written to shake off the sacrificial lethargy of the Muslims and to make them perceive the immortality of the martyr and to awake them to their duty in the defence of their Din (religion) and their country. And to brush aside any interference in the propagation of the message of the Holy Prophet, and to defend the Magna Charta of Human

Rights granted by the Quran. Tolerance towards other religions and Jihad have been conveyed in the following verses of the Quran :—

- (a) “ Say, O disbelievers ; I worship not that which you worship, nor do you worship Him whom I worship. You follow your religion, and I follow mine.”
(The Quran, 109 : I-6).

Human Rights :

“ La Ikraha Fi al Din ” (No co-ercion in the matter of religion). Quran.

Jihad :

Jihad, means, effort or endeavour. Warfare is only one and that one is the extremist form of Jihad ; ie, the most intense one.

- (b) “ The ink of the scholar is more holy than the blood of the martyr.”

Also see the Quran 22 : 78, 8 : 45, 8 : 60, 9 : 39, 8 : I, 56, 57, 58, 59, 60.

- (b) “ Warfare is prescribed for you, though it be not to your liking ; but it may happen that you dislike a thing which is good for you ; and it may happen that you like a thing which is bad for you ; but Allah knows, and you know not ”.

The Quran, al Baqarah 2 : 216.

- (c) “ Do you then believe in part of the Book (Quran) and disbelieve in part (thereof) ?”

“ Such are the people who buy the life of this nearest world at the expense of the Hereafter. Their punishment shall not be lightened, nor shall they receive (outside) succour.” The Quran, al Baqarah (2 : 85, 86.)

- (d) “ And whosoever strives, strives only for his (own) self- verily Allah is independent of all creatures.

The Quran, al Ankabut (29 : 6).

“Hold fast by the covenant of Allah all together and be not disunited.” The Quran 3 : 102.

“And be not like those who became divided and disagreed after clear indications had come to them.” The Quran 3 : 104.

“And as for those who split up their Din (religion) and became sects thou hast no concern with them. Their affair is only with Allah, then He will inform them of what they did.” The Quran 6 : 16.

A Reminder.

When the West defeated the Muslims on different battlefields (both on land and sea) and founded colonial empires, they set for themselves the task of keeping the Muslims suffering from an inferiority complex in an acute form by keeping them ignorant of their glorious past and by distorting history and presenting some of the principles of the Islamic Pattern-of-War as their own. For this reason ‘Jihad’ was blacklisted, and in its place the Crusade, which had failed most miserably as an aggressive weapon for war on the battlefield, as well as, a diplomatic weapon in the political and religious field, is being propagated as a cure for all the ills of the world.

Ignorance of the most glorious Islamic military traditions of our past, and lack of research at present, had made us suffer from inferiority complex for the last five centuries. In times of historical crises when an individual is run over by the wheel of history, “The march of history,” as Hegel has said, “takes no account of the innocent flower.” Peace is maintained by equilibrium of forces and will continue just as long as this equilibrium exists; whether this state of equilibrium is in itself a good or a desirable thing, may be open to arguments. We may not like it but there is no escape from it. For a Muslim this should not lead to despondency as God says in the Quran “I am nigh. I respond to the call of one who calls me.” There is, therefore, no reason to lose heart as we are cheered by the Quran and more so because enlightening military traditions

have been left to us as heritage by the Holy Prophet and His companions. They fully illustrate "the Islamic Pattern-of-War." Unfortunately, we have neglected its study, therefore, our prayer should be "Our Lord take us not to task if we forget or, err."

(The Quran 2 : 286).

Islam and its Emphasis on the Acquisition of Knowledge (ie, a wareness of Truth.)

It is enjoined on all Muslims to acquire knowledge (for a light by which alone we can tread the path of existence safely and surely). Allah's helping hand may come late perhaps (due to our fault), but never too late. Islam strikes the happiest mean between materialism and spiritualism, placing due stress upon both, and enjoining upon us to keep our sense of proportion. On the one hand Islam gives the clarion call of "La Rahbanniyah fi 'l-Islam" (In Islam there is no renunciation of the world) and on the other it enjoins upon all its followers to keep the Akhirah (end) always in view. Islam is not opposed to the pursuit of knowledge, or scientific progress. The Prophet Mohammed has said "Talab al' Ilm Faridatun 'ala kulli Muslimin wa Muslimah" (pursuit of knowledge is obligatory on all Muslims, men and women). And 'Ilm includes all kinds of knowledge; for the Prophet Mohammed has again said "Utlubu al-Ilm wa lau kana fi al-Sin" (Seek knowledge even though it may be found in China)-as in Islam knowledge means awareness of the Truth.

What do we need ?

All the Muslim divines, theologians and thinkers should first realize that they are facing today a worldwide struggle between Din, (religion) and irreligion. The basic qurrel today is not between Hinduism (of Rama) and Islam, or Buddhism and Islam, or Judaism and Islam; but between God fearing peoples and the Godless creed. Unless we grasp this basic fact, we will not be able to understand the injunction of the Quran which it has said that "your duty is towards the whole of humanity and the suppression of evil and the establishment of virtue is your mission (peace)". We, thus, are the

standard bearers because of a Jihad against anti-God ideology and not against any peoples. Hence vigorous preparations are needed for the struggle that lies ahead of us. Paganism, or any other 'ism', has to be fought and annihilated if the Green Crescent in general and Pakistani homes in particular, are to remain the citadels of religion. Din has been the tower of strength on which the character of Muslims has been built.

The Revival of Crusade in a new Cloak.

"In 1936 the Spanish war truly divided one's life in two. It was a war that roused the world. To one side there rallied the army and the Church, aided and abetted by the Nazi and Fascist and a few other 'ists', arms and men, planes and tanks, were pitted against the other forces of the government; labour unions, peasant organisations and such of the militia whose directing soul were the Socialists, the Communists, the Republicans and the Anarchists; they were aided by the International Brigades and Soviet arms and technicians. Many fell on the battlefield and equal number died of hunger and disease, while many were murdered, executed, or put away. This war fought for 984 days in a fury by fiercely resolved men as both sides believed, considered, or were led to believe, that they were fighting for a right and just cause! The whole tragedy, being profoundly Spanish was considered, to be a paradox. For this is the nation of towering paradoxes, deeply religious, great in pride and great in poverty."

The spainiards had become hotly anticlerical, an idea which they had learnt from the Muslims, during their occupation of Spain, who believe, no mediators, and no priests are needed between man and his Creator. Let every man become his own priest. Religion (Din) is a matter of faith in God and virtuous life. "Surely God loves those who turn much (to Him), and He loves those who purify themselves." The Quran.

"The Spanish Civil War began as a purely Spanish affair, grown out of the Spanish way" so said Salvador de Madariogo." It came from the scarcity of water and the excess of fire in the

Spanish temperament." Yet soon it became a testing ground for testing the most modern armaments and their tactical and strategic handling for the World War-II, which was being moulded on a set pattern. Weapon testing is now being repeated in Indochina. Yet the Western Statesmen and Generals failed to appreciate the true value of this Pattern-of-War-their outlook has seen no change in 1968.

Later on the World War-II, came, and yet the strategists had not learnt the better lesson that just to proclaim respect for another nation's sovereignty' could mean in this century, only to condemn that nation to suffer as a battle ground for others sensing — such inhibitions. Tunisian affair, Congo and Indochina and now aggression by Israil in 1967-68 are good examples to support this statement. It became clear that, in a divided world as we find it today, not to act is to act. By acts of omission and abstention in the Spanish tragedy, Paris, Moscow the White Hall, and the White House, made it reasonably certain that the life of the struggles would not be short. Moreover, it brought not only World War-II in its wake but it alerted all who could discern the value of the pattern-of-War-by subversion in 'Hot', as well as, in 'Cold' Wars! The world was also introduced once again to the kind of warfare that overtly if fought not across national frontiers was in reality fought within them. This pattern has now become very familiar; for instance the struggle to save China, or Greece, or Guatemala, or Vietnam, Laos, Kashmir, Algeria or Congo. Most tragically it has cast the pattern of the drift of the 20th Century towards the extremes, and the desperateness of all men nations struggling to hold a middle ground. The dilemma has been projected on a world wide scale. Will it awaken men of the West and the East, so many of them (neutrals) pleasantly slumbering in benign dreams of pacifism, to the uses of power and forces, or to kick the bully?

"And when it is said unto them; Make not mischief (disorder) on earth, they say; 'Why, we are but peace makers (reformers).' Are not they indeed the mischief makers; but they would perceive it not?" The Quran, al Baqarah, 2, II, 12.

The Dilemma.

How much did the free world itself learn from the world wars and other conflicts, for its own life and good?

"The dilemma that confronts the Western world to day as it contemplates the use of force, is only partly the consequence of the unacceptable horror of all out atomic war," writes Dr. Morgenthau "In good part, too, it is the consequence of the "new look" of Western military policy. For what makes it so difficult for the West to contemplate the use of force (under pre-emptive strategy), is its own tendency, created by its new military policy, to identify force with atomic force. Yet the use of atomic force, however narrowly circumscribed by the initial intent, entails the enormous and unbearable risk that it may develop, imperceptibly but inevitably, into the use of allout atomic force."

"The aim of the Kremlin in talking of troop withdrawals is clear enough" Says Dean Acheson in his Book, Power and Diplomacy." "It is to entice German Socialists and others in Europe to undermine NATO, to separate Europe from America, and to eliminate effective opposition to Soviet power in Europe. For the West to agree to these withdrawals would be folly. But that does not prove that it is impossible. For, as Dr. Adenauer was wont to observe to Sir Ivone Kirkpatrick," it is a great pity that God limited the intelligence of man without limiting his stupidity." The stimulus to this particular folly is the temptation before all politicians to tell their people that their greatest hopes and wishes can be achieved without danger and without effort. Perhaps we can avoid this disaster by constantly telling ourselves that weakness makes oppression all but inevitable, and that retribution is terrible, but just, for, a nation which in troubled times is weak and friendless when it need not be." (NATO has crumpled and a gulf between America and Europe is getting larger every day. What next? Editor)

"In our dealings as a nation with the people of other nations we can do much to smooth this path; but not through preachments. These are useless to others and bad for us. Missionary

Zeal to convert philosophical heathen will distract us from a task which will do much more for both them and us that of bringing the practice of American life closer to its professions.

This statement often pains good and earnest people who see the crisis of our century as a battle of ideas unrelated to conduct. They would burnish the ideology of freedom and with gleaming words **crusade against the communist infidel**. But the struggle between Christendom and Islam, which the figure of speech calls to mind, was not a struggle of words or ideas. It was a struggle of power. (?Editor) It would, of course, be absurd to suggest a dichotomy between ideas and power. No one knew better than those hard men, Cromwell and Napoleon, the moving force of ideas in driving men to action. None, too, knew better that the outcome of struggle is determined in the field of action."

"Some years ago a gifted Irish Foreign Minister insisted that it was my duty to devise and state on one page, and in words which would set the world ablaze, the faith of free men. I pointed out to him that the Irish temperament was far better suited to this high endeavour, though the requirement of brevity might be a hurdle, than my more mundane inheritance from the Scots lowlands, by way of Ulster, and the south of England. More than this, I offered him a quiet room and, for content and style, the Lord's Prayer, the Declaration of Independence, and the Gettysburg Address. But he had a luncheon engagement!"

A way out of it.

Regarding Dean Acheson's remarks "Missionary zeal to convert heathen" we quote the Quranic Version. "Thy duty is to make the message reach them and it is our part to call them to account." (13:40) "Invite all to the way of thy Lord with wisdom and beautify preaching, and argue with them in ways that are best and most gracious for thy Lord knoweth best who have strayed from His path and who receive guidance." (16:125) We shall have occasion to see how the Holy Prophet and His Companions strived to do so and succeeded! As regards his admission about the causes

which led crusades to failure, encourages one to suggest to the West to understand the true meaning of "Jihad" and the reasons for its success! This book will endeavour to portray it.

"We found that economically their (the Soviet) plan, apparently, was to force the United States to stay armed to the teeth, to be prepared to fight anywhere, anywhere in the world, that they, men in the Kremlin, chose. Why? Because they knew that this would force us into bankruptcy; that we would destroy our freedom in attempting to defend it. "This is how the Secretary of State John Foster Dulles has expressed the doctrine of vice President Nixon's foreign Policy.

"Well we decided that we would not fall into these traps. And so we adopted a new principle. And the new principle summed up is this:

Rather than let the Communist nibble us to death all over the world in little wars we would rely in the future primarily on our massive mobile retaliatory power which we could use in our discretion against the major source of aggression at times and places that we chose" New York Times, March 14, 1954. (Unfortunately U.S.A's policy seems to be different in words and deeds—INDOCHINA is a good example ! Editor)

"Challenge and Response"

In an article, "Challenge and Response in United States Policy," Foreign Affairs, October, 1957, Mr. Dulles seems to back away from massive retaliation. He was supported in his views by Sir John Slessor of U. K. and James E. King Jr. of U. S. A. who also advocated (in 1956) "countering limited aggression by limited means....."

After referring to his earlier doctrine, he writes: "However the United States has not been content to rely upon a peace which could be preserved only by a capacity to destroy vast segments of the human race. Such a concept is acceptable only as a last alternative. In recent years there has been no other. But

the resourcefulness of those who serve our nation in the field of science and weapon engineering now show that it is possible to alter the character of nuclear weapons. It seems now that their use need not involve vast destruction and widespread harm to humanity. Recent tests point to the possibility of possessing nuclear weapons the destructiveness and radiation effects of which can be confined substantially to predetermined targets.

In the future it may thus be feasible to place less reliance upon deterrence of vast retaliatory power. It may be possible to defend countries by nuclear weapons so mobile, or so placed, as to make military invasion with conventional forces a hazardous attempt. For example, terrain is often such that invasion routes can be decisively dominated by nuclear artillery.

This of course, is not to pick our own time and to fight "at places of our choosing," but seems to be a reversion to tradition (Policy) of meeting aggression by direct and local opposition."

The only innovation suggested above is the tactical use of the smaller nuclear weapons. The soundness or, otherwise of this suggestion will be discussed later on in this book. The Byzantine Empire and also the Persian Government tried hard to strangle the Muslims economically and also by fighting a 'total war'. We shall see how the Holy Prophet and his companions met the challenge.

"Freedom is more than a word, more than the base coinage of statesmen, the tyrant's dishonoured cheque, or dreamer's maid. Inflated currency. She is immortal, we know and made. In the image of simple men who have no taste for carnage but sooner kill and are killed than see that image betrayed." C. Day Lewis.

While our memory lasts, it was during the fourth decade of 20th century (to be exact 17th July 1936) when the Western man saw for himself in Spanish War that the League of Nations was a lifeless institution. All things in life before it seemed

shrunk by its coming. One shudders to think if the fate of U. N. O. with its Veto powers vested with some members and also the selfish attitude of some other members, those who forget to notice the emblem of U. N. O. being "Justice". The conflicts created by those with vested interests in the Middle East and Indo-china provide food for thought for those who wish to benefit from the lessons of the past.

For Muslims, in their uncompromising attitude with evil in any form, there is no exception even in the most trying conditions of 'war'. The Quranic injunction is clear on the point. "And get not the enmity of a people incite you not to act equitably. Act equitably, that is nearest to piety." (5: 8). Thus as good Muslims we must understand the primary Laws of the game (war) and it is also essential to know the conditions under which armed forces operate before we can begin to follow its progress. The numerous branches of the armed forces of today integrate into a very complex machine and to operate this machine successfully each part has to move smoothly with very great precision. Over and above the physical conditions effecting military operations are becoming more and more important day by day. Thus if we wish to wage a successful 'Jihad' we must know not only the commands of Allah but also the complete science of modern warfare. In this book the technique of Modern war will be dealt with in the light of Quranic injunctions.

After this introduction let us go back to the art-of-war as practised today. It has been correctly said that 'principles of war never change but that its application changes due to the every day new inventions. Whatever may be the weapons of the day, war remains a contest between men, a contest in which every quality of brain, heart, nerve, and muscle is tried to the utmost. Any study of war which fails to take the human factor into account can only result in false conceptions and ultimately defeat. Discipline is a union of the qualities mentioned above. It is admitted that now a days there would be no difficulty in turning on fire and total destruction by Atomic missiles on any point of a country, and switching this

fire up and down on the area of a country like water from a fire engine hose ;—if the occasion demanded such concentration. But these alterations in method make no difference in the truth of the picture of the basic principles of war, which the Quran presents, and which were illustrated by the Holy Prophet and his Companions ; with them every soldier (nay, every Muslim), and above all every leader, should be saturated. Death, wounds, sufferings and privations remain the same, whatever the weapons employed, their reaction on the ultimate nature of man is the same now as in the struggles many centuries ago. It is this reaction that the Commander has to understand and prepare himself to control, and the task becomes ever greater as scientific experiments and knowledge increases every day. With every improvement in science, the result depends more and more on the character of the leader and his power of resisting “ the sensuous impressions of the battle field.”

Pakistan is surrounded by very powerful enemies. The strength of such a defensive structure depends essentially on the power of its military machine which consists of the close functional combination of naval, air, and ground forces which includes every civilian. The strength that this complex machine can attain is dependent upon “ the means of power ” that is provided ; this, in turn, is closely dependent on the national ‘ will ’ and her resources put at its disposal.

As the complexity of the material means for war increases, the subordination of the combat capacity of the nation in the scientific, economic and technical fields, (heavy industry) etc., becomes more and more significant. The cost of these means creates a burden so heavy that not all nations can maintain them at the level demanded, even to buy their own national defence needs. It is, therefore, not uncommon for smaller nations to protect themselves against the ambitions of stronger ones by building a solid wall of mutual defence pacts i.e., NATO, CENTO, SEATO, WARSAW, etc., in accordance with their material means and the amount of danger which threatens them, so there is nothing strange to find small nations inside such groups.

The modern means of war and the tremendous changes they have wrought in the economic, scientific, and technical fields of a nation have shaken, if not altered, at least some of the classic concepts of the art-of-war. Strategy and tactics, which until recently were divided at the entrance of the battlefield, now walk together without form or dimensions. Some missiles, in view of their tremendous range and the extraordinary destructive nuclear power which they can carry, have assumed the classification of strategic Weapons.

Moreover, the next war, if it comes, will not be fought by the armed forces alone, but every one will be in it! War being the ultimate resource of policy, every nation must be ready to meet aggression. Luckily we have the Quranic injunctions which enjoin Jihad. However, a Mujahid or Mujahida, is not meant to be a canon fodder, as suicide is prohibited in Islam, hence training and study of the Art-of-war for all Muslims is a personal and individual responsibility in which the government should also give guidance and a helping hand.

The Communist bloc is set to force her will through a protracted war, be it fought with military hardware, or with non-violent, political and psychological or economic instruments. Here again the Holy Prophet has advised, "know thyself," and, "know thy enemy", which has been illustrated by the Holy Prophet and His companions during various campaigns they fought during the protracted conflict lasting more than five decades.

The history of the development of Communist philosophy reveals that Marx formed his opinion about religion while keeping Christianity in his mind. No doubt people have been exploited in the past in the name of religion; but religious teachings are not responsible for that. Religious teachings especially those of Islam, about which Marx had little knowledge, are for the good of humanity. In fact, Islam stands against exploitation of man by man, be it in the economic field, or in the psychical field. Its teachings are for benefit of mankind.

Fascism, Zionism and Communism, in fact all 'isms', when analysed psychologically are seen to be extraordinarily similar. They are both creeds by which ambitious politicians seek to concentrate in their own persons the power that has hitherto been divided between politicians and Capitalists. Of course, they have their differing ideologies to suit their policies. For example, Communism has many characteristics of a religion. In the Communist philosophy God has been replaced by the State. Communism idolizes the national heroes in place of the mythological gods of non-Muslim. Like many religions, it is intolerant of other ideologies. Its dogmas are as rigid as those of a religion. Hence it cannot tolerate any other religion.

It is not sufficient that we be moved by a call for socio-ideological-political change. It is necessary and vital that this change be conceived and executed in the proper context of our faith. If we do not do that then we might begin to move in a vicious circle, or we might go down instead of going up. It is being repeatedly stressed by the Quran, Afala Taqiloon'-why don't you think? Afala Tatafakkaroon-why don't you reflect? Afala Talamoon-why don't you know?

Let us, therefore, in our clarion call of change for the better, in our onward surge along the newer and the brighter course, in our diverse strivings towards an ultimately common idealism, appeal to the guiding context of Islam. "Systems have passed away before you. Do but travel in the land, and see the nature of the consequences for those who did deny (the messengers). This is a declaration for mankind's guidance and admonition unto those who ward off (evil)" (The Quran, 3 : 136 - 137).

Stability of Islam, as a 'Din', and as a moral force, for mental uplift of Muslims, (chiefly rests on its flexibility and not on its rigidity). The Islamic education aims at developing a character in its followers who drive pleasure in doing right and feel pain by doing wrong.

What a Paradox : Yet it is the materialistic concept that ends justify the means, it puts the cart before the horse. Love and

war are expressions of two extremes of human impulses, which evolve the best qualities in man the God fearing; and the worst, of Godless creed." Love in its multifarious manifestations, social, national, international without caste, or colour or creed, divinely elicits the highest in human nature and drives individuals and nations to noble deeds and acts of sacrifice on one hand, but also leads to better means to gain the object.

Similarly 'war' brings forth at times deeds of valour and chivalry, but also often displays acts of brutality, cruelty and devastation. When passions are aroused in 'Love' and when the spirit of hatred and revenge reigns supreme in 'war', nothing matters; why should the justification or 'otherwise of the' means' or conscience need be entertained in reaching the goal? Notwithstanding their brazen faced declarations of peace, the modern leaders stand fully exposed at the altar of international justice? Why should they mind pricks of their conscience or care for world opinion?

Because :—

"All is fair in love and war" is an accepted code of life today in both blocs". The strong thus gets a free hand, unrestrained by any moral code. It is too much to express itself. So it is not heard. The material concept of life has produced a dogma which justifies the means, if end is achieved; hence the invention of pre-emptive strategy!

There is no duality in the Muslim code of life. Good and evil do not change; whether in peace or in war. There is no compromise with evil in any form. There is no exception even in the most trying conditions of war. The Quranic injunction is clear; "And let not the enmity of a people incite you not to act equitably. Act equitably that is nearest to piety." (5:). Both in 'love' and 'war' the Islamic ideology stand unchanged. It takes us to higher plane than the standard of modern non-Muslim's morality and ethics. In short the popular aphorism "all is fair in love and war" should be amended in the light of the Islamic ideology to say "Nothing but fairness both in love (even for Allah) and war". The future of the world and its very existence depends on this choice, hence the

study of Islamic Pattern -of-war is essential for all. "Divinity guides those to righteousness who exert themselves profoundly towards its path" (The Quran). "Verily in the Apostle of God ye have a good example". The Quran.

The biography of Holy Prophet cannot but be an inspiration to all who are, strictly impartial. It is a pity that even in Muslim countries, the world over, there be so much ignorance about the life of the Holy Prophet covering various aspects of His Life. Various biographies of the Holy Prophet exist which have been written by numerous authors from different angles of vision. I have freely drawn upon both the Western and Eastern sources and have endeavoured to give the most salient points of chronology without prejudice or extenuation. The justification for such a treatise becomes all the more necessary in view of the fact that not only Pakistan is in danger but the entire Green Crescent is not yet out of the wood. Moreover, luckily for us the present regime in Pakistan has decided to give military training to all Pakistan. But "O! who believe! Fulfil your covenants". i.e. Jihad (The Quran 5 : 2)

Because new freedom must, inevitably, bring new responsibilities and among them the most vital is defence. I have, therefore, made this humble beginning to illustrate the richness of the material in this field which, though available, has yet to be explored, sorted out, and carefully sifted and then presented in a form which is suitable for the world at large. It is also hoped that this attempt will also bring solidarity and singleness of purpose between the "Peoples of the Book", in their fight against the forces of evil. As a Muslim, I believe that the regeneration of Islam can only be achieved if all the Schools of Muslim world are taught jihad and thus practice 'co-existence, and' toleration, between the peoples who follow revealed religions. Thus it is our duty to show the way to the rest of the world. Thus instead of being a camp follower, it is our destiny to lead the world to the universally cherished goal of peace. "Every one has a goal which dominates him; do you strive to outstrip one another in good deed." (The

Quran 2:149). "You are a dynamic society drawn out for the good of mankind, you enforce the recognised (lawful) and prohibit the unrecognised (unlawful) and have faith in the laws of 'Allah'." The Quran 3:109.

Most Muslim countries have achieved independence on paper but they have yet to prove that they can defend it. We, when ignorant of ourselves, beg often our harm, by following a pattern for safeguarding our liberty and freedom alien to our ideology. As the Holy Prophet said "Go to China for learning" which of course should not be followed too literally. I will try to explain how to do it, and also why; in the succeeding chapters. As I am limited by space I cannot go into details of the record of the Holy Prophet's life, although it is one in which grandeur and greatness go hand in hand.

"For the poor showing," said Field Marshal Slim "We made during the first phase of the world war II in Burma, the retreat, there may have been a few excuses, but there were many causes, most of them beyond the control of local commanders, of these causes one effected all our efforts and contributed much to turning our defeat into disaster-the failure after the fall of Rangoon, to give the forces in the field a clear strategic object for the campaign. As a result, our plans had to be based on a rather nebulous, short term idea of holding ground we were not even sure what ground, or for what purpose!" However, such excuses and causes cannot confuse the minds of believers who Fight in the way of Allah-hence the necessity of study of the Islamic Pattern-of-war.

At the end of World War-I Marshal Foch, just as at the end of World War-II Slim has done, pointed out that :—"The rules and principles of war are always the same. It matters nothing whether your soldier is on his feet, in the open, or shut up inside his tank. The principles on which he, however skilled and far sighted, may have been, must hand over his soldiers, the men in the ranks, to their regimental officers, and leave them to complete the job what he has begun. The issue then rests with them, on their courage, their hardihood, their refusal to be beaten either by

cruel hazards of nature or by the fierce strength of their human enemy." The above statements of two outstanding generals have been included to illustrate how successful generals, it seems, took a leaf out the Islamic Pattern-of-war.

We shall witness such moments in the battles which the Muslims fought against the Eastern Romans and the Persians, during Crusades and other conflicts, if another war comes, the whole nation will have to face it — hence we should pay attention to the study of our traditions e. g. the Islamic Pattern-of-war.

I fought shy to write a book on "the Islamic pattern-of-War for many years. I collected material which grew as time passed. We are, however, fortunate that authenticated incidents connected with the lives of The Holy Prophet, of Caliphs Abu Bakr, Umar, Usman, and Ali, have been mentioned in various books, which can serve us all as landmarks in peace strategy and also in the field. Administration of defence services in peace, as well as, in war, are unalterable. "The development of the art of war is like that of architecture. The materials you use for your buildings may change. They may be wood, stone or steel. But the static principles on which your house must be built are permanent."

"Examples from history" — wrote Clausewitz long ago, "make every thing clear, and furnish the best description of proof in the empirical science. This applies with more force to the Art-of-war than to any other", for in addition to it the principles the human element is a constant factor.

No Blind Reliance.

However, one should remember that the exact conditions in which any campaign was fought are also unlikely to be repeated, and blind reliance on the experiences of one war is liable to lead to false conceptions. We will see later on that it was on such and similar conceptions that the Romans and the Persians lost not only battles but the freedom of their countries because :—

- (a) The higher direction of the war was poor,

- (b) The organization, logistics, and command of troops in the theatre of war was neglected.
- (c) The moral, as distinct from the physical courage, was lacking.

On the other hand the directions of war by the Holy Prophet and the Caliphs were excellent. They handpicked their commanders in the field and laid great stress on the organisation, logistics, administration, and welfare of the men and their families. They insisted that the officers and men lived simply and were tough. They were hardy and could cover long distances without showing fatigued. The Muslim troops had skilled and determined junior leaders. The troops were self reliant, physically and mentally fit and well disciplined. Unseen, unheard and unsuspected they could easily converge on the enemy.

“So far as I know anything of the study of war,” so advised Wolsley, “the great thing is to read a little and think a great deal, and think of it over and over again.” The Quran has stressed ‘Afal Tatafakkaroon?’.

When falsehood has to be sifted from truth, it often becomes no less necessary to enquire who was the sayer, than what it was he said, more especially when religious, parties public characters and the like are under discussion. The earnest student of the Military History is then in a dilemma, and he requires a knowledge of theory to understand the facts, and a knowledge of facts to understand the theory. As regards this book that is being presented, ‘the sayer’ is the Holy Prophet and “what He said” is from the Holy Quran, — This method has been used as a mode of extrication from the dilemma and to save him from becoming a pedant of Western Art-of-war and Military History.

This book has, therefore been divided into two parts :—

- (a) Theory, i. e., the concept of war in the realm of ideas, on war Islamic Ideology, Policy, leadership, strategy, psycho-political, and training.

- (b) Technical research, in practical training i. e., strategy, tactics, and logistics with illustrations in the Art-of-War.

Moreover, I may be justly accused, like many other authors, who like me, have written many volumes on the Islamic Art-of-War, i. e., where should such a student begin to enter on the trackless expanse before him?—And it must be remembered that the reading is a small part of the labour compared with the exertion of thought necessary to perceive and generalise the facts. It is not to be wondered at then, that when in the past no other inducement, or encouragement was offered to the student of Islamic art-of-war that his own desire for knowlege, the efforts of those who wished to accomplish themselves in the records and theory of the Islamic Art-of-War were neither very numerous, nor very fruitful, though every Muslim and Muslimah, being a prospective Mujahid, must master the science-of-war. The task of reading all works of authority on a single Military epoch is very formidable when most of such works are not in the language we understand. I have tried to present this work to such readers in English, Urdu, Sindhi, and Bengali.

The wars of the Holy Prophet, for instance, are stated in the Quran and have also been expounded by many Arab, Persian, and Western historians. The same applies to the Campaigns of Caliphs Abu Bakr, Umar, Usman, Ali, and Ommeyide and Abbaside Caliphs. The various accounts of these alone would form a library. But most of those on Islamic wars sweep over horizon that includes almost the history of the World. However, an acquaintance with each of the epochs which were illustrated by the genius of great captains is equally valuable to the student who wants first and above all, to understand something of the modern War. It was a fatal mistake which the U. S. A. in fact most Western strategists of present age, made by undervaluing the Islamic Art-of-War which inflicted on them the first major defeat in China and later on various Eastern fronts. These great Muslim Captains and their modern students, such as, Mao-Tse-Tung, Sukarno,

Sheikh Ibrahimi of MAGHRIB - in North AFRICA, etc., have changed the face of the World. It is therefore, imperative that we, the Muslims, should investigate into these Wars; especially when moral qualities will be most severely tested in the future atomic war, i. e., more than ever before, if, or when, it comes. The Military student (Mujahid) must bear constantly in mind the great influence of moral, both on the conception and the success of strategical operations. For the sake of simplicity the reader will be required to take no question on trust, certain principles will be explained and then illustrated by certain selected operations of the past and present, explained and what lessons they afford deduced, till in this way a theory shall be formed on facts and experience which the student may confidently use for general application. All these comments and selections from the lives of great Muslim Captains led by the World's greatest genius, the Holy Prophet; are intended to follow each other in such order that, with each step, a footing may be gained for a further advance.

The purpose of this book is, therefore, to show that there has been a distinctively Islamic Pattern-of-War, based on Divine Policy, and on experience, and whenever tested, it proved correct, up to date, modern and efficacious for many centuries of unbroken success. For this reason a theory of the ISLAMIC Pattern-of-War should naturally had been based on the Divine injunctions of the Holy Quran. But its growth was at first stunted by shallow and selfish thought of the Ommeyyide and Abbassids, and at a later date deformed due to ignorance by slavish imitation of Western fashions by the Ottomans. It eventually disappeared from the scene. The book, further forms a study of the Islamic Pattern and means of war, set against the reasonable trend of the future, to save humanity from Total War! "If you wish for peace, understand war!" Moreover, the war in future may vary in scope but it will entail dispersed fighting, whether the dispersal is caused by the terrain, or it is due to tactical needs caused by the atomic weapons of the enemy. "War remains a art and like all arts, whatever its variations, will have its enduring principles. There comes a moment in every battle against a stubborn enemy when the result hangs in the balance."

The Communist have already greatly benefitted from the study of the Islamic pattern-of-war. It gave me no surprise, and I learnt a great deal during my visit to China and from my discussions with various Chinese leaders and military Commanders on the staff and in the formations. They claim it a pattern of their own, yet the fact remains that it resembles very much with the Pattern introduced by the Holy Prophet; the latter happened more than 1400 years earlier than the Mao's Pattern, hence it can claim originality. For instance, the disciple of Mao insist that their pattern is a mixture of Clausewitz's, communistic and of Tse Zue's, yet they practiced liberal treatment to their Prisoners-of-war, their organisation, training, leadership and Art-of-War; are more Islamic than those of any other pattern, as we shall have occasions to notice. If the world is to survive as a place fit to live in, bloc with bloc and people with people, cultivating the virtues of tolerance and understanding; to recognise others' qualities, and to respect each other's feeling, I invite them to study the Islamic way of life in 'Cold' as well as, in 'Hot' war.

Walter K. Kelly says :— " Modern scientific developments have further added to the importance of the Muslim World. The oceans, deserts and mountains have ceased to be serious obstacles for movements of forces, to travel and communications. It is human factors which now determine the centre point of international human affairs. In the Middle age, the Turks were blessed with central position in the World and therefore, could dominate certain territories and kept this domination as long as they remained mobile on land and sea. Then came the age of the sea power which changed the centre of gravity to London. Now in the age of air power, it is human and not physical geography which is to determine the location of centre of gravity. This location will approximately be equidistant from the Western Pole of the World's population from Europe and North America and to Eastern Pole in China, India and this would indicate " a site their neighbourhood of Baber's Farghana ! " (Civilization on Trial-Oxford University Press London 1948). Khandar was once the ' point de appue, of the Turks-This has now the most modern air port which has been built by the Russians.

Henry. A. Kissinger, in his book, Nuclear weapons of foreign policy quotes-Sir Olaf caroe, to state that, " The area of Muslims overlap stretches in a rough arc from Kashmir Westward across the Northern West Frontier of Pakistan, Afghanistan, Persia, and the fertile Crescent to Egypt, a Curve embracing the Persian Gulf as closely and neatly as the Turkish Crescent embraces the Star. This is the area of dangerous geographical location. The future complexion of the World will depend upon what happens in that area of ocean extending from Aden to Singapore." We ask the leaders of both blocs—'Afala Taqiloon'? 'Afala Talemoon'?

This book may give, we hope, some thought provoking questions, such as :—

- (a) Have we fully utilized the light of guidance from the Quran, the life of the Holy Prophet and traditions left to us by our great Muslim leaders in matters of defence ?
- (b) Have we learnt our lessons from the causes which led to the decline of Muslim unity and the respect in the World, military power being one, and a very vital one ? If so, what steps have we taken or propose to take to revive it ?
- (c) How far have we impressed effectively the World at large especially the Christians, that for a Muslim, ' Jihad ' is striving for the good of the world wherever found, to fight the evil wherever discovered and that *Islam stands for peace* ?
- (d) Has the world at large been convinced that it was Islam that brought the oppression to end, and granted the first Magna Charta of human rights of co-existence between religions, (The Quran, 10 : I-6), fraternity and equity ?
- (e) In the world of propaganda too much stress and reliance on the use and capabilities of missiles and other atomic warheads has produced a very depressing

spectacle, is it not opposite to the too much confidence which was put on the defence, i. e. value of Maginot line, whose impotency paralyzed France in 1940 ? Was not U. S .A. overconfident for achieving victory within few weeks in Vietnam due to his most modern weaponry ? Are not our memories too short ?

- (f) If the answers to these questions are negative, or found in affirmative necessary, what steps, we, as individual, propose to follow to do our share of duty i.e., our Jihad?

If the author succeeded in stimulating inquisitiveness-Afala Tata Fakkaron, amongst the Muslims to the state of action, he will consider his humble efforts as more than satisfactory ! To the Muslims Allah has said :— “ Do people reckon that they will be left alone because they say :— “ We believe ”; and will not be put to test (trial)” 29:2.

Like my other books, I have omitted foot notes in the interests of the reader, but in a book like this it is impossible to avoid quoting a great many dreary references to religious books, which are not easily accessible to general reader. I have done my best to reduce these to the barest essential minimum. I only trust that the reader's patience will not be exhausted. In many such cases all I can do is to ask the non-specialist to “skip” judiciously. I trust, however, that nothing important has been omitted.

To sum up.

The object of this book is to assist leaders of all grades i.e., statesmen, politicians, militarymen, students, Mujahids (males and females) in training themselves and others for Jihad.

It does not replace Training Manuals of the three services, but it should be read in conjunction with the manuals in vogue. It is not intended that this application of the instructions should be followed slavishly, or that the initiative of those responsible for training, should be in any way cramped. Variation and originality in methods of instructions should be encouraged provided that they produce good results.

No Commander should ever be satisfied that his unit is perfectly trained in all respects. There will always be points in which improvement will be possible. There will never be time for all the training which a Commander would like to carry out, and it is essential, therefore, that no time or opportunity should be wasted, and secondly, that Commanders should be able to distinguish between matters of major and minor importance. Training, to be of value, must be well and systematically organised to meet the demands of the time.

I shall take action of noted leaders under discussions and say where it seems to me to be right and where it seems to me to be wrong. In certain respects it seems to me, in the light of history, to have been proved wrong or faulty. But that does not mean that I am a better judge of these things than those eminent leaders. No such claim is being made. When one criticises the theories or actions of great men in the light of history, one is not pretending that one is a more important person than they are, or were; after all, one has the inestimable advantage of hindsight. It was Bernard Shaw who said about Shakespear, "Shakespear was taller than I am, but I am standing on his shoulder." In a sense, we are all standing on the shoulders of social theorists, diplomats, strategists as well as tacticians of last fifty years or more, because we know what has happened since and we can compare what they said was going to happen with what actually happened. I think again and again before I present that is something which is important to take into account as a food for thought of readers. I would welcome constructive criticism, as it is the only in this way that we can learn.

What, then, have I tried to say in this book? Inevitably I have been much taken up with "comparing and contrasting." Nevertheless, I have tried to show how much better the 'Islamic pattern-of-war' view corresponds to the actual facts known to the non Muslim World, that is what I have attempted to say.

"Whether this opinion of one man is right or wrong," said Mohan, in his book Naval strategy, "however, is a very small

matter compared with the desirability of officers generally considering these subjects on the proper lines of thought, and with proper instruments of expression; that is, with correct principles and correct phraseology."

I do, neither claim originality in this book, nor perfection, and I most gratefully express my gratitude to the authors of the books I have referred to in the context of this book, or in bibliography, and also to the readers of my other books whose encouragement has been a source of great inspiration to me. The object that I have kept in view is to give the readers some "food for thought" which may eventually persuade those who are better qualified than I am to write a book on this very vital and pressing subject. Obviously extensive help has been required to prepare a book of this scope. Over the years I have been fortunate in the friends who have helped me, with their books, with their knowledge, experience, encouragement and advice. I have appreciated and benefitted from the long discussions where difficult points have been presented. It is impractical to list all to whom I am greatly indebted but it would be a gross ungratitude not to mention a few who have been particularly stimulating and helpful and gracious. Throughout this work certain points recur, for it is only by examination and re-examination from different aspects, that their full implications to warfare can be developed.

My thanks are due to my old colleagues General Mohd. Musa, to General Haji Iftikhar Ahmad, Cols. S. Mehdi Col. Altaf Hussain, Maqbool Ahmad, Engineer Caltex and late Hakim Mohd. Yahya, Ebrahim Ahmad Bawany and my son Dr. F. A. Akbar for their valuable suggestions.

Jazakallah

RANGRUT.

CHAPTER I

'Afala Talamoon'—Why don't you know? The Quran.

"Systems have passed away before you.

Do but travel in the land and see the nature of the consequences for those who did deny (the messengers)."

"This is a declaration for mankind's guidance and admonition unto those who ward off (evil)". The Quran, 3: 136-137.

"Surely the first house appointed for men is the one at Mecca, blessed and a guidance for the nations." The Quran, (3: 95).

When the West defeated the East on different battlefields in Europe, Asia and Africa (land and sea) and founded colonial empires, they set for themselves the following tasks so as to ensure an everlasting domination over the conquered lands :—

- (a) They carried away books of historical, or educational value such as, military history of campaigns, maritime records and works on trade, industry, literature, science etc., to their libraries in their homeland for their exclusive use and later on gave out bits of it under their own name. While there were other nations, like Spanish and Changiz's hordes who burnt those precious books. However, they went down after defeats from the hands of those who had benefited from study of the Islamic pattern-of-war, for example, Napoleon and MAO TSE TUNG.
- (b) These victors zealously carried out psychopolitical 'Cold War' to maintain their superiority in all forms of conflict i.e., economical, social, ideological political and military power. No wonder, therefore, not only the Eastern nations but also the members of

Green Crescent Commonwealth are still looking to the West for guidance in all spheres of life ; military being one of the most important of them. We are indebted to Washington Irving who visited Granada (Spain) 1829-46 A-D., and informed the World that it was the Muslims and Not Christopher Columbus who departing from Granada in 1492 and by employing a Muslim Naval Captain and with the help of the principles of navigation developed by the Muslim scientists, had brought to America the accumulated wisdom of Muslim civilization. However, it was Mao-tse-Tung, the master strategist, who in 1946-49 exploded the superiority myth of the Western strategy and revived, though in his own way, the Islamic Pattern-of-War during his victorious Campaigns of Liberation against the most powerful allied forces of the Western powers. However, although the Western writers have acknowledged great power that Islam had built, yet our contemporary Eastern writers are still behind time, and have contributed very little towards the enlightenment of the Islamic Pattern-of-War as illustrated by the Holy Prophet. It was the Muslim armies who blazed a trail of unique nature which has been recently commented upon by Western writers, all non-Muslims. However their voices have not received attention they deserve because of their very advanced weaponry system.

Some opinions of Western Writers about Islam !

In his famous book "The Making of Humanity" the Frenchman Monsieur Briffault says, "For although, there is not a single aspect of European growth in which the decisive influence of Islamic culture is not traceable, nowhere is it so clear and momentous as in the genesis of that power which constitutes the permanent distinctive force of the modern world, and the supreme source of victory-natural science and the scientific spirit."

In the opinion of the German Scholar, Humboldt the Arab scholar should be considered, "the proper Founders of physical science in the significance of the term as we are now-a-days accustomed to use it."

George Sarton :, a Science historian, pays a glowing tribute to Muslim scholars as under :—

"The most valuable of all, the most original and the most pregnant works were written in Arabic. From the second half of the eighth to the end of the eleventh century; Arabic was the scientific, the progressive language of mankind. During that period any one wishing to be well-informed and up-to-date had to study Arabic. It will suffice here to evoke a few glorious names without contemporary equivalents, in the West: Jabir-bin-Hayyan, al-Kindi, al-Khwarizmi, al-Farghani, al-Razi, Thabit-bin-Qurra, Al-Battani, Hunain Ibn Ishaq, al-Farabi, Ibrahim Ibn-al-Zazzar, al-Beruni, Ibn Sina, Ibn Yunus, al-Karkhi, Ibn-al Haithi, Ali-Ibn-Isa, al-Ghazali, al-Zarqali, Omar Khayyam, a magnificent array of names which it would not be difficult to extend. If any one tells you that the Middle Ages were scientifically sterile, just quote these names to him. All these scientists flourished within a relatively short period between 750 and 1100 A.C."

In his "History of the Arabs," Philip Hitti says, "Muslim Spain wrote one of the brightest chapters in the intellectual history of medieval Europe. Between the middle of the Eighth and the beginning of the Thirteenth centuries..... the Arabic-speaking peoples were the main bearers of the torch of culture and civilisation throughout the world. Moreover, they were the medium through which ancient science and philosophy were recovered, supplemented and transmitted in such a way as to make possible the Renaissance of Western Europe." Hitti again remarks. "It is to the eternal glory of the medieval Muslim thinkers of Baghdad and Andalusia that they reconciled these two currents of thought and passed them on harmonised into Europe. Their contribution was one of first magnitude, considering its effect upon scientific and philosophic thought and upon the Theology of later lines.

The influx into Western Europe of a body of new ideas, mainly philosophic, marks the beginning of the end of the "Dark Ages" and the dawn of the scholastic period. Kindled by contact with Arab thought and quickened by fresh acquaintance with ancient Greek lore, the interest of Europeans in scholarship and philosophy led them on to an independent and rapidly developing intellectual life of their own, whose fruits we still enjoy."

So, too, Professor E.J. Holmyard in his scientific journal, "Endeavour" opines, "A thousand years ago the Flame of Science burnt bright in Islam and Islam alone."

H.G. Wells remarks, "From a new angle and with a fresh vigour the Arab mind took up that systematic development of a private knowledge which the Greeks had begun and relinquished."

Dr. Lucien Leclerc in his book "The History of Arab Medicines" (*Histoire De la Medicine Arabe*) says, "Never shall the world see again so marvellous a spectacle as the Arabs offered in the Ninth Century..... The Arabs were in possession of all the sciences of the Greeks; they had produced from their own ranks students of the first order and they showed from this time onward a real aptitude for exact science."

"It must be owned" says Mosheim the author of "Ecclesiastical History" "that all the knowledge, whether of physics, astronomy, philosophy, or mathematics or chemistry which flourished in Europe from the Tenth Century was originally derived from the Arabian scholars."

A veteran German scholar, Julius Ruska of the University of Berlin, says, "Arabic Alchemy developed so much and in so peculiar a way beyond that of the Greeks and so exclusively influenced occidental alchemy that students of the medieval sciences to day could not find a more attractive task than to trace the path, until recently obscured, which the development once followed."

John W. Campbell Junior, writing in the 'Islamic Review' of March 1955 says, "Islam achieved what no other nation had attempted. It alone managed to do; it invented science. Rome did not. Greece did not. They had each produced one of the two ingredients necessary to the habit of scientific thought, as indeed other nations had done before them and were to do, independently, after them; but neither had succeeded in achieving both. Philosophy is fine, but it cannot stand alone. Athens fell flat on its beautiful philosophical face for lack of an even passable sewage and water system. Rome had a magnificent system of sanitary engineering but no system of philosophic thought. Rome had no respect for the airy-fairy philosophy of Greece nor Greece for the harsh materialism of Rome. We did not get our scientific legacy from either Rome or Greece but from Islam. Islam invented science."

Mr. Draper, in his "History of the Intellectual Development of Europe" corroborates Mr. Campbell's statement in these words, "The Arabian conquerors were able to make Egypt once more illustrious among the nations of the earth-to snatch it from the hideous fanaticism, ignorance and barbarism into which it had been plunged (by the Christian rule). The works of the sages of ancient Greece were not only collected and preserved by the Arabs, they were profusely commented and improved upon. Complete works of Plato, Aristotle, Euclid, Apollonius, Ptolemy, Hyppocrates and Galen, were available to the forefathers of the modern Europe at first only in Arabic version, accompanied by erudite commentaries. Modern Europe learned from the Arabs not only medicine and mathematics the science of astronomy, which widens the vision of man and reveals before them the mechanical laws of nature, was jealously cultivated, by the Arabs. With the aid of new instruments of observation, Arab philosophers acquired exact knowledge about the circumference of the earth, the position and the number of planets. The science of chemistry owes its origin and development to the industry of (Muslim) Arabs." Mr. Robert Briffault, already quoted above, also supports Mr. Campbell's views, saying "that science is indebted to the Arabs for its every existence".

"The debts of science to the Arabs," says Briffault, "do not consist in startling discoveries or revolutionary theories; science owes a great deal more to the Arabs, it owes its existence. What we call science arose in Europe as a result of new spirit of scientific enquiry, of new methods of investigations and experiment and new habits of observation unknown to the Greeks. The spirit and these methods were introduced into the European world by the (Muslim) Arabs. Science was the most momentous contribution of the Arab civilization to the modern world, but its fruits were slow in ripening. Not until long after Moorish culture had sunk back into darkness did the giant to which it had given birth rise in might."

Another scholar compares the scientific achievements of Islam with the backwardness of the Indians in the same field. He says, "The principle of acquiring exact knowledge, stated a thousand years ago by the Muslim savants, holds as good now as then; but the scientific outlook, which makes such knowledge possible, is still comparatively rare among the Indians who, even in these days of the Twentieth Century, allow themselves to be imposed on by feats of magic and spiritual charlatanism and credit these as serious challenges to the reliability of scientific knowledge."

In the, "General History of Europe," Thatcher and Schwill gives an impressive summary of the main achievements thus:

"In Mathematics the Arabs built on the foundations of the Greeks. The zero was invented by the Arab Mathematician, Mohammad Ibn Musa, who was also the first to use decimal notation and who gave the digits the value of position. The Arabs developed spherical trigonometry inventing the sine, the cosine, the tangent and co-tangent. In Physics they invented the pendulum, and produced works on optics. They made progress in the science of astronomy. They built several observatories and constructed many astronomical instruments which are still in use. They calculated the angle of the ecliptic and the position of the equinoxes. Their knowledge of astronomy was undoubtedly considerable. In medicine, they made great advance over the works of the Greeks. They

studied physiology and hygiene and their materia medica was practically the same as that of our today. Many of their methods of treatment are still in use among us. Their surgeons understood the use of anaesthetics and performed some of the 'most difficult operations known. At the time when in Europe the practice of medicine was forbidden by the Church, which expected cures to be effected by religious rites performed by the clergy, the Arabs had a real science of medicine....."

'The Arabs', Lothrop Sloddard writes in his book, "In their turn knew how to consolidate their rule. They were no blood-thirsty savages, bent solely on loot and destruction. On the contrary they were an innately gifted race, eager to learn and appreciate the cultural gifts which the older civilisation had to bestow. Intermarrying freely and professing a common belief, conquerors and the conquered readily fused and from this fusion arose a new civilisation the Saracenic in which the ancient culture of Greece, Rome, and Persia were revitalised by the Arab genius and the Islamic spirit."

CHAPTER II

The Mission which was Fulfilled!

Part I

“Say! O people, surely, I am the Messenger of God to you all, of Him whose is the kingdom of the heavens and the earth. (21:10). Varily, Messenger of God is the best pattern for you” (33:21) The Quran “God is the light of the Heaven and EARTH”
The Quran.

Historical Back Ground.

To fully appreciate the magnitude of the task that lay ahead of the Holy Prophet one has to weigh how passive attitude against aggressiveness of the pagans became the forerunner of Prophet's migration and eventually forced him to war. The propagation of Islam had to overcome a large number of other obstacles. However, I shall confine myself to some basic and important ones only. It will simplify understanding if we know something about the ideological, political, cultural and social set up of the Arabs, as well as, about the two most powerful neighbouring States, and their satellites, towards the end of the sixth century.

Persia :

Persia claims to be the oldest Empire as it has had connected history dating back to hundreds of years before the dawn of the known history of Greece of Alexander and of Rome. The Shahinshah (King of Kings) formed the pivot of the administration, the centre of the realm and the source from which the unity of the people and all honour flowed. However, it was on very rare occasions that he showed himself in public and whenever he did so, it was with great customary pomp and show. He was, therefore, hardly in touch with his people.

As was the case with nearly all Aryan races of primitive age, he was considered a god, or a descendent of God and all glory was

attached to his person. Similarly, like the Indian Hindus, the Persians were divided among four distinct castes :—

1. The outward symbol of political unity and organisation was the Shahinshah whose office was hereditary and his overlordship over all Persians, Princes, clergy and vassal princes as ruled the distant parts of the empire, was supreme.

2. The upper three classes being distinct, consisted of :—

(a) Priests and judges, belonged exclusively to the tribe of the Magi (Brahman of the Hindus) and were, therefore, called Magipets or Mobeds. What little law making was done had to be passed by the temple of the Mobeds, the repositories of the old Mazdan religion, who were recruited from the ancient tribe of the Magi. To them also belonged the duty-the exclusive privilege-of imparting education, and it was they who fined (like the Brahmins) those who transgressed the law. Crimes of apostacy and treason were punished with death, and frequent recourse was had to blinding, crucifixion, stoning and starvation. After the rise of Christianity, the votaries of the Cross were regarded as being specially marked for State vengeance, as they were more and more closely connected with the neighbouring and hostile state of Byzantium. The Muslims came under heavier fire than others as they were considered helpless and weak-hence there was no fear of retaliation.

(b) The warriors (Kashatriyas of Hindus). Among the highest aristocracy were the Marzbans, or the wardens of the Marches and the Pahlavis, who claimed the pure blood of the Arcasides and held the honorific offices of Iran-Spah-pad, or the generalissimo and Spah-pad or the Commander of the Horse. They held large fiefes, the usufruct which went directly into their pockets, out of which they were supposed to maintain local levies, or militias ;

for maintenance of law and order, and who were also considered second line force in case of war or any emergency, such as, border raids. This also formed the aristocracy of birth.

The Officials:

- (c) The aristocracy of Office was no less exacting. They were more often than not, hereditary. Above the headman of villagers or Dihqans came the four great padgosphans, or viceroys invariably from royal blood, who were probably incharge both of the civil and military administration of the provinces.

Above this hierarchy, was the Imperial Cabinet, consisting of Hazarapet (Grand Vizier) a noblemen of royal blood, the Mobidan (Pontifex maximus), Harbad (Guardian of fire) from Magipets, Dabirpad (Chief Secretary).

The third class:

- (d) Free townsmen or Dihqans, who were fief holders on lower grades, but who enjoyed the use of their fiefs. The vaishas' of the Hindus.

The fourth class:

- (e) Consisted of serfs who were bound to the soil, and craftsmen who had to remain craftsmen throughout generations. They were entirely isolated and could never hope to be ranked even as to Dihqans or townmen. Amongst the Hindus, the 'Shudras.'

Taxes:

The principal tax levied in Persia just before the advent of Islam was the land tax, called the Kharaj,—so much per measure of land, assessed on each canton according to the harvest and the amount to be levied equally among the population of the canton. This tax came to one sixth to one third of the gross produce.

The other important tax was the "Gezit" (jiziyah in Arabic), which was a fixed annual tax levied on the people, in such a way that its burden fell heavily on those who did not, or could not own landed property, such as, the fourth class who were between twenty and fifty years of age and also all the Jews and Christians.

Another compulsory, and apart from these two main taxes, was customary to offer sums of money to the sovereign, or to the members of the highest aristocracy, during their official visits to the area, especially on the occasion of the two equinoctial festivals.

Hence, no human rights were granted to the fourth class or the Jews or Christians.

Eastern Roman Empire at the time of the advent of Islam.

At the time, the Prophet was in search of a new home for the Muslims in Abyssinia etc, the Emperors of the Romans and the Persians had fought some bloodiest wars which Heraclius had brought to a successful end by retrieving the Holy Cross.

The people of the Roman Empire were themselves divided into a number of sub-castes, such as :-

- (a) **The Curuie Caste:** consisting of landed proprietors, who could neither become soldiers, nor traders.
- (b) **The Tributary caste:** which like its prototype in Persia, consisted of those freemen who were not landed proprietors and who paid the capitation tax, and members of various guilds, the membership of which descended from father to son.
- (c) **The Military caste:** who were members of the Imperial forces; the army and the Navy.

It is surprising that anything truly Roman had been swept away from the reign of Justinian (528-565 C.E.) by that very

class which chose to call itself Roman. Instead of the administration being in the hands of one solitary order dependent upon the will of the Emperor, and entirely distinct from the people.

The actual administration had become the household affair of the Emperor, and although nominally the Senate had been suffered to exist for some time and was not finally suppressed till the reign of Justinian, who true to his barbarian origin, finally effaced all traces of the ancient political system. No wonder, therefore, a large number of black deed were committed by this ruler who is so well known as the "codifier of the ancient law." It is a historical fact that never in the annals of ancient Europe were the people more miserable than in the days of the 'Law Giver.' "Freemen were sold, and in order to escape taxation" says Finaly in the History of Greece, "vineyards were rooted out and buildings were destroyed. The cultivators of the soil were nothing but the instruments for feeding and clothing the Imperial court and army." Not content with levying legal taxes, the Emperor often had recourse to presents, which at first voluntary were later made regular, a terrible policy of taxation which proved to be the bane of the Empire. It was recurrent practice to confiscate the property of the citizens in insolvent districts until they were utterly ruined. The aim object being to keep the treasury full and the great Justinian had ordered that all payments were to be made either to himself (the Emperor), or to his wife, the Empress Theodora.

Religious Toleration:

Before the adoption of Christianity, it was the Christians who were persecuted, but after Christianity had become the faith of the Emperor, no stone was left unturned to root out classical learning, the Jewish faith and all that had a tinge of heresy against the personal religion of the Emperor, which had cut itself adrift from the Pope of Rome and created a new Bishop and a church of equal rank at Constantinople. The revival of the Holy places of Palestine was a deep rooted politics-a religious move, which lasted for centuries.

In 529 C.E. Justinian finally closed the schools of rhetoric and philosophy and confiscated all the property endowed for their support, shutting the doors of the Academy of Plato, the Lyceum of Aristotle, and the Stoa of Zeno, for ever.

“Theodosius, surnamed the Great,” says Finlay, “had already abolished the Olympian games, which had endured for a millennium, and by his time, thought was so much enslaved at Athens that no opinions were allowed to be taught except such as were allowed by a licence on behalf of the Imperial authorities.” The Emperor, or the Bishop at Constantinople’s religion eventually divided the public into various ‘isms’, when each tried to prosecute the other.’ So far as toleration was concerned, there was none.”

In the economic field, the Emperor had the monopoly of exports and imports, of industry and the home markets, especially the gold, which could not be exported.

“There is perhaps no period of history in which society was so universally in a state of demoralization, nor in which all the known to be the Greeks and the Romans, “says Finlay,” were so utterly destitute of energy and virtue, as during the period which elapsed from the death of Justinian to the death of Mahomet (the Holy Prophet Mohammed) events, which no human sagacity could foresee, against which no political wisdom could contend, and which the philosopher can only explain by attributing them to the dispensation of the Providence who exhibits in the history of the world the education of the human species, at last put an end of the Roman domination in the East.” This is how Finlay analyses the causes of fall of the Romans and the Christendom not by sword but to the bad deeds of the Christian ruler and the ruled.

The Satellite Arabs:

Bano Ghassan, a branch of Qahtanis, had founded a kingdom about the beginning of the Christian era. This kingdom was soon dominated by the Eastern Roman Empire.

Another branch of Qahtani Arabs went north east and settled near the ancient Babylon and had sway over Sawad (present Iraq) and founded kingdom of Hira about 195 C.E. Not before long they came under the influence and suzerainty of Persia. Mundhir, a king of Hira (418-462 C.E.) was granted the high title of Mihisht (Greatest) by the Sahahinshah. When Abu Qabus Numan, King of Hira, tried to become independent and failed, his kingdom was absorbed in Persia by Shahinshah Khusru-II in 610 C. E.

In the far south of Hedjaz, the homeland of the Qahtonis, about 529 C.E. was invaded by a Christian, Abyssinian General due to a quarrel which arose out of the religious animosity and economic struggle for trade of the Abyssinian Christian and Jewish king of Yemen. Fortune wavered between the two parties when at last the Abyssinians were expelled from Yemen with Persian help. The social structure of the Arabs was founded on blood relationship. With them genealogy rather than the national sense were all important, so that each clan and tribe had its own patronymic, a common ancestor, from whom all male and female members were supposed to have descended. The head of the tribe Sheikh (the elder) was all powerful and was regarded as the wisest man of the tribe whose word was law. The Arabs had a very strong sense of honour which was cause of never ending series of inter-tribal blood feuds. It is significant that not one of the Arab states, and there were many other smaller ones, not mentioned above; was independent, being under the suzerainty of Persia, the Byzantine Empire or Abyssinia.

“It is well to bear this in mind, and so estimate, “says Wellhausen in *History of the World*,” ‘quantac molis erat romanam condere gentem,’ what amount of labour was required to create a stable system of law independent of the individual;” yet it was achieved by the Holy Prophet by presenting to the World Magna Charta of Human right within a period of two decades.

We will narrate the unsurmountable difficulties the Prophet had to face in Mecca, Abyssinia and Taif. He however,

never lost heart and invariably planned well ahead for the difficulties that might overtake him in carrying out his mission of Human rights. Slowly but steadily he met all hardships and setbacks with plans ready to counter them till he was able to migrate to Medina.

He had, however, laid a firm foundation for his mission by training a loyal band of companions as preachers of Islam while at Mecca which he developed and exploited at Medina, where conditions were favourable. The actual method will be discussed in detail in the succeeding chapters.

What was Magna Charta of Human rights which the Prophet presented to the humanity? What was it, that uprooted the most powerful rulers of the known world?

Right of a man in Islam :

In Islam, as propagated by the Holy Prophet, the merits, or demerits of a man are judged by on man's conduct, which may be divided into :—

'Haququallah' i.e., the service, or way of Allah, such as purification, prayers, fasting, pilgrimage. In other words, an effort or endeavour to fight for good against evil in every connection and in every field beginning with a man's own heart and mind. "And the believers, men and women are protecting one another; they enjoin what is right and forbid what is wrong and they establish 'As - Salah, (prayer, pursuit, or performance of duty, mission) and give Az Zakah (the means of growth and purification) and obey Allah and His Messenger, On them. Allah will have mercy, verily Allah is Mighty, wise." The Quran.

"And whosoever strives, strives only for his (own) self, verily Allah is independent of all creatures" The Quran 29 : 6. And those who, when afflicted with wrong, require reparation. The requital of an ill is an ill the like thereof; with Allah verily Allah loves not the (transgressing) wrong doers". The Quran 42 : 39, 40. "And whoever required reparation after a wrong has been done to him against such there is no way (plea of blame)." The Quran 42 : 41,

Moamlaat or Haquul Ibad: i.e., civil affairs or the rights of human beings as servants of God, According to the Quranic sense, natural laws mean, laws of Allah. Islam is 'Din-e-Fitrat' the religion (of nature), its laws are natural and divine. The rights it confers upon the individuals are most real and natural rights. It is, however, one of the basic rights of the Muslims to obey the natural laws of Allah (God) in letter and in spirit and thereby achieve harmony with nature. A complete code for the guidance of Muslims has been left as traditions of the Holy Prophet, it is a rich legacy in which there is an incentive for them to cultivate the reflective faculties capable of achieving all that is noble and sublime. According to the spirit of Islam anything congenial to the harmonious growth and development of all the natural faculties of man, external and internal, is virtue, an 'Amr-i-Salah' (a good deed) and anything inconsistent with or repugnant is vice, a transgression (Zalum). Islam requires of each individual to keep within limits (Hadd) prescribed by Allah, a pre-requisite for the right functioning of the human social organism. The limits prescribed by Allah means no more than acting in accordance with and enforcing of strictest justice, in obedience to the Divine law of nature in every field of human activity. Thus keeping of balance, even in war, which is an extreme case, is the law of Allah :

“And He hath set up a balance ; so that ye transgress not the balance ; but maintain the balance strictly and fall not short there of.” The Quran 55 : 7-10.

“So set thy purpose for religion as one by nature upright, the nature (frame) of Allah in which He hath created the human beings. There is no altering of the laws of Allah's creation. But most people know not.” The Quran, 30,31.

Allah has potentially capacitated every human being to keep the limits prescribed by Him.

“On no soul doth Allah lay a responsibility, greater than it can bear.” The Quran 2:286.

“Surely, We created the human being of the best nature.”
The Quran 95:4.

The Holy Prophet was a great evolutionary Prophet. His, however, was evolution of peace, a peace not only to end the feuds of families, tribes and nations but of all humanity. This evolution of the Holy Prophet was not only in the realms of religion but covered all aspects of life. In fact, He gave a new meaning to (religion)-Din. For, to him, religion was not merely a set of dogmas and doctrines, leave aside rituals and ceremonies. Islam is a whole, a single indivisible reality, in which dualism of whatever form has no place. It must apply equally to the whole human being to every sphere of activity. Only then can human endeavour be fully assured of success. Whatever in nature does not conform to the law of nature which Allah has decreed for it, fully and completely, necessarily degenerates, atrophies and dies.

“It is the way of Allah which has ever taken course afore-time. and thou wilt not find for the way of Allah any substitute, nor wilt thou find for the way of Allah ought of power to change.” The Quran (48:23), (35,43).

To the Prophet (religion)-Din was much more a comprehensive concept. He gave (religion) Din not only a new definition but new dimensions also. To this evolutionary, as well as, revolutionary Prophet, if revolution is, but a change for the better, if it is not a change for the better, it is chaotic anarchy, and not revolution; Din was a code of conduct. A way of life, an ideology and a movement, a very living movement, ever ready to meet the genuine urge of man for all climes and for all times, transcending Space and Time for ever, for ever.

Learning :

1. “Read. in the name of thy Lord Who creates.”

“So the Prophet began with knowledge and because the men of knowledge are the successors of the Prophet who have left the heritage of knowledge, whoever takes it takes a full share and whoever walks on a certain path seeking knowledge thereby, Allah makes the path to heaven easy for him and Allah says. Those are his servants only who are possessed of knowledge, fear Allah.”

2. The Holy Prophet has said, "He who desires the world must seek it through learning: and he who desires the Hereafter must seek it through prayer." Also:

"The learned men are the heirs of the prophet." And

"Acquire ye knowledge, for the acquisition of knowledge teaches men to fear Allah."

Again we may read:

"Learning is a companion to a person in loneliness, a friend to him in a foreign land, a guide to him when he is in happiness and distress, a weapon which he can use against his enemy and a decoration which he can display amongst his friends."

"With learning Allah raises a people and makes them pioneers in whose path others will follow and whose examples others will take."

"The Holy Prophet has also said," Whosoever's good Allah wishes, He gives him the understanding; faith and knowledge come through learning."

"He dieth not who taketh to learning."

"To listen to the words of the learned and to instil into others the lessons of science is better than religious exercises."

"Whoever revereth the learned revereth Me."

"The ink of the scholar is more holy than the blood of the martyr."

3. Encouragement to pupils to go on to a seminary or a university came from the words of the Prophet Himself "He who leaves home in search of knowledge walks on the path of God, until he returns home:" and again, "God makes easy the path of Paradise for him who journeys for the sake of knowledge."

Nor was a good Muslim ever expected to cease in his quest for knowledge. "Acquire knowledge," the Holy Prophet said, "From the time of your infancy to the time of your death." Muhammed called the struggle for knowledge al-jihad-al-Akbar

saying "The greatest Jihad is the efforts made by a student to overcome ignorance and to strive towards the perfection of knowledge."

4. Nor are women excluded from the pursuit of knowledge. The Holy Prophet says, "The acquisition of knowledge is a duty incumbent on every Muslim; male and female."

5. A saying of Ali "I am a slave of him who hath taught me only one letter" shows in what high respect he was required to hold his teacher.

If the Holy Prophet came, due to propagation of Islam, as a threat to the economic monopolies of the few, the Byzantine and Persian rulers, the feudal lords and the elites of various Churches, he came as a blessing to the teeming millions, i.e., the dispossessed, the disinherited and the neglected toiling masses of the mankind. He came to confer privileges on the underprivileged. He came to grant rights to those to whom rights were denied. He came to father the orphans and provide the cover of protection to the weak, the destitute, the distressed and the down trodden. The Holy Prophet granted woman her rightful place in the society of man, at a time when her position amongst the Christians, the Jews and the pagans was that of 'goods and chattels.' Islam granted her a respectful entity and a personality to herself; as for the first time she was given the right to education, the right of inheritance and above all the right to vote, in fact she was raised to most enviable position as the Holy Prophet said "Paradise lies at the feet of the mother."

Much of the moral and material happiness of humanity depends on the efficiency of the sex relations. The Quran has, therefore, treated the subject in its fullest extent and has regulated the sex relations in the most practical manner. I quote only a few verses from the Holy Quran on the subject. They are:- XXXIII:1-5, XXIV:90, XXIV:31, VI:152, XVII:2, XXIV:3, IV:22, 23, V:5, II:221, 226, 227, VII:79-82, 84, XVII:31.

The famous theosophist and statesman Annie Besant in her book, "Life and Teachings of Mohammed" (Madras, 1932)

writes about Islamic Freedom and status of Women and property in these words:-

“You can find others stating that the religion (Islam) is evil, because it sanctions a limited polygamy, But you do not hear as a rule the criticism which I spoke out one day in a London hall where I know that the audience was entirely uninstructed. I pointed out to them that monogamy with a blended mass of prostitution was a hypocrisy and more degrading than a limited polygamy. Naturally a statement like that gives offence, but it has to be made, because it must be remembered that the law of Islam in relation to women was until lately, when parts of it have been imitated in England, the most just law, as far as women are concerned, to be found in the world. Dealing with property, dealing with rights of succession and so on, dealing with cases of divorce, it was far beyond the law of the West, in the respect which was paid to the rights of women. Those things are forgotten while people are hypnotised by the words of monogamy and polygamy and do not look at what lies in the West the rightful degradation of women who are thrown into the streets when their first protectors, weary of them, no longer give them any assistance.

I often think that woman is more free in Islam than in Christianity. Woman is more protected by Islam than by the faith which preaches monogamy. In Al-Quran the law about woman is more just and liberal. It is only in the last 20 years that Christian England has recognized the right of woman to property while Islam has allowed this right from all time. It is a slander to say that Islam preaches that women have no souls.”

The Holy Quran enjoined the believers that evil thoughts are the source of evil actions and indifference to what is good and pious leads to evil thoughts. “Successful are the believers who in their prayers are humble and who refrain from what is vain, and who set themselves aiming at purification and who guard their private parts.” “Say to the believing women that they cast down their looks and guard their private parts, and display not their decorations except what appears there-of (out of necessity) and let

them wear their head coverings over their bosoms, and let not display their decorations except to their husbands, "Indecencies of all kinds, whether open or secret, in thought or action are condemned."

Chastity had lost its worth in pre-Islamic days and fornication too escaped unpunished and adultery too was tolerated, as women were but chattels. Minds corrupt with unwholesome ideas as bodies decay with ruinous diseases. The Quran came to save humanity from such disasters by condemning and punishing such evil practices with great severity. "As for the fornicatress and the fornicator, flog each of them with a hundred stripes, and let not pity for them take hold of you in Allah's Din, if ye believe in Allah and the last day; and let party of the believers witness their torment." The Quran intends that so far as possible divorce should be avoided. Sodomy is condemned by the Quran in its several passages. Infanticide and abortion are other unnatural crimes, "Do not slay your children for fear of proverty; we give them sustenance and yourselves too. Surely to kill them is a great wrong." Equity, fraternity and liberty were firmly established when the very roots of the very conception of a better or higher status on the basis of birth, position, colour or class, possessions of wealth, was destroyed by the Quran. "It is not virtue to turn to the east or west, but the good deeds which you do; i.e., the Conduct." "Verily Allah enjoins justice, equity, and generosity to the kindred, and prohibits indecency, unpropriety, and oppression; He instructs you so that you are mindful." "And whoever desires the Hereafter and strives. With due striving, and is a believer, such are those whose striving meet with appreciation (of their Lord) The Quran 17:19.

"And let not thy hand be chained to thy neck nor opened to the fullest stretch, lest thou sit blameworthy regretfully destitute." The Quran 17:29.

"And walk not on earth exultant: Surely thou cannot rend the earth, nor attain height of mountains." The Quran 17:37.

In the field of politics, the Prophet declared that sovereignty belonged to Allah and the people, as His viceagents were to hold the state as a bequeathed Trust and they were to execute the functions of the state with the full responsibilities of Trustees. Priestcraft, as an institution, is completely foreign to Islam, was an other bold feature, which the Prophet introduced as human rights, according to the tenents of the Quran. The combination of these two was the third method and which has been explained by Calipha Umar who wrote to Qadhi Shurayhi :—

“ Follow without hesitation all decrees found in the Book of Allah, if you do not find one relevant to your purpose there, then turn to the precedents of the Prophet, but if you do not get one there also, then use your own discretion. Apart from this, you should not quarrel, dispute sell or buy in the court of justice.” (Ibn Sa’d, Maarif by Ibn Qutaybah, Istiab Aghani, Muraj al-Dhuhab and Shayah Nahj al-Balaghah). The Divine or natural laws, are, therefore, intended to guide the Muslims by conferring upon them various rights to prepare for the fuller and permanent life in the present, in the future and also the next world. The Holy Prophet, therefore, granted, as messenger of Allah, the first Magna Harta of Human rights which in fact is codified as the Quran.

Toleration :

“ Say, O disbelievers; I worship not that which you worship, nor do you worship Him whom I worship. You follow your religion. I follow mine.” The Quran 109 : 1-6.

“ No coercion in the matter of religion” The Quran.

“ And whosoever strives, strives only fo hisself (own), verily, Allah is independent of all creatures. The Quran 29 : 6.

The Prophet therefore preached and practised tolerance, fraternity, and equity. He brought into play in the realm of politics adult suffrage and to abolish hereditary succession. “ Say, O people, surely I am the Messenger of God to you all, of Him whose is the kingdom of the heavens and the earth.” The Quran 7 : 158.

“And we have sent you but mercy to (all) the nations.” The Quran 21 : 107. “O, my people! work in your place. I am a worker.” The Quran 39 : 39. This is how the Holy Prophet proclaimed the dignity of labour.

Thus the right to work, freedom of speech, right of reasonable wages, and right to education, individual's right to political power were granted through the revelations to the Prophet. It is, therefore, very wrong to conclude that Islam is opposed to the legal rights, either Civil rights, or Political rights. Obviously the Quran is neither a code of law, or a text book of law; nor was the Prophet a law giver in any Western sense. He claimed only to be the Messenger of Allah and his Jihad was an eloquent appeal to entire mankind to obey the natural laws of Allah.

Islam does not recognise sectarianism: “Hold fast by the covenant of God and be not disunited.”..... “And be not like those who became divided and disagreed after clear arguments had come to them.....” “And say not to any one who offers you salutation thou art not a believer.” The Quran.

“Say : come I will rehearse what God really prohibited for you. Join not anything as equal with Him, be good to your parents and kill not your children for fear of poverty; We provide sustenance for you and for them; come not nigh to shameful deeds, whether open or secret, and take not life which God hath made sacred, except by way of justice; thus doth He command you that ye may learn wisdom. And come not nigh to the Orphan's property except to improve it, until he attains the age of full strength; give full measure and weight with justice; no burden do We place on any soul but that which it can bear whenever ye speak, speak justly, even if a near relative is concerned, and fulfil the covenant of God; thus doth He command you that ye may remember. Verily this is My way, leading straight; follow it and follow not other paths; thus doth He command ye that may be righteous.” (6:151-153).

As regards tolerance, “Revile ye not those whom they call upon besides God, lest they out of spite revile God in their

ignorance.” The Quran 6:108. “Thy duty is to make the message reach them. Truth stands out clear from error;”

The Quran is concerned with the religion of man. It is also not a text book of science of economics; therefore, it would be unreasonable to search for scientific or economic theories in it. Yet we find that a golden thread of scientific and socio-economic ideas and principles runs throughout the Quranic text, so much so that scientists and economists have yet to realize the truth it contains. The Quran has repeatedly stressed: Afala Talamoon (why don't you know)? Afala Taqiloon (why don't you think)? Afala Tatafakkaroon (why don't you reflect)? “And whoever is granted” hikmah (science) receives the supreme advantage” The Quran 2:269. “Do ye not see that Allah has subjected to your (use) all things in the heavens and earth and has made his bounties flow to you in exceeding measure (both) seen and un-seen.” The Quran 31:20.

“Has there not been over man along period of time when he was nothing..... (not even) mentioned?” The Quran (76:16) “For God loveth not the arrogant, the vainglorious - nor those who are niggardly or enjoin niggardliness, or hide the bounties which Allah has bestowed on them.” The Quran (4:36,37).

“Woe to every (kind) of scandalmonger and backbiter, who pileth up wealth and layeth it by thinking that this wealth will make him last for ever. The Quran 104: 1-3.

“And there are those who buy gold and silver and spend it not in the way of Allah; announce to them a most grievous penalty.” The Quran 9:34.

“And when the prayer is finished, then may ye disperse through the land, and seek the bounty of Allah; and celebrate the praise of Allah often (and without stint) that ye may prosper.” The Quran 62:10.

These are but only very few verses of the Quran to support our statement regarding scientific social order defining charity, usury, orphans, slaves and the provision for the needy. The Quran XVII, 23, 26, XXXI: 14, XLVI: 15, XXX: 38, II: 215, IV: 8, III: 91, CIV: 3-9, II-177, IV-I, XLIX: 10.

Since legal rights are the products of a well established state, may it be of the Western bloc, or the Eastern bloc, the Quran aims at creating a society (Khaira Ummatin) and not a State, it is silent about details of legal rights. The Prophet remained a Messenger of Allah and the first successor to the Prophet were Caliphs and not rulers. Their succession was decided by election on their qualification of conduct and not hereditary.

When the Islamic commonwealth of nations came into being it was dictated by the need for attainment of good in this world and the world hereafter. Its chief sources for direction were:

(a) The Quran (b) the life of the Prophet whose interpretation of the Quran and personal actions i.e., his words and deeds known as traditions.

Jihad means effort or endeavour. The Holy Prophet laid much stress that it should be only for the sake of Allah. Some of the Quranic verses on the subject are:—

XXIX: 6; IX: 73; II: 256; 186; 177: LXI: 40, 41; VIII: 32, 34, 40; IX: 60, 29, 6; LX: 7; LX: 4, II, 12, 13; XLVII: 4; XC: 16, II, 12, 13, 15, 16, XXIV: 33; IV: 97, 98, 99, 100, IX: 29; II: 191, 192, 193, LX: 7; IX: 6; LX: 6, 12, 13; XLVIII: 16, 17; III: 75; XVI: 96; IX: 4; XLII: 39; XLI: 34; IX: 29; XLVIII: 17; IV: 84. The Holy Prophet said:

“The great Jihad is that against a man’s own lust.” “The ink of the scholar is more holy than the blood of the Martyr.” The Holy Prophet.

“And strive in the cause of Allah, the right way of striving. He has chosen you, and has not made things difficult for you in matters of faith - the ideology of your father Abraham: He has named you Muslims before and in this (Book), so that the Messenger may be a witness for you and you be witness for people. So establish ‘As Salah’ (prayer, pursuit, performance) of duty (mission) and give Az-Zakah (the means of growth and purification and hold fast to Allah. He is your protector, so what an excellent Protector, and what an excellent Helper.” The Quran 22:78. It should be noted that it is purely of defensive character to guard

against persecution. It is neither a crusade, nor an attempt to force Islam on Humanity. However, the Quran has warned the Muslims against pacifism :—

“Warfare is prescribed for you, though it be not to your liking; but it may happen you dislike a thing which is good for you; and it may happen that you like a thing which is bad for you but Allah knows and you know not.” The Quran 2:216..... But the Quran bids them “fight in His way with those who fight with them” but forbids them” to exceed the limits” for “God loves not those who transgress” and “permission (to fight) is given to those who fight because they have been wronged.”

Justice : “God loves the just” The Quran.

The Holy Prophet’s Human rights came as a threat to the legal and economic monopolies of the rulers and the headmen of the tribes, though only a few, but they mattered at that time, however it was blessing to the teeming millions, the dispossessed, i.e., farmers, the peasants, the craftsmen, the disinherited and the neglected toiling and exploited masses. He thus came to confer privileges on the under privileged. He came to grant rights to whom rights were denied. He came to father orphans and provide cover of protection to the weak, the destitute, the distressed and the downtrodden in fact to all those suppressed and oppressed by those in power.

Through Islam the woman was granted an honourable place in society, raising her above the position of goods and chattels. She was granted a respectful entity and personality to herself. She was given the right to education, right to hold property in her own, the right of inheritance.

“Be ye maintainers of justice and bearers of witness for Allah’s sake though it be against yourselves, or your parents, or your kindred, be he rich or poor, for Allah is nearer akin than either. Follow not then lust so as to act partially, and if you swerve or turn aside, verily Allah of what ye do is well aware.” The Quran 4:135.

Justice and kindness are not monopolised by the believers only. They are extended to non-believers also. In punishing even the offenders of Islam with force of arms, the Quran warns Muslims against transgressing the limits of humanity set by it. The Quran LX : 7.

“Thou shalt see the unjust shrink with terror from what they have earned, and it must befall them. Thus the just are warned against inequity. Allah denies them His favours in this world as well as in the next.”

“He enters whom He will into His mercy; and the unjust have neither patron nor helper.” The Quran XLII : 8.

“He has prepared for them a painful torment” The Quran LXXVI : 31.

“Allah is Truth” says the Holy Quran. XXII : 62.

The Holy Prophet preached and practised truthfulness in speech, truthfulness of motive, and truthfulness in Din (religion) as the highest of all. The last mentioned had several phases, such as, fear of the displeasure of Allah, hope in Allah, reverence, piety, resignation and love etc. In Din (religion) he alone is held really truthful who accomplishes himself in all these attainments to Haqiqat.

“Verily, in the Messenger of God is the best pattern for you.” The Quran 33 : 21.

“No one bears the burden of the other.” The Quran, “And ye not cast by your own hands your ruin.” The Quran, 2 : 195.

“You have been forbidden only carrion and blood and pork and that which has been slaughtered in the name of other than Allah.” The Quran, “Verily, the religion with God is Al-Islam, (i.e., submission) The Quran : 3,19. “The religion of your forefathers Abraham. He named you as Muslims.” The Quran, 22:78.

“There is none worthy of worship except Allah.” The Quran.

“Verily, intoxicants and games of chance and divining by arrows and idols are pollution of Satan’s handiwork. Therefore, abstain from them if you wish to attain success.” The Quran, (5:90) Equity, fraternity and liberty though given a lip service in both blocs and the U.N.O., were the gifts announced and practised by the Messenger of Allah fourteen hundred years ago. “The whole of humanity is one entity.” The Quran 2:213 and” “that which benefits humanity as a whole endures on the earth.” The Quran 13:17. “Woe unto worshippers who are heedless of (the spirit) of their prayer.” The Quran, 107 : 4,5.

One of the Prophet’s closest associates was a former negro slave, Bilal; who was deputed by Umar during his Caliphate “to put under open arrest, (“as we term it in the military language these days) Khalid-bin-Walid, one of the greatest military genius the world has ever seen. The Prophet’s Companions was an Iranian, Salman, yet another was Sohaib from ‘Rum’, each representing different races of varying nationalities, of different languages and of different heritage. Yet they were all equal in status as companions. Colour, creed and country did not stand in the way of the Prophet’s evolutionary and all embracing Brotherhood.

Honesty : is a very important factor of truth. “The righteous are those who fulfil covenants when they make covenants.” The Quran II, 177.....” Make not your oaths a means of deceit between you, lest a foot should slip after stability, and ye should taste of evil for that ye turned away from Allah’s way, and for you be grievous torment.” The Quran, XVI : 94.

“Every one has a goal which dominates him ; do you strive to outstrip one another is good deeds.” The Quran 2 : 148.

The Prophet believed in the dignity of man and he did not believe in the prestige of power of men of this race or that nationality. In His farewell Sermon He said. “.....Today I trample under my feet all distinctions between Arab and non-Arab. He alone is good who is righteous.” Righteousness alone was the standard to judge man and not pelf or place or ancestry. Sovereignty belonged to Allah and the people, as His vice gerents, were to hold the

state as a bequeathed trust and they were to execute the functions of the state with full responsibilities of trustees....." "When a courteous greeting is offered to you, meet it with a greeting of greater courtesy, or at least of equal courtesy. God takes account of all things." The Quran "O ye who believe! Fear God and (always) say a word directed to the right." The Quran, 33 : 70. "Nor can goodness and evil be equal. Repel evil with what is better, then will be between whom and thee was hatred become as if he were your friend and intimate. And no one will be granted such goodness except those who exercise patience and self restraint, none but persons of the greatest fortune." The Quran, 41 : 34, 35.

Islam, from the very beginning, emphasized its kinship with pious, virtuous and Godfearing Christians.

"You will certainly find nearest in friendship to those who believe (the Muslims) those persons who say : We are Christians : this is because there are priests and monks among them and because they do not behave proudly i.e. their characteristic trait is humility." The Quran 5 : 82.

"Surely, those who believe and those who are Jews and the Sabeans and the Christians - whoever believe in God (Allah) and the last day and do good deeds-they shall have no fear nor shall they grieve." The Quran 2 : 62.

Islam is the most undogmatic of all creeds. As it requires belief primarily in an omnipresent, Omniscient, Merciful Providence, amply demonstrated in His creation; and the human reason, with all its limitations, when properly exercised, it can and did lead men long way from creation to its maker. The special feature of Islam is its inclusiveness of the Truth of all that has preceded it. No Muslim can remain a Muslim if he does not at the same time believe in the Truth as revealed through Abraham, Moses and Jesus. All these factors drew in non-Muslims towards Muslims at first as helpers (halifs) and their closer contacts and study made them accept Islam in due course, as their was no co-ersion in the matter of religion.

People in the Western, as well as, the Eastern bloc wonder why so few Muslims in both blocs get converted to any form of dogmatic Christianity or Communism. If the contact with the Muslims introduced Reformation in Christian Church, a great change in social structure, such as, French Revolution, the German Agrarian Revolution, it has introduced a social revolution even among the Communists, who can now be defined as Muslims minus God. It was close contact of the Russian Communists with Muslims of Russia, first of all the 'Murids', and later on Russian Turkistan, that Lenin changed his policy of butchery and savagery to toleration towards the conquered. Mao-Tse-Tung ceded much beyond that by treating the prisoners of war kindly and winning them over more by persuasion than coercion, or terror. His land reforms, the rights of townsmen are due to better understanding of Islamic principles. There is, therefore, better display of 'live and let live,' policy in Red China than say, in South Africa, and even in many so called advanced civilized countries of the Western bloc, where colour bar is on the increase, and greed and lust for power still popular though they talk of Human rights as members of U.N.O. However, the Communists nominate a God amongst themselves, may he be a Lenin, Stalin, Sen-Yet-Sen, or Mao-Tse-Tung, whom they can dethrone, for example, Stalin, whenever they like. Such people ignore the very simple fact that every believing Muslim already considers himself to be as good as Christian, or as good as the Communist Hero, with the only difference, which he considers to be vital, that he does not completely accept at par either Jesus or the Hero (of Communist) with the Universal Creator and Providence. Because the Quran has repeated at more than one place that good Christians and Jews and others, who believe, in God and the Moral order which extends beyond the grave have all attained Salvation for which Quranic phrase is that :—

“They shall be beyond all fear and beyond all grief. Surely, those who believe and those who, are Jews and the Sabeans and the Christians, who ever believe in God (Allah) and the Last Day and do good deeds they shall have no fear nor shall they grieve.”
The Quran 2 : 62.

The Quranic revelations strove to create universal peace, particularly among all theistic creeds, as well as, revealed religions by accepting the basic truth of all, but knowing that some differences of dogma and ritual shall always remain, tried to formulate a basis on which all could come together and co-operate in spiritual uplift of humanity. The offer is still open!

“Say: O followers of the Book (the Old and New Testaments); come to an equitable proposition between us and you that we shall not serve any but God, and we shall not associate aught with them, and some of us shall not take others for lords besides Him; but if they turn back (and would not co-operate even on these basic principles); then say that bear witness we are Muslims.”
The Quran (4:63)

After the demise of the Holy Prophet, the first four Caliphs kept up the Islamic commonwealth of nations according to the Quranic laws and traditions. But when the Ommeyyides usurped power and onwards, and the Caliphate became personal and hereditary, hence many irregularities occurred which did more harm than good to the Islamic culture and traditions. They set the clock back so much that the Muslim East was invaded by the crusaders, who were eventually thrown back to Europe by the Turks. The causes of the failure of the Crusades may be many but “there can be no doubt that the doctrinal, political and social causes which led to the ‘Reformation’ all sprang from seed that was sown in the times of the Crusades that they appear to have originated from intercourse with the East (Muslims). Politically the crusades were fatal to the power of the feudal nobility and the priesthood..... Crusades led directly to the creation of an entirely novel military order..... Probably few ages of the world’s history have witnessed a greater amelioration in the conditions of social life than that took place in Western Europe during the period of crusades.”
Extract from History of Nations, Crusades.

When nineteenth century dawned, the Muslims were again on the defensive as the rot had set in amongst them. The West was on march again for Crusades for establishing colonial Empires.

PART II

The Crusades of IXX-XX Centuries:

The Crusades of IXX-XX centuries were based on the same principles, as the Crusades which began in 1096 A.C. i.e., 'to find new Empires' for the recovery of the prestige by the clergy; Italians conquered Tripoli; the British captured India, Sudan, Malaya, African colonies, Suez and Egypt, and the Russians became the God father of Balkan states! Kaiser of Germany was not happy over the distribution of the world as his share was too small as compared with other European powers. Kaiser of Germany wanted more Colonies and more trade markets. By a clever trick just before world War I he won Turkey on his side, because Turkey had been badly let down in the field of politics and diplomacy by the British, the French and the Russians. The World War-I. started in 1914 under the caption of a 'Holy War'. Germany lost the War and we (the author had served during it on various fronts throughout this war) were indeed very happy when on Saturday, 28th June, 1919. the Treaty of Versailles was signed with the crash of guns thundering a salute. European powers had bassed their War aims which had been based on "War is nothing but a continuation of political intercourse" said Clausewitz "with a mixture of other means..... the art in its highest point of view is policy, but no doubt a policy which fights battles instead of writing notes." No wonder therefore, that when League of Nations came in existence to ensure that peace terms should be based on the fourteen points of President Wilson of U.S.A. the Fourteen points (and twenty three conditions) it did not succeed, and out of these fourteen points only four can, with any accuracy, be said to have been incorporated in Threaties of Peace. Inspite of this the treaty was signed by Germany 'at the pistol point.' No sooner had the treaty been signed, the victorious Allies began to quarrel over the division of the war booty. This was also what happened as an aftermath of each Crusade since 1096 A.C. So this Crusade also was an exact copy of the Crusades of Middle Ages, as this Crusade had also laid a firm foundation for another World War.

When General (later Field Marshal and Earl) Allenby entered Jerusalem as a conqueror at the end of World War I, he made, his now famous statement, "Today the Crusades have ended!" The words of this famous British General were not spoken lightly, or without consideration or thought. They were spoken in the most serious vein and he expressed the thoughts of many millions of people who had hostile feelings towards Islam, developed since the days when the Muslims forced the Crusaders (kings) to leave the Muslim lands! They were also spoken when millions of Muslims had laid down their lives to defend the Western democracy, without an iota of consideration for their assistance and co-operation for winning their War. No wonder, when the Victors of World War-I began to fight amongst themselves for war booty, exactly like their predecessors, they thereby lost the peace, so costly won and laid the foundation of World War-II.

I arrived in France in 1939 to take part now in the Second Crusade of the Twentieth Century, i.e. World War-II. I, like many thousands others, bought a medal for being a privileged person to be one of those called "the defenders of the Maginot line."

London (St: James) Declaration.

In June 1940 I reached London from Dunkirk via Dover to broadcast to India. London had already become the home of nine exiled governments. A year later on 12th June 1941, the representatives of Great Britain, Canada, Australia, New Zealand, the Union of South Africa, Belgium, Czechoslovakia, Greece, Luxembourg, the Netherlands, Norway, Poland, Yugoslavia, France (of General de Gaulle) met at St: James Palace, to discuss the disasters they had met at the hands of the Axis Powers, which had made them realize the value for establishing peace. They signed a declaration:- ".....The only true basis of enduring peace is the willing co-operation of free peoples in world in which, relieved of the menace aggression, all may enjoy economic and social security. It is our intention to work together, and with other free peoples both in war and peace, to this end." In spite this solemn declaration Balfour Declaration was not cancelled and the victorious

created a home for zionists "a community which did not exist"—stated Hon'ble Montagu, who was a jew and a Cabnit Minister, in U. K.

The Atlantic Charter:

In August 1941 i.e., two months after the London Declaration, when the Axis were still very much in the ascendent, Mr. Churchill and Roosevelt declared as their national policies.

"After the final destruction of Nazi tyranny" reads the sixth clause, "they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want..... They believe that all the nations of the world, for realistic, as well as, spiritual reasons, must come to the abandonment of the use of force." Reads the seventh clause, "Since no future peace can be maintained if land, sea or air armaments continue to be employed by nations which threaten, or may threaten, aggression outside their frontiers, they believe, pending the establishment of a wider and permanent system of general security, that the disarmament of such nations is essential. They will likewise encourage all other practicable measures which will lighten for peace loving peoples the crushing burden of armaments."

Other points of the Atlantic Charter also "affirmed the basic principles of international justice, no aggrandizement, no territorial changes without the freely expressed wishes of the people concerned, the right of every people to choose their own form of government, and equal access to raw materials for all nations....." but as far as Muslims are concerned—especially the Arabs, all promises made were forgotten before the ink on paper had dried.

The United Nations Declaration:

On New Year's day 1942, Roosevelt (U.S.A.) Churchill (U.K.), Maxim Litvionov (U.S.S.R.) and T.V. Soong (Nationalist China) signed a short document which later came to be known as 'United Nation Declaration' which was signed next day by representatives of 22 other nations and subsequently representatives of 21

other nations, i.e., 47 nations in all, signed it with due solemnity. However, the actual method of voting in the Security Council, an all important question, was left open, (it seems purposely) at Deumbarton Oaks for future discussion. At the San Francisco Conference, the heads of the delegations of the sponsoring nations took turns as Chairman of the plenary meetings, Eden (Britian), Stettinius (U.S.A.), Soong (Nationalist China) and Molotov (U.S.S.R.) and got through its work in exactly two months, a result of ten plenary meetings and also of 400 meetings of the Committees. There were many serious clashes of opinion, divergencies of outlook and even a crisis or two, during which 850 delegates, (a total of 3500 including their advisers and 2500 press) feared that conference might adjourn without an agreement. At last the right of each of the "Big Five" to exercise "Veto" was accepted under duress by the smaller powers, a most unjust step! On October 24, 1945 the United Nations came into existence.

The World War-II had hardly ended preceded by the atom bomb blast when like its predecessor, the League of Nations created two parties or bloc of 'Haves' and 'Have nots', this time the U.N.O. divided the World into two blocs, the Western and the Eastern, each to have its satellites for exploitation. The colonialism, therefore, changed its form from 'spheres of influence' and dependencies to this new form of supporters of pacts, i.e., the masters and their satellites in each bloc. There remained some powers who called themselves neutrals,-ie- who decided to sit on the fence!

These pacts produced 'Cold War' conflicts, and world problems on the World stage by the same actors, dressed up differently and following their own cast to tremple under their feet what is known as the "Human Rights."

Human Rights:

"Rights have been defined as those conditions of social life which no man can seek to be himself at his best!" "God has endowed man with certain latent capacities and it is in common interest that he should be able to develop his talents to the fullest extent. "Says Green," therefore, it is desirable in the interest of

social progress that man should have complete freedom or right to develop his talents and unfold his natural activities in the society." Green is of the opinion that human rights are natural in the sense that they are necessary for the moral development of man. They present an attainable ideal which a state should seek to serve. They are, therefore, those rights which ought to be guaranteed to all the individuals as a pre-requisite to all individuals as the necessary condition for full and free development of their personality.

But 'Socke' opines safe guards of certain rights as natural, such as, the right to life, the right to property and the right to liberty. In 'Hobbe's' opinion, "the natural right was the liberty possessed by an individual of doing what was necessary to preserve his existence. It is strongly held by 'Voltaire' that all men had equal rights to liberty, property and the protection of laws. 'Herbert' 'Spencer,' U.S.A. and the French after their Revolution have advocated the same theory which has wielded a great influence in the history of political thought and in declarations defining the rights of man, however, it is still begging to be implimented in the realms of those countries who are advocating it, though it was initiated more than two decades ago.

We may, therefore, state that 'Rights' are those conditions of social life without which no man can seek to be himself at his best. Thus without the possession of such human rights no one can develope all that is best in him and politically, therefore, he cannot aspire to be a true citizen.

In this connection one has to realize that rights and its safe guards have to conform with duties which imply:—

- (a) A State should safeguard the development for a person into a human being of dignity and with a sense of justice and responsibility.
- (b) There should be sense of mutual respect and fairness in their dealings amongst the members of the society to recognise these obligations.

- (c) Again when the State provides a citizen with conditions essential for the development of his moral and spiritual self, it equally imposes at the same time an obligation on the citizens to make use fully of their latent capacities in order to promote their social and cultural ideas for the good of all.

For tomorrow.

The world is invaded now by organized and formidable forces of agnosticism and materialism. All spiritual religions should realize the immensity of this danger. If Islam and Christianity could join their forces to meet this challenge, materialistic atheism shall have no chance to destroy the most valuable spiritual heritage of mankind. The unity of God must be demonstrated in the unity of purpose and solidarity of humanity rooted in God. Words, until they are translated into action, cannot carry the conviction that the speaker there of himself possesses the moral virtues that he preaches. He should not rest content with mere sermons, or impracticable theories of morality may it be in their counsel chambers or that of U.N.O.

“Invite all to the way of thy Lord with wisdom and beautiful preaching and argue with them in the ways that are best and most gracious for thy Lord knoweth best who have strayed from His path and who receive guidance.” The Quran, (16:25).

“Let there be no compulsion in religion. Truth stands out from error: whoever rejects evil and believes in God has grasped the most trustworthy hand-hold that never breaks. And God heareth and knoweth all things.” The Quran (2:256).

We now present to our readers some conclusions reached by Anrold to show how the Prophet propagated Human rights and also prepared the Muslims for Jihad.

Some Conclusion reached by Anrold in his book “Preaching of Islam”

“To the modern Christian world, missionary work implies missionary societies, paid agents, subscriptions, reports and journals;

and missionary enterprise without a regularly constituted and continuous organisation seems misnomer. The ecclesiastical constitution of the Christian Church has, from the very beginning of its history, made provision for the propagation of Christian teaching among unbelievers; its missionaries have been in most cases, regularly ordained priests, or monks; the monastic orders (from the Benedictines downwards) and the missionary societies of more modern times have devoted themselves with special and concentrated attention to the furthering of a department of Christian work that, from the first, has been recognised to be one of the prime duties of the Church. But in Islam the absence of any kind of priesthood or any eclectical organisation whatever has caused the missionary energy of the Muslims to exhibit itself in forms very different to those that appear in the history of Christian missions: there are no missionary societies, no specially trained agents, very little continuity of effort. The only exception appears to be found in the religious orders of Islam, whose organisation resembles to some extent that of the monastic orders of Christendom. But even here the absence of the priestly ideal, of any theory of the separateness of the religious teacher from the common body of believers, or of the necessity of a special consecration and authorisation for the performance of religious functions, makes the fundamental difference in the two systems stand out as clearly as elsewhere.

Whatever disadvantages may be entailed by this want of a priestly class, specially set apart for the work of propagating the faith, are compensated for by the consequent feeling of responsibility resting on the individual believer. There being no intermediary between the Muslim and his God, the responsibility of his personal salvation rests upon himself alone: consequently he becomes, as a rule, much more strict and careful in the performance of his religious duties, he takes more trouble to learn the doctrines and observance of his faith, and thus becoming deeply impressed with the importance of them to himself, is more likely to become an exponent of the missionary character of his creed in the presence of the un-believer. The would be proselytiser has not to refer his convert to some authorised religious teacher of his creed who may formally receive the neophyte

into the body of the Church, nor need he dread ecclesiastical censure for committing the sin of Korah. Accordingly, however, great an exaggeration it may be to say, as has been said so often, that every Mohammadan (Muslim) is a missionary, still it is true that every Mohammadan may be one, and few truly devout Muslims, living in daily contact with unbelievers, neglect the precept of their Prophet : "Summon them to the way of thy Lord with wisdom and with kindly warning." Thus it is that, side by side with the professional propagandists, — the religious teachers who have devoted all their time and energies to missionary work, — the annals of the propagation of the Muslim faith contain the record of men and women of ranks of society, from the sovereign to the peasant, and of all trades and professions, who have laboured for the spread of their faith, — the Muslim trader, unlike his Christian brother, showing himself especially active in such work.

The spiritual energy of Islam is not, as has been so often maintained, commensurate with its political power. On the contrary, the loss of political power and worldly prosperity has served to bring to the front the finer spiritual qualities which are the truest incentives to missionary work. Islam has learned the uses of adversity, and so far from a decline in worldly prosperity being a presage of the decay of this faith, it is significant that those very Muslim countries that have been longest under Christian rule show themselves most active in the work of proselytising. The Indian and Malaya Mohammadans display a zeal and enthusiasm for the spread of the faith, which one looks for in vain in Turkey or Morocco."

H. G. Wells in his *History of the World* explains the willingness of the conquered peoples to accept Islam as follows :—

"And if the reader entertains any delusions about a fine civilisation, either Persian, Roman, Hellenic, or Egyptian being submerged by this (Islam) flood, the sooner he dismisses such ideas, the better. Islam prevailed because it was the best social and political order the times could offer. It prevailed because everywhere it found politically apathetic people, robbed, oppressed, bullied uneducated and unorganised and it found selfish and unsound

governments out of touch with any people at all. It (Islam) was the broadest, freshest, and cleanest political idea that had yet come into actual activity in the world and it offered better terms than any other to the masses of mankind. The capitalistic and slaveholding system of the Roman Empire and the literature and culture and social tradition of Europe had altogether broken down before Islam arose and it was only when mankind lost faith in the sincerity of its representatives that Islam too began to decay.”

Elsewhere, in his ‘Outline of History’ H.G. Wells analyses the essential appeal of Islam. After reproducing the last sermon of the Holy Prophet, Wells continues :

“This insistence on kindness and consideration in daily life is one of the main virtues of Islam, but it is not the only one. Equally important is the monotheism, void of any Jewish exclusiveness, which is sustained by the Quran. Islam from the outset was fairly a proof against the theological elaborations that have perplexed and divided Christianity and smothered the spirit of Jesus. And its third source of strength has been in the meticulous prescription of methods of prayer and worship and its clear statement of the limited and conventional significance of the importance ascribed to Mecca. All sacrifice was barred to the faithful, no loophole was left for the sacrificial priest of the old dispensation to come back into the new faith, (Islam). It was not simply a new faith, a purely prophetic religion as the religion of Jesus was in the time of the Jews, or the religion of Goutama in the lifetime of Goutama but it was so stated as to remain so. Islam to this day has learned doctors, teachers and preachers but has no priest. It was full of the spirit of kindness, generosity and brotherhood; it was a simple and understandable religion, and it made its appeal straight to the commonest instincts in the composition of ordinary men. Against it were pitted Judaism which has made a racial board of God, Christianity talking and preaching endlessly, now of trinities doctrines, and heresies, no ordinary man could make head or tail of Mazdaism, the cult of the Zoroastrian Magi who had inspired the crucifixion of Mani. What appealed to them was that this God, Allah, he preached was by the test of conscience in their hearts a

God of righteousness and that the honest acceptance of this doctrine and method opened the door wide, in a world of uncertainty, treachery, and intolerable division to a great and increasing brotherhood of trustworthy men on earth and to a paradise not of perpetual exercises in praise and worship in which saints and anointed kings were still to have the upper places but of equal fellowship — and simple and understandable delights, such as their souls craved for. Without any ambiguous symbolism, without any darkening of altars or chanting of priest, Mohammed has brought home those attractive doctrines to the heart of mankind.”

Dr. J.H. Bridges, a famous Positivist, said of Islam :

“The faith of the Muslim is concentrated in a single word, Islam-devotion, resignation of our own will to the supreme degree. The word Islam unfolds itself for us, as for the followers of Mohammed into two great and inseparable aspects of life Prayer and Work. ‘Pray and give alms’ said Mohammed. Alms giving in his wide interpretation of it, conceived with admirable wisdom and relative to the simple wants of his time, covered the whole field of doing good to men. ‘Pray and Work’ said the medieval saint. Pray, as if nothing were to be done by work. Work as though nothing were to be done by Prayer. Islam, or in the English tongue ‘devotion’—the devotion of our life to the highest, the bringing of our own will into accord with the Supreme will. This is the word (Islam) that sums up the lives of pious men in every age and every country.”

Progress of Islam : In the words of Professor Gibb :
 “Islam is a fully rounded society based on religion and comprehending every aspect of human life.”

“Dr. Gustay Weil writes of Islam as “strong with the strength of immortality.”

“True”, says Dr. Weil, “the political power of Islam has ebbed, but its spiritual power is as young and vigorous today as it was when first launched on its wondrous worldwide career. What is the secret of Islam’s success? The secret consists in its remarkable freedom from the fetters of priestcraft; freedom from the

fetters of embarrassing rituals and bewildering articles of faith. Islam is the simplest of all revealed religions and it is therefore a religion compatible with the highest and lowest grade of civilisation."

Draper, in his History of 'Intellectual Development of Europe' remarks: "It (Islam) was an exception in the sense that, except for the intervention of divine sanction, it contained less of religious dogmas and metaphysical speculations than sound political sense, progressive social principles and an admirable code of personal behaviour. He (Mohammed) did not engage in vain metaphysics but applied himself to improving the social condition of the people by regulations respecting personal cleanliness, sobriety, fasting and prayer. Above all other works he esteemed alms-giving and charity. with a liberality to which the world of late became a stranger, he admitted the salvation of men of any form of faith provided they were virtuous."

Mr. M.N. Roy an Indian-a Hindu analyses the causes of the success of Islam as follows :—

"The phenomenal success of Islam was primarily due to its revolutionary significance and to its ability to lead the masses out of the hopeless situation created by the decay of the antique civilisation not only of Greece and Rome but of Persia and China and of India. The sword of Islam wielded ostensibly at the service of God, actually contributed to the victory of a new social force to the blossoming of a new intellectual life which was eventually to prove the grave of all religions and faiths....The expansion of Islam is the most miraculous of all miracles. The Roman Empire of August, as later enlarged by the valiant Trojan, was the result of great and glorious victories, won over a period of seven hundred years. Still it had not attained the proportions of the Arabian Empire established in less than a century. The empire of Alexander represented but a fraction of the vast domain of the Khalifas. For nearly a thousand years, the Persian Empire resisted the arms of Rome, only to be subdued by the "Sword of God in less than a decade."

The great historian Edward Gibbon summarises 'The history of Islamic expansion' in the following vigorous passage :—

“One is simply amazed to contemplate the incredible rapidity with which the two mightiest empires of the ancient time were subverted by the comparatively small bands of the nomads from the Arabian desert, fired with the zeal of new faith (Islam). Hardly fifty years had passed since Mohammed assumed the role of the singular Prophet spreading the message of peace his followers victoriously planted the banner of Islam on the shores of Atlantic on the one side and on the confines of Indian on the other side, The first Khalifa of Damascus reigned over an Empire which could not be crossed in less than five months on the feet of camel. At the end of the first century of Hijrah, the commanders of faithful were the most powerful rulers of the world.”

CHAPTER III

The Greatest Military Genius of the World

It is natural that when we speak of the Islamic Pattern-of-War, and the victorious march of the Muslim armies in an atmosphere heavily clouded by Western propaganda of their moral and material superiority, some pertinent questions may be asked by the non Muslim readers, such as :—

- (a) Who was the man who introduced Islam ?
- (b) What esteem or qualities he had won as a leader ?
- (c) Was he a successful general in planning and training for war ? Did he carry it out successfully on the battle-field ?
- (d) What did he propagate and teach ?

It was the master genius Mohammed, the messenger of Allah, May peace be upon Him, who introduced a new pattern-of-war for not only the Muslims, but for the world at large !

The Western strategists and other acclaimed masters of the art-of-war have unanimously agreed about the qualities a leader should possess :—

“a thorough knowledge of his profession, sense of justice, intelligence, discipline, confidence in himself, commonsense, has won the confidence of his subordinates, enthusiasm, trained imagination, keenness, energy, determination, habit of forethought, sense of humour, indifference to personal danger, and the readiness with which he shares his men’s hardship, and cheerfulness in the face of difficulties. Lastly, it includes tact and knowledge of humannature so that he got the best out of his men and to achieve correct appreciation of his enemy’s qualities, — strong, as well as, weak.”

I (the writer) now wish to quote the opinions of the most renowned Western historians in support of the Prophets’ various qualifications :

- (a) a leader, Alford Guillaume, in his book, The life of Mohammed.

“When someone asked Abu Jahl, the Prophet’s bitterest enemy, “Tell me truly, what dost thou think of Mohammed? Is he a liar?” He replied, “By God! Mohammed is a truthful man.” Al-Mughira Ibn Sh’uba, bitterly opposed to Mohammed, after observing how the Prophet’s companions treated him, told the Quraish :

“I have been to Chosroes in his Kingdom, and Caesar in his kingdom and the Negus in his kingdom, but never have I seen a king among a people like Mohammed among his companions. I have seen a people who will never abandon him for any reason, so form your own opinion.”

Before revelation came to the apostle the Quraish used to call him “the trustworthy one”. He was also respected for his sense of justice and propriety as he was once called upon to settle a dispute between the different tribes of the Quraish. The Meccans had implicit faith in Mohammed’s truthfulness. Once when standing on Mount Safa he asked that if he told them that a strong army lay in ambush behind the hill, would they believe him? “We certainly will,” everyone replied in chorus. But yet when Mohammed told them that worship of gods other than God, falsehood and superstition are worse enemies plotting against them, they did not have the courage to accept his advice, although they had little doubt about the truth of Mohammed’s message. They tried their best to dissuade the Prophet from the pursuit of his mission. When Abu Talib, deeply distressed at the breach with his people and their enmity, requested Mohammed, “Spare me and yourself. Do not put on me a burden greater than I can bear,” what was his reply? “O my uncle,” he said, “By God, if they put the sun in my right hand and the moon in my left on condition that I abandoned this course until God has made it victorious or I perish therein, I would not abandon it.”

The Prophet burst into tears as he asserted his love for truth and God above everything in life, including his dear uncle Abu Talib, who was greatly attached to Mohammed.

The Quraish actually tried to put the sun and the moon in the hands of the Prophet in order to lure him out of his mission. Utba Ibn Rabia, a Quraish chief, one day proposed to Mohammed :

“If what you want is money, we will gather for you our property so that you may be the richest of us ; if you want honour, we will make you our chief so that no one can decide anything apart from you ; if you want sovereignty, we will make you king.” “None described his mission more truly and simply than Jaffar Ibn Abu Talib “one of the migrants to Abyssinia. When the Quraish saw that the Prophet’s companions found safety and security in Abyssinia, they sent a deputation of their able men to the Negus to get them back. When the Negus asked the Muslims what was the religion for which they had forsaken their people. Jafar answered : “O King, we were an uncivilized people, worshipping idols, eating corpses, committing abominations, breaking natural ties, treating guests badly, and our strong devoured our weak. Thus we were until God sent us an apostle whose truth, trustworthiness and clemency we know. He summoned us to acknowledge God’s unity and worship Him and to renounce the stones and images which we and our fathers formerly worshipped. He commanded us to speak truth, be faithful to our engagements, mindful of the ties of kinship and kindly hospitality, and to refrain from crimes and bloodshed. He forbade us to commit abominations and to speak lies, and to devour the property of orphans, to vilify chaste women. He commanded us to worship God alone and should not associate anything with Him, and he gave us orders about prayers, alms-giving and fasting (enumerating the commands of Islam). We confessed his truth and believed in him, and we followed him in what he had brought from God, and we worshipped God alone without associating aught with Him. We treated as forbidden what he forbade and as lawful what he declared lawful. Thereupon our people attacked us, treated us harshly, and seduced us from our faith to try to make us go back to the worship of idols instead of the worship of God, and to regard as lawful the evil deeds we once committed. So when they got the better of us, they treated us unjustly and circumscribed our lives, and came between us and our religion.”

(d) All-impelling force of character.

“Mohammed’s own character was in such perfect accord and harmony with his mission that one was testimony to the other. The sterling character of the Prophet gave him the right to pilot the noble mission which, in turn, was only worthy and equal to the noblest character and personality that was Mohammed. Says historian Guillaume on ‘leadership’:— “For us it goes without saying that the hold which Mohammed gained and the will and affections of his companions were due to the influence of his personality. Without that they would have paid little heed to the claims of the Prophet. It was because of his moral qualities, not because of his religious teaching, that the men of Medina invoked his assistance. Ultimately, no doubt, even for the companions the two aspects of his life became indistinguishable as they have remained for all Muslims of later generations.

Examples of the discipline of troops and of their superior officers, abound. When Usama, son of a freed slave Zaid, was made a commander of the Arab army for Syria, over the heads of the sons of aristocratic families and of veteran warriors such as, Umar bin Khattab. later on Caliph, no murmur was raised against him, When Khalid, the greatest of all commanders of his time was demoted by Hazrat Umar, Khalid submitted to the will of his superior. When the Governor Musa, jealous of Tariq’s victories in Spain, had the great commander whipped and chained, Tariq refused to allow the superior force under his command to rise against Musa, saying; “I will be the last person to rebel and thereby set an example of indiscipline and insubordination in Islam.”

This discipline was inculcated in every Muslim soldier, from the lowest to the highest, by the teachings of the Holy Quran. According to the historian Deutsch, “the Quran was the reason for all the astounding victories of Islam.”

Deutsch says, “The Quran is a book by the aid of which the Arabs conquered a world greater than that of Alexander the Great, greater than of Rome in as many tens of years as the latter

had wanted hundreds to accomplish her conquests: by the aid of which they came to Europe as kings to hold up the light to humanity while darkness lay around.

In the Quran we can find many examples of the military ideal of the Muslims as, for example, in the verse, "Verily Allah Loves those who fight in the path of Allah, forming ranks as though they are a wall made of lead." The fact that Muslim soldiers were frequently exhorted to die for their faith, rather than surrender ignobly, also played a vital part in building those "walls made of lead." The words of Musa during the long siege of Granada typify that spirit.

"I see the spirit of the people so cast down that it is impossible to save the kingdom. Yet there still remains an alternative for noble soul, a glorious death. Let us die defending our liberty and avenging the woes of Granada: our mother earth will receive her children into her bosom, safe from the chains of the conqueror, or should any fail of a grave to hide his remains he will not want a sky to cover him. Allah forbid, it should be said the nobles of Granada feared to die in her defence."

A willingness to die in defence is a very different matter from that fatalism which people, ignorant of the Quran are so wont to attribute to all Muslim soldiers. Discipline is a far better word than fatalism for the submission to the will of Allah which those early Muslims showed."

The Early Life of Prophet Mohammed.

In 570 A.D. Yemen was a province of Habash (Abyssinia). Abraha was the governor of Yemen. He invaded Mecca to carry out a punitive expedition against the Quraish. Mohammed's grandfather was the Chief of the Quraish at that time. However, Abraha's force was forced to carry out an ignoble retreat due to a calamity that befell his army. "Hast thou not considered how thy Lord dealt with the possessor of the elephant? Did He not cause their war to end in confusion?" The Quran 105 : 1, 2.

Mecca is situated in a most barren piece of land. It was then the central religious place of the pagans. Arabs gathered there annually for pilgrimage when a large fair was held. It was a busy and wealthy commercial town. The Quraish almost monopolized the entrepot trade between Indian Ocean and the Mediterranean Sea. Mohammed was born at Mecca, as son of Abdullah (deceased) and Amina, on 20th April, 570 A.D., in the famous tribe of Quraish. He was therefore, a posthumous child. The Quran in 30:41, describes the period preceding the advent of the Prophet as Dark, "corruption was rampant on land and sea."

Mohammed, an orphan child, through sheer poverty was unable to get any schooling and he was also obliged to earn a living as a shepherd boy for grazing camels in the desert of Mecca. Mohammed's boyhood also witnessed his people involved in an internecine destructive war known as the war of 'al-Fujjar.' From his childhood, therefore, he realised the need for a creative peace. Like his tribesmen, when he was 15 years old he had chosen trade as his normal calling. He strove hard to infuse his unlettered people the sense of high morale. He first founded the society of 'Halif-ul-Fuzool.' The aim of the society was to promote peace and tranquility in Mecca, to help the distressed, and protect the poor and weak. Through this society, established on a democratic basis, he taught a practical lesson to the members of his community to encourage people to look after their own affairs. When the resetting of the 'Black stone of Kaaba' was referred to him for mediation, he demonstrated how conflicting interests and confusing suggestions could be reconciled to the entire satisfaction of the clashing rivals. He also proved that the rattle of sabres was no substitute for persuasion with wise words. Peace could be preserved and war avoided if heads remain cool. During his travels he was able to observe, at first hand, that how different religions (Christianity, and Jewery) had degenerated into empty superstition. His mission was far more immense and his outlook being far more universal, hence it was bitterly opposed and rejected by the people of Mecca. Yet he carried on, his mission hopefully, although he was persecuted, tortured and very savagely treated

by the Meccans. Wherever he went, he was depressed to witness the accumulating evidence of spiritual degeneration, but he resolved to show his people the path of virtue to emerge from darkness of sin and wickedness. For his simplicity, honesty of purpose, and straight forward life coupled with honourable bearing, he was addressed by Meccans "al-Amin (the faithful)". To this was shortly to be added the appellation "al-Mustafa (the chosen)." From 596 A.D. to 611 A.D. he spent most of his time in meditation, and prayer, "eminently unpractical in all the common things of life "says Lane-Poole in his book, *Studies in a Mosque*," he was gifted with mighty powers of imagination, elevation of mind, delicacy and refinement of feeling. It was said of him that "he was more modest than a virgin behind her curtain." He was determined to deliver his people from the three pronged chains of slavery and economic control of Constantinople, Persia and Habashah (Abyssinia).

Sir William Muir thus comments on the antiquity, of the House in his "Life of Mohammed."

"Antiquity of, 'A very high antiquity, must be assigned to Kaaba' the main features of the religion of Mecca." Diodorus Siculus, writing about half a century before our era, says of that part of Arabia washed by the Red Sea; "there is in this country a temple greatly revered by all the Arabs! These words must refer to the holy house of Mecca, for we know of no other whichever commanded the universal homage of Arabia..... Tradition represents the Ka'ba as from time immemorial the scene of pilgrimage from all quarters of Arabia: from Yemen, Hadzramaut, and the shores of the Persian Gulf, from the desert of Syria, and from the distant environs of Hira and Mesopotamia, men yearly flocked to Mecca. So extensive a homage must have had its beginning in an extremely remote age."

Moreover, there were barbaric customs amongst his countrymen, such as, blood feuds, the habit of faction and rancour, the laws of retaliation, constant reprisals, better and honourable place for women, orphans, slaves, the weak and poor; weighed most heavily on Mohammed's heart.

In the month of Ramadan in year 612 A.D. during a night when he was living a life of austerity and religious contemplation at Mount Hira, he heard a voice commanding him :—

“Iqra bi — Ismi Rabbika”, which means,

(“Read in the name of thy Lord, who created, man out of (sheer) mercy, Read. For thy Lord is most Honourable who taught to write with the pen, taught man what he knew not.”) The Quran XCVI,

This was the first ‘Revelation’ and call. “Spiritual truth” says Sir William Muir, “seemed to shine, clear and radiant as a sunbeam, upon his own heart, ecstatic trances impressed a Seal, apparently divine, upon his convictions and he was conscious of a sincere desire, and fancied that he had perceived a divine mission, to call forth his people from darkness into light. On the other hand, the ungodly laughed at him with scorn, while solemn expostulation and warning was treated even by the wise and sober, as the effusion of a fond enthusiast. Before the Divine Commission all difficulties would vanish. He would wait, then, for the inspiring influence of the Holy Spirit to lead him, as it had often times led the prophets before him on the right way. Gabriel, perhaps would visit him again as he visited Zakariyya and Mary, to announce the advent of new dispensation.”

The Holy Prophet heard the mysterious voice, yet a second time which doubly assured him ‘task’ that Allah had revealed to him. It was with feverish excitement that he took up the role of Allah’s Messenger, (may peace be upon him). He was a preacher and his mission was propagation of Islam. He acted as a warner against evil and the forces of hypocrisy. “That thou mayest warn a people whose fathers were not warned, so they are heedless.” The Quran 36:6. “It is strongly corroborative of Mohammed’s sincerity” says Sir William Muir, “That the earliest converts to Islam were not only of upright character but his own bosom friends and people of his household who intimately connected with his private life, could not fail otherwise to have detected those discrepancies which ever more or less exist between the hypocritical deceiver abroad and his actions at home.”

“And the foremost are the foremost; these are they who are drawn nigh to (Allah) God” The Holy Quran 56 : 10-II.

The teachings of the Holy Prophet caused not only excitement and scorn but very strong opposition from Meccans who now considered ‘al-Amin,’ ‘al-Mustafa,’ Mohammed as their most dangerous enemy. Hitti in his book ‘History of Arabs’ has correctly remarked “What they considered as heresy seemed to run counter to the best economic interest of the Quraish as custodians of al-Ka’ba, the pantheon of multitudinous deities and centre of a pan-Arabian pilgrimage.”

Thus opposition to Mohammed (may peace be upon Him) was actuated as much by economic motives as by religious disbelief and conservatism and the Quraish, feeling their economic security to be threatened, resolved to leave no stone unturned until the socialistic doctrines of the Prophet had been eradicated.

Characteristics of Arabs pre-Islamic days.

Professor E.G. Browne calls the Prophet’s preaching a real conflict of ideology between the Muslims and the pagan Meccans “Personal courage, unstinted generosity, lavish hospitality, unswerving loyalty to kinsmen, ruthlessness in avenging any wrong, or insult-offered to one’s self, or one’s relations, or tribesmen : these were the cardinal virtues of the old pagan Arab; while resignation, patience, subordination of personal and tribal interests to the demands of a common faith, unworldliness, avoidance of ostentation, and boastfulness, and many other things enjoined by Islam, were merely calculated to arouse his derision and contempt.” The Quran (10 : 16) has recorded it as, “Indeed I have lived a life time among you before it, do you not then understand,”

Sir William Muir has summarised, “the Meccans opposition due to ‘honour and revenge.’ As time went by and the Quraish felt the ground slipping under their feet, they decided to force the exit of Mohammed from Mecca by changing taunts and insults to a campaign of torture and bully wholesale against all Muslims.”

Professor Reinhart Dozy summarises the opposition of the Quraish thus : "It is evident therefore, that in declaring himself a Prophet, Mohammed undertook a task of twofold difficulty. He could not confine himself to a mere demonstration of the truth of the doctrine which he preached. It was necessary for him to overcome the mental torpor of his fellow-countrymen to awaken the religious sentiment in their hearts, to persuade them that religion was not a matter of indifference, a thing which might be ignored. In a word, he had to mould, to metamorphise, a sensual and sceptical people—a nation of scoffers. An enterprise so formidable would have dismayed a man less convinced of the truth of his mission. In the initial stage Mohammed reaped on all sides nothing but jeer and insults. His fellow-townsmen either pitied him or flouted him. Some thought him a poet inspired by a Jinni, others a soothsayer, a magician, or a madman. "Here cometh the son of Abdullah with his news from heaven." they would cry when they saw him approaching. Some proposed, with apparent benevolence and hypocrisy to provide physicians at their own expense, who should try to cure him. He would find the path before his dwelling strewn with thorns. He was assailed on all sides with such epithets as "Knave" and "Cheat."

"Nothing was too scurrilious to use as material against Him" says Ata Mohyuddin "no cruelty too great with which to torment him." "The more serious opponents of Mohammed (may peace be upon Him) demanded miracles of him, like those performed by Moses, Jesus and other prophets. To these Mohammed's reply was significant. He used to say "What greater miracle could they have than the Quran itself; a book revealed by means of an un-lettered man; so elevated in language, so incontrovertible in argument, that the united skill of men and jinni could compose nothing comparable. What greater proof could there be that it came from none but God himself? The Quran itself is a miracle" "Do men think that they will be left alone by saying, we believe and not be tried." "The Quran 29:2. "Whenever the Divine will ordains to inspire a band of righteous people to work as torch bearers of truth to a corrupt humanity there fails not to appear at the same time a

band of those who pitch themselves in deadly opposition to them, and inflict on them all kinds of troubles and tortures."

The Military Genius.

However, we must revert to our subject, the genius who is the leader of the leaders, before we close this chapter, "Every special calling in life, if it is to be followed with success," says Clausewitz, "requires peculiar qualifications of understanding and soul. Where these are of a high order, and manifest themselves by extraordinary achievements, the mind to which they belong is termed genius...as we neither profess to be philosopher, nor grammarian we must be allowed to keep to the meaning usual in ordinary language and to understand by "genius" a very high mental capacity for certain employments."

The qualities of a military genius :

As war is full of dangers; courage, both physical, as well as moral, is very necessary. Again war has many varried peculiarities, such as, physical exertion and sufferings. there is uncertainty about enemy forces and its secret weapons, the actor in war constantly finds things different from his expectations and this cannot fail to have an influence on his plan and it may produce hesitation due to undue strain on his nerves. He may, therefore, be obliged to take a 'chance' which is supported by trained intellect and resolution and mental eye. One, therefore, has to get through the conflict of 'unexpected' not only through physical qualities but mental qualities as well.

The Will Power :

Resolution is an act of courage in single instance, and if it becomes a characteristic, it becomes a habit of mind. But for a genius, it is meant both courage in face of bodily danger and in face of responsibility: Again mere intelligence is still not courage for one often sees the cleverst people devoid of resolution. The mind must, therefore, first awaken the feeling of courage and then be guided and supported by it, because in momentary emergencies the man is swayed more by his feelings than by his thoughts. The

kindred quality of resolution is 'presence of mind' which brings great conquest over the 'un-expected,' especially when it is co-ordinated with energy, firmness, staunchness, strength of mind and character. The commander, therefore, must have a great force of 'will,' as the whole inertia of the mass gradually rests its weight on the 'will' of the leader: by the spark in his breast, by the light of his spirit, the spark of purpose, the light of hope, and example, 'will' therefore must be kindled afresh in others when the situation is really bad. He should stand above the masses and continue to be their master. It is only with his 'will that genius stops his men during a crisis from sinking into the lower region of animal nature, which shrinks from danger and knows no shame. He does not get excited, or is impulsive. These are some of the weight, which the courage and intelligent faculties of the military commander, has to overcome if he is to make his name illustrious. Firmness denotes the resistance of the will in relation to the force of a single blow, while staunchness in relation to continuance of blows, the latter, is therefore, a very essential quality for a leader in a protracted conflict. By strength of 'mind,' or 'soul' in a leader, we mean the power of listening to only reason in the midst of the most intense excitement, or when one is fighting with his back to the wall, in the storm of the most violent passions. However, this power does not depend on the strength of understanding alone, because of the fact that there are men of the greatest intellect who cannot command themselves, certainly proves nothing to the contrary.

Self Command : (Khudi)

Because the power which we call 'self command,' has its root in the heart itself, this counterpoise in a leader is nothing but sense of the dignity of man, that noblest pride, that deeply seated desire of the soul always to act as a being endowed with understanding and reason. A strong man is therefore, one who does not lose his balance under the most violent excitement, or adversities and is not unscrupulous exciteable, inflammable feelings are in themselves little suited for practical life and therefore, such leaders are not fit for war. By the term 'strength of character, or, simply character, is denoted tanacity of conviction, and honesty of purpose,

let it be the result of our own, or others' views and whether they are principles, opinions, momentary inspirations, or any kind of emanations of the understanding; but this kind of firmness certainly cannot manifest itself if the views themselves are subject to frequent changes. In war the horrowing sight of danger, sense of responsibility and sufferings, easily leads to the feelings gaining ascendancy over the convictions of the understanding, and in the twilight which surrounds everything a deep clear view is so difficult that a change of opinion is more conceivable, and-perhaps pardonable in the case of an average leader. One has, therefore, to fall back only to conjectures, or guesses at truth, which he has to act upon. It is for this reason that difference of opinion are nowhere so great as in the operations of war; and the stream of impressions, which are most powerful in nature, which run counter to one's own convictions, never cease to flow. In all such doubtful cases it is safest to adhere to the first opinion. The decision for example, regarding the selection of battleground i.e., at Badr, Uhad, and the Ditch, by the Holy Prophet and at the battle of Yarmuk by Khalid-Bin-Walid, are good examples to support our above mentioned statement and which we will have occasions to discuss later on. Force of character only would invariably lead us to remain cool at such moments. The high attributes of a great military commander lies in the co-ordinated action of the heart and head. The commander in war must commit the business he has in hand, to a corresponding space which his eye cannot survey, which the keenest zeal cannot always explore, and with which, owing to constant changes taking place, he can also seldom become properly acquainted due to what is called 'the fog of war'.

Trained Imagination.

It is the mental gift, the power of quickly forming a correct summing up of the situation and to be quick in uptake, which may be termed 'trained imagination' derived from knowledge and experience. That practice and mental acuteness have much to do with it, is not to be denied. He should have also studied history and geography. Each grade of command in war, therefore, forms its own stratum of requisite capacity of fame and honour. It is a grave

error in believing that a mere 'bravo' without intellect (which has not been polished by study) can make himself distinguished in war. The title of genius, history and the judgement of posterity only confer, in general, on those minds which have shone in the highest rank, that of Commanders-in-Chief (Amir); such as the Holy Prophet, Abu Bakr, Umar, Khalid-bin-Walid, Amr-bin-As and a host of others of Islamic period; and also Alexander, and Napoleon. The reason is that here the reasoning and intellectual powers and the strength of character are put through a severe test. But a war, or call it a campaign, can be brought to a successful termination only, if the conduct of war and the policy of the State are fully and harmoniously co-ordinated. The general, thus becomes at the same time a statesman, but when we say that the general has become a statesman, we also add that he, however, must **Not** cease to be a General. As he acts on one hand as a statesman to keep in view the over all relations of the state and its policy in the conduct of war, on the other hand, as a general he knows exactly what he can do with the 'means' that has been placed at his disposal. A **Military genius** is thus required to possess the higher powers of the mind, character, and temperament, a sense of unity and judgement raised to such a compass as to give the mind an extraordinary faculty of vision which in its range allays and sets aside a thousand dim notions which an ordinary understanding could only bring light to with very great effort and perhaps, too late to be of any value. A military genius should possess, therefore, a calculating and searching rather than particularly an inventing mind, a comprehensive mind rather than such as has a special bent, cool rather than a fiery head, has character, is honest of purpose, is mentally and physically fit, has courage and determination. The Holy Prophet possessed all the qualities of a messenger of Allah, a preacher, a statesman, and a general. Some opinions of Western historians are being reproduced to show the sterling character of the Arabian Prophet.

Professor Nicholson says, 'To Mohammed himself, at the outset of his mission, it seemed appalling certainly that he must one day stand before God and render an account; the overmastering sense of his own responsibility goaded him to preach in the hope of

saving his countrymen, and supplied him, weak and timorous as he was, with strength to endure calumny and persecution. As Noldeke has remarked 'the grandest Suras of the whole Quran are those in which Mohammed (may peace be upon Him) describes how all nature trembles and quakes at the approach of the Last Judgment. It is as though one actually saw the earth heaving, the mountains crumbling to dust, and the stars hurled hither in wild confusion.'

Knowledge of Truth :

"The Arabs, before the time of Mohammed," says Professor Lane Poole, "had been a collection of rival tribes or clans, excelling in the savage virtues of bravery, hospitality, and even chivalry, and devoted to the pursuit of booty. The Prophet turned the Arab tribes, from the nonce, into the Muslims people, filled them with the fervour of martyrs and added to the greed of plunder the nobler ambition of bringing all mankind to the knowledge of the truth. Islam thus assumed the role of a dynamic world force not easily to be trifled with."

A Moral Revolution :

"The great revolution" says Prof. Phillip. Von Myers, "which in the seventh century of the Christian era agitated all Arabia and gave a new trend to vast currents of world history, was essentially a moral revolution. It was the moral degradation of the Arab tribes still clinging to an outgrown idolatrous worship incapable any longer of giving moral guidance to its followers that stirred the soul and inspired the message of Mohammed. The Holy Prophet's real appeal was to the conscience of the Arab race. The chief aim and purpose of his preaching was to effect a moral reform."

Lit the Trail of Jihad :

Bosworth Smith makes the following observations on belief in the Unity of God :—

"This was the spark from heaven which lit the trail. In his assertion of this, lay the religious genius of Mohammed. This gave the Arabs unity as a nation, discipline and enthusiasmsm

as an Army. This sent them forth in their wild Crusade (Jihad) against the world; and, armed with this, they swept away before them every creed, or memory of creed, which did not then contain any principle so inspiring."

Simplicity of Islam :

Professor Arnold speaking on the propagation of Islam makes a similar point about the simplicity of Islam. "Foremost amongst these is the simplicity of the Muslim Creed. There is no god but God; Mohammed is the Apostle of God. Assent to these two simple doctrines is all that is demanded of the convert, and the whole history of Muslim dogmatics fails to present any attempt on the part of the ecclesiastical assemblies to force on the mass of believers any symbol couched in more elaborate and complex terms. This simple creed demands no great trial of faith, arouses, as a rule, no particular intellectual difficulties and is within the compass of the meanest intelligence.

Unencumbered with theological subtleties, it may be expounded by any, even the most unversed in theological expressions. The first half of it enunciates a doctrine that is almost universally accepted by men as a necessary postulate, while the second half is based on a theory of man's relationship to God that is almost equally widespread, viz, that at intervals in the world's history God grants some revelation of Himself to men through the mouthpiece of inspired Prophets."

Cleanliness :

"While the Medieval Christians," says Professor Lane-Poole "forbade washing as a heathen custom, and the monks and nuns boasted of their filthiness, in so much that a lady saint recorded with pride the fact that up to the age of sixty she had never washed any part of her body, except the tips of fingers when she was going to take the Mass while dirt was characteristic of Christian sanctity, the Muslims were careful in the most minute particulars of cleanliness and did not approach their God until their bodies were purified. When Spain had at last been restored

to its Christian rulers, Philip-II, the husband of our English Queen Mary, ordered the destruction of all public baths, on the ground that they were relics of infidelity."

Discipline, Equality; Obedience

Professor Joseph Hell pays the following tribute :—

"Whoever has seen the Muslims assembled at prayers in rows, carrying out the observance with astonishing uniformity, order and dignity, will not fail to recognise the educative value of this disciplinary prayer. We need only remember that it (Arab) was proud race which yielded to no stranger's will; a people wanting entirely in the sense of obedience, and we will recognise, at once, the importance of this form of prayer in awakening and maintaining a spirit of discipline. For this reason, to be sure, the prayer ground has very justly been described as the first drill ground of Islam. The regular meeting of all the faithful at this common prayer nourished the spirit of solidarity and implanted the feeling of the equality of the man."

Learning:

Bosworth Smith pays particular tribute the influence exerted by Islam on human knowledge :—

"The (religion) Din which has declared that "the ink of the learned is as precious as the blood of the martyrs" and which declares that on the Day of Decision special account will be given of the use made of the intellect, cannot fairly be accused of obscurantism. It was not so when during the darkest period of European History, the Arabs for five hundred years held up the torch of learning to humanity. It was the Arabs who then, "called the Muses from their ancient seats," who collected and translated the writings of the great Greek masters; who understood the geometry of Apollonius, and wielded the weapons found in the logical armoury of Aristotle. It was the Arabs who developed the sciences of Agriculture and Astronomy, and created those of Algebra and Chemistry; who adorned their cities with colleges (madersas)

and libraries, as well as; with mosques and palaces, who supplied Europe with a school of philosophers from Cordova and a school of Physicians from Salerno."

Serenity.

"Classical Islam, at its highest, was a religion admirably conceived to give courage, "says Wilfred Canwell Smith in Modern Islam, "dignity and serenity to man facing a life of adversity, and to give him charity towards his fellowmen."

Spiritual and Moral Factors:

"Among these historic forces," says Felix Valir in "Revolutions in Islam," "Islam is one of the greatest spiritual and moral factors which we will have to take account of if we wish to settle the problem of future relations between Europe and Asia."

United the known World:

Devison, a modern writer of "Emotion as the Basis of Civilization" who has studied the different systems of religion and the civilizations that grew up there-from his come to the conclusion:

"In the fifth and the sixth centuries, the civilized world stood on the verge of chaos. The old emotional cultures that had made civilization possible had broken down and nothing had been found adequate to take their place It seemed then that the great civilization that it had taken four thousand years to construct was on the verge of disintegration and that mankind was likely to return to that condition of barbarism where every tribe and sect was against the next and law and order were unknown The new sanctions created by Christianity were working division and destruction instead of unity and order Civilization like a gigantic tree whose foliage had overreached the world stood tottering rotted to the core It was among these people that the man was born who was to unite the whole known world of east and south."

Islam came with its unifying force, in **Restrospect of Arabian History** says Muir :—

“The first peculiarity, then which attracts our attention is the sub-division of the Arabs into innumerable bodies governed by the same code of honour and morals, and exhibiting the same manners, speaking for the most part the same language, but each independent of the others; restless; and often at war amongst themselves; and even where united by blood or by interest, ever ready on some insignificant cause to separate and give way to an implacable hostility. Thus at the era of Islam the retrospect of Arabian history exhibits, as in the kaleidoscope, an evervarying state of combination and repulsion, such as had hitherto rendered abortive any attempt at a general union. The problem had yet to be solved, by what force these tribes could be subdued, or drawn to one common centre; and it was solved by Mohammed. It was this fallen humanity whom the Prophet raised to the highest level of moral rectitude. He welded these discordant elements into a brotherhood which stands unique in the history of the world. A mighty transformation.”

Leadership - A Miracle : is what a modern writer calls it :
 “A more disunited people it would be hard to find till, suddenly, the mircale took place. A man arose who, by his personality and by his claim to direct Divine guidance, actually brought about the impossible—namely the union of all these warring factions.”

Regeneration, baffled All :

Sir William Muir, (by no means friendly critic of the Holy Prophet) has admitted miraculous re-generation of the Arabs as follows :—

“During the youth of Mahomet, (Mohammed) the aspect of the peninsula was strongly conservative; perhaps reform never was at any period more hopeless. Causes are sometime conjured up to account for results produced by an agent apparently inadequate to effect them. Mahomet arose, and forthwith the Arabs were aroused to a new and a spiritual faith. Hence the conclusion that

Arabia was fermenting for the change, and prepared to adopt it. To us, calmly reviewing the past, pre-Islamite history belies the assumption. After five centuries of Christian evangelization, we can point to but a sprinkling here and there of Christian converts.

In fine, viewed thus in a religious aspect, the surface of Arabia had been now and then genetly rippled by the feeble efforts of Christianity; the sterner influence of Judaism had been occasionally visible in a deeper and more trouble current; but the tide of indigenious idolatry and of Ishmaelite superstition, setting strongly from every quarter towards the Ka'ba, gave ample evidence that the faith and worship of Mecca held the Arab mind in a rigorous and undisputed thralldom." Further on, he observes: The prospects of Arabia before the rise of Mohomet (Mohammed), were as unfavourable to religious reform as the political union, or national regeneration. The foundation of the Arab faith was a deeprooted idolatry, which for centuries had stood proof, with no palpable symptom of decay, against every attempt at evangelization from Egypt and Syria."

Unity amongst Peoples of the Book:

"Thus the Prophet Mohammed was raised as a warner to a people who were proof against all warning. They had baffled all previous attempts at their regeneration. But phenomenal success attended his labours in bringing about the reformation of the selfsame incorrigible race." Says Dr. Ata Mohyuddin, in his book Mohammed the Prophet. "Those who follow the Apostle-Prophet, the ummi, whom they find written down with them in the Torah and the Gospel. At the very opening of the Quran, a description of the faithful is given in the following words: "And those who believe in that which has been revealed to thee, and that which was revealed before thee." Then as regards the raising of a reformer among every nation, it makes a general statement: "There has not been a nation but it had a warner." On another occasion it says that it makes mention of some of the Prophets while there are others who have not been expressly spoken of. So the Holy Prophet, Mohammed Stands out unique from both these view-points.

On the one hand, the predictions of all his predecessors find due fulfilment in his person, while, on the other, he alone out of all the Prophets has made it a binding article of faith to believe in all the prophets of the world." Dr. Atta Mohyuddin adds: "But for the sake of brevity I would refer to one only, by the last of the Israelite prophets, viz, Jesus which runs thus: "If ye love me, keep my commandments. And I will pray to the Father and He shall give you another comforter, that he may abide with you for ever; even the Spirit of Truth" (John 14: 15-17).

Again' "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things." (John 14: 26).

And again, "Nevertheless I tell you truth; it is expedient for you that I go away; for if I go not away, the comforter will not come unto you, but if I depart, I will send him unto you" (John 16: 17).

Yet again, "I have yet many things to say unto you, but ye cannot bear them now. How be it when he the Spirit of Truth, is come, he will guide you into all truth."

All these prophetic words predict in unequivocal terms the advent of another prophet after Jesus. The terms of the prophecy do not warrant the conclusion that they are applicable to the Holy Ghost. "If I go not away, the Comforter will not come unto" are words too clear to need any comment. The New Testament says that "John was filled with the Holy Ghost even before he was born."

He Practised what he Preached: In accord with the Prophet's character, he never preached what he himself did not practice, and he was first to show the example before he expected anyone to follow him. The teaching of the Prophet was so sure and it so rightly inspired his followers that even in the midst of overwhelming grief they did not fail to discover the truth:—

"O men, said Abu Bakr if anyone worships Mohammed, Mohammed is dead: if any one worships Allah, Allah is alive,

immortal! Then he recited the Quranic verse, 'Mohammed is nothing but an apostle. Apostles have passed away before him. Can it be that if he were to die or be killed, you would turn back on your heels? He who turns backs does no harm to Allah and Allah will reward the grateful.'

Yes, the Prophet was dead, but He has been alive even after his death as none has ever been throughout the centuries. The lovers of Allah, the seekers of truth, the pioneers of peace all over the world find in Mohammed a living symbol of humanity, 'PAR EXCELLENCE.'

The task that I, as the author of this book have set for myself is not to write a detailed life story of the Holy Prophet but to discuss those points which directly effect the Islamic Pattern-of-War; hence the traditions left to us by this Greatest Military Genius will be presented to the readers in parts at appropriate places. We will thus appreciate the full value of the lessons to be learnt and also what causes obliged even anti-Muslim Western writers to express all those opinions.

"Military history must be studied," says, Sir George Aston, "because it gives the explanation of many of the great cataclysms which break up the annuals of the world into separate epochs, the fighting man has occasionally put the clock forward, or back in the most unforeseen fashion. But the cataclysm in history is not so frequently due to the result of mere physical phenomena as to the appearance of some individual human being of unusual endowments, and here Carlyle was not so very far wrong in his general theory that the decisive marks in the annuals of the world are the "Heroes", as he called them, the outstanding figures of men who left impression of their own time and often on the future also." "Take for example, Mohammed, I have never yet come across any historian who has made the attempt to prove that the Prophet of Mecca was no more than a logical and inevitable product of intellectual and economic conditions of Arabia in the seventh century after Christ, and that if 'he' had never lived some other Prophet must have arisen to launch the Saracens invasion upon the Roman and

Persian Empires. There have been many Prophets of fighting sort, from Simon Bar Cochab to the Soudanese Mehdi but it required a Prophet of very exceptional type to frame a theory of militant religion which should sweep over half the civilized world, from no better base than the deserts of Arabia.

It is worth while remembering that in the whole of human annals that great peninsula has never again produced a man who has exercised any notable influence outside its limits; Mohammed was anything but a normal product of his time and race. At the most all that the advocate of evolution can plead is that he had an exceptionally lucky chance before him at the moment when the Roman and Persian empires had just bled each other to a desperate pitch of exhaustion after a war of twenty years? But such opportunities had ocured before only there was no Mohammed to take advantage of them.

The founder of Islam was undoubtedly a cataclysmic personage whose career could not have been foretold from any careful consideration of antecedent causes."

"Would you enjoin righteous conduct upon people while you foreget your owselfes; and while you are readers of the Scripture? Will you not understand? The Quran, al-Baqarah 2:44.

As said before, Pakistan is surrounded by very powerful enemies. The strength of such a defensive structure depends essentially on the power of its military machine which consists of the close functional combination of naval, air, and ground forces. The strength that this complex machine can attain is dependent upon the means of power that is provided; this, in turn is closely dependent on the national 'will' and her resources put at its disposal.

As the complexity of the material means for war increases, the subordination of the combat capacity of the nation in the scientific, economic and technical fields, (heavy industry) etc, becomes more and more significant. The cost of these means creates a burden so heavy that not all nations can maintain them at the level demanded even by their own national defence needs.

To sum up.

- (a) The Prophet united the Arabs as one nation.
- (b) He reformed the Arabs which for centuries had stood the test with no palpable symptom of decay. It was reformation of the selfsame incorrigible race notorious for barbaric customs.
- (c) He did not stop at unity and fraternity of Arab race, but his vision was looking far beyond the horizon, i.e. international equity and brotherhood by his statement. "There has not been a nation but it had a warner." He has thus made it a binding article of faith to believe in all the prophets of the world.
- (d) He practised what he preached. A most valuable tradition to understand, to follow, and practice. He thus demonstrated that mere preaching of the doctrine of truth was not enough but it should also be practised.
- (e) He portrayed that, "the fighting man has occasionally put the clock forward, or back, in the most unforeseen fashion," "that in the whole of human annals that great peninsula has never again produced who has exercised any notable influence outside its limits. Mohammed was any thing but a normal product of his time and race."
- (f) He ingrained in the Muslim's mind, "Do men think that they will be left alone by saying, we believe, and not be tried."
- (g) He portrayed at various stages and during different periods the qualities of a genius in every sense and meaning of the word. Militarily he produced an invincible army and a merchant navy. He most successfully overcame the problems of trade, economy, diplomacy, grand strategy, tactics, administration in peace and war.

- (h) History has failed to record the production of such a large numbers of outstanding military leaders of International fame in such a short period, such as, Abu Bakr, Umar, Ali, Khalid-bin-Walid, Abu-Ubaidah, Sad-bin-abi Waqas, Amr-bin-As, Zaid, Usama and a host of others from His 'Companions.'
- (i) He taught the world that "the pen was mightier than sword" i.e: Jihad.
- (j) He demonstrated how to remain cool even during worst calamities and setbacks.
- (k) A leader is nothing but sense of the dignity of man.

The modern means of war and tremendous changes they have wrought in the economic, scientific, and technical fields of a nation also have shaken, if not altered at least some of the classic concepts of the art-of-war. Strategy and tactics, which until recently were divided at the entrance of the battlefield, now walk together without form or dimensions. Some missiles, in view of their tremendous range and the extraordinary destructive nuclear power which they can carry, have assumed the classification of strategic weapons.

CHAPTER IV

On War As Projected by the World's Blocs

- (a) "Man is rebellious, that he thinketh himself independent" The Quran. Afala Taqiloon? Afala Tatafakkaroon? Afala Talamoon? — Stresses the Quran.
- (b) "Knoweth thy self,
Knoweth thy enemy" The Holy Prophet.

The Causes of War.

When two persons disagree and one, (A), wishes to impose his will on the other (B), the following situations may arise :—

- (a) 'B' yields to the terms, or conditions of 'A' and submits himself to 'A'. 'B' may do it, as he considers himself either too weak to fight the bully 'A', or he does it for the sake of appeasement.
- (b) Both, 'A' and 'B', decide to fight it out in a duel to acclaim the winner as better man of the two.
- (c) 'B' decides to delay the fight and with his tact persuades 'A' to accept the proposal, though only as a temporary measure, or 'B' withdraws from the scene temporarily, or makes himself unapproachable to 'A' for a certain period. 'B' adopts this method to gain time in which he could prepare himself for the duel, i. e., he awaits for a more favourable moment for action. In this case it depends on the cleverness and understanding of the situation by 'A', after he has appreciated the situation to accept this delay or not. Again the delay may be desired by 'B' as 'a truce' even during a conflict, but it would rest again with 'A' to allow 'B' the desired time, or an opportunity.

The duel may be a wrestling match, or a conflict, when one of them, 'A' equips himself with a sword; or axe, rifle, gun or pistol, or any other missile i.e., "the means" to overcome 'B'. On hearing it, 'B' would undoubtedly do his best to equip himself at least, equal to, if not better than his adversary 'A'. In other words, both Persons try hard to better "their means" to defeat their adversary.

A conflict. When more than one person challenge an other party, same type of situations may arise for their conflict which may end in one blow, or succession of countless blows. The latter may be termed a 'war'. In war each party strives by physical force to compel the other party to submit to its 'will,' i.e., each person endeavours to overthrow his adversary with all the means at his disposal, and thus render him incapable of further resistance. Since the dawn of history, there seems to be constant struggle and competition between communities and tribes. These communities and later on nations and states, began to join with one another as allies (Halif) for the purposes of mutual protection, or for fear, or for hunger, or for pride, which are now-a-days termed as "International incidents," viz: the causes of World War-I, World War-II etc! War, therefore, is an act of violence to compel an opponent to fulfil his adversary's will. Violence arms itself with the inventions made by the art-of-war and science, in order to contend against violence. International law which imposed restrictions, now in the atomic age, is at present at every low premium and instinctive hostility and hostile, intentions among states, are most popular. The war has, therefore become an act of violence pushed to its utmost bounds; as one side dictates the terms to the other, there has arisen a sort of reciprocal action, which logically must lead to an extreme.

Will of the enemy: The world, which is now divided into two blocs, is using all available means and the strength of their 'will' in the "Cold War" to pacify their enemy. 'Will' is not an entirely unknown quantity; it indicates what it will be tomorrow by what it is today and what it was yesterday. 'Hot War' does not spring up quite suddenly, it does not spread to the

full in a moment, each of the two opponents can, therefore, form an opinion of the other, in a great measure, from what they are and what they do during the 'Cold War' period, instead of judging one another only according to what, strictly speaking they should be, or they should do!

Political Motive : In case of a war between states, the political object is invariably the original motive of war and it will be the standard for determining both regarding the aim of their military objective also the amount of effort to be made by them. This should be judged in relation to both the belligerent states, because in reality one and the same political object may produce totally different effects upon different people, or even upon the same people at different times. The political object can only serve as the measure for considering its possible effects upon those masses which it is to move and consequently the nature of those masses also comes into consideration. This is the cause of friction of the nations divided in the two blocs.

War and Weapons, i.e., 'the Means'. War in its literal meaning is "fighting". But the necessity of fighting very soon led men to special equipment and weapons and such other inventions which would turn the fortune of war in their own favour. The art-of-war is, therefore, in its proper sense, the art of making best use of 'the given means' in fighting, i.e., conduct-of-war, which in case of armies of a states, or allied states, means creation of armed forces training and arming them, equipping and forming them as an effective machine which is fit and easy to operate at all times and under all conditions.

A Limited War. We have seen that a war or a conflict begins when a person or a nation or a group (allied) of nations try to impose their "will" under a policy, that may be to redress a wrong, or for economic reason etc.

Before the Atomic Age, when a nation was contemplating the use of overt force in imposing her 'will' on others; i.e., in its conduct of foreign policy, the range of opposing force and 'her means' which might be used in reaction was calculable. While

mistakes in calculation, or in judgement, frequently led to national disaster, such disasters were usually the result of series, or a group of errors. Even so, in most cases the results, while costly, were endurable. For example, the signing of Munich Pact with Hitler and the follow up of the policy of disarmament brought in its wake World War-II. The Western Allies survived, but at a heavy cost.

Today, in the case of the major blocs, this range of opposing reaction is exceeded. It extends beyond calculable limits, due to 'the security measures' or, "Iron and Bamboo Curtains." Thus the use of force becomes a gamble in which the odds cannot be calculated. This situation places an extraordinary responsibilities, moral, intellectual and material on the individuals dealing with National Policy, strategy and with high command.

Under the present conditions any resort to violence in the relationships between nations offers a possibility of the unwilling or unintentional extension of that violence to the extreme limit of a war unlimited in objectives, in scope of destruction and barbarity, in weapons and in effort. The possibility that any particular resort to violence will bring such a war is beyond calculation. More than half a century ago, when the author joined the army, we were taught to destroy the enemy forces only and leave the civilians alone. We were forbidden to use even what were called "Dum Dum bullets", yet in both World Wars-I and II, this policy was side tracked and poisonous gases, 'V' bombs, incendiary bombs and Atom bombs were used.

Nuclear War:

In a thought provoking article in Foreign Affairs. James E. King Jr. wrote in "**Nuclear Plenty and Limited War**":—

"The prospect is disturbing; particularly to those who have thought that we could depend upon our nuclear advantages. It was not in the Cards' that we should owe our security to divine favour.' The future counsels prudence, but not faintheartedness. While using every opportunity to reduce international tensions and to extend the reign of order among nations, we must work posi-

tively for the limitation of war. To this end, we must exert ourselves to the utmost in the technological competition to prevent the balance of advantage from shifting to the other side, and we must make it quite clear that we are prepared to risk annihilation itself to prevent Communist conquest by default, either by threat of nuclear terror, or by conventional arms under cover of the nuclear ban. We must, in short, guarantee that only effectively limited hostilities can be rationally undertaken.

Moreover, we must be prepared to fight limited actions ourselves, otherwise we shall have made an advance beyond "massive retaliation", which tied our hands in conflicts involving less than our survival. No limitations could survive our disposition to elevate every conflict in which our interests are affected to the level of total conflict with survival at stake.

Armed conflict can be limited only if aimed at limited objectives and fought with limited means. If we, or our enemy, relax the limits on either objectives or means, survival will be at stake, whether the issue be with it or not. But saying that we must be prepared to lose, does not mean that we shall lose, particularly in the long run.

Our strengths are many, not least the fact that our revolution offers a better promise to mankind than the Communist alternative...".

The Nature of War and the Structure of War. The above quoted article once again portrays that nations have begun to appreciate the value of a 'limited war'. There is nothing new in it, because the policy adopted by the Western and Eastern bloc nations after the Napoleonic Wars should have taught them the lesson. But memories of human beings are indeed short! It is for this reason that Mr. King has warned the public to aim for a 'limited war' but also be prepared for 'Blitzkrieg' under 'pre-emptive strategy'. The war is, therefore, considered a special form of 'brutal formal contest' in which nations or groups of nations are engaged after failing to solve differences. 'Peace' has been considered the ultimate objective of a man, tribe, nations or group of nations. However, we see it now

somewhat differently. The usual state of man, and nations involves competition 'for existence' or 'for a space, for existence' and hence there are conflicts of interests. There are, therefore, continuing conflicts between peoples and between nations, and the so called 'peace' after World War-II is coupled with 'Cold War' and conflicts, such as, in Korea, Indochina, Congo, Suez, Algeria and now since June 1967 in the Middle East. There is no peace for our generation. It is conflict which at all times involves violence, or a cause for a violence. This violence may be ideological, political, economical, military, or para-military. The conflict is simultaneously formal and informal, it is ideological and physical. It is within nations, as well as, among nations. War, therefore, can be understood only as it is seen in the context of the unending of which it is a part, it can be understood merely an accentuation, or increase in the degree and scope of the violence of the conflict.

Before we proceed further it would be helpful to make a cross section of objectives of various nations.

The British. The British Field Service Regulations:

The 'vade-Mecum' of the British soldiers has stated :—

- (i) "War is the ultimate resource of policy, and every nation must be ready, in the last instance, to protect its vital interests by force of arms unless it is prepared to surrender them to an enemy without a blow.
- (ii) War can be brought to a successful conclusion only by the defeat of the enemy's armed forces and the destruction of his powers of resistance. The object to be aimed at in designing an Imperial Army is to produce an organisation which can achieve this result in the minimum of time, with the minimum expenditure of men and material.
- (iii) In the face of the greatest military danger which can arise, the requirements of the British Imperial Army do not differ materially from those of more centralized Powers viz, U.S.A., France and Russia."

The War Policy! For the British nation, it seems, has been firmly established by announcements like these as auxiliary to the Field Service Regulations.

- (a) "What matters this, or that reasons," exclaimed Monk, in 1665, "What we want is more of trade which the Dutch now have." Thus there were wars in Europe and America.
- (b) "Just rights?" wrote Carlyle not so long ago. "What are rights, never so just, which you cannot make valid? The world is full of such. If you have rights and can assert them into facts, do it; that is worth doing." This was the foundation on which the structure of the British colonial policy was built; and:
- (c) "Those who refuse the sword" said Gibbon, "must renounce the sceptre."

The Germans: Clausewitz enumerated the following General objects for his fatherland, Germany, to annihilate:—

- (i) the military power.
- (ii) the country.
- (iii) the 'will' of the enemy.

There is a lesson to be learnt that it is the moral coupled with material defeat that brings forth a decisive victory in war.

"For hunger and greed, many bloody wars have been fought." "We are in necessity", exclaimed the German Chancellor in August 1914, "and necessity knows no laws"; and there was World War-I again World War-II.

"The main articles of Ludendorff's creed", wrote Liddell Hart might be phrased thus: 'I believe in a pure German God, the maker of the German nation in arms; and in the Commander-in-Chief, his only son and representative on earth. I believe in the almighty power of numbers; in battle, as the means to winning war; in attack, as the means of winning battle, and in the hand-to-hand fight as the ultimate means of overcoming the enemy's resistance.'

While it is clear that Ludendorff's faith is built on the traditional German military theory, despite his sweeping repudiation of the theorists, and that it is essentially derived from the past, it is difficult to find solid support for it even in past experience. It is easier to find the wars where battle did not prove decisive than where it did. Take the first great war of modern history—the Thirty Years' War. There were many battles in which one army was virtually destroyed, yet none had any decisive influence on the struggle. The mutual exhaustion had such effect, however, and made so deep an impression on military thought that for nearly two centuries the average general was chary of fighting battles at all, while even the great ones took care only to fight when, by chance, or by strategy, the dice were loaded heavily in their favour when, as Saxe said, there was' all imaginable reason to expect the victory without trusting anything to accident.

The French will be ever remembered for their treacherous acts during the infamous Crusades and their acts of barbarity in Suez Canal Issue and in Algeria. Under fear, come most of the modern wars of the so-called advanced nations. They say that these have been made primarily due to the fear and for the struggle for their existence: not of their liking and standards.

Russian.

Russian policy of aggression, which they inherited from the Czars, a black and hideous record lasting centuries, is now being zealously followed by the U.S.S.R., and her satellites, although they claim to be lovers of peace!

Soviet Policy:

On War, Lenin underscored (from Byron Dexter), "Clausewitz and Soviet Strategy," "If war belongs to policy, it will naturally take its character from them. If policy is great and powerful so also will be the war, and this may be carried to the point at which war attains to its absolute form.

It is only through this kind of view that war recovers unity, only by it can we see all wars as things of one kind and only thus

can we attain the true and perfect basis and point of view from which great plans may be traced out and determined upon.

There is upon the whole nothing more important in life than to find out the right point of view from which things should be looked at and judged of and then to keep to that point, for we can only apprehend the mass of events in the unity from one stand-point, and it is only the keeping to one point of view that guards us from inconsistency."

"Lenin's familiarity with the writings of Clausewitz is a matter of record." Say authors of *Protracted Conflict*, "He wrote of Clausewitz's celebrated dictum on war as the continuation of policy: "The Marxists have considered this axiom as the theoretical foundation for the meaning of every war. If Clausewitz was the unwilling prophet of the Communist doctrine of protracted conflict, its most incisive modern spokesman is Mao-Tse-Tung. As conceived by Mao, the strategy of protracted conflict is the lever for effecting a gradual change in the relative strength of the two sides — the 'revolutionary' and 'the Status quo'. As the war is prolonged, various forces — political, economic, psychological and military — which are unfavourable to the enemy and favourable to the revolutionaries can be set in motion, shaped and nourished."

Red China's policy, as the author witnessed and gauged by long discussions with Chinese political leaders, their military high-ranking officers on the staff of the General Headquarters and in command of formations (Division) and others :— Throughout 1946 to 1949, Communists leaders, i.e., Mao, was one of avoiding decisive battles and building up fighting strength with troops and equipment, disintegration of morale of their enemies, the alienation of public opinion inside China's Nationalist armies. Psychological war was carried out on all fronts by their guerrillas. Gradually, the Red Chinese were enabled to merge into a war of manoeuvre and deception involving larger bodies of troops. Mao's famous passage was drummed into me wherever I went to visit the "recreation rooms" of the Red China's Formations and Units, where

maps were flagged showing various campaigns fought by the Liberation (Red) Army and the slogan: 'Bitter Sacrifice strengthens bold resolve which dares to make Sun and Moon Shine in new skies. The great truth is that political power grows out of the barrel of a gun. Enemy advances, we retreat; enemy halts, we harass; enemy retreats, we attack, enemy retreats, we pursue.' "The army should give military and political training in the universities, middle schools and the higher classes of primary schools stage by stage and group by group ... carrying out the task of 'struggle-criticism-transformation.'"

This writing of Mao in the "selected works" illustrates how Chinese wisely used opportunities and the time factor in developing political, psychological and organizational strategies far more sophisticated than the mere physical seizure of territory. "The law of 'ebb and flow' implies that unless the whole capitalism collapses under the present revolutionary wave, the surviving" said Stalin in *Historians Stalin on Revolution*, "remnant will temporarily stabilize itself a few years after the end of war and an ebb in the tide of revolution will set in Make trouble, fail, make trouble again, fail again till their doom; that is the logic of the Imperialists and all reactionaries the world over."

All reversals were thus described as strategic retreats, i.e., the "Long Marches of the VIII Army and the IV Army." Communists are steeled against setbacks which they call "temporary" and all reversals are thus seen as relative. Mao believes "All warfare is based on deception. Hence-when we are near, we must make the enemy believe that we are far away, when far away, we must make him believe that we are near." Conditions are changing all the time, and to adapt one's thinking to the new conditions..... The nearer the victory, the greater the hardship."

The American:

The American policy of war was exposed by General Grant when the United States annexed Texas and California, "this war," said Grant, "One of the most unjust ever waged by a stronger against a weaker power." The U.S.A. wars for the conquest of

Cuba, and the Boxer and Opium War against China, and the occupation of Phillipines and her-roll as Policeman in CONGO INDO-CHINA and M. East (1965-68) are some other examples of unjust wars!

The New Thoughts-Dean Acheson.

"No situation could more readily destroy cohesion between the United States and other nations in the non-Communist World, for it advertises itself as a prescription for failure," writes Dean Acheson in *Power and Diplomacy*. "Nor could any situation be more calculated to increase the risk of nuclear disaster resulting from miscalculation by our opponents. Our lack of any effective response except nuclear retaliation will serve only to tempt our opponents to push their incursions and provocations further and further. Our allies will be the first to suffer; our own, by no means phlegmatic, population will soon be calling for action. There will be many ready to urge, "Let's go in there and shoot the works for victory with everything at our disposal."

The best hope of working through the troubles of a deeply divided world in a nuclear age lies in a very considerable degree of rationality among the nuclear powers. A mad man in high places, or one as nearly mad as Hitler, could destroy us all by the error of his calculation of probable risk and gains, and of the probable action of the other side.

"Here is where the clarity of our intention and of the probable degree of our military action in various contingencies is most important. To keep the opponent guessing may be useful in some fields, but not in this one. For, if he wrongly guesses that we are going to hit him, the likelihood is that we shall be hit ourselves. One of the most dangerous ways to keep our opponents guessing is to keep ourselves guessing."

"The dilemma, that confronts the Western World to-day as it contemplates the use of force, is only partly the consequence of the unacceptable horror of all out atomic war," writes Dr. Morgenthau. "In good part, too, it is the consequence of the new look

of Western military policy. For what makes it as difficult for the West to contemplate the use of force is its own tendency, created by its new military policy, to indentify force with atomic force. Yet the use of atomic force, however narrowly circumscribed by the initial intent, entails the enormous and unbreakable risk that it may develop, imperceptibly but inevitably, into the use of all out atomic force.

The truth is that, having sought for a mechanical, painless and cheap method of deterring the use of all force against us, we have lost sight of the problem. Our present policy rests upon the assumption of a present, or attainable significant United States superiority in nuclear weapons. By significant, I (Dean Acheson) mean sufficient superiority so that the gains from all our nuclear attack are well worth the risk of damage to ourselves. No sensible policy can rest on assumption."

A New future for World Wars.

"Proper preparedness here," wrote Brigadier General S. F. Giffin in 'A New future for World War,' "of course demands that an air force be organised, equipped, and deployed so that no enemy attack, however sudden, can deprive it of the retaliatory ability to penetrate the enemy defences and virtually destroy the enemy home base. Between great and competitive powers some approach military parity is entirely normal and a disparity, such as, that what existed during the brief period of the United States atomic monopoly occurs but rarely. In reality, the purpose of our nuclear striking force, the Strategic Air Command, and of all the effort and expense it so richly deserves, is to deter a major attack against us and our allies. Its highest success would be the absence of any occasion for its use. No achievement could more richly reward all the training and devotion of its men and the genius and sacrifice which equipped them." Under the pre-emptive strategy, U. S. A. Military Force would be justified to launch an attack on their enemies even before declaration of war such as Israil's attack in June 1967, or interavention in Vietnam, by U.S.A. and their use of poisonous gases and bombing of cities. However, under the Islamic Law even when war

has begun, it enjoins the Muslims that its scope must be limited. The Quran 2 : 190. Again the Quran says :— “Verily God ordains justice and restoration of disturbed proportions” 16 : 90. “And they determine their affairs by mutual consultation” 42 : 38. That is, consultation at all levels, in petty affairs concerning individuals, or in matters of national or international importance, or conflicts. The Quran says :— “You are the dynamic society drawn out for the good of mankind, you enforce the recognized (lawful) and prohibit the unrecognized ‘unlawful, (‘Total War’) and have faith in (the laws of) God” (3 : 109).

It is not possible to define precisely or completely delimit the most complex human relations, ‘the Spectrum of conflict,’ illustrates but roughly, the major factors and features of International relations of the so called ‘advanced nations’ including war, ‘Cold’ or ‘Hot’, of the modern times.

Wars of last 55 years :

The term War itself in the modern world is again subject to various interpretations. In addition to the ‘Cold’ or ‘Hot’, it is not necessarily, nor inevitably ‘total’. To understand war we must understand the wars fought in the last 55 years or so. It seems that inspite of the fact that all the time when passions ran high for revenge and retaliation an urge to limit the war existed! Some of those limitations have been those of discretion, others have been limitations of tacit, mutual consent and others have been those of circumstances forced by circumstances; for example :—

World War-I, in general was a war of unlimited weapons, i.e., use of gas was made but of limited scope and one of limited objectives and for participants of limited effort. In that civilians were not openly made military targets. But World War-II, was almost unlimited in scope and effort. It was limited to weapons used only where there was chance of retaliation by the enemy; i.e., the use of poisonous gases against the belligerent troops, or civilians, although millions of tons of explosives were poured through guns and bombs from the air. But Atom Bomb was used against the Japanese as the Western Allies were sure of no retaliation from

their enemies. The deterrents, therefore, proved very efficacious but for a short period only. The Korean conflict and the conflict in Indochina have been wars of limited objectives, limited scope, limited weapons, and limited effect.

The Suez and other Middle and Far East crises of 1956-58, June 1967 and Hungarian revolt illustrates many aspects of limitations either forced, or voluntary within the spectrum of conflict, particularly the way in which degrees of violence and use of the tools of conflict can change as various forces both tangible and in-tangible, come into play.

The future!

An examination of this spectrum of conflict in the light of events since the World Wars makes the tasks of the statesmen and strategists of the advanced nations in planning and training for war a most difficult one. From the broadest point of view, the elements of power which are used in the present day conflict, may be political, economic, psychological and military. Each element is greatly influenced by modern science and technology. However, all these elements must be co-ordinated and balanced and interwoven if we are to get the best value, as well as, a defined pattern for action and policy. It means that nations must be prepared for all types of conflict-call them wars, a guerilla war, jungle or mountain warfare, conventional, as well as, a 'mixed bag', or un-restricted atomic warfare. The basic problem facing especially a nation of restricted resources in this atomic era of missile rattling is to determine how to utilize the various elements of national power to support the national interest and to accomplish the national objectives, i.e, maintenance of peace and self respect, especially when complex human relations of the 'Hawks' and the 'Doves' cannot be completely, or precisely defined or delimited in any nation.

Again the term 'War' itself is subject to various interpretations. War is, therefore, not necessarily, nor inevitably total. It is, therefore, essential that we must understand the manner in which wars may be limited. They cannot be limited by disarmament

pacts, or pacts of appeasements. They cannot be limited if the objectives sought by the participants, the scope both by the geographic area and by the nations involved, the degree of effort exerted and the weapons used are limited.

The Tools of Conflict: In specific terms the tools of conflict may be considered as being; overt armed forces, covert armed forces, subversion, sabotage, economic action and pressure, political pressure, ideology, propaganda, terrorism, mental torture, and physical torture. There is, also, much intermixing and overlapping in using these tools. But their actual and the threat of their use, have been employed deliberately to support the political objectives of various governments, in accordance with the moral value of these Governments.

To sum up: the nature of war has changed and is still changing. The nature of war is developing to encompass more and more areas of human relations, activities of people, elements of power, and tools of conflict.

Fundamental concepts: "The science of war is the knowledge of the structure and elements of war and the relationships and interacting forces which exist among these elements."

The Art-of-war may be described as the practical application of the principles of the Science-of-war towards the attainment of the objectives of the nation given as task to the Commander of the armed forces. However, it is not sufficient merely to state objectives, they should be clearly defined and must be analysed. A very essential element in the analysis of national and military objectives is to describe the situation, or situations, which will in whole, or in part constitute an attainment of the objectives and also the possible reaction of the enemy against the attainment of the objectives.

While forming Policy:

The literature on the Art-of-War is vast and many books on this subject are exhaustive. There are many detailed definitions of grand strategy, logistics (i.e. means of war) and tactics. A brief

description only is given to the readers which it is hoped, may help them adequately and briefly the relations that exist among these terms of military thought and study. Again, "the wars of people" so said Winston Churchill, "will be more terrible than those of Kings," is fully justified when one notices, with great concern, the great race for the invention of atomic weapons for the 'total destruction' of one people by the other. When forming a policy a government must consider the following points :—

- (a) The nature of modern war covers a spectrum of human conflict.
- (b) The fundamental relationship that exists between strategy and the means and resources, i.e., logistics of the country or, the allied nations. It means that without logistics, which are based on accurate information, a strategical, or tactical plan is incomplete and unworkable. Logistics bridges the un-surmountable obstacle between the national economy and the actual operations of combat forces,- a car will not run without oil and lubricants. Unless the growth and value of it, are positively recognised and controlled by wise, adequate and timely planning, logistics support tends to snowball out of all proportion to the combat power developed! "How often one hears that "the tail wags the dog" in the present day operations of war, yet how often the strategists of top rank have complained about it in the wars that have been fought by them during the last 55 years? For example.
- (a) By the end of September, 1944, the offensive launched by U.S.A., Generals Bradley and Patton was halted, because, "For the next two months supply (gasolene and ammunition) limitations were to dominate operational plans" wrote R.G. Reppenthal, "and the allies were now to learn the real meaning of the tyranny of logistics."

- (b) It is a vital lesson for those who desire to study the Art-of-War that in 1942 Adolph Hitler pushed the Western Allies, without bag and baggage, across the sea from Europe. Yet on May I, 1945 at 3.30 P. M. he shot himself, because his armies had been annihilated by those who could keep their armies moving. over the sea, on the land and in the air. The Arab armies suffered from this very disease in June 1967 war !
- (c) The victorious Japanese General Ushijima, Commander of Okinawa, committed "harikari" in June, 1945 on Hill No. 89 of Maluni, because his lines of communications had been cut by the Western Allies whom he had beaten in 1942, as he was then a Commander of a force which was mobile, and now his forces lay paralysed immobile.
- (d) "On April 9, the battle of Bataan ended the man who had survived the long ordeal could feel justly proud of their accomplishment" said Leighton and Cookley;" because we were able to push and well supplied !"
- (e) War in Korea in 1954, illustrates another example, where Mao-Tse-Tung's Chinese forces, over-stepped the mark and had rushed to Seof. They were driven back by the Western Allies who were more mobile and better equipped. The author met the Chinese General whose Division had led the spearhead. His regret for retreat was "no replenishment of ammunition and supplies." He said "the mountainous terrain and thick forest came to his rescue as things had become difficult."

To retrieve ?

How it became possible to retrieve the situation in World Wars ?

The industry in the countries of the western Allies was not only able to make up for the heavy losses sustained by the Allied forces but it also equipped their new armies with powerful and most modern weapons, means of transport, ammunition and supplies.

The dilemmas, therefore, posed by the industrial developments cannot be resolved by casual assumptions, superficial guesses by the superior Commanders. Instead, the situation calls for careful examination and deep study of the fundamental nature and structure of modern war by the statesmen as well as, by the military commanders when planning for war.

Ignorance profound.

- (f) The handling of situation in Kashmir in 1947-49 by the British expert-advisers to the Government of Pakistan is a tale of woe. The then Government of Pakistan did not have the faintest idea about the logistics problems of the area, mostly due to the fact that these 'Blimps' never bothered to leave their headquarters at Rawalpindi. The case was still worse when the British Generals commanding Divisions, Gunners and Air-their British staffs, were permitted by the British Commander-in-Chief to fight the war with the aid of faulty maps 1/10,000 over a country which had neither been properly surveyed, nor a personal reconnaissance had been made by the Commanders, or their staff; it had not portrayed even tracts! The soldiers were clad in shorts and shoes (chapples). No wonder, therefore, the cases of frost bite had been many. When the author took over major portion of the area from a British General and desired the British Officers to move over with their formations, the British Officers resigned enblock and advanced the excuse that they could not afford to be separated from their families ?

Again when the author asked for warm clothing and extra allowance of sugar and tea, it was turned down as the General staff (British) had declared the area plain, though some of its hills were more than 9000 ft: high and most of positions our troops had occupied were between 4000 ft: to 9000 ft: high where snow and sleet were not uncommon for nearly seven months in a year. Pakistan was lucky that she survived solely due to the plucky Pakistani Brigade, battalion, Company and platoon Commanders who had men under their command who defied death, starvation and poor equipment. They were supported by most poor logistics, if they could be named as such. They were the Mujahids and every Pakistani should be proud of them, luckily again for Pakistan, the leadership of the Indian troops was faulty. It was, therefore, not surprising that India missed the chance she will never own again!

The value of logistics.

It became apparent to some in the West that relatively obscure subject, logistics provided a vital link between economic and military affairs. It is also admitted that "In War, mistakes are normal, errors are usual, information is seldom complete, often inaccurate and frequently misleading." States 'Sound Military Decision', U.S. Naval War College, "success is won, not by personnel and material in prime conditions, but by the debris of an organisation worn by the strain of campaign and shaken by the shock of battles. The objective is maintained in war, under conditions which often imposed extreme disadvantages. It is in the light of these facts that the Commander expects to shape his course "during the supervision of the planned action,"

Fundamental causes and effects of logistics on flexibility and momentum, problems of priorities, and allocations, and logistic discipline, should be realized by every officer-and every soldier, sailor and airman, as he has a stake in logistics. Many have direct responsibility for its effective operation. Field Marshal Wavell quoted Aristotle that "Every leader must know where, when and how his men are to be fed, clothed, equipped." The test of

a statesman" says H.A. Kissinger" is his ability to recognize the real relationship of forces and to make this knowledge serve his ends."

The Cold War:

After World War-II, the world was nominally at peace! There was no talk of war. Every nation of the Western Allies was exhausted. They wanted to return to economic reconstruction. There was little talk of atomic war. Yet, future historians may well reach the conclusion that like 1926 to 1938, the 12 years from 1946 to 1960 were indeed crucial years. During both these periods, a crucial world war was fought and nearly lost by the Western Allies. If the former period invented a new term" peaceful penetration" and 'poets of appeasement' the latter period taught the world a new type of conflict.—"The cold War"! It was fought under the communist-western doctrine that war is indeed a continuation of policy "by other means". It is a doctrine of irreconcilable and protracted conflict between two different ideologies!

There were rebellions, local wars, and also the recurring clashes with the Soviet Union and the Red China, yet the world was apparently at peace and these conflicts were taken as deviations from the normal. United States slumbered so heavily under illusion, that they being the only masters of Atomic energy, were safe and secure, that even the most massive evidence to the contrary had failed to awaken them till the 'first sputnick' was fired under their noses. The general expansion of Soviet and Red China's power continues. Its internal good has been the creation of industrial bases inside the Communist bloc. Unfortunately, even at this late hour, one wonders if the citizens of the Western bloc fully realize their critical situation. They are still divided as to whether, or not rising Communist power really represents a mere irritation, rather than a deadly threat to their existence?

'Hot Wars' of the past: which lasted only as long as the conflict lasted, have therefore, now been supplemented with 'Cold Wars' which continue long after the period of active conflict is over. The object being, to keep 'the fires [of hatred burning],

misguide public opinion, and also to justify their pattern of aggression when outwardly, what the modern world calls, the peace, is reigning. War, therefore, has become a protracted conflict of great interests which was settled by bloodshed in the past; but it has been replaced by 'Cold Wars' and 'total wars' of annihilation of entire mankind of tomorrow. In the past it was considered to liken to business competitions, which is also a conflict of human interests and activities but what business and profit will be gained by a victor by total destruction by atomic hardware of his enemy and his own country.? Compared with today, it is said, that it was simple to make military calculations before starting a war in the past and yet, in more than a dozen campaigns which include two world wars that the author took part, nearly all calculations went astray, and the favourites failed. To calculate, before launching a war now a days is most difficult, especially when each bloc is well protected by curtains, would mean backing a horse that has never run, whose breeding, training and even the trainer's name is unknown. In spite of this ignorance about enemy's strength, the statemen, as well as, marshals pronounce statements about the future war!

The Gamblers : Napoleon is said to be the patron saint of these hardened gamblers, who are most acutely suffering from obstinate self delusions that "they can wipe out their enemy's country in a matter of a few moments." Such gamblers abound in both blocs. They are building up huge armed forces for 'total destruction' of their enemies, i.e., 'a war without profits', either material, or moral. The 'fog of war' has become most persistent and it is, therefore, now most difficult to gauge the course of war with modern curtains; iron and bamboo; censorship and propaganda in creating artificial smoke screen, the latest conflict June 1967 is a good example to illustrate this point.

It can be truly said that it would be incorrect to claim that the future atomic war will be, in common sense, any test of people's fitness to rule, or to their claim to be called 'a civilized nation.' There is a reasonable prospect that the peace loving nations, as such, may be at the mercy of any gang of moral, material

and physical degenerates who are extremely busy inventing missiles more deadly ones and are stock piling these missiles and implements of chemical warfare. Science, it seems, instead of serving the humanity has undermined the very foundation of civilization, as well as, moral qualities !

A Retired Soldier :

Certainly, in the background of the present day picture of war, some most unpleasant spectres hover. What will the next war be like ? Will it be anything like the last one ?

These are some of the questions that, in the present state of apprehensions, fear, or call it resigned curiosity, are almost daily hurled at with ever increasing velocity at anyone who is known to be a student of the grim branch of military knowledge, called the 'Art-of-War'. However, when that 'anyone' takes up a pen to warn the Olympic Gods, he meets with a retort, "Oh ! he is only a retired soldier !" — and pushed aside with a shrug of the shoulders ! Difficulty arises that generals have been accused in the past that they lack interest, foresight and enterprise. No military writer can fail to criticise if he is to get at the truth. He must start with an analysis and then, by discussions of the facts and motives that he has discovered, pass on to criticism. From that point he is to devise a better way of doing things, both in the present and the future. But this is where he signs a death warrant to his career as a soldier. Like many others, who desired to serve the nation truthfully and loyally, the author, had to force his exit and join the list of retired Generals, i. e., General Fuller, General de-Gaulle, Admiral Fisher, Captain Mayer, Captain Liddell Hart and many others. Criticism has got to be encouraged and those who have something useful in this way to offer must feel assured that even if what they say, is against the policy, or views of our hierarchy, they will not themselves suffer in their careers for saying what they believe to be true. Officers of today join the armed forces for a living and have no private income with which to protect their livelihood and provide for their families. Little wonder that many of them cling pathetically to the trimmings of the past and thus justify their existence by remaining 'Yesmen'!

An acute indigestion!

However, those who take the bold step, they then use retirement as an opportunity for reflections. There is much historical evidence to show that from this section has come more accurate forecasts of future warfare than from the reigning 'Blimps' or 'arm chair' statesmen, the occupants of the seats of authority. The military Corporation, indeed is in a state of acute indigestion,— 'Unconditional surrender' and 'fight to the finish' policies are, therefore, being advocated in 'Cold War' or 'Hot' War? In trying to prove their irresistibility in attack with nuclear warheads, the leaders of both blocs have weakened their own defences in many ways, in strategic, economic, psychological, political and above all moral. Fantastically huge expenditures on nuclear weapons and their tests have brought misery without securing peace. Widespread germs of resentment which had been scattered willy-nilly have begun to sprout and have taken roots; their growth seems to be most vigorous.

A Cure?

Here is an opportunity to study the 'Islamic Pattern-of-War', which would develop a fuller vision, appreciation of the value of the use of grand strategy, whose aim is an everlasting peace and to produce decisions without fighting a 'total war'. We must not aim exclusively on victory, without thought for its aftereffects, which means to become too exhausted to profit by victory and peace.

Grand Strategy: "The United States and the Free (Western) World are confronted by a deadly challenge." Say the authors of "A Forward Strategy for America," within less than a generation. The cause of freedom and the prestige and influence of the United States have been progressively so weakened that 'the West-at-Bay' is no longer a figure of speech but a precise statement of a real condition. This is the overarching and staggering fact of the early sixties. Nothing illustrates better how our situation has worsened than the fact that, while at the beginning of the past decade we were fighting the forces of Communism ten

thousand miles away, in 1960 the Soviet Union and China were in the process of establishing a protectorate over Cuba, some ninety miles off the coast of Florida..."

In fact Cuba is now a Communist State and it resembles Formosa in the China Sea, i.e., if the latter was a dagger pointing at the side of Red China, the former is of similar value to the Communist. However, though it cannot be said that in the 'cold war' the tide has definitely turned against the Free World, yet "the unsure response of the Western Powers to repeated Communist-instigated crises and the ever-resurgent hopes of Western Democracies for a magic formula for peace bespeak the drift of the Western mood at the threshold of the sixties, the decade considered by the Soviets as the most crucial operational period in their history, and they benefit from the flagrant disunity of the West. The West has not fully realized that the colonial rule, if not over, is at least at its last breath. The Communist strategy of cold war has successfully exploited the divisive tendencies within the Free World, where, if the technical skill and knowhow is the maid of the West; most of the raw material and mineral wealth is in the custody of newly Free Countries of the East who are in a state of bewilderment and frustration state of mind inherited by them from their colonial powers who misruled and exploited them !

"...The very shrinkage of the Geographical area and economic markets controlled by the United States and Western Europe will, as the Communists must surmise, constitute a compelling arguments for Western surrender....The priority objective of any American grand strategy is, by a broad margin, the preservation and enhancement of our political system rather than the maintenance of peace(?). All other objectives, such as, increased social welfare and continuing economic progress, while interrelated with the primary objective, are of secondary importance. Historically, democracies have proved to be shortlived. Perhaps the root weakness of democracy is reluctance to gauge the full measure of the perennial and war-recurring threat to its very existence, the very preciseness of freedom! It is because of this deficiency of will that democracies cavil at taking the steps in time that will insure their defence in the moment

of supreme peril. The very existence of so aggressive and dynamic a force as Communism imperils the survival of democracy everywhere.... The American system, in particular, can survive and grow only in a world that is safe for the pursuits of peace.—(?) It is upon this premise that American strategy must rest. Our philosophy of international relations must be based on the self evident axiom that Utopias are, by definition unattainable. Alliances are an integral part of our society system. Our Military programmes are the hard core of our alliance system and Free World security.”—NATO is crumbling fast, why? And what is the cure? Are the Western bloc powers paying any attention to it?

GRAND STRATEGY AS A BRITISH STRATEGIST SEES IT.

“The horizon of strategy is bounded by war,” says Liddle-Hart, “Grand strategy looks far beyond the war to the subsequent peace. It should not only combine the various instruments but so regulate their use as to avoid damage to the future state of peacefulness, secure and prosperous, while grand strategy should prevail in the field of strategy which is only concerned with the problem of “winning the war”, grand strategy must take longer view, for its object is the winning of peace. Such an order of thought is not a matter of “putting the cart before the horse” but of being clear as to where the horse and cart are going. The object of war, i.e., the policy should be to obtain a better peace. A state which expends her strength to the point of exhaustions, bankrupts its own policy and future.”

Wars without profit :

The sorry state of peace in the world of today that has followed the two World Wars, in fact most wars of the nineteenth and twentieth centuries, can be traced to the fact that unlike Grand strategy, i.e., the practical adoption of the means placed at Supreme Commander's disposal to the attainment of the object in the policy of the wars based on the view, “the annihilation of enemy's forces and the enemy and victory,” because in the realm of grand strategy, at present, is for the most part ‘terra-incognita ; still in exploration

and action in the modern world. Heart searching is vital for the nations of the so called advanced nations how before it is too late!

Strategy and flexibility of aim :

Only by this flexibility of aim can strategy be attuned to the uncertainty of war. However, the perfection of strategy would, therefore, be to produce a decision without any serious fighting, such as, the Treaty of Hudybiah, the conquest of Mecca, and the conquest of Madain in Persia. Hence strategist's true aim is not so much to seek battle, as to seek a strategic situation so advantageous that if it does not of itself produce the decision, its continuation by battle is sure to achieve this. We shall have occasions to see and discuss it later on in the campaigns fought by the Holy Prophet, Khalid-bin-Walid, Sad-bin-Waqas, and Amr-bin-As and other Muslim generals. In other words dislocation is the aim of strategy; its sequel may be either the enemy's dissolution, or his disruption in battle. Dissolution may involve some practical measure of fighting, but this has not the character of a battle.

Objectives must be analysed ;

"Strategy is a plan of action best to employ resources in the pursuit of aim" says Admiral Carney U.S.A., "In any case great or small strategy is a matter of reconciling desires and capabilities." It is not sufficient merely to state objectives — ! objectives must be analysed. An essential element in the analysis of national and military objectives is to describe the situation, or situations which will in whole or in part constitute an attainment of the objectives. In considering the reaction of the enemy to any situation, or a course of action, not only must one think of how the enemy views the situation as it exists before one takes action, but one must think of how the enemy thinking will be influenced by the action one takes. Furthermore, it should be emphasized that in no case is one dealing with certainties, or with calculable probabilities. For that reason it seems highly unlikely that any machine, or formal process, however valuable it may be in assisting the individual to make a decision, will be a substitute for soul-searching, and rigorous

thinking on the part of the responsible individual. In any event the one ingredient which above all is essential to a sound decision is a sound and clear objective.

The objectives that are to be pursued having been decided, it is of primary importance both to our purpose and to accord, as did Abu Bakr in sending an expedition under USAMAH against the Romans, although at the demise of the Holy Prophet, a deputation of notables companions, in view of the grave situation strongly advised Abu Bakr to alter the plan but he turned it down.

Diplomacy : Diplomacy has been described as the younger sister of Grand strategy, who in turn is supposed to be Chief Advisor to the framers of National Policy. Pakistan has joined as an ally to United States who is the leader of Western Bloc.

“ In the age of protracted conflict, American diplomacy faces two separate sets of problems ” say the authors of A Forward Strategy for America, “ Like an amphibious creatures, American diplomacy must function in two enviroments. Conflict diplomacy, the diplomacy of the Cold War-governs our relationships with Sino-Soviet bloc. At the same time, we employ the methods of ‘ traditional diplomacy ’ in our dealings with allied and neutral nations of the Free World. ” “ Our diplomatic struggle with the Communist Bloc has been waged with indifferent success. Behind our defeats and embarrassments at the Conference table lies the fundamental failure to see the totality of the conflict. We have attributed to diplomacy a meaning which derives from a more stable historic era in which the quest for legitimacy and the preservation of the existing state system and social order were the mainsprings of diplomatic conduct. Our diplomacy thus remains keyed to a conception which views peace as the normal condition of the world and conflict as an aberration among peoples who share the same basic values. As a result, we look upon diplomacy as the antithesis of conflict : We cling to the belief that guns will remain silent and we can go about our peaceful business so long as statesmen confer. The experiences of the last fifteen years, if not

of the last half a century of disorder and violence, should have cured us of our illusions. For the Communist revolutionaries diplomacy is a continuation of war by other means, waged not for the purpose of accommodating conflicting interests, but to spearhead an attritional strategy, to whittle down our power, split our ranks, compel us to ratify our losses and lead us to the ultimate surrender. At the root of our misconceptions are ingrained notions derived from a particular and unique historical experience. Irrepressible optimism sparked the conquest of an uncharted and hostile continent and sustained the great American experiment. Because our efforts, supported mightily by historical circumstances and geography, managed to solve most of the outstanding problems of our society. "Compromise" is the heaven of American society. Compromise works admirably as an instrument of diplomacy when genuine interest can be harmonized, or when mutual benefits beckon at the end of the negotiating trail. When penitent for compromise is one sided, however, as it has been consistently during the cold war;—the diplomatic cards are decisively stacked in favour of the single minded aggressor who will accept no compromise in his ultimate goal of global domination. Either he mistakes his opponent's attitude for weakness and step up his demands, or he discusses a convenient method for advancing his interests along a broad front simply by creating or forming issues and challenging his opponent to "solve" them. This method has been one of the hallmarks of the Communist "Crisis Strategy."

"The negotiable issues," placed by the Communists on the agendas of diplomatic Conferences have had one common denominator—all of them were confined to threats to Western interests and territories. Therefore, compromise on these issues rewarded Soviet diplomacy with a net gain."

Soviet Diplomacy:

It Soviet diplomacy subscribes to any code of conduct at all it is:—

"Morals or ethics is the body of norms and rules for the conduct of Soviet peoples. At the root of Communist morality," said Lenin, "lies the struggle

for the consolidation and the completion of Communism." So broadcasted Radio Moscow on 20th August, 1950." Therefore, from the point of view of Communist' morality', only those acts are moral which contribute to the building of a new Communist society." Again "Soviet diplomacy in its general purpose, as well as, in its methods differs categorically from the diplomacy of the feudal epoch and the epoch of Bourgeois domination. The principle aim of Soviet diplomacy was, and will be concentrated on the study of factors of social importance. For this purpose, Soviet Diplomacy has at its disposal unsurpassed Marxist-Leninist methods of perception of world conditions and to a certain degree also of conditions, in the full meaning of that word, connected with the economic, political, historical class and other problems of the countries with which it deals. It is necessary always to remember J.V. Stalin's words "in order to avoid mistakes in politics the party of the Proletariat intelligence but from the concrete conditions of material life of the society as the decisive power of the social developments. Marxist-Leninist Theory' gives the party the possibility of orienting itself in the situation, to understand the internal connections of surrounding occurrences, to foresee the course of events and to recognise not only how and when the events will develop at the present time but also how and where they should develop in the future.

Causes of U.S.A's Failure and Remedy:

- (a) United States's power position has shrunk in the diplomatic, as well as, in other strategic categories because unlike her opponent, she has failed to discern fully the relationship between diplomacy and the economic, technological, Military and psychological aims of an integrated strategy.

- (b) Diplomacy is not synonymous with faith, peace, and it should not be considered in isolation, vastly overrating its importance and power.
- (c) Diplomacy is but one of the many instruments of strategy. Each instrument should be used with discretion-must not be content simply with avoiding conflict.
- (d) "The test of a statesman" said H.A. Kissinger in A World Restored, "is his ability to recognise the real relationship of forces and to make this knowledge serve its ends." U.S. must send diplomats who can play their roles to the grand-strategy. They should be imbued with the 'spirit of Jihad' i.e., not to be afraid to use force as a last resort. The diplomats still enjoy plenty of margin for manoeuvre and bluff-provided it is well calculated and would suit psycho-political impact with gain.
- (e) Time factor is neutral. It belongs to him who has learnt to master it, i.e., he is well prepared beforehand to meet any situation. A bewildering diplomat should not have a place in any mission.
- (f) Economic and military power is not enough. Political forethought should mesh economic, military and diplomatic strands of grand strategy. It is admitted that a diplomat cannot hope to master all the skills of the specialist in the economic, military, psychological and technological field of grand strategy which is elder sister of diplomacy. But the diplomat has for his assistance military advisers from three Branches of service as his 'attaches', who should be hand picked and fully trained for the assignment.
- (g) The Westren powers must learn the true and just value of allowance. The Eastern countries who have recently acquired freedom should receive fair treatment as allies of the Western Bloc. There is too

much attention focussed at Nato powers who receive treatment as most favoured allies! The counsel of prudence applies to the staging of the most spectacular of all modern day diplomatic spectacles.

Democracy and firm decisions :

No man who, in and out of reason, chooses to propound a discomfoting truth can gain popularity. If we are to triumph in a protracted conflict, we have to face what it means to have implacable enemies who, it turn deem us to be their implacable enemies. We have to cultivate those our virtues which alone sustain a people in mortal combat. To equate democracy with vapidty of spirit and the indulgence of the indulgence of the flesh is an unforgiveable insult to democracy. Freedom is not a marginal luxury.

The Free World has been laggard in awakening to the mainfestations of the systematic revolution, the collapse of the "old order", the wave of rising expectation sweeping across the lands of underprivileged peoples, the explosive growth of population and the meteoric on rush of technology. The many forces at work are locked so intensely in struggle that the future of all mankind is at stake for the first time in history! Only by bold and sustained action can the U.S. and the Free World emerge the victor in this deadly struggle. History brings us "not peace but a sword". Will our hands grasp it ?

The four flatteries.

"The four flatteries are the four counterfeit arts which profess to do good to men's bodies and souls and in reality only gratify pleasures." Plutarch quotes Plato's Gorgias. "The legislator's place is thus usurped by the sophist, that of the judge by the rhetorician, while the physician is supplanted by the purveyor of luxuries and the teacher of bodily discipline by the adorer of the person."

"In this crisis those who wishfully pursue counterfeit policies and strategies gain their adherents by thousands of flatteries.

To abstain from flattery and accept unpopularity when need be, is the statesman's down payment on his right to his place in history of mortal crisis on his right to lead free man in time like ours." A forward strategy for America R. Sirausz Hupe and the authors.

Element of Control and Strategy :

Strategy may also be described as the comprehensive direction of Power towards the attainment of broad objectives or aims as laid down by the national policy. This includes the determination of objectives and the broad method for their attainment and the time phasing of that minimum of specific objectives whose attainment will accomplish the broad aim.

"This idea requires recognition that there is much more to strategy than more direction of action" says Dr. Herbert Rosinski in "New Thoughts on Strategy." "It is a type of direction which takes into account the multitude of possible enemy counteractions and thus it becomes a means of control. It is the element of control which is the essence of strategy, control being the element which differentiates true strategic action from a haphazard series of improvisations."

Thus strategy is primarily concerned with objectives on the battlefield. These objectives provide the ultimate reason, or purpose for all other military activity and becomes the inspiration of command.

Concept of Western Strategy :

"If strategy were just a matter of systematic procedures and orderly schemes for mastering predictable events, no campaign mounted by a source-rich contender would ever have been lost. In the main, strategy, rather than being predetermined, is a more or less crude attempt at keeping one jump ahead of the contingent ("you join the issue and then you see") Longrange plans provide the necessary frame for purposeful action. But in addition to devising longrange programmes and concepts, strategy threads together numerous 'ad hoc' responses to concrete situations.

Furthermore, execution of the longrange programmes hinges on many subsidiary decisions which are in the nature of responses to unforeseen challenges, or objective difficulties. However, sound our long range programmes may be, the day-by-day decisions (and in particular, the responses to crisis situations) are crucial. Strategy is inseparable from the willingness to take risks and deny the enemy a guarantee of immunity in case he desists from a particular aggression. If it is our purpose to combat communism, then it follows that our over-riding objective is not to preserve peace at all costs, but to destroy the aggressive power of communism." The Vietnam war 1965-68 illustrates the above mentioned strategy.

Problems and Questions :

In approaching specific problems we should ask :—

Does the decision hurt the enemy, or put him under pressure or, at least compound his decision-making problem ?

Does it hasten demise, or help to replenish his capabilities for waging international conflict ?

Firmness-hardness-of decision should not be mistaken for continously rattling the saber. A sense of measure and moderation is the leaven of all constructive undertakings. But without the willingness to use force and without the sacrifice which the use of force, as well as, the prevention of war entails, no major international crisis ever has been settled short of appeasement or surrender. People of the west will meet numerous problem in the 'Green Crescent.' But many of them will be softened by a remark the Holy Prophet made to his followers "know thyself know thy enemy." And :—"You will find your most affectionate friends will be those who say" We are Christain, the people of the book". "In the structure of Islamic society" says Montgomery Walt, "both individualism and communism have thus a part. The kinship group remain important for social and administrative purposes, but in the religious sphere membership of the clan or

tribe has been replaced by membership of the Islamic community, and tribal humanism by the religion (Din) of Islam." These matters are more important in a consideration of the reforms of the social structure.

Muslims are fortunate in possessing a Holy Book which is the original text as was revealed to the Holy Prophet 1400 years ago. Moreover the Quran is not only a book of sermons, although it embraces a many hints bearing on preaching and partaking of the nature of advice. Principally Islam does not believe in the domain of a social reform or spiritual and intellectual education, in issuing orders and prohibitions. 'Thou shalt' and 'Thou shalt not', have according to Islam, no value in bettering the condition of man. It is the 'Conduct', with which a Muslim is tested. Islam permits no priesthood. The Western diplomacy went astray in the twentieth century when they tried to back the last Ottoman Caliph and his henchman 'Sheikh-ul-Islam' against Ata-Turk. No wonder they lost not only the war but also the sympathies and co-operation of the Muslim world for over many decades! Thus, if nations of the West, or the Eastern Bloc, by economic or political moves, were to alienate the Muslim world, or were to permit economic ruin there, I would expect much of Muslims to back communist bloc as they did, in the struggle of the Red China against the Kuomintang Government and their powerful Western allies, e.g., U.S.A. and other Western countries. My visit to Sinkiang has convinced me that had the Western countries been more thoughtful, the history would have been written differently. These facts can not be hidden. What happened inside Red China in 1948-49, though it went unnoticed at that time by the World who was bewildered at the results, was in fact just the repetition of what had occurred in Russia during Lenin's time, when Russia was most hard pressed by the Western powers after their victory in World War-I. It was with the help of the Muslims of Turkistan, known as "the Heartland of the world," who let loose the stranglehold which had brought the Russian communist to their knees. Hence the creation of the Muslim Republics inside U.S.S.R., It was again the Muslims of Chinese Turkistan and the Muslims of U.S.S.R., that turned the

scales against Kuomintang Government under Chaing Kai-Shek and their most powerful Western allies. The history had only repeated itself, though the West has not yet taken due notice of it, or had not fully realized its full value! The Arab-Israel conflict in June 1967 and its aftermath has only one lesson to repeat that the West has yet to learn a lesson-but time is running short. As national policy and strategy moulds the planning and training for war-hence the matter has been discussed in detail.

One cannot help saying that though the nations of the Western Bloc are professing (to be god fearing), and yet they are very far from the ideals they are supposed to uphold, otherwise there would have been so serious racial riots in April 1968, in U.S.A. etc.

What next ?

“National strategy is both a redoubtable and sophisticated agent of policy. It deals in hard but complicated choices. It sets the direction of national effort, marshals national resources and plans operations necessary for the attainment of national resources and places operations necessary for the attainment of national political objectives. Its formulation is based on estimates of the international situations,” is the definition given in ‘A Forward Strategy For America.’ which adds, “The exercise of economic power as an arm of strategy is as well established a practice of statecraft as the employment of military force.”

A pertinent question which is being asked by the Muslim countries is, “Whether the attitude of U. S. and the Western bloc countries towards underdeveloped (Muslim) countries is not ambiguous”? Though there may be a number of reasons and doubts about their nationalistic policies which may conflict with their interest etc., is their attitude sound for the future or distant future?

While considering strategy of the Supreme Commander, one must bear in mind that “there is something beyond the calm calculations of strategy, that urges the people, or the state to take so momentous a resolve as the ‘declaration of war’ with all the sufferings, sacrifices, and horrors it entails! The policy hangs like a sword

with a thread over the head of the Commander because strategy must consider itself as entirely dependent and subservient to the national policy, which in the case of the Holy Prophet and the Caliphs was based on the 'Divine policy! Under normal conditions, tactics are subordinate to strategy and the latter to national policy. When strategical results are limited by tactical possibilities and that these, therefore, may modify strategical plans: for example, when Hitler failed to win tactical naval superiority over the British, he changed his strategical thrust from the West and attacked the Russian on the Eastern front. Hitler's actions in World War-II also shows that policy may become though sometime or rarely subordinate to strategy, viz. attack by the Germans on their own ally-the Russians, although as a rule reverse is the case.

Strategy should be studied and practised.

"Strategy is both a science and an art, which must be studied and practised. The strategist must know something about each, even if not thoroughly versed in them all. He is a genius if he possesses the necessary bent of mind, i.e., he must be born with it and had improved and developed it by study," says Aston. "He must study much, even though, like the strategist of the older times, he has been through many wars. And still neither mental qualifications nor study, are all sufficient. The former must be tempered by knowledge of the world, the latter by self-acquired experience." So there is no hope of becoming a strategist merely from reading books on this subjects.

What the diplomatic body is to policy, the general staff is to the strategy; the former expresses the wishes of the government, the latter carries out the 'WILL' of the general. In each case, a great deal depends on the capacity of the executive body. It follows that an exhaustive treatise on staff duties must embrace strategy, the former including the practical details of which the latter explains theory. A case in point in Islamic history is the case, after the defeat of the Muslim Army at the battle of the Bridge, i.e., "Yaum-al-Jissar", forced the hands of Umar to call halt to the victoriously advancing army in Syria. This incident

thus demonstrates the fact that the strategical results are sometimes limited by tactical possibilities, and that these considerations, therefore, modify strategical plans.

The Riddah campaign had deeply impressed Caliphs Abu Bakr and Umar that in the Arab peninsula itself none but those Arabs who are freedom loving, and loyal to the motherland, should ever be tolerated. The political situation thus dominated over the strategic objectives and aims.

In the art of strategy there enters one element which does not enter into any other Art. Here one's 'will' is opposed by the independent 'will' of the opponent. And it is not sufficient to know only the numbers and composition of the enemy's troops, as the hostile force consists like our, of a combination of figures, armament, equipment and efficiency which we can only judge. Still less can we estimate correctly the rapidity with which the enemy can complete the deployment of his forces to strike us.—Latest example of surprise attack by Israel on the Arabs in June 1967.

Every state keeps secret its plans of mobilization and the movement tables intended for use during the strategical deployment. Very little information transpires with regard to these points, especially of nations heavily guarded by curtains, still the strategist must make his plan for the deployment and adhere to it without flinching. He must NOT make a single mistake in the original assembly of forces. For such errors can hardly be rectified in the entire course of the campaign.

Alternative objectives:

“The true purpose of strategy is to diminish the possibility of resistance. And from this follows another axiom, that to ensure attaining an objective,” says Liddle-Hart, “one should have alternate objective. An attack that converges one point should threaten, and be able to diverge against National Strategy is, therefore, both a redoubtable and sophisticated agent of policy. It deals in hard but complicated choices. Its formulation is based on estimates of the international situation’..... It is the art of distribution of military means to fulfil the ends of policy. As tactics

is an application of strategy on lower plane, so strategy is an application on a lower plane of grand strategy. It is practically synonymous with the policy which governs the conduct of war, as distinct from the permanent 'policy in execution' for the role of grand strategy is to co-ordinate and direct all the resources of the nation towards the attainment of the political object of war, the goal defined by national policy and grand strategy, should both calculate and develop the economic resources, moral resources and manpower of the nation, in order to sustain the fighting services and to foster the willing spirit of a people is as important as to possess the more concrete forms of power;— and fighting is but one of the instruments of grand strategy. This should take account and apply the power of financial pressure, and, not least, ethical pressure to weaken the opponents will." "A good cause is a sword as well as a buckler."

There are some Western strategical axioms for war which must always be given close study and consideration by developing nations when one plans for war:—

- (i) Strategy must be closely allied at every point with National Policy.
- (ii) At the outset the destruction of the enemy's defence service form the object. The 'will power' of the enemy's (people's) resistance should be coupled with the destruction of the enemy's strength,—but here moral pressure is more effective than destructive. The World War-II has proved it beyond any shadow of doubt that bombing of innocent people brings retaliation at its wake which in turn makes the nations more bitter, more destructive, more violent and determined than ever before—this in turn makes the war dilatory and protracted!

Similarly occupation of territories, or cities of defeated enemy, they may have to be occupied. But the Islamic way is much superior to those methods in vogue: We shall study it in due course.

- (iii) It is impossible to be too strong for a decisive battle. The whole effort of strategy must be directed to this end, not diverting more forces for secondary objects than are absolutely necessary viz: effect superior concentrations on particular points only.

Aim at the probabilities of victory and plan for the consequences of victory.

- (iv) No rigid system must be adhered to for destroying the coherence and concerted action of the enemy: the object should be to choose by sound judgement the shortest path to the desired goal.
- (v) Changes in the plan of operations lead to incalculable losses of strength and time. Unless, therefore, the enemy or the elements, enforce such alterations, they are to be avoided. Sudden changes of intention in the leader have often produced the greatest misfortunes.

German General Von Moltke, wrote:—"Let him (the Commander) carry out to a certain point a measure judicious in itself, then adopt a plan still more judicious but differing in detail, and then be convinced by the plausible objections of a third adviser, and the suggestions of yet a fourth, then it is a hundred to one that, however excellent be the reason he assigns for each measure, he will lose the war."

Tactics may be considered as the immediate direction of power towards the attainment of the specific objectives as defined by strategic plan. This entails the employment of specific forces, weapons and various techniques. Tactical activities involve the co-ordination and direction of technical, or functional activities which deal with the employment of combat forces and weapons. However, such activities etc. involve the direction and co-ordination of those technical, or functional activities which in summation create or support the military forces, i.e., "means of war", i.e., "the logistics".

Tactics, Strategy: Formations conduct these units as single combats on the battlefield to achieve objectives is the realm of tactics. However, when these single units are combined as one with a view to achieve the ultimate object, the conduct of such a combination will be the realm of strategy. Tactics is, therefore, the theory of the use of military forces in combat on the battlefield while strategy is the theory of the use of combats for achieving the object of war.

However, just as a car will only run as long as its machinery is sound and it is filled with necessary fuel, so will the armed forces need maintenance, which include subsistence, care of the sick, maintenance of the machinery, supply of arms and equipment, ammunitions and transport etc., i.e. logistic. The strategic plan decides when, where, and with what forces a battle could be won to achieve the objective, i.e., "the theory of the employment of Armed Forces on the battlefield. Strategy has in the first instance as its objective only the victory, that is, the tactical result, as a means to its objective and which ultimately lead directly to peace. But strategy must consider itself as entirely dependent and subservient to the national policy, which in the case of the Holy Prophet and the first four Caliphs was the "Divine Policy" as laid down in the Quran.

The Leaders and the Staff:

The Council & Individual Command: In the pre-Islamic days command was frequently exercised by one individual. However, the Holy Prophet changed the nature and the structure of command as the Quran enjoined counsel:—

"And those who respond to the call of their Lord Nourisher, and establish 'As Saleh '(Prayer and Pursuit-performance of duty-mission) and whose affairs are conducted by taking counsel together, and who spend (in the name of Allah) of what we have provided them as livelihood." The Quran 42:38.

There was 'ebb' and 'flow' in the nature of the command after the rule of first four Caliphs when Ommeyide dynasty and later on other dynasties and Muslim rulers changed it. But the Counsel existed in a corrupt form. Ata Turk, therefore, abolished it and replaced it with the present regime in Turkey.

However, in the West before industrial revolution, national "Command" was invariably exercised by one individual (the King), or by a very small group as for example in the Quraish of Pre-Islamic Period. The faults of the exercise of personal command were demonstrated amongst Crusaders when Salahuddin Ayubi defeated them who were led by their Kings, barons, knights and the clergy. Again Queen Shujrat-ur-Dur defeated the allied kings of Europe, because the individuals could not agree on one plan of action. The conquests on the battlefield in Europe by the Ottoman Turks in their heydays again fully illustrates that there should be a Supreme Commander in the field who should be assisted by a war Council. Such individual command in war by rulers reached its peak in the persons of Napoleon and Hitler. They held within the grasp of their own mind and authority, the national and political decisions, the formation and equipping of their armed forces, the strategic dispositions of their forces, the details of their logistical support, and finally the exercise of tactical command in battle.

But, as the industrial revolution took effect and war became more complex, the exercise of executive authority and responsibility has become complex. It is now essential that all elements of national policy and action be integrated. Thus, at the national level, because of the enormous growth of the executive functions there has been in effect a transfer of authority from an individual to an organisation. This transfer of executive authority, or command, from an individual to an organisation has created many new difficulties and exasperating, new problems of authority and responsibility.

Yet, in spite of the organizational changes which have taken place, it is still necessary to preserve, a freedom of action

by the Commander, a concept of 'command' as such, even though it cannot always be literally applied in classic 'Napoleonic sense'. The concept of command demands a clear view of the situation, of the objective, of the elements of power which are being brought into play and of the distribution and capabilities of forces. Within the national command organization there must be a variety of areas where individuals of special competence are charged with responsibility for specific action since both civil and military action must be integrated or blended in modern conflict: civil and military authority must also be blended in varying degrees throughout the overall organization. In this blending a certain amount of overlap is both inevitable and desirable for flexibility's sake.

"The various general areas of authority and responsibility, on factors, in war are all interrelated and there is so much overlap that exact definitions are not practicable. For the purpose of this discussion it should suffice to describe them simply as political, economic, geographical, military, psychological, scientific and technological-such matters as, weather and climate, cultural patterns, sociology, national objectives and national policy, experience has proved that the greatest area of blending and overlap of authority and responsibility lies in the field of logistics." Admiral H.E. Eccles.

The study of war, Since it includes these related affairs, must of necessity revolve around the study of command, or, putting it in broader terms, the study of conflict must revolve around the study of the executive organisation which manages and directs the action in conflict. Because of self, call them national, or international interests, the direction by the Western Allied Command in World War-I brought in its wake World War-II and the World War-II has given birth to; cold war, Berlin question. Korea, Laos Israel-Arab Problem, Vietnam and now missile rattling! The thinking of command-that is the command point of view-focuses on the aim, the resources and the plan of employment. Command sees strategy in relation to tactical and logistic capabilities and command sees logistics in its relation to strategy.

Trained Statesmen and Leaders:

“A matter of more importance is that a nation should realise the necessity for having educated leaders, and trained statesmen to conduct its war business, if and when war should again come along.” Wrote General Hamley in ‘Operations in War.’

“This is a direction in which much needed preparation can be made without the expenditure of cash, and it may be the means of saving tens of thousands of lives and hundreds of millions of money. In all trades and professions the man who aims at taking lead knows that he must first learn the business he proposes to follow: that he must be systematically trained in it. Only in the business of war, the most difficult of all, is no special training, or study, demanded from those charged with, and paid for, its management! The position of the strategist all over the world is, therefore, difficult. Here we find a wide field for reserch and a reason for the study by statesmen of the subject of war, perhaps also or the amendments ef political and economic theories.”

“It might appear easier to write on the events of strategy, than tactics, as the latter are fought in the open under the pressure of events when life is at the stake, so that the cold criticism of the closet, which does not take incidents of the fight into consideration can be itself criticized, whereas strategical decisions are, as a rule, come in the cabinet. Besides, the greater part of the strategist’s business is done by correspondence and hence it might be said that theorist and practician are both alike in the same situation. And yet the practical strategist needs a special qualification which the theorist can dispense with, viz, strength of mind, which undeterred by the knowledge that the lives of thousands depend on his decisions will enable him calmly to decide what to do in the midst of disturbing elements.”

“It is true that the tactician feels the same responsibility, but not in the same degree. He is ordered to attack; and has only to determine how he may succeed with the smallest loss possible. But the strategist decides whether a battle is to be fought or not;

on his fiat depends the lives of thousands, even many hundred thousands! The tactician is invariably in danger when his decision is reached, or goes himself into it when carrying it out. He runs the same risk as those he leads, and at the worst may pay for his error with his life."

The strategist on the other hand, but rarely shares the personal risk of the thousands, or hundreds of thousands, he sends into danger. AS A RULE HE MUST REMAIN FAR FROM IT. Very rarely, perhaps only at the supreme moment of a decisive battle, when all depends on his personal influence with his troops, the strategist is justified in entering the 'zone' of actual fighting but even in this case he should remain far enough in the rear as not to interfere with, or influence the actions of the tactical Commanders.

The varying circumstances, and the uncertainty of the information about the enemy, often make it hard even for a good strategist to hold fast to his original resolutions and to carry out the necessary steps for their execution; the views of the strategist may often become obscured by the cloud of contradictory reports about the enemy, and so what was before perfectly clear to him, is no longer so well defined. Caliphs Abu Bakr and Umar observed the principle ingrained into them by the Holy Prophet of leaving his Commanders in the field undisturbed.

A Good Strategist:

A good strategist requires a vast amount of knowledge. Not only must he be thoroughly acquainted with the organisation of his own and foreign armies and also well posted in all matters concerning fighting and fortifications. He must know the theatre of operation and supplement his knowledge of the enemy and the battle field with all means at his disposal.

He should know all about marches, camping, cantonment, bivouac, lines of communications, supplies, war stores viz, clothing equipments, accoutrements. He must be well acquainted with statistics, so as to know the capabilities of a country and the number

of troops it can maintain, and should be sufficiently well-up in civil administration to be able to rule a conquered country until the regular civil officials can take over this duty. It is NOT necessary that he should know all these things in minute detail.

In order to understand the difference between the policies of other nations on war and the Islamic policy, it is considered essential to understand what Islamic policy stands for! Once this fact is mastered comparison would be esay.

CHAPTER V

The Islamic Policy 'on war'

Islam is essentially a Din (a religion) of peace!

The meaning of Islam is "to enter into peace." A Muslim (a follower of Islam, wrongly called a 'Mohammedan' in Christendom) is he who makes his peace with God and man. Peace with God means a voluntary surrender or submission to God's will and command, and peace with man signifies an active attitude of brotherliness towards one's fellow beings. "Whoever submits himself entirely," declares the Quran, "to God and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such nor shall they grieve" (2 : 112). At another place the ultimate goal to which Islam leads is called the abode of peace. (10 : 25).

Muslims greet each other with 'assalamu alaikum', which means "peace be upon you." According to the Quran, Islam is not a new Din (religion). It was the Din (religion) of Abraham and Jacob and the Prophets who were raised among their descendants (2 : 132); it was the Din of the Israelite Prophets, who judged the Jews by the Torah which contained guidance and light (5 : 44). Entire submission to the will of God was the religion of Jesus Christ and of all the Prophets of God who were raised among different nations. "And there is not a people but a warner has gone among them" (35 : 24). The Prophet Mohammed (peace and blessings of God be upon him!) was not the founder of Islam but its last exponent. Muslims are those who believe in the revelation which was given to the Prophet and that which was given before him (2 : 4). At another place the Quran says: "say: We believe in God and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ishmael, and Isac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the Prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit" (2 : 136).

All men, rich and poor, are equal in the sight of Allah and the rulers are only His Lieutenants to protect them from anarchy. From its very inception, Islam has been a missionary Din (religion), both in theory and practice, as portrayed from the conduct of the lives of the Holy Prophet and the Khulafai Rashdin. "Moreover, it is not in the cruelties of the persecution, or the fury of the fanatic that we should look for the missionary spirit of Islam, any more than in the exploits of that mythical personage," says T.W. Arnold in the "Preaching of Islam," "the Muslim warrior with sword in one hand and Quran in the other, but in the quiet, unobtrusive labours of the preacher and the trader who have carried their faith into every quarter of the globe. Such peaceful methods of preaching and persuasion were not adopted, as some would have us believe, only, when political circumstances made force and violence impossible or impolitic, but were most strictly enjoined in numerous passages of the Quran as follows:-

"And endure what they say with patience, and depart from them with a decorous departure. And let Me alone with the gainsayers, rich in the pleasure (of this life); and bear thou with them, yet a little while" (LXXIII. 10-11).

"Then if they turn their backs, still thy office is only plainspoken preaching."

"But if they turn aside from thee, yet We have not sent thee to be guardian over them. 'Tis thine but to preach."

"And we have not sent thee otherwise than to mankind at large, to announce and warn."

It is the object of the following pages to show how this ideal was realised in history, and how these principles of missionary activity were put into practice by the exponents of Islam:

"Fight against them till there is no more persecution and religion is all for Allah; but if they desist, then let there be no hostility except against wrong doers." The Quran.

Islam regards war as abnormal and permits recourse to it only in exceptional circumstances, even when war becomes unavoidable Islam requires that its scope must be limited as far as

possible. The conception of total wars in vogue today in both the Eastern and the Western blocs, is strongly condemned by Islam. The Quran does not permit recourse to war except as a defensive measure and even then does not permit its extension beyond unavoidable limits (2:190). The Quran is therefore, against the policy of 'total war.'

This was the Divine policy laid down for the Holy Prophet on which he planned all strategic actions. This is, and will remain the policy of Muslim states for their direction and planning for War, as long as they keep their faith!

This is no command for aggression, to murder and massacre. It is simply the ordinary rule of war put in plain terms to men who until then had not thought it wrong to take life under any circumstances or provocations. Abu Bakr instructed Abu Obaida, the noted 'Companion,' before his departure to Syria as Supreme Commander, "Remember that you are always in the presence of Allah, that death is always near you; keep the fear of Divine retribution constantly in your mind and the hope of paradise. Avoid injustice and oppression. Consult your comrades in all matters, and try to preserve love and confidence in your troops. When you fight the battle in the way of Allah, acquit yourself honourably like men who scorn to turn their backs, and do not let your victory be tarnished with the blood of women and children. Take care to do that which is right and just, for those who do otherwise, shall not prosper. Destroy not the fruit trees, nor the date palm trees, nor burn any field of corn; nor do any injury to cattle save those which you kill for food. When you make a covenant or article, hold to it and be as good as your word." This instruction clearly demonstrates the stress that was laid on the 'Conduct' of the troops during an operation which was unknown to the great armies of those days, nay, to at least some armies of even today!

Jihad misunderstood:

The Islamic ideology of 'Jihad' is greatly misunderstood by many non-Muslims! The misstatements which may be due to

malice, or ignorance, or both, had done incalculable harm to the countries of the Westren bloc. It has given the Communists a handle which they have used most damagingly against the Christian world whose priests are in retreat and in a state of frustration.

Islamic Culture by M.M. Pickthall:

“The position of the Muslims in the world is that of men and women pledged to make known this truth, and strive unceasingly for the establishment of Allah’s Kingdom, which means universal brotherhood. The Quran does not limit Allah’s Kingdom to a race sect. The test of loyalty is not the recitation of a certain creed, or the performance of a certain set of ceremonies. The test is one for all mankind, and it is ‘Conduct’. The Muslim has to strive for good, wherever found, against evil, wherever found. His surrender to the purpose of Allah, in realisation of His Kingship, does not lead to a state of motionless contemplation or of lethargy. It is the beginning of a life of conscious effort, which, however, brings no pain to him, but rather great relief and gladness; just as the swimmer who has struggled long against the tide feels when the tide has turned and now supports him. This strife for good against evil of the Muslims, beginning in himself, extending to his followmen, and ending, it may be, in death upon the battlefield is called, ‘Jihad’.

In ‘Jihad, the Muslim leaves all things to God’s mercy and cares not for death, nor when and where it may befall him. This is the real fatalism of the Muslim; but it is not a fatalism which could ever cause stagnation and decay. It was when the Muslims lost the spirit of Jihad in works of peace, and lost sight of the large meaning of the term in the restricted meaning which the scholastics attached to it, that Muslim civilisation began to stagnate.

Never was the narrowing of the meaning of a word down from the worldwide to the technical, which has been the process of scholasticism in Islam more evident, or more disastrous in its consequences, than in this case of Jihad. Among non-Muslims it was commonly supposed to mean war for the conquest of anybody and everybody who professes any religion other than Islam a fanatical outbreak analogous to that denoted by the word Crusade.”

Distorted Conceptions of 'Jihad' in Islam:—

The Encyclopaedia Britannica (14th edition) defines it as "the religious duty inculcated in the Quran on the followers of Mohammed to wage war upon those who do not accept the doctrines of Islam." (Jihad). Under the article "Islamic Institutions," the same book says the following on Jihad:—"Un-believers must be invited to embrace Islam and, if they follow a sacred book and are not idol worshippers, are given a choice between (a) becoming Muslims; or (b) submitting to the Muslims and entering on a treaty with them of protection and tribute; or (c) fighting. If they accept Islam, their lives, families and property are secure, and they form henceforth part of the Muslim community. If they submit and enter on treaty relations, they pay a poll tax, for which their personal safety is assured, and assume a definitely inferior status, having no technical citizenship in the state, only the condition of protected clients (dhimmis). If they elect to fight, the door of repentance is open, even when the armies are face to face. But after defeat their lives are forfeited, their families are liable to slavery, and all their goods to seizure. Apostates must be put to death."

In another book, 'Beacon Lights of History' we read:—

"The chief fault we have to find in Mohammed was the propagation of his doctrines by the sword, the use of wicked means to bring about a good end."

Klein in his *The Religion of Islam* defines Jihad as:—

"Jihad—the fighting against un-believers with the object of either winning them over to Islam, or subduing and exterminating them in case they refuse to become Muslims, and causing Islam to spread and triumph over all religions is considered a sacred duty of the Muslim nation."

What a distortion of facts!

One has only to put this, above view of Jihad side by side with the Quranic verses proclaiming perfect freedom in the

matter of conscience to realize its absurdity. The following are a few verses on the point :—

“And say: The truth is from your Lord, so let him then who will, believe; and let him who please, disbelieve.”

“Say: O People! indeed there has come to you the truth from your Lord, therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes only to the detriment of it, and I am not a custodian over you.” (10:108)

“Let there be no compulsion in religion. Now is the right way made distinct from error; therefore, whoever disbelieves in the devil and believes in Allah, he indeed has laid hold on a strong handle which shall not break off, and Allah is Hearing, Knowing.” (2:256).

(c) Ibne-Kaseer and Zamakhshari are two wellknown authorities on the exposition of Quran. Commenting on the verse ‘La-Ikrahafiddin,’ the first says:

“Compel not any to accept Islam; for it is so manifest and its arguments are so obvious that it stands in no need of compelling anyone to join.”

The other says:

“God does not allow compulsion in the matter of religion. He has left it to the choice of man himself.”

(d) Co-ercion is against the Prophet’s Practice.

The Prophet’s practical life is undoubtedly the most authoritative commentary on the teaching of the Quran and when we turn to this we find a faithful translation of the above teachings in practice. The following historical incidents should throw enough light on the point.

In pre-Islamic Arabia, if a father was childless he would take a vow that if a child were born to him it would be brought up as a Jew. According to this practice, the Aus and Khazraj, the two tribes of Medina, had many such children put in charge of

the Jewish tribe of Banu Nazair. When this tribe was exiled from Medina, the above two tribes which had since joined Islam, wanted to take back their children from them to be converted to Islam. It was on this occasion, according to Abu Dawood, that the verse "There is no compulsion in religion" was revealed. The Jews were allowed to take these boys of Muslim parents along with them.

Durri Mansur describes this incident in the following Hadith:—

"Some from among the Ansar were brought up by the Banu Quraiza, so they had adopted their religion. When Islam came, they sought to force them to accept Islam. So was revealed the verse: "There is no compulsion in religion."

According to Durri Mansur Umar had a Christian slave Ashaq by name. The Caliph would often persuade him to accept Islam but he always refused. The Caliph would thereupon console himself with the Quranic verse. "There is no compulsion in religion."

There is quite a heap of evidence to show that compulsion was never resorted to in the matter of conversion. According to the same collection, Durri Mansur, the Caliph Umar told an old Christian woman to accept Islam and she would be saved. On her refusal he said: "God, be Thou witness that I have presented Islam to her" and then he recited the verse: "There is no compulsion in religion."

(e) Quranic Verses against Compulsion.

Quranic verses may be multiplied to show that compulsion in the choice of faith is considered absolutely out of question: "And if your Lord had pleased, surely all those who are in the earth would have professed faith, will you then force men that they become believe?"

"Perhaps you (Mohammed) will wear yourself away with grief because they will not believe. Where it Our will we could send down to them a sign from the heaven, before which they would humbly bow" (26:3.4).

“They know best what they say and you are not to compel them. Warn them by the Quran those who fear My threat.”

“Warn them then; for you are a warner only; you have no authority over them” (88:21,22).

“Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way” (28:56).

“And if your Lord had so willed, He would certainly have made people one nation but they shall continue to differ, except those on whom your Lord has mercy and for this did He create them.” (11:118,119).

“But if they dispute with you, then say: I have submitted myself entirely to Allah and so has every one of my followers and say to those who have been given the Book and the unlearned people. Do you submit yourselves? If they submit, then indeed they follow the right way, and if they turn back, then upon you is only the delivery of the message and Allah sees His servant.” The Quran.

The Truce of Hudaibiya is the finest illustration for the members of the Western and Eastern blocs for deep study as to how those peoples who draw curtains (security, iron, or bamboo) can be won over by use of “open society” method. At a casual glance, the terms offered by the Meccans to the Prophet were one sided and some Muslims, it has been stated by some historians, felt unhappy that the Prophet had accepted them. For example one of the terms of this truce was that if a Meccan went over to the Muslims, the latter would refuse him asylum though he had accepted Islam voluntarily, and return him to the Meccans naturally to enable them to re-convert him to his old faith. There were cases of converts who were actually ordered out of Medina, under the terms of the treaty. Of course, most of these people never reached Mecca, as they formed a cell along the coastal trade route and became a thorn in the side of Meccan Caravans. Moreover, there was no convert from Medina who deserted for Mecca. The Meccans

lost patience and regretted the day they had allowed free access to the Muslims from Medina in Mecca for cultural association and vice versa, as whenever a Meccan visited the Islamic capital at Medina, he was deeply moved and desired to become a Muslim.

The fall of Mecca :

As a result of the violation of the Truce of Hudaibiya, war was renewed and the Prophet at the head of 10,000 strong army made a bloodless triumphal march into Mecca, the citadel of all opposition against him. What did he do to the people? Did he convert them to Islam? Nothing of the kind. He granted unconditional amnesty to one and all. Acceptance of Islam was not made a condition of such amnesty. The treatment accorded to the fallen foe is thus depicted by Muir from the mouth of one of the prisoners in Crusade Wars :—

“ Blessing be on the men of Medina, they made us ride while they themselves walked, they gave us wheaten bread to eat when there was little of it, contenting themselves with dates.”

As a matter of fact, it was this humanity of Islam which won the hearts of erstwhile enemies and brought them within Islam.

Charters of Freedom of Faith to non-Muslims.

Compulsion in the matter of conscience is so repugnant to Islam that it is not content with mere prohibition to force faith on others ; it actually takes measures to ensure them the enjoyment of free exercise of their faith without any molestation. One such measure was the drawing up of solemn charters in the name of the Prophet guaranteeing free exercise of religion to the Jews, Christians and Zoroastrians.

Charter to the Jews :

The Charter granted to the Jews of Medina is thus recorded in Ibn-i-Hisham :

“ This is the pledge of the safety which Mohammed, the Prophet of God, gives to the non-Muslims whether they be from the

tribe of Quraish or from Medina, and to all people irrespective of the tribe to which they belong, or the religion which they profess, who have promised to remain on peaceful terms with him and his followers. The state of war, or of peace, will apply to all Muslims and no Muslims will be permitted to fight or make peace with the enemies of Islam on their own responsibility. Jews who live under our protection will be guarded against all sorts of persecution and indignities and they will be equally entitled to our shelter, help and good treatment along with the Muslims. The Jews belonging to the tribes of Bani Auf, Bani Najjar, Bani Haris, Bani Jassam, Bani Chalib, Bani Aus and all other inhabitants of Medina will form, in conjunction with the Muslims, one community and they will exercise the rights and perform the rites of their religion as freely as would the Muslims. Those who have entered into a treaty of friendship with them and are under their protection will enjoy the same rights as are accorded to the Jews. The Jews will help the Muslims in defending Medina. All those who would accept this alliance will be protected and guarded. The friends of the Jews will be accorded the same honourable treatment as is accorded to themselves. All true Muslims will have nothing to do with anyone who would be guilty of any sin, tyranny, dissensions and rebellion and no one will help a culprit, however near he may be related to him. All the differences and disputes of those who accept this pledge of safety will be referred to and decided by the Prophet of God."

Charter to Christians :

According to Futuh-ul-Buldan of Balazari, the charter of freedom of faith granted to the Christians of Najran and later on extended to the Christian subjects of Islam all over the world runs as follows :—

"This is the document which Mohammed son of Abdullah, God's Prophet, Warner and Bearer of glad tidings, has caused to be written so that there should remain no excuse for those coming after. I have caused this document to be written for the Christians of the East and the West, for those who live near, and for those of the distant lands, for the Christians living

at present and for those who will come after, for those Christians who are known to us and for those as well whom we do not know. Any Muslim violating and abusing what is therein ordered would be regarded as a violator of God's testament and would be breaker of promise and would make himself deserving of God's curse, be he a king or a subject.

I promise that any monk or wayfarer, etc, who will seek my help on the mountains, in forests, deserts or habitations, in places of worship, I will repel his enemies with all my friends and helpers, with all my relatives and with all those who profess to follow me and will defend him, because they are on my covenant. And I will defend the covenanted against the persecution, inequity and embarrassment by their enemies in lieu of the poll-tax (Jizyah) they have promised to pay.

If they will prefer themselves to defend their properties and persons, they will be allowed to do so and will not be put to any inconvenience on that account. No bishop will be expelled from his bishopric, no monk his monastery, and no priest from his place of worship and no pilgrim will be detained in his pilgrimage. None of their churches and other places of worship will be destroyed or demolished. No material of their churches will be used for building mosques or houses for the Muslims. Any Muslim so doing should be regarded as recalcitrant to God and His Prophet. Monks and bishops will be subjected to no tax (Jizyah) or indemnity, whether they live in forests or in the rivers, or in the East or in the West, North or South. I give them my word of honour. They are on my promises and covenant and will enjoy perfect immunity from all sorts of inconvenience. Those who retire to the mountains and dedicated places, the produce of their cultivated lands will not be subjected to tax or tithe, and in times of scarcity of food they will not be compelled to contribute anything in the form of grain. No military service will be taken from them, nor will they be required to pay Jizyah. No more than 12 dirhams per annum will be taken from their merchants, landlords and from

the wealthy among them. None shall be harassed and tyrannised for the payment of taxes. In religious controversies and disputations, they should be talked to with civility and lenience. Let mercy overwhelm them whither they may be and they should be protected from all troubles and injuries. He who broke God's covenant and adopted a defiant attitude, will be regarded as His enemy and the violator of His testament. Every help shall be given to them in the repair of their churches. They shall be absolved from wearing arms. They shall be protected by the Muslims. Let this document be not disobeyed till the judgment day."

Charter to the Zoroastrians:

The following is the text of the Charter to Zoroastrians as recorded in Fuuth-ul-Buldan, Balazari:

"In the name of God, the Merciful and the Compassionate. This is a letter from Mohammed, Allah's Apostle to Farrukh-bin-Shakhsan, brother of Salman and for his family and his progeny whether they become Muslims or stick to their religion. This letter is a pledge of protection from me to Farrukh-bin-Shakhsan and his posterity, for the safety of their persons wherever they live, whether in the plains or on the mountains. They will be entitled to the unrestricted use of the wells and meadows which are in their possession. They will not be maltreated and tyrannised. It is incumbent upon those also before whom this letter of mine is read that protect Farrukh-bin-Shakhsan and his descendants and allow them full freedom and liberty of action and check others from harming them and should not evince malice against them by subjecting them to maltreatment and indignities. I overlook their particular custom of shaving and wearing Zunnars and forgive them the payment of all taxes together with the allied restrictions and inconvenience. They will enjoy, as usual, the full and unrestricted mastery over their sacred places and the lands and jagirs connected with them. They shall not be deterred from wearing good and ostentatious dresses, from riding on horses, making of buildings and stables and from carrying the corpses of their dead, or from doing anything which their religion permits them. They shall be entitled to a better treatment than accorded

to all other non-Muslims. Let no one disobey and dispute my this testament which I leave behind me, giving the co-religionists of Salman (Salman was a Zoroastrian before he accepted Islam at the hands of the Prophet) and the future generations of the Zoroastrians the free, and unrestricted exercise of their religion and the protection of the Muslims, whether they accept Islam or remain Zoroastrians. He, who will obey my command, God's mercy will descend on him. He, who will disobey me, on him shall fall the curse of God till the end of the world. He, who will be kind to them, will do me good and such a one will get his reward from God. He, who will harass them, will harass me. I will be his enemy till the Last Day. The fire of hell will be his recompense and I will not intercede for him with God."

Preaching to be peaceful:

Respect for others' religious convictions does not, of course, mean that Islam regards those views as equally correct and is not anxious to win them over to Islam. Nothing of the kind. Islam regards all non-Islamic conceptions of religion as unsound and wants people to accept the truths of Islam. But the methods adopted to show the light of Islam to others i. e., non-Muslims including Socialists and Communists, must be thoroughly those of sweet reasonableness and persuasion. Harsh methods are to be strictly avoided. Mark the following verses:

"And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance." (6 : 106).

"If any of the infidels seeks protection from you, give him that protection till he hears the word of God, then send him back to his place of safety." (9 : 6)

"Call to the way of your Lord with wisdom and goodly exhortation and have disputations with them in the best manner."

"And do not dispute with the followers of the Book except by what is best but those of them who act unjustly."

“Therefore, turn aside from them and admonish them and speak to them in a manner as may deeply affect them.” (4:63). The Quran.

The Prophet's saying emphasize the same attitude: “Be kind to the people; don't be harsh. Give them happy tidding don't frighten them away.”

Use of Sword:

The world is already out-growing this medieval conception of Islam and we need hardly labour the point. We would dismiss it with just a few verses from the Quran to show that these wars were actually thrust on Muslims, and they were justly permitted to wield the sword in selfdefence, and only to the extent that purpose had been served. The very first revelation about war runs as follows:—

“Permission to take up arms is given to those upon whom war is made, because they have been oppressed and most surely Allah is well able to help them. Those who have been expelled from their homes without a just cause, only because they say: ‘Our Lord is Allah’. And if God had not repelled some men by others, cloisters and churches and synagogues and mosques, in which God's name is much remembered, would surely have been destroyed.” (22:39,40).

The Muslims were permitted to wage war because they had been suppressed and war had been made on them, in other words, purely in selfdefence.

The Muslims simply could not think of an aggressive war. They were just a persecuted little band whose own life hung in the balance. According to a Hadith, the Prophet and his companions, hemmed in as they were by enemies, bent upon their destruction, had to wear arms day and night. They even slept with arms on. The Quran also depicts them as anxious to shun warfare:

“But when fighting is prescribed for them, lo! a party of these fear men as they should have feared Allah, or even with a

greater fear, and say, 'Our Lord! Why hast Thou ordained fighting for us? Wherefore didst Thou not grant us a delay to a near end.' (4:77).

"Fighting is enjoined on you, and it is an object of dislike to you, and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know." (2:216).

The above certainly does not show anything of proselytizing zeal which is read in the early wars of Islam. The Muslims were too weak. At least some of them were even afraid of going to war. Where is the proselytizing zeal here? They had to be persuaded to do it, as the first verse plainly stated, in selfdefence.

Treaty of Jerusalem :

This respect for the conscience of others was not confined to the Prophet but the Muslims in general caught the same spirit from their Prophet and respected the religious susceptibilities of others to the point of Punctilliousness. It is recorded that on the occasion of the occupation of Jerusalem by Muslims, Caliph Umar refused to say his prayer in the 'Church of the Resurrection', or the 'Church of Constantine,' notwithstanding the insistence of the Chirstian Patriarch to do so. "If once, he said his prayers there", he apprehended, "some Muslims might take advantage of it and take possession of the church on the pretext that since he had prayed there, it was an Islamic place of worship."

The Treaty of AELIA is according to which Jerusalem was ceded to the Muslims likewise guaranteed religious freedom to a fallen foe. This is how it runs as given in Muir's book, the Caliphate :

"In the name of the Most Merciful God. This is the treaty for the people of Aelia. This is the favour which the servant of God, the Commander of the Faithful grants to the people of Aelia. He gives them the assurance of the preservation of their lives and properties, their churches and crosses of those who set up, who display and who honour these crosses. Your churches will

not be transformed into dwellings nor destroyed, nor will anyone confiscate anything belonging to them, nor the crosses or belongings of the inhabitants.

There will be no constraint in the matter of religion, nor the least annoyance. The Jews will inhabit Aelia conjointly with the Christians and those who live there will be required to pay the polltax, like the inhabitants of others towns. The Greeks are to leave the town, but will have a safe conduct until they reach a place of security. Still those, who prefer to remain, may do so on condition of paying the same polltax as the rest. If any of the people of Aelia desire to leave with the Greeks, taking their goods, but abandoning their chapels and (the) crosses (on them), they will be granted personal safety, until they arrive at a safe place. The strangers in the town may remain on the same condition of paying the tax, or, if they wish, they may leave also with the Greeks, and return to their own lands. They will have nothing to pay until one harvest shall have been gathered in. All that this treaty contains is placed under the alliance and protection of God, and His Apostle (peace be upon him), and of his Successors, and of the Faithful, so long as they pay the tax."

"Witnessed by Khalid Ibn-al-Walid, 'Amar Ibn-al-'As, Abdul Rehman Ibn 'Auf and Moawia Ibn Abi Sufyan."

Islam the Greatest Pacifist Force :

Islam does not believe in the gospel of non-resistance to evil, unconditional non-resistance under all circumstances! That is a gospel fit either for a race of angels or fools. It permits mainly resistance to evil, nay, it makes warfare a sacred duty when the earth is to be rid of tyranny and oppression. Says the Quran: "Will you not fight a people who broke their oaths and aimed at the expulsion of the Apostle and they attack you first? (9:13).

"And what reason have you that you should not fight in the way of Allah while the weak among the men and the women and the children, say: Our Lord take us away from this town whose people are oppressors, and be Thou our guardian and be Thou our helper" (4:75).

The fact remains, however, that Islam is the greatest pacifist force in the world. It does everything to outlaw war, or at least to limit its mischief to the minimum if it becomes indispensable: "And fight in the way of God with those only who fight with you and do not exceed the limits, surely God does not love those who exceed the limits, if they desist, then there should be no hostility except against the oppressors." (2:190, 191, 192, 193).

"And if they incline to peace, do thou incline to it and trust in God; surely He is the Hearing the Knowing And if they intend to deceive thee then certainly God is sufficient for thee (8:61, 62).

"Therefore if they withdraw from you and do not fight you and offer you peace, then God has given you no excuse to fight with them" (4:90).

Equity and justice are enjoined even towards the enemies : "And let not the enmity of a people, viz : their obstructing you from the Sacred Mosque, lead you to transgress : but rather be helpful to one another in righteousness and piety and help not one another in sin and transgression and fear God" (5 : 2). "O you who believe! be upright for God, bearers of witness with justice and let not hatred of a people incite you not to act equitably. Act equitably that is nearer to piety and be careful of your duty to God." (5 : 8).

The above verses show :—

1. Only those are to be fought against who fight the Muslims.
2. The limit is not to be exceeded i.e., no 'total war'.
3. Fighting can be continued only till oppression is no more and freedom of conscience has been established.
4. If the enemy inclines towards peace, hostilities must cease forthwith.

The Prophet's instructions to the soldiers of Islam also show that even during warfare, peace must loom large in the Muslim's

mind. The following revelations should give some idea of the Prophet's war code:—"O ye people! never come to an engagement with the enemy and ask of Allah peace and safety but when you do face the enemy, then be brave and steadfast. Fight in the name of God and in the way of God. Be on your guard against embezzlement and misappropriation. Act not dishonestly and with treachery, and do not mutilate the enemy's dead. Kill no babe or woman and the dwellers of cloisters and monasteries". Says historian Muslim: "In avenging the injuries inflicted upon you, molest not the harmless inmates of domestic seclusion, spare the weakness of the female sex: injure not the infant at the breast, or those who are ill in bed. Abstain from demolishing the dwellings of the unresisting inhabitants; destroy not the means of their subsistence, nor their fruit trees; and touch not the palm." "When you meet your enemies, acquit yourselves like men, and do not turn your backs; and if you gain the victory, kill not the little children, nor old people, nor women. Destroy no palm trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill for the necessity of subsistence. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons that live retired in monasteries, who propose to themselves to serve God that way. Let them alone, and neither kill them nor destroy their monasteries." (The Spirit of Islam).

The much misunderstood Jiziyah was also just one attempt to find a way out of bloodshed, an eleventh hour attempt to prevent war. Even when the war has been declared, a last attempt must be made to avoid bloodshed. The enemy should be offered the brotherhood of Islam. If they accept the truth, it is an end to warfare. If not, they should be called upon to come under the protection of the state of Islam and pay Jiziyah (tax). That is but another attempt to avert bloodshed. Even if that fails as a last resort war has to be waged.

The end, thus is peace; war is but a means, a necessary evil no doubt, to that end. Rather than treat non-Muslims as

potential enemies and be in a state of perpetual warfare against them. Islam makes advances towards non-Muslims to establish friendly relations with them: "God does not forbid you to deal with kindness and fairness towards those who have not made war upon you on account of your religion, nor have driven you forth from your homes, for God loves those who act with fairness. God only forbids you to make friends with those who, on account of your religion, have waged war against you, and have driven you forth from your homes, and have aided those who drove you forth: and those who make friends with them are wrongdoers." (60:8,9).

Islamic Concept on International disputes:

The idea of the League of Nations was anticipated by Islam 1400 years ago and in a more effective way than the body of that name at Geneva i.e., the United Nations. International disputes must be offered to arbitration and war averted. If, however, one of the parties does not abide by the award of the arbitration, all must join hands and fight against the refractory power till it submits. Says the Quran:

"If two Muslim nations fall out, make peace between them (i.e., other Muslim nations should try to prevent a war between them, and should try to remove the causes of friction and should award to each its just rights). But if one of them nevertheless attacks the other (and does not accept the award of the Commonwealth of Nations) then all must fight the former, till it submits to the command of Allah. (i.e., till it is willing to abide by an equitable settlement) and when it so submits make peace between them, and act with justice and equity, for God loves the just." (4:99).

Some Misconception.

It should be perfectly plain from the foregoing pages that Islam stands first and foremost for peace, that it looks upon war, as at best, a necessary evil, that it does everything humanly possible to avert warfare, or at least to limit its horrors to the minimum possible; that it allows perfect freedom of conscience to

all men, that it promotes international peace irrespective of caste or creed. The notions of Jihad prevalent among non-Muslim are a gross distortion of this basically pacifist attitude of Islam. It stands for fullest freedom of conscience for all, Muslims and non-Muslims alike. The only Jihad in the form of war it permits, is a defensive warfare, not a war of aggression or compulsion in religion. To think that Jihad means a perpetual war between a Muslim and a non-Muslim is against the belief, the teachings of the Quran, as well as, the practical example of the Holy Prophet who lived on the best of terms with non-Muslims. He sent his persecuted followers to seek shelter under a Christian King. This exaggerated emphasis on the sword and its use in season and out of season' has, however, become so popular among some misguided Muslims that Islam, though wrongly, is considered as another word for the sword. That the sword has a place and most important place in the system of Islam, is perfectly true. But, as already shown, it can never be used as a weapon to propagate the faith, or for territorial extension. Jihad in this sense is the negation of Islam whose first and foremost concern is to ensure fullest religious freedom to all, promote understanding, amity and goodwill between man and man, irrespective of national or religious labels.

As already stated, Jihad means "striving hard" in the cause of truth. Such occasions have been specified, as already discussed. But one may be doing equally good Jihad when "striving hard" in other ways to promote the cause of justice and truth. The Quran uses the word in this sense in good many places, e.g. :—

"And do not follow the unbelievers, but by means of
Quran strive hard against them with mighty striving."
(25 : 52).

According to a saying of the Prophet :—

"One of the greatest Jihads is to tell the truth in the
face of a mighty king."

It is thus a gross misconception of the institution of Jihad to limit it to the use of the sword. Nothing could be farther from Islamic Jihad than to coerce a non-Muslim to embrace Islam.

This view whether held by non-Muslims or Muslims, goes against the very spirit of Islam. Islam stands for peace, for freedom of conscience and for fellowship between man and man. Nothing could be a greater libel on this beautiful message of human brotherhood than to say that it enjoins cutting the throat of a fellow man in order to convert him to Islam.

Diplomacy: Islamic Tolerance, The basis of international relationship.

One of the aspects of human relations which has in the past led to a good deal of friction and conflict is that of inter-religious relations. Comparatively little attention is paid today to this aspect of human relationships, as it is assumed that religion should not intrude into the political, social, or economic spheres of life. This, it is feared, is an unjustifiable assumption. Din (Religion) is still a very potent factor for the Muslims as an affective shield against the Godless creed and in the field of human relations; it is the only hope of promoting unity. "And we have not sent your (Prophet) but as a mercy to (all) the nations." The Quran 21 : 107. That is to say, the mission of the Prophet is to prove a mercy for all the nations of the world. "And we have not sent you but to the whole of the human race, as a bearer of good news and as a warner (34:28). Again the Quran says, "O mankind, We have created you from male and female, and we have made you into tribes and subtribes for facility of intercourse. Verily the most honoured among you, in the sight of God, is he who is the most righteous among you." (49 : 14).

The scriptures of various faiths are referred to in the Quran as source of light and guidance. The position of the Quran is that it contains the "Whole truth" which had been promised. Islam is the culmination of all revelation, while upholding the truth of all that had preceded it. It thus brings about a reconciliation between the followers of different faiths with regard to fundamentals and also establishes a basis of respect and honour between them. Yet it leaves every body free to make their own choice with regard to what they would believe, or reject. It stands

for complete freedom of conscience. It teaches that there will be no compulsion in matters of conscience, and that every body is free to believe, or to disbelieve, according to his conviction.

A Call for Unity and Complete Freedom of Conscience :

- (a) "There shall be no compulsion in religion, surely, guidance has become distinct from error; so whosoever refused to be led by those who transgress and believe in Allah, has surely grasped a strong handle which knows no breaking." The Quran (2 : 256).
- (b) "Say: the truth is from your lord ; therefore, let him who will believe, and him who will disbelieve." The Quran (18.29).
- (c) "Call unto the way of thy lord with wisdom and kindly exhortation, and argue with them in a way that is best, Surely, thy Lord knows best who has strayed from his way; and he knows those who are rightly guided." The Quran, (16 : 125).

By taking the above stand in support of complete freedom of conscience, Islam seeks elimination of the main sources of conflict in international relations, even with the Godless communities of the World.

Proclaimed intentions and conduct :

Another source of international conflict is the divergence between proclaimed intentions and policies, and actual practice and conduct. The conduct of a state which is inconsistent with its undertakings, and its proclaimed policies, and professions, is bound to raise suspicion concerning its motives and designs, and may become a potent cause of disturbance of international relations. The Quran, therefore, insists on complete conformity of conduct to professions and declarations.

- (a) "O ! Ye who believe, fulfil your covenants." The Quran 5 : 2.
- (b) "Fulfil your covenants, for you will be called to account in respect of your covenants." The Quran 17 : 15.

- (c) "O! Ye who believe, fear Allah and say the straightforward word. He will bless your works for you and cover up your defaults. Who so obeys Allah and his Messenger, shall surely attain a mighty success." The Quran 33 : 71 - 72.
- (d) "O! Ye who believe, why do you say that you do not, most displeasing is it to Allah that you say and do not." The Quran 60:3-4.

On the other hand, it warns against indulgence in needless suspicion of other people's motives and against seeking to discover excuses for difference, and disagreements as this may result in much harm.

- (a) "O! Ye who believe avoid indulgence in much suspicion; for suspicion in some cases may do harm." The Quran 49 : 13.
- (b) "Fulfil the covenant of Allah when you make one, and break not your pledges after making them firm, having made Allah your surety. Certainly Allah knows what you do." The Quran 16:92.
- (c) "If you fear treachery from a people, repudiate their covenant on equal terms. Allah loves not the treacherous." The Quran 8:58.
- (d) "As for those who have believed but have not left their homes, you are not responsible for their protection until they leave their homes. But if they seek your help in the matter of Din (religion), then it is your duty to help them, except against a people with whom you have a treaty. Allah sees what you do." The Quran 8-73.

The Principal Objective of Islam, both in the international and domestic sphere, is to strive actively for the establishment and maintenance of peace and order. The Quran warns that unless complete peace is secured, evil minded people will always find it easy to promote and spread disorder.

- (a) "O, Ye! Who believe enter wholly into peace and follow not the footsteps of Satan, surely he is your

open enemy.” The Quran 2:208. “When he is in authority, he goes about in the land creating disorder in it and destroying crops and the property of men. God loves not disorder.” The Quran 2:205.

- (b) “Pharaoh behaved arrogantly on the earth and divided the people there of into sections; he sought to weaken one section, slaying their male children and sparing their female children. Certainly he was of the workers of evil. We desired to show favour unto those who had been reduced into a position of subordination in the land and to make them leaders and to make them inheritors of our favours and to establish them to the land.” The Quran (28:46)

Domination by one section over another in the domestic sphere or one people by another in the international sphere, is a potent cause of disturbance of peace and is strongly condemned by the Quran.

No economic exploitation :

Economic exploitation of one people or country by another, is an other factor which inevitably leads to domination and consequently to disturbance and breach of peace. So ISLAM is against exploiters whether so called Godfearing or Godless.

- (a) “Do not raise they eyes covetously after what we have bestowed on some groups to enjoy for a period of the splendour of this life that we may try them thereby. The Provision bestowed upon these by thy Allah is better and more enduring.” The Quran 20:131.” “And keep open what is surplus to needs for use in the way of God.” The Quran 2:195,219. Pooling of individual surpluses for the good of all is a permanent value.
- (b) “O ye! who believe let not one people behave arrogantly towards another people who may be better than themselves.” The Quran 49:12.

The Quran points out that the strength or weakness, wealth or poverty, of a people, is not indication, or measure of its superiority and that, in any case, in the process of the rise and fall of nations, a people that is weak today may become strong tomorrow, and that memories of conduct, that may have occasioned resentment or engineered illwill, would foster and lead to disturbance of good relations. Islam, therefore, does not permit economic exploitation and regards war as abnormal and permits recourse to it only in exceptional circumstances.

No total war in Islam :

Even when war becomes unavoidable Islam requires the scope must be limited as far as possible. "Fight in the cause of Allah against those who fight against you, but transgress not, verily Allah does not love the transgressers." The Quran 2:190. "But if they desist, then verily Allah is forgiving? Merciful." 2:192.

Social Behaviour :

Islam prescribes strict rules for promoting personal and social Hygiene. The Quran requires that the terms of all loans and contracts must be reduced to writing. (2:283.)

Islam teaches that natural instincts and tendencies are not in themselves good or bad, moral or immoral; it is their use and application that makes them good, or bad. Their abuse, or improper use, makes them immoral. The Quran says :

- (a) "Approach not evil, manifest, or hidden" The Quran (6:152)
- (b) "Whether you make that manifest which is in your minds (that is to say, whether you act in accordance with it) or whether you keep it secret, (that is to say, whether you keep it confined to your minds and do not translate it into action), Allah will call you to account for it." The Quran (2:284).
- (c) It teaches, however, that "good morals overcome and prevail against bad morals." The Quran (49:12)

- (d) "Some thoughts of mind are sinful." The Quran (49:12).
- (e) "We have driven out spite from the hearts of the believers." The Quran (15:47).

The Quran goes on to prescribe the method through which vices may be eradicated and virtues cultivated. The Quran says:—

"Thou dost conform to the highest moral standards"
Law in Islam is not arbitrary. Islam repudiates this idea.

"Why do you imagine that Allah imposes obligations upon you which have no meaning or purpose?"

The above mentioned are some of the verses of Quran which enjoin all Muslims to follow them truly as 'Policy' and rules for conduct wherever they may be in peace or war, in their own homes or in the countries of their enemies. These Quranic verses and others will be illustrated in various campaigns later on.

Armed Forces as Missionaries:

It was this high standard of morality which led the Muslim Armed forces from victory to victory. The victories lasted as long as the Muslims remained the missionaries of Islam and did not behave as conquerors. The Muslims' foremost duty is to propagate the truth and there should be no lust, greed, selfish motives and power politics. No wonder, therefore, that the Western writers have recorded that the unblemished conduct of the Muslim Armed forces as the best strategic and diplomatic move which was responsible for the astounding speed at which Islam spread in the world. Lothrop Staoddard has stated in his book 'The New World of Islam':—"The other great religions won their way slowly, by painful struggle and finally triumphed with the aid of powerful monarchs converted to the new faith. Christianity had its Constantine, Buddhism its Asoka, and Zorastrinism its Cyrus, each lending to his chosen cult the mighty force of their secular authority. Not so in Islam! Arising in a desert land, sparsely inhabited by a nomad race, previously undistinguished in

human annals, Islam sallied forth on its great adventure with the slenderest human backing and against all odds. Yet Islam triumphed with seemingly miraculous ease and a couple of generations saw the 'FAIRY CRESCENT' borne victorious from the Pyreness to the Himalayas, and from the deserts of Central Asia to the desert of Africa. The Arabs in their turn knew how to consolidate their rule. They were 'NO BLOOD THIRSTY SAVAGES', bent solely on loot and destruction. On the contrary, they were an innately gifted race, eager to learn and appreciate the cultural gifts the older civilization had to bestow."

Islam as a Mediator:

"But Islam had yet a further service to render to the cause of humanity." Says H.A.R. Gibb, in WITHER ISLAM "No other society had such a record of success in uniting in an equality of status, of opportunity and of endeavour so many and so various races of mankind...If ever the opposition of the great societies of the East and West is to be replaced by co-operation, the mediation of Islam is an indispensable condition."

"..... In the seventh century of our era the old world was in agony. The Arabian conquest infused into it a new blood... Mohammed gave the (Arabs) the Quran which was the starting point of a new culture." Bonaparte opines, in Rtonestas Guyard, Encyclopaedia. "The workability of Islam is one of the chief reasons for its success in Africa." Stephen Geoyrn, The life of Mary Kingsley.

"Whoever commands and intervenes in good cause, will have portion thereof; and whoever commands and intervenes in an evil cause, will share in the consequences thereof. Allah lends inborn qualities to all things." The Quran 4 : 85.

A fallacious view:

The fallacious view prevailing among some people, however, is that Islam is not altogether a peace-loving religion. The reason for that being the fact that fighting was made incumbent on the "Believers." But for what purpose? Not for the sake of converting non-believers into Islam; but just for defensive purposes and also for establishing religious freedom for all sects and religions.

This is testified by the following verses :— “And had there not been God’s repelling some people by others, there would have been pulled down cloisters, and churches and synagogues and mosques in which God’s name is much remembered” (The Quran, 22 : 40). “And fight against them until there is no more persecution, and all religions should be for God” (8 : 39).

When was permission then given to wage war? Such a question is answered by the following verses :—

“Permission to fight is given to those upon whom war is made because they are oppressed, and God is well able to assist them; those who have been expelled from their homes without a just cause except that they say: “Our Lord is God.” (The Quran, 22 : 39-40).

“And fight in the way of God against those who fight against you, and do not exceed the limits, for God loves not those who exceed the limits.” (The Quran, 2 : 190).

“But if they desist, then God is Forgiving, Merciful. And fight against them until there is no more persecution.” (The Quran 2 : 192-193).

“And if they incline to peace, do thou incline to it, and trust in God: he is the Hearing, the knowing. And if they intend to deceive thee, then surely God is sufficient for thee.” (The Quran, 8 : 61-62).

“What! will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first?” (The Quran, 913).

“And they will not cease fighting against you until they turn you back from your religion, if they can.” (The Quran, 2:217).

Why is there need for the study of the Islamic Pattern-of-War during this Atomic age?

We give below the impression of a Western Statesman who is well known in the International World Affairs to show that the minds of all sane peoples in both blocs are now desirous of a ‘limited war’.

Wars of IXX, XX Centuries.

"For a hundred years after both the experiences the vividness of those memories taught nations using force not to put in issue the continued existence of the opposing state. One of them could lose—and lose heavily but survive, as the France of Louis XIV lost to the England of Marlborough, or as Austria and France lost to Prussia in the nineteenth century." Says Dean Acheson in his book "Power and Diplomacy." "It was left for the prosiac, the pragmatic, the materialistic western civilization of the twentieth century and now here more than in the United States to recapture the belief in unlimited objectives and unlimited force to achieve them. Our wars, however, they began, rapidly mounted to war, to destroy the warlords, to make the world safe for quiet people "peace-loving" was the phrase used who wanted to be left alone to do well, what they were going to do was not clearly discerned, but it was assumed to be nonviolent and beneficent. To accomplish this end the cities and industries of the enemy were destroyed, its economic life throttled, its armed forces hammered into "unconditional surrender," its government dissolved, and its leaders executed as criminals. Force complete, absolute, overpowering, was applied until the enemy's will to resist and capacity to exist as a nation were broken. This was victory.... As I re-read the last three paragraphs, I am afraid that, without a further word, they may be misunderstood. The conception which I am criticizing is that when relations between states pass from the condition called peace to that called war, then unlimited violence can and should accomplish unlimited objectives. I am not arguing against the necessity of some kind of military decision when, for instance, international relations and power ratios are permitted to reach the state they reached in 1939.

Probably there was no alternative then to prosecution of the war to a conclusion sufficiently decisive to bring about a change when, for instance, international relations and power ratios are permitted to reach the state they reached in 1939.

Probably there was no alternative then to prosecution of the war to a conclusion sufficiently decisive to bring about a

change of regime in Berlin and in Tokyo. The Napoleonic wars could be ended only when Waterloo removed Napoleon. But, even then, the ends sought and the methods used by the allies after 1815 were much more limited than after 1945. But my point goes further. Britain, France, and the United States commanded in the 1930's the military power, much less than they had in 1945, to stop the Italian attack in Ethiopia and the occupation of Manchuria and the Rhineland, they could, by the limited use of force for a limited purpose, have preserved a balance, stability, and restraint in international affairs which we might now envy. They might even have made the world safer against warlords for democracy than it now is.

The triumph of the belief in 'unlimited force' was, in part, the moralism of an outraged pacifism, and, in part, the conclusion of military men entranced by Clausewitz's theory of pure war. Certain American generals became the poor man's Clausewitz, as, for instance, General Mark Clark, before subcommittees of the Senate Judiciary Committee inquiring into the conduct of the Korean War. "Once our leaders, our authorized leaders, the President and Congress, decide fight we must, in my opinion we should fight without any holds barred whatsoever. We should fight to win, and we should not go in for a limited war where we put our limited manpower against the un-limited hordes of Communist manpower which they are willing to expend lavishly, and do. If fight we must, let's go in there and shoot the works for victory with every thing at our disposal."

Unlimited Objectives and Absolute-Victory No Longer Possible.

"General Clark's words no longer have any acceptable meaning in strategy or policy. With the possession of thermonuclear weapons and means for their delivery, with the advent of an intercontinental missile, "victory," in the General's sense of the word, is no longer attainable. The victory which he would gain by shooting "the works with everything at our disposal" is what the General had experienced a prostrate enemy whose will to resist had been so broken by a rain of destruction that it was wholly

amenable to the victor's will. But what responsible official would today expect such a conclusion of unlimited war between nuclear power"? Dean Acheson adds: "The responsible maker of policy would be most unwise not to assume that both the United States and the Soviet Union have sufficient nuclear capacity to retaliate with lethal power, whichever might strike first. There is military opinion, greatly to be respected, that the time of complete nuclear standoff has not yet arrived. This may be right; but to base policy upon it, seems to me, too dangerous. It should be regarded as a strengthener of resolution in time of crisis. At the time of the attack on South Korea some able and conscientious officers considerably overestimated the capacities of their services. The army estimates were most consistently conservative and nearer right.

"The policy maker must also plan, from the nature of the two societies, upon the likelihood that the first blow, if there is to be one, will be struck by the U.S.S.R. How lethal that blow could be has been described by many writers. Without repeating the details of their calculations, it is enough to say that a successful nuclear attack on the United States could result, on conservative estimates, in death or injury to a third of our population. The destruction and disruption of our highly specialized and interdependent society could be so great that the nation, as an operating entity, would either cease to function, or be forced to devote all its efforts to the survival of the living. Since our own retaliatory force should be in the air, or in missile launching stations, when the blow fell, the nation, though gravely, perhaps fatally, wounded, could still launch an equally destructive counterblow against the enemy. So long as both nations can preserve their retaliatory force through an initial attack, a strategy of unlimited nuclear attack is a strategy of mutual suicide. It becomes one of the highest aims of policy to avoid this disaster.

The first American reaction to the danger was a typical one. It was to legislate it out of existence, just as we had tried to legislate war out of existence in the Kellogg-Briand Pact. It seemed to many of our leaders in government, church, press, and science that

the mere dramatization and repetition of the horrors of nuclear war were enough to "bring them home" to all peoples and lead them to abolish the danger altogether. In the Soviet Union, however, people were carefully isolated from these disturbing thoughts. So far as foreign propaganda is concerned, a communist's home is his castle.

Our predicament has been well described by Mr. Kissinger. From the dawn of legend, Prometheus, who stole the secret of fire from the gods, and in punishment was chained to a rock with a vulture tearing at his liver, has symbolized the penalty of presumptuous ambition. Our generation has stolen the secret of a fire which Prometheus could not imagine, and is doomed to live with the horror of its achievement. There are less metaphysical reasons why we shall not escape with a mere lifetime of penance. Most of those who have thought and worked on the problem of disarmament, though there are men entitled to respect who think otherwise, have come to the conclusion that attempts to agree with the Russians on the control of nuclear energy have ended in frustration for the same reasons that impeded solution of all our other differences. Who have too little common ground and purpose with a society dedicated to the destruction of ours to reach any basic agreements requiring mutual trust. But we do have some common ground, the common ground of what Mr. Churchill has called mutual terror. Upon that and upon our own strength and courage it may be possible to bridge the chasm which yawns before us.

During the years in which we had a nuclear monopoly the Russians, through Stockholm peace proposals and other means, vociferously led the propaganda to "ban the bomb" which was their phrase for halting our nuclear efforts until they caught up. At home they deprecated the importance of these weapons. "Atomic bombs" said Stalin, "are intended to frighten people with weak nerves."

So long as the U.S.S.R. was without an adequate stock-pile, its people heard no frightening talk, and the noncommunist world was deluged with it. Now that period is over, a period which

Moscow believed to have been one of great danger, as it certainly would have been for us had roles been reversed. Russian propaganda to "ban the bomb" is still good propaganda with the non-nuclear powers. For a decade now East and West have trod the intricate and formalized measures of negotiations to control nuclear energy and armament, from the more far-reaching proposals of 1946 and 1951 to those discussed in London during the current year. It is my conviction that the only agreements which are possible now would be disadvantageous to us and would not diminish the dangers of nuclear war.

So, unpleasant as the conclusion is, we cannot avoid the fact that force will play a great part in the grand strategy of creating a workable non-communist world system."

What takes place, then, may we properly ask our soldiers, sailors and airmen to be prepared to perform? Unhappily, the possibility always exists that the force may be used one bloc against the other, as the relations are very strained, hence the necessity to understand the Islamic policy on war. Furthermore, it would be a great and dangerous mistake to mould political or military policy or action out of a fancied necessity of "reconciling it with the United Nations Charter."

To understand the modern war the reader is asked to remember that:—

- (a) In the present world "a state is simply an aggregation of people bound together more or less closely by a community of interest, little better and little worse than its individual citizens; that statesmen are by the selected leaders seeking for the most part to advance the interests of their fellow citizens. It is the Statesmen who decide the alternating periods of peace and war.
- (b) The ambitions, the jealousies, the selfishness engendered during peace, produce war during which millions of otherwise commonplace selfish individuals raise themselves to the pinnacle of unselfishness. Under the inspiration of war, people of all countries

cheerfully undergo the greatest amount of hardship, find the necessary courage to look in the face day and night, and their appointed hours depart. Some go exultantly, some solemnly, nearly all somewhat reluctantly, and all with noble dignity that accompanies the supreme sacrifice made that others live. The politicians feed the troops on special type of propaganda which suit their own objectives. The present day soldier is, therefore, ignorant of what he is really fighting for! That is why the Communists have scored victories over the countries of Western bloc. The matter is most serious! It needs serious considerations.

- (c) If a reader delves deeper into the operations of war for the last sixty years, he will discover that great numbers, mostly young, go to war heedless of its causes. Happily for themselves, they can compress all the emotions they desire from life in a brief highly charged existence. Their splendid courage gave the lie to the statement "that improved weapons had increased the horrors of war until the flesh of man could not endure them." The men of the wars of the present half century 1912-1967, or so, a period with which the author had close connections, showed that they were still masters of, and unafraid of the weapons of 'total war', that the present civilization had produced. However, the Communists are more acute and their propaganda for their own troops is most subtle. The curtains help them to make it efficacious.
- (d) In 1905, Japan, by defeating Russia, exposed the myth of the strength of the Russian bear, or to be exact the superiority complex of the white race, but they excused themselves by saying that she was industrially weak! It also upset almost simultaneously with the abrupt change in the naval balance

of power of that period which was rudely shaken. This necessitated regrouping of European powers to ensure balance of power in Europe to keep the newly freed Colonies still and underdog. On this point Vietnam war 1952-68 is most revealing.

New Alliances in Retrospect.

However, due to new changes in the national outlook of the Western nations by 1914, the political set up was:—

- (a) England, France and Russia, became "triple Entente" Japan by her alliance with England only had limited membership in the Entente; though this alliance was a necessary and unavoidable evil for England and her allies.
- (b) Germany, Austria and Italy formed the triple alliance. As Italy suffered from ancient hatred of Austria, so this alliance was not an easy one. Turkey being alarmed by the overtures of Russia, approached England for help, but England gave an evasive reply. This action forced Turkey to become an ally of Germany. England's diplomacy misfired. Balkan tragedy which had given birth to intrigues fostered by Russia, had taken an acute form. By 1913 Serbia and Montenegro accepted Russia as their godfather. Bulgaria disgusted by the treatment she had received from Western powers concluded a secret treaty with Turkey, hence she also joined in 1914, as an ally to Germany. Greece and Rumania decided to sit and wait on the fence and join the winning side at an opportune moment.

The triple alliance, it seems, was based more on fear of growing Germany than on any real love for one another, it was therefore, based more on spirit of conciliation than of friendship. Germany's attitude towards her allies was overbearing.

In a nutshell, the great majority of Europe's statesmen strove to safeguard the interests of their own states and with that

end in view to preserve peace with diplomacy. But such weak alliances based on national interests only, could not, and did not postpone war but they helped only to enlarge its orbit.

The highly industrialized Europe gave its armed forces most modern weapons which made their leaders (both civil and military) more fierce, more selfish in their outlook, and revengeful, and thus they become loyal worshipers of 'total war'. It seems their ideals were, "Peace within and piracy without." Nationalism had been converted to violence. It was a planless strife with shifting alliances and loyalties, where grouping of states was hardly on just, or reasonable basis, and where instinct for plunder was evident. Vast bodies of people, with brains and money and heavy industry at their disposal, became keenly interested in obscuring the truth. "Right and wrong are always question of degree," became their ideology. They created an arms race to get rich fast, the arms race, they thought, would bring them huge profits. This idea had become their faith. Moreover valour bar had already taken a definite form.

The war of 1914-18 was fought and at its termination the second treaty of Versailles was signed. Signor Nitti, the Italian Prime Minister at the time of the signing of the treaty, has stated in his book, "Peaceless Europe." "...it will remain for ever a terrible precedent in modern history that, against all pledges, all precedents and all traditions, the representatives of Germany were never even heard; nothing was left to them but to sign a treaty at a moment when famine and exhaustion and threat of revolution made it impossible not to sign it!...In the old law of the Church it was laid down that every one must have a hearing, even the devil. "Even the devil has the right to be heard! "But the new democracy, which proposed to instal the society of nations, did not even obey the precepts which the dark Middle Ages held sacred on behalf of the accused".

Edward Halleth Varr wrote in his book, *The Twenty Years' Crisis 1919-39.* "This act of unwisdom probably discredited the treaty more than the ultimatum which preceded its signature"

No historian has said a word about the plunder of Ottoman Empire!

“Once the conference assembled” writes Keynes, “then began the weaving of that web of sophistry and jesuitical exegesis that was finally to clothe with insincerity the language and substance of the whole treaty. The word was issued to the witches of all Paris :

Fair is foul, and foul is fair,
However through the fog and filthy air.”

“The subtlest sophisters and most hypocritical draftsmen were set to work, and produced many ingenious exercises which might have deceived for more than an hour a cleverer man than the President. The future life of Europe was not their concern; it means of livelihood were not their anxiety. Their preoccupation, good and bad alike, related to frontiers and nationalities, to the balance of power, to imperial aggrandisements, to the future enfeeblement of a strong and dangerous enemy to revenge, and to the shifting by the victors of their unbearable financial burdens on to the shoulders of the defeated.“... The last straw on the Camel's back was that Israel state was forced upon the Muslims of Middle East because they had joined the Western Allies especially as the allies of the British.” General Fuller.

A laudable ideal which was very conveniently overlooked by Italy at the time of the rape of Tripoli and later on in Abyssinia, has become an accepted policy where the interests of Muslim world are considered the world powers of today (1968). The creation of the state of Israel, Formosa and South Vietnam illustrate the above policy.

In Hitler's speech to the Reichstag on 1st Sept., 1939, are found the following words, recorded by Hansar, “A signature was forced out of us with pistols at our head and with the threat of hunger for millions of people. And then this document obtained by force was proclaimed a solemn law....” This is the repetition of what Churchill had stated in the House of Commons on 3rd March, 1919, i.e., “we will starve the Germans. !”

A most illuminating document :

However, on March 1919, Mr. Lloyd George had issued some consideration for the Peace Conference before they finally drafted their terms. In it he wrote, "... You may strip Germany of her colonies reduce her armaments to a mere police force, and her navy to that of a fifth rate power ; all the same, in the end, if she feels that she has been unjustly treated in the peace of 1919, she will find means of exacting retribution from her conquerors, ... The maintenance of peace will depend upon there being no causes of exasperation constantly stirring up the spirit of patriotism, of justice, or of fair play to achieve redress injustice, arrogance, displayed in the hour of triumph, will never be forgotten or forgiven.

"For these reasons I am, therefore, strongly averse to transferring more Germans from German rule to the rule of some other nation than can possibly be helped. I cannot conceive any greater cause of future war than that the German people, who have certainly proved themselves one of the most vigorous and powerful nations of the world, should be surrounded by a number of small states, many of them consisting of people who have never previously set up a stable government for themselves, but each of them containing large masses of Germans clamouring for reunion with their native land. The proposal of the Polish Commission that we should place 2,100,000 Germans under the control of a people of a different religion and which has never proved its capacity for stable selfgovernment throughout its history, must in my opinion, lead sooner or later to a new war in the East of Europe...."

However, these sentiments were meant for the defeated white nations only and NOT for the Coloured peoples. These warnings went unheeded. The map of Europe was hardly revised when Kamal Ata Turk tore it up and reestablished Turkish Republic.

Another Correct Warning :

Fifteen years after Lloyd George's warning another correct assessment of the situation to come was written by M. Follick, who said in his book "A Political Survey for the average Man"

"The Polish Corridor Crime was a thousand times worse than if Germany, having won the war, had driven a corridor across what is now the Caledonian Canal, and had given a strip to Holland, about ten miles wide, purely in order to have weakened Britain. This is more or less what France's action in giving the Corridor to Poland, cloven right through one for the most fruitful parts of Germany, amounts to. In agreeing to this act of criminality, France's allies committed one of the most violent outrages against civilization that has ever been known in history...."

No wonder that the statesmen of Europe laid the foundations for World War-II. All this happened due to the policy of pre 1914-18 war and also pre-World War-II, of Great Britain, who held a dominating position in World diplomacy, known as 'balance of power', "that is, to keep the greater continental nations divided through rivalry and to hold the balance between them. It was not the wickedest nation" says General Fuller, "but the nation whose policy more so than any other nation's threatened Britain, or her Empire. And, normally, because that nation was the strongest of the continental powers in peace time, British statesmen favoured either the second strongest, or a group of powers which in coalition was only a little less strong than the strongest. Based on this principle, their aim in war was not to annihilate their enemy, because annihilation would permanently have upset the balance. Instead, it was to reduce his strength to a level which would enable the balance to be reinstated. Once this level was reached, peace negotiations were opened! Hitler has referred to the policies of England and France in Mein Kampf' thus:

"What England has always desired, and will continue to desire, is to prevent any one continental power in Europe from attaining a position of world importance. Therefore, England wished to maintain a definite equilibrium of forces among European States, for this equilibrium seems a necessary condition of England's world-hegemony..... what France has always desired, and will continue to desire, is to prevent Germany from becoming a homogeneous Power. Therefore, France wants to maintain a system of small German States, whose forces would balance one another

and over which there should be no central government. Then, by acquiring possession of the left bank of the Rhine, she would have fulfilled the pre-requisite to conditions for the establishment and security of her hegemony in Europe. France is and will remain the implacable enemy of Germany. It does not matter what Government have ruled, or will rule. France, their foreign policy will always be directed towards acquiring possession of the Rhine frontier and consolidating France's position on this river by disuniting and dismembering Germany.

The final aims of French diplomacy must be in perpetual opposition to the final tendencies of British statesmanship. As regards foreign politics, the action of France in occupying the Ruhr really estranged England for the first time in quite a profound way....."

Hitler's Gain :

The rivalries between Britain and France enabled Hitler to strengthen his position through "the purge", to build up his armed forces and flirt with Stalin and Mossolini. However, the installation of Stalin in Power, meant "to bring Russia back on the Czarist (Imperialist) path, the Revolution had been abandoned," as Stalin said :

"What came of the 1st war? They did not destroy Germany, but in Germany they sowed such hatred for the victors and created such a rich soil for revenge that they have not been able to clean up the revolting mess they have made. Instead, they got the smart up of capitalism in Russia, the victory of the proletariat in Russia, and, of course-the Soviet Union. What guarantee is there that the second imperialist war will produce better results than the first?"

Stalin's next move was to go into alliance with Hitler, not because either of them loved each other, or trusted each other, but to take full advantage of the following factors:—

- (a) Britain had surrendered her initiative to Poland.

- (b) Britain had decided to give up her old policy of 'balance of power' and to follow a policy of 'Total War' of annihilation. She had won the 1914-18 war, but so far as Britain's political aim was concerned she never attained it!
- (c) Stalin had no intention of entering into capitalist conflict if he could avoid it. As he on 10th March 1939 said, "we must be careful not to allow our country to be involved in a conflict by instigators of war who are used to getting other people to pull the chestnuts out of the fire for them."

Stalin's prediction came true as the Soviet Republic appeared on the Rhine, along the Mediterranean and in the Far East after the World War-II.

Gold Market:

- (d) Britain had largely abandoned her 'examine strategy' for a strategy of the 'continental type' since she took Japan as her ally. The greatest and most significant change, however, that came after 1914-18 war was that London no longer controlled the gold Market, which had now shifted to New York, because she had disregarded the most important lesson of history the inter-relationship of politics and War."
- (e) Tactically, majority of the European powers became a victim of trench warfare and considered mobile warfare as out of date. Maginot line replaced the trench system and supported by Air force under 'Douhet policy,' the total war.

Douhet Policy:

General Guilio Douhet introduced a theory which became known as Douhet policy. He said "..... disintegration of nations in the last war was indirectly brought about by the actions of the armies in the field. In the future it will be accomplished directly by the actions of aerial forces. In that lies the difference between past and future wars.

An aerial bombardment, which compels the evacuation of a city of some hundreds of thousands of inhabitants, will certainly have more influence on the realization of victory than a battle of the kind often fought during the last war (1914-18) without appreciable results. The effect of such aerial offensive upon morale may well have more influence upon the conduct of the war than their material effects. I have no doubt that its impact upon the people would be terrible. What could happen to a single city in a single day could also happen to ten, twenty, fifty cities, and, since news travels fast, even without telegraph, telephone, or radio, what, I ask you, would be the effect upon civilians of other cities, not yet stricken but equally subject to bombing attacks?

What civil, or military authority could keep order, public services functioning, and production going under such a threat? A complete breakdown of the social structure cannot but take place in a country subjected to this kind of merciless pounding from the air

This Policy was further developed by U.S.A. and U.K.

Brigadier W. Mitchell of U.S.A. and Sir Hugh Trenchard developed this theory and all such theories met popular appeal.

By 1933 Europe had presented two men, both men of policy and plan. They were realist idealists and visionary woven into one. One was Hitler and the other Stalin. One was outspoken while the other was quiet and acute. While Hitler had reached the rank of lance Corporal only in World War-I, Stalin had been through the mill and had been a senior Commander on the battlefield, as well as, in the field of politics. Hitler, therefore, was master of theory only through study, but Stalin was a student of Art-of-War through study, as well as a tried and experienced leader in War.

Hitler looks at persecution of War:

Hitler believed in Clausewitz's doctrine of absolute war and strategy of annihilation but reversed the Douhet theory, the Civil was his first target.

Some remarks of Hitler on conduct of war are being reproduced as a food for thought:—

“Who says I am going to start a war like those fools in 1914? Are not all our efforts bent towards preventing this? Most people have no imagination. They are blind to the new, the surprising thing. Even generals are sterile. They are imprisoned in the coils of their technical knowledge. The creative genius stands, always outside the circle of expert. What is war but cunning, deception, delusion, attack and surprise. There is a broadened strategy, a war with intellectual weapons. Why should I demoralize him (the enemy) by military means, if I can do so better and more cheaply in other ways (not physically but intellectually by propaganda)...trench warfare will in future be taken by revolutionary propaganda, to break down the enemy psychologically before the armies begin to function at all. The enemy people must be demoralized and ready to capitulate, driven into moral passivity, before, military action can even be thought of. We shall have friends who will help in all enemy countries. We shall know how to obtain such friends, mental confusion, contradiction of feeling, indecisiveness, panic: these are the weapons. Within a few minutes, France, Poland, Austria, Czechoslovakia, will be robbed of their leading men. An army without a general staff! All political leaders out of the way! The confusion will be beyond belief. But I shall long have had relations with the man who will form a new government, a government to suit me! When the enemy is demoralized from within, and when he stands on the brink of revolution, when social unrest threatens, that is the right moment. A single blow must destroy him. A gigantic, all destroying blow. I do not consider consequences. I think only of this one thing. If I

were going to attack an opponent, I should act quite differently from Mussolini. I should not negotiate for months beforehand and make lengthy preparations, but as I have always done throughout my life, I should suddenly, like a flash of lightning in the night, hurl myself upon the enemy..."

The author saw these theories in action in 1939 and 1940 in France. Hitler definitely stuck to these theories and put these into practice. He failed in final battles as he foolishly considered himself safely set behind his Atlantic wall! He had, therefore, in no time disposed of by poison, bullet, or otherwise, most of his experienced generals whom he dreaded as rivals and as a thorn in his side, although they had won Europe for him by their dauntless courage, loyalty and leadership. He replaced these noted generals by generals "in uniform" who were politically his "Yes men" but were alien to the art-of-war.

Statesmen and War :

Present day statesmen and soldiers who seek to preserve peace of World, and if they really desire to understand the magnitude of the task they have undertaken, should ponder the efforts of former leaders (political and military) of the West, as well as, of the East. It is only in this way that they would realize how their predecessors strove manfully, or otherwise, to maintain peace, they will not then underestimate the international rivalries that are continuously tending to produce war. Moreover, they will also not fail to appreciate the difficulties that confront an upright statesman who seeks to preserve the legitimate ambitions of his own people without trespassing upon the rights of his neighbours. The national policies of the Western Nations, which aimed at colonial Empires in the eighteenth and nineteenth centuries succeeded as the rulers of the East, had no grip of the world situation, moreover they were corrupt. No wonder, they have lost their colonies.

Situation changed in the Twentieth century and is very rapidly changing in the present atomic age. The Quran has warned that : "Allah commands you to hand over (in trust) trusts to those

deserving of them; and that when you judge between people, you judge with justice: Verily how excellent is the instruction which Allah imparts to you! For Allah is One who is ever Hearer, Seer." The Quran 4:58. The last two World Wars made the outlook not only of the nations of the two blocs but also of so called neutrals,— that the true theory of war was that of 'the absolute war', which Napoleon had taught Europe. This was but human nature, for the followers of this great teacher demanded a single watchword, however narrow "Total War"! It is not surprising, therefore, that military writers and teachers, and the statesmen in recent generation are deaf to any other than the theory of "Total War", and are pouring scorn on the objects of Napoleons's predecessors, forgetting that they at least gained the purpose of their policy, whereas his ended in ruin! The advent of a future is regarded with most anxious and grave expectations. Every one seems to feel that it will be waged with a destructive force such as has never been displayed; not even by the pagan Chengiz Khan hordes. War is now an exodus of nations, and no longer a mere conflict between armed forces. Continuous day and night bombing over the entire Vietnam population in 1966-68 by U.S. heavy bombers has brought no protests from the U.N.O. Hence all moral and physical energy will be gathered for a real life and death struggle. The whole sum of the intelligence residing in either people will be employed for their mutual suicide and total destruction, it will be war with no profit. Great as are the scientific inventions, so must, also be the destruction that follows in their wake. No doubt whatever, if the present trend of politics and war policy of the cold war continue, the push button wars of the future will be waged with a revengeful sternness that would appear to put Mongol's claim of total destruction to the back ground. How many will survive to make judgment, is not problematical! The growth of natural motives of jealousy, mistrust, and national enmity must entail a corresponding display of force. Much as the masses on either side of curtains, who have learnt to treasure the value of existence, nay-war and all that it stands for, yet, they are being made to feel through propaganda that under certain national interests and circumstances, is inevitable. The inward consciousness makes itself felt that a nation or group of nations, like an individual,

has to fulfil a certain mission in the time given to it, when a nation of a bloc has the courage to declare like this: "What matters this or that" exclaimed Monk, "what we want is more trade which the Dutch have now." While the German Chancellor said in 1914," We are in necessity and necessity knows no laws." Where such forces set the great machinery of war into motion during atomic age, it would seem most probable that wars can end only with the entire annihilation of one party, or even both.

As a matter of fact, the growing national sentiments and political realisation, spurred by propaganda to a marvelous extent the powers of resistance of states. The Roman Empire principle, 'never to conclude peace in times of disaster,' amounted to obstinacy and short sightedness, and to which that worldwide empire owed its ultimate fall at the hands of the Muslims. Romans made truce only to gain time, or to be broken.

Total War :

"If obstinacy and persistency were displayed equally by both sides," said German General Von Der Goltz, who was an ardent disciple of Clausewitz, like the leaders of both blocs of today, "the end of the struggle would only be conceivable after general devastation and pamperisation had completely exhausted the physical, and long suffering the moral forces. It is, indeed, conceivable that, in order to impose one's own will by force of arms on an obstinate people, led by a great man, it may be necessary to literally flood a country with troops and to exert extreme pressure upon the population for years on end."

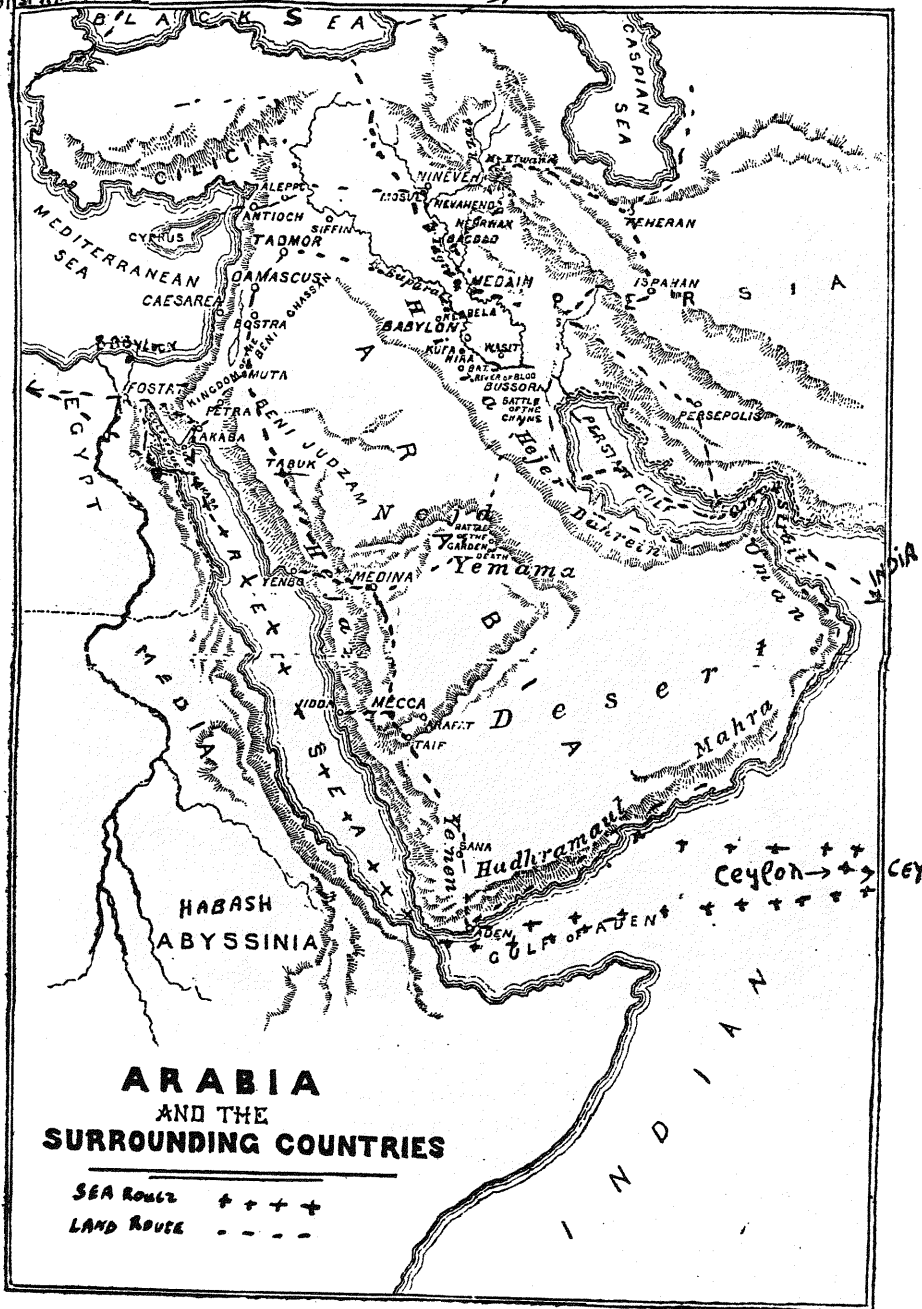
This principle was tried at the termination of both World wars in China, Algeria, now in Vietnam but it failed most miserably. What will be left if obstinacy and persistency prevails in both blocs, especially when the press is controlling the public opinion in both blocs, at least the historical events prove it. While the leaders of both blocs claim that the 'will of people' is uppermost, yet facts present the situation differently and also the causes which protracted the last world wars and the conflicts of today.

The form of government is of great importance. A parliament may be the centre of either agitation for peace, or of fanning the fury of war, since its attitude depends upon what group is in power. A handful of determined fanatics, as was the case in Germany, Russia or Italy, France, U.S.A of personal responsibility, on the plea that they are merely carrying out the 'will' of the people, which as head of the government had been able to arouse the highest degree of warlike energy. That annihilation has now a quite different meaning to that obtaining pre-atomic period, lies also in the condition of nations, especially in the fact that a national sentiment has now been aroused; though it was invented 'to divide and rule' by the Colonial Powers, has now made a people of a group, or colour, or an ideology, one and indivisible! The Hawks!

The Islamic Pattern-of-war not only prohibits total war and encourages to negotiate honourable peace but makes it, therefore, not be necessary, as a rule, to proceed to the total conquest of the enemy's territory. Islam thus recognises that war is an evil which may in certain circumstances become unavoidable. Even then every effort must be made to limit the mischief and horror of war. A lengthy treatise on war policy of the two blocs has been inserted for comparative study and to give the readers some food for thought while planning for training the nation for the Art-of-war for the Muslims, it is the Islamic Pattern-of-war.

CONSTANTINOPLE

RUSSIA



ARABIA
AND THE
SURROUNDING COUNTRIES

SEA ROUTE + + + +
LAND ROUTE - - - -



A view of the Kwang-ta Mosque and
its minaret in CANTON, CHINA, built during
the lifetime of the Holy Prophet—Second oldest
Mosque in the World.

CHAPTER-VI

The necessity for a plan.

Causes for the plan of Hijrat.

The Holy Prophet zealously carried out at Mecca his mission of propagation of Islam in spite of grim opposition from Quraish, because the following revelations had been received by him:—

- (a) "The Messenger believes in what has been revealed to him from his Lord, and (so do) the believers. they all believe in God and His angels and his books and Messengers", The Quran.
- (b) "There has not been a nation but it had a warner." The Quran (35:24).
- (c) "And those who believe in that which has been revealed to thee and that which was revealed before thee." The Quran (2:4).
- (d) "And we have revealed to thee the book with truth verifying that which is before it of the Book and a guardian over it." The Quran.

On the one hand predictions of all his predecessors find due fulfilment in his person, while on the other he alone out of all the Prophets, made it a binding article of faith to believe in all the Prophets of the World. In the Holy Quran (7:157) it is stated:—

"Those who follow the Apostle Prophet, the Ummi, whom they find written down in the 'Torah' and the Gospel. This day I have made perfect for you, your religion." The Quran (5:3). Again "Truth has come and falsehood has vanished, "and" Hast thou not considered how thy Lord dealt with the possessors of the elephant? Did he not cause their War to end in confusion." The Quran (105:1,2).

This is hardly the place for dwelling at length on the extraordinary events of misfortunes, hardships, opposition and persecutions at Mecca that the Holy Prophet had to fight and bear. According to the Quran (10:16).

“Indeed I have lived a life time among you before it; do you not then understand?” was stated by the Holy Prophet to his enemies who had been in the past addressing him as “al Amin, al-Mustafa,” but the Quraish were now indifferent to his appeals.

History is replete with incidents which show that whenever the ‘Divine Will’ ordains to inspire a band of righteous people to blaze the trail of truth to a corrupt humanity, there never fails to appear at the same time a band in deadly opposition who inflicts on these torch bearers all kinds of troubles and tortures. The Quran 29:2 says: “Do men think that they will be left alone on saying, ‘We believe and not be tried.’”

The persecutions to which such believers are subject serve as a crucial test of the bonafides of their motives and adversities, privations, hardships that befall such people, are, in fact, blessings in disguise, which conduce to their moral advancement.

Quraish of Mecca resorted to active violence when they noticed indifference on the part of the Muslims to their sneering, abuses and social boycott.

Nevertheless, when the Holy Prophet saw that the Meccans were daily growing in their cruelty and revengefulness, he advised the Muslims to migrate to a place of safety while for himself, he decided to remain at Mecca. About the beginning of 616 A.D., the first batch of eleven men and women migrated to Abyssinia (Habash) as the Prophet said to them, “There is a land where no one is wronged; it is a land of justice. Stay there until it should please Allah to open for you a way out of these difficulties.” He also quoted the following revelation to inspire confidence in their new adventure :—

“Verily those who believe and those who migrate (due to persecution) and fight (struggle) in the cause of Allah

such have hope for Allah's mercy and Allah is Forgiving (Protecting) Merciful." The Quran (2:218) "And those who migrate for Allah's sake after they are oppressed. We will most certainly give them a good abode in the World," The Quran (16:41). "If God helps you, none can overcome you; if He forsakes you, who is there after that, that can help you? In God, then let believers put their trust." The Quran 3:160.

Ruqayya, Prophet's daughter and her husband Uthman (later on caliph), were in this first batch. The Quraish were taken by surprise by this secret move as the Muslims had crossed the Red Sea for Habash before the pagans came to know about it. The King of Habash, Negus, was approached by the pagan Meccans who followed the Muslims, not to give shelter to the Muslims. The King thereupon summoned the Muslims to his court and demanded their defence to the alleged charge of heresy brought against them. One of them "Jaffar-ibn-Abi Talib, rose, and thus addressed the King" O' King! we were an ignorant people, given to idolatry. We used to eat corpses even of dead animals, and to do all kinds of disgraceful things. We did not make good our obligations to our relations, and illtreated our neighbours. The strong among us would thrive at the expense of the weak, till at last, God raised a Prophet for our reformation. His descent, his righteousness, his integrity and his piety, are well-known to us. He called us to the worship of God, and exhorted us to give up idolatry and stoneworship. He enjoined us to speak truth, to make good our trust, to respect ties of kinship, and to do good to our neighbours. He taught us to shun everything foul and to avoid bloodshed. He forbade all manner of indecent things, telling lies, misappropriating orphan's belongings, and bringing false accusations against the chastity of women. So we believed in him, followed him; and acted upon his teachings. Thereupon our people began to do us wrong, to subject us to tortures, thinking that we might thus abjure our faith and revert to idolatry. When however, their cruelties exceeded all bounds, we came out to seek an assylum in your country, where we hope, we shall come to no harm."

Negus's refusal to hand over Muslims.

After this Ja'far recited to him a passage from the Holy Quran, which touched his heart. The Negus told the Quraish embassy that he would by no means hand over the refugees to them.

The Meccans' deputation returned home deeply disappointed as they were hopeful of the issue, i.e., not to allow the Muslims (Companions) shelter, or to obtain means of livelihood any where in the World. They were bent upon their total destruction. This action of the Muslims was in fact to avoid a showdown and the immigration, i.e., 'Hijrat' was, therefore, a plan, which was due to the instinct of self preservation which roused the Muslims to gain time and to adopt a 'plan', defensive in nature, till they had gained strength to pay off the aggressors.

Why do we make a plan?

The British Training Manual states:—

"For every operation a plan is necessary; a Commander cannot make a plan until quite clear in his mind as to what his object is. In making any plan, proper weight must be given to considerations that may affect the attainment of the object for which the plan is made.

Plan will vary from those for the employment of large forces, which may take days or even months to frame, to a plan for the immediate employment of the smallest subunit, where the plan may have to be formed and the necessary orders issued in a matter of minutes."

The reasoning process is the same in both cases, although in the former it will usually be committed to paper as a written appreciation of the situation, whilst in the latter, it is purely mental summarizing of the conditions of the moment.

Simplicity in Planning:

The most important quality of every plan is simplicity. Each plan should be as simple as possible, taking into account the

nature of the operation to be undertaken, and it should require of the troops the simplest and most straightforward action possible in furtherance of the object.

Complicated plans involving complicated manoeuvres, or complicated methods of its application, are inherently liable to failure.

Full weight must be given to the time factor, and time saved is time lost to the enemy. Some time is, however, always necessary for the preparation of plans, and undue haste at the expense of adequate preparation may result in failure.

Information.

(i) The information at his (i.e. Commander's) disposal is the basis of any plan made by a commander in the field. To make the best possible arrangements he must be provided with as accurate and up-to-date information as possible regarding:—

the numbers, moves, morale, and intentions of the enemy!

A Misnomer.

I, (author), disagree with the terms used by some learned historians (Eastern and Western), such as, "The Prophet advised them to flee for safety to Abyssinia," "Thus Hijrat ... with the flight of Mohammed the period of paganism ends ... etc." To understand fully the true value of Policy and the grand strategy of the Holy Prophet which he applied in his master plan, "Hijrat", or Hijrah, it is essential to understand that the very Arabic word Hijrah means "migration" and never "flight", which is a sheer misrepresentation of fact, it is also essential to bear in mind what is meant by 'War', planning for war, grand strategy, strategy and principles of war. These will be discussed in appropriate chapters. It is sufficient to say here, as Hitti has stated, that "Hijrat was a preconceived and premeditated plan" of action of the Prophet against his enemies. Dr. Ata Mhoy-Ud-Din correctly calls it 'Misnomer.' Holy Prophet's migration to 'Yathrib', later called 'Madinah al-Nabi,' or the city of the Prophet, is a turning point in his life and work—nay, a great turning point in the history of Islam.

His migration plans to Abyssinia and Taif were not fully successful, a faint successfully and effectively carried out. It was the Prophet's habit to visit the encampments of the various Arab tribes and discuss with them upon religion at the time of the annual pilgrimage to Mecca. In 620 C.E., he met some persons of Yathrib and at the time of the next pilgrimage twelve more men of Yathrib saw him and became Muslims. In 622 C.E., a deputation of seventy five men from Yathrib waited upon the Prophet and requested him and his followers to come and live in their midst, which has been described thus :

“It was then only that he agreed to accept the invitation,” says Dr. T. Arnold, “Thus the so called flight was no flight at all, but a scheme of migration carefully considered for two years, but which could only be secretly given effect to for fear of apprehended violence on the part of the Quraish!”

Mislead the enemy :

The life sketch of the Holy Prophet illustrates most fully what and why decisions and actions were taken by him when the Mujahids had to face most intricate and dangerous situations, and adopt the last form of Jihad, i.e., War! The title given to the plan of action for the safety of Muslims was a camouflage, to mystify, and mislead his enemies, and it acted also as a cover to his original plan i.e., to gain time and improve means of defence to meet the bully. In plain English it was misnomer adopted for reasons of secrecy.

The unsuccessful return of Meccans' delegation added more fuel to the fury of the Quraish which now knew no bounds, so they increased the tempo of their persecutions especially when they discovered that every year more Muslims (their blood relations) had left for Habash where Negus had extended generous protection to the Muslims. As many as one hundred and one Muhajirins had migrated to Habash during the first six years of the Prophet's mission. The Muslims were not slow in reciprocating the sympathetic treatment that had been accorded to them by Negus. During their sojourn in the kingdom, when hostilities broke out with one

of the adversary states, the Muslims ungrudgingly placed their quota of service at his disposal. The Holy Prophet stayed on in Mecca to propagate Islam unmindful of the opposition and faced all persecutions calmly and he had also preached as follows to his companions :—

“Do not abuse those whom they worship besides Allah.”
(The Quran, 6:109).

Moreover the Prophet stayed on in Mecca so to judge the situation correctly after the Muslims had safely reached Habash. His objective was the propagation of Islam and safety of the Muslims. Based on situation that existed after this event he had to make decisions which would thus result in a strategy: a plan of action as to how best to employ his means towards his objective. In the development of his strategy he could exercise comprehensive (as opposed to specialized) direction over the means available to him. Further, his objective in the future would inevitably involve a greater or lesser degree of control within a given field of action.

“That no bearer of burden shall bear the burden of another, and that man has only that for which he strives, and that his striving will be noticed consequently he will be rewarded with a full reward and that unto thy Lord, Nourisher is the final destination.” The Quran 53:38, 39, 40, 41, & 42.

It has been frequently asserted by some writers that, “the Prophet of Mecca and the man at Medina seem to be two different men.” “The Prophet now retires to the background” says professor Hell, “and the diplomat comes forward.” This is ridiculed by, “But it is false to suppose.” Says Dr. T. Arnold, “that Mohammed laid aside the role of a preacher.” Copies of Prophet’s letters exist whereby he invited the Chiefs and members of different Arab tribes and also the potentates living beyond the limits of Arabia to accept Islam. “The only difference,” says Dr. Khuda Buksh, “is that his scope of work was now considerably extended and that he was called upon to solve problems which could not have arisen at Mecca. And Hell himself points later on out that even at Medina his life was simple and austere from pomp and parade of power.

“He was a ruler with the self effacement of a saint, a religious chief free from the pretensions of a Pope, a man who led and bent all to his will by sheer force of his magnetic, all subduing personality.”

The idea that Islam is a universal creed is not due to circumstances but to design. “We have not sent thee but as a mercy to all created beings.” The Quran. This concept of Hijrat establishes primacy of Islamic way of strategy in the conduct of national affairs, as opposed to the emphasis on destruction, or unnecessary bloodshed which is implicit in any weapon strategy. This thought of course leads back to objectives. The concentration of thought on “control”, naturally leads to examination and better understanding of the objectives whose attainment is the purpose of the attempt to exercise control. “Allah does not desire any injustice to the creatures. The Quran 3:107.

The Quran was not revealed at one given moment to the Holy Prophet. It was revealed in parts over a period covering some twentythree years. About twothirds of the Quran was revealed in Mecca and about onethird in Medina. A careful perusal of the verses revealed in Mecca would establish that during this period hardly any legislation—civil, criminal, or personal law was promulgated. This part of the Quran is addressed primarily to the principles of religion and lays down clearly and firmly the principal tenets of the faith. It inculcates moral virtues like justice, charity, gratitude, observance of promise, and fear of God. In brief, it lays down the moral code for a chaste life. On the negative side, it prohibits murder, adultery, the burying alive of daughters born in a family, the breaking of promises, cheating in weights and measures and associating any power with God, whose unity is overwhelmingly stressed. Even the basic institutions of prayer and the Zakat have not been mentioned in any considerable detail in this period. These implications of the Zakat, or charity during the Meccan period were nothing more than merely spending one's money in helping the needy and the poor. The details about the amounts which should be given or the regulations regarding its disposal were given later in Medina, where most of the legislation was evolved for a society which had settled down to peace.

In the case of prayers no details were worked out during the period of Mecca, for the number of times in a day a Muslim has to pray was not laid down at that time. Perhaps, the most detailed Surah of the Quran in connection with religious teaching during this period is al-An'am. Legislation governing civil affairs like sale and purchase, renting & hiring, and usury, criminal affairs like theft, or murder, and personal affairs like marriage, and divorce, was promulgated after the Prophet had left for Medina. The best illustration, in our opinion, is the revelation of the two Medina chapters, al-Baqara and al-Nissa, which deal in great detail with the subject of legislation in different fields. The fundamental principles of religion had to be emphasized over and over again during the period of the Prophet's stay in Mecca, for in that early phase of Islam the principles, were more important than details of religious law, which was later to be covered by legislation in Medina. The detailed laws could naturally not be drawn before the State came into existence. The Muslim State did not come into existence till after the Prophet's migration to Medina, then it was not made, it grew as if by itself.

“O you who believe! Enter into complete peace and follow not the footsteps of the devil. Surely he is your open enemy.” In this verse the Muslims are told that the truth cannot be had unless one worked for it wholeheartedly. The Arabic words 'Silm' means peace, as well as, submission. In fact, complete submission to God is synonymous with complete peace. As Islam takes its name from complete submission to the will of God, one can easily understand how far Islam had gone in trying to establish peace in this world, and that its real aim is peace, and war is only a temporary digression.

The propagation of Islam was constantly kept in view. It was from Habash that the Holy Prophet sent ten companions to the Far-East for the propagation of Islam, i.e., two to the Malabar Coast in India, their circuit of activity was from Thana, Bombay, to the mouth of Nerbeda river in the Bay of Bengal, Ceylon & Malaya; four went to Canton in China who spread themselves gradually in the interior of China and converted hundreds of thousands of

Chinese pagans as Muslims. Four proceeded to New Zealand, where they formed a base at 'al Wak al-Wak' for the propagation of Islam and trade, and thus introduced Islam in Indonesia, Australia and California and the adjoining area of America. California was the name given by these Muslim Arabs to this land, i.e. 'Kal-aminor,' like a Light House! It is a proof, if proof is needed, that there was no question of 'the use of Sword' for the propagation of Islam. How could ten companions wield the sword against hundreds of thousands even if they wished to, the Quran forbids coercion in the matter of religion.

It is an important point to remember that, "a weapons strategy" tends to equate 'control' with destruction, as happened in the World Wars-I and II, in Cold War conflicts in Algeria, Palestine, Vietnam and tends to obscure the objective, 'Peace' completely.

Another very important aspect is that the concept of continuing control, as done by the Quran, prepares the mind for shifting its emphasis from weapon to weapon, or from tool to tool, in accordance with changing political situation, or with the changing capabilities and use of force, or application of the weapons, or weapon system involved. Thus, the spiritual-cum-intellectual concept of strategy as involving 'comprehensive control' naturally leads to the intellectual concept of flexibility.

Since grand strategy must be selective in order to achieve economy of force, concentration is necessarily required to those minimum, key lines of action, or key positions from which the entire field can be positively controlled. In this determination the entire spectrum of human conflict must be examined and the various tools, (ideological, political, economic, social, psychological) and weapons, or causes of conflict, evaluated as to their suitability and co-ordination in achieving the necessary control. In the case of the Meccans, the economic structure which pivoted on trade and socio-cultural importance of the pagan Temple at Mecca. Thus 'War planning becomes an essential part, only a part—though an essential part of conflict planning.

However, one should not expect to attain absolute control in all the various areas of action. Unforeseen events do happen. In other words, one lives in a continuing state of risk. The degree of control, the degree of risk, and the degree of balance of forces, will never be a single mathematical equation. Nevertheless, mathematical techniques and analyses (logistics) would be helpful to assist professional judgements in their evaluation.

For example, in some areas, one seeks to influence the thinking and attitudes of men, in other areas one will seek to control their action. One must recognise the need for understanding 'utilization' or 'exploitation' after control has been established, that is 'to deny' or 'interdict'. One should be able to control, or deny either resources or geographic areas, or both. Let us now proceed to see how the Holy Prophet illustrated these principles.

A Bribe:

However, when the Quraish saw that neither oppression, nor persecution had produced the desired effect on the Muslims, the Quraish planned to lure him to in an underhand manner. They, therefore, called on the Holy Prophet and offered him the most tempting terms, which were:—

"If your ambition is to possess wealth, we will amass for you as much of it as you wish; if you aspire to win honour and power, we are prepared to swear allegiance to you as our overlord and king; if you have a fancy for beauty, you shall have the hand of the finest maiden of your own choice."

"Irresistible temptations no doubt"! says Maulana Mohammed Ali "from a destitute, helpless and persecuted man to a mighty potentate is a big lift. But the Holy Prophet's heart was free from the alloy of selfseeking. To the utter surprise and disappointment of the Quraish delegation, he replied:—"I want neither pelf, nor power. I have been commissioned by God as a warner to mankind. I deliver His message to you. Should you accept it, you shall have felicity in this life, as well as, in the life to come; should you reject the word of God, surely God will decide between you and me."

Though the temptation was far more irresistible than most people could resist under the circumstances already mentioned, but it failed, because the Holy Prophet was infused with steadfastness by God as the revelation portrays:—

“And had it not been that we had already made thee firm and resolute, thou wouldst certainly have been near to incline to them a little.” The Quran 17:74. and “And surely they purposed to unsettle thee from the land that they might expel thee from it, and in that case they will not tarry behind thee but a little.” The Quran 17:76.

Social and Economic Sanctions.

Disappointed on all sides and dejected at their defeat, the Quraish now decided to try their last weapon by inflicting social and economic sanctions on Bano-Hashim, a subtribe of Quraish to which the Holy Prophet belonged. Bano Hashim were cordoned off in a secluded part in the suburb of Mecca, known as ‘Shib’, where the Quraish spared no pains to keep a vigilant watch on them to ensure that the blockade was complete and strictly observed. Moreover, the Quraish had not given up their efforts of hostility in Habash where they managed to win the sympathy of good many christian priests who were opposed to Islam which had no priesthood. It was, therefore, a question of bread and butter for the priests who had lived on the fat of the land without exerting themselves. Moreover, some local traders also joined hands with this group, who also found, that the Muslims, through their honest, just and great hard work, had gained a prominent position in trade in Habash.

The Plot to kill the Prophet.

In Mecca, the fact that the Bano Hashim bore all oppression with determination and without a murmur for the sake of the Holy Prophet, did not fail to have a deep rooted respect for Mohammed in the eyes of the gentle hearted among the pagan Quraish. They began to feel the injustice and severity of the ban, which had included even stoppage of food supply from Mecca. It was consequently agreed upon that the pledge of the blockade should

be declared null and void. The Bano Hashim were, therefore, allowed to return to their own homes in Mecca. However, the malcontents led by Abu Lahab in fit of rage, decided on a plot to kill the Holy Prophet while he was asleep. This heinous crime had become possible as both, Abu Talib, the Prophet's uncle, and Khadija, the wife of the Prophet, and a relation of Abu Jahal, had died. But so deep rooted was Prophet's faith in the ultimate success of his mission, that in the face of this most bitter opposition, he never even entertained the idea of leaving Mecca like his companions to Abyssinia till he had received the revelation of Hijrat from God for himself. However, this does not mean that all this time he had been sitting idle. While he believed in fate yet, he had firmer belief for action to meet any calamity. The Quran stated:—

“Whosoever striveth, striveth for his own good, for Allah hath no need of His creatures.” The Quran.

and,

“O ye who believe! Stand out firmly for God, as witnesses to fair dealings and let not hatred of others towards you, make you swerve to wrong and depart from justice. Be just; that is next to piety; and fear God. For God is well acquainted with all that ye do.” The Quran.

and,

“For verily with hardship cometh ease,
so when thou art relieved, still strive,
And seek to please thy Lord.” The Quran.

The Holy Prophet has left, therefore most wonderful traditions for the Muslims to face such critical situations with fortitude.

Prophet's Prayer :

Dejected and persecuted by man in every quarter, the Prophet turned in this state of utter helplessness to Almighty Allah. His prayer was not an expression of the feelings of despondence, or defeatism or, plaintiveness; on the other hand, notwithstanding

apparent helplessness, it was full of confidence in the future :—

“O my Lord ! To Thee do I complain of the feebleness of my strength, of my lack of resourcefulness and of my insignificance in the eyes of people. Thou art most Merciful of all the merciful. Thou art the Lord of the weak. To whom art Thou to entrust me, to an unsympathetic foe, who would sullenly frown at me, or to a close friend, whom Thou hast given control over my affair ? Not in the least do I care for anything except that I may have Thy protection for me ! In the light of Thy face do I seek shelter, the light which illumines the heaven and dispels all sorts of darkness, and which controls all affairs in this world, as well as, in the hereafter. May it never be that I should incur Thy wrath, or that Thou shouldst be angry with me. There is no strength, nor power, but through Thee ! ” Tabri.

When was permission then given to Wage War ?

With marvellous calmness He underwent all most inhuman hardships so cheerfully that no son of man can bear. At last he received the following revelation to wage war as every other means for obtaining just and fair treatment had failed. “Permission to fight is given to those upon whom war is made because they are oppressed, and God is well able to assist them ; those who have been expelled from their homes without a just cause except that they say : “Our Lord is God ! ” The Quran (22 : 39, 40).

As the Prophet had now received the Divine Policy on which he could base his plan ; He met the tribesmen who came for the annual pilgrimage and annual fair from Yathrib (Madina) and found some amongst them who would help him in his cause. “Verily God ordains justice and restoration of disturbed proportions.” The Quran 16:90.

The fallacious view prevailing among some people, however, is, that Islam is not altogether a peaceloving Din (religion). The reason for that being the fact that fighting was made incumbent on the Believers.” But for what purpose ? Not for the sake of converting non-believers into Islam ; “Let there be no compulsion in religion. Truth stands out clear from error, whoever rejects evil

and believes in God has grasped the most trustworthy handhold that never breaks. And God heareth and knoweth all." The Quran 2:256.

It is just for active defensive purposes and also for establishing religious freedom for all sects and religions :—

"And had there not been God's repelling some people by others, there would have been pulled down cloisters, and churches and synagogues and mosques in which God's name is much remembered. The Quran (22:40). This rule for active defence has been repeated in the Quran in several places that no end can be gained without making a hard struggle for it :—

"Certainly we have created man to face difficulty." (90:4).
 "And that man shall have nothing but what he strives for; and that his striving shall soon be seen; then shall he be rewarded for it with the fullest reward" (53:39-41) "O my people! work in your place I am worker" The Quran 39:39.

The true meaning of Jihad by Gottlieb W. Leitner:
 "As regards the assumed inimitability of the Mohammadan religion, there is a liberty of interpretation of the Quran which enables "Islam" to be adapted to every sect and country, i.e. the law laid down for its interpretation that a conditional sentence has to take precedence of an absolute one, is one, that secures every reasonable liberty of conscience: i.e., fight the infidels" is an absolute sentence; "fight the infidels if they attack you first" is a conditional sentence, and has therefore first to be taken into account in determining the much misunderstood question of the "holy war", or rather 'Jihad' against infidels. Indeed, no such war is legitimate except in selfdefence against those who persecute Mohammadans (Muslims) because they believe in one God and who turn them out from their homes; in other words, as in the case of the Muslim refugees to Abyssinia. As for religious toleration, there is much more of it in practice among Mohammadans than has been the case, at any rate, in Christian countries; and had this not

been the fact, the Armenian, Greek and Jewish communities would not have preserved their autonomy, religion and language under say, Turkish rule—a rule I may add from personal knowledge, which offers many lessons of forbearance and humanity to Christian legislation.

Mohammed included Jews and Christians among Muslims; for those who believe in God and the last day shall have no fear upon them, nor shall they grieve.

In the chapter on “pilgrimage” in the Quran, the object of a religious war is declared to be the protection of “mosques, synagogues and churches,” for in them alike “the name of God is frequently commemorated. A good Christian should rever truths enunciated by the Prophet.

Is not this as tolerant a position as we have only reached after centuries (if indeed, judging from the present foolish crusade against Mohammdanism, which we are confounding with slavery, we have reached such a position)?

I know many Mohammdans (Muslims) who have subscribed to Churches; how many Christians subscribe to Mosques? Yet in them “the name of God “is indeed commemorated.

As for Mohammdan persecutions of Christians, ‘ab uno desce omnes.’ When Salah-ud-Din Ayubi, in order to avenge a former massacre of Jerusalem by the Crusaders, swore to put the defenders of the city to death, he refrained from doing so after taking it: for, as he said, “I will rather incur the sin of breaking my oath than put to death a single creature of God.”

Respect man as a human being. Every human being, solely on account of being a human being, deserves to be respected. “And verily we have made children of Adam deserving of respect.” Says the Quran. 17:70. “The whole of “humanity is one enity” is how the Quran (2:213) describes “humanity is one.” What militates against the oneness of mankind is its division into groups, tribes, parties, sects, nations, the colour bar and the blocs, on the manmade

basis of distinctive interests as opposed to the general interest of all. But it is the good of all which has the capacity to endure "That which benefits humanity as a whole, endures on the earth" The Quran (13:17). "And no one whom God has given a code of law and authority to enforce the law and whom He has favoured with Revelations shall tell people, 'obey me and not God' but will say that through obedience to the Book (Quran), which you read and study, you should help, nourish one another." The Quran (3:78).

"Free is he who has not to tow another's line but obeys, out of his own free will, laws of God and such man made laws as conform to the Quranic laws. Co-operate in what will add to life's richness and help to safeguard God's law; and co-operate not in slackening or going beyond those laws." Leitner refers. (The Quran, 5:3).

Background of Polltax-Rafadah, Administration pre-Islamic Period.

Fortunately the data is not lacking; only it is dispersed and has to be picked up from vast amount of literature. The earliest inhabitants of the region of Mecca were of the Amaliqah. According to the history Manaih-al-Karan, these prehistoric Amalecites used to levy a tithe on those merchants who entered Mecca with their goods. When, about two thousand years before Jesus Christ, in the time of Prophet Ishmael, a confederacy was established in the city State of Mecca, under two cousin clans of Jurhum and Qatura. Historians Ibn Hisham, Aghani and Azraqi state that people entering from the northern route, paid the tithe to the Jurhumite chief; and those entering from the Southern route, paid the same to the Qaturite chief. Later on in fifth century Qusay (ancestor of the Prophet Mohammed) wrested power from the tribe of Khuzaah who had replaced Amaliqah and the Qurayshites got hegemony in the city. When he saw that his clan was not sufficiently numerous, and feared that his clan may be ousted by other tribes, who used to throng in Mecca for the pilgrimage, he suggested to his clansmen that they donate to a fund which he would use for feasting the pilgrims and providing transport for the

poor and destitute having no means of their own to return home. This contribution was called 'rafadah' and became an annual tax. Moreover, he mobilized other sources, such as, offering for the temple of Kabah, several other idols in the city, venerated by the local people, as well as, by the foreign pilgrims. There were tips paid for drinking holy water Zamzam. Qusayy administered Mecca in a very scientific manner, dividing the Government into five departments, namely:—

- (1) **The Daral-Nadwah** : where sat the Nadwah, or senate, the consultative assembly to which members of the ruling family and citizens over forty years of age were admitted ;
- (2) **The Liwa** : or banner, emblem of the ruler's military prowess ; this was given by him to the commanders of the army in time of war ;
- (3) **The Rafadah** : a poor rate levied chiefly for feeding poor pilgrims at the time of the annual congregation at Mina, a short distance from Mecca ;
- (4) **The Siqayah** : or administration of the wells, so important to the people of Arabia : and
- (5) **The Hijabah** : or the custody of the keys of the Ka'abah, emblematic of the trusteeship of the ancient temple and the supervision of ancient worship.

After the death of Quasayy, about 480, C. E. there was a protracted squabble for the division of these important functions among his descendants entailing constant transfers, till, about the beginning of the seventh century C.E. these stood redivided and redistributed among the descendants of Ka'ab who was fourth in descent from Quraish. I give an account of this distribution because the names of some of the Office bearers are writ large in the annals of Islam itself:

- (i) **Umar-Ibn-Khatab** : of the line of 'Adi, had charge of the sifarats' or representation of Quraish with other tribes or states i.e., diplomatic mission.

- (ii) **Harith-Ibn-Qaisa** : of the line of Husays, had charge of the Khazinah, or public treasury, and finance.

The remaining eight functions were divided among the descendants of the second son of Ka'ab, named Murrah, as follows :—

- (a) **Khaimmah** : of the guardianship of the Council Chamber, and the right of convening and calling the Council and calling the people to arms; to this belonged Khalid-Ibn-Walid;
- (b) **The Diyat** : or Magistracy, belonged to 'Abdullah-ibn-Uthman, later known as Abu Bakar : and
- (c) **All the other functions** belonged to the descendants Qusayy, Murrah's grandson and the liberator of Mecca from Banu Khuz'ah. His own grandson, Asad-Ibn-Abdul 'Uzza, was the President of the Nadwah and the fountainhead of the government, Uthman-Ibn-Talha was incharge of the Hijabah, and thus guardian of the keys of Ka'abah; Abbas-Ibn-'Abdul Muttalib was incharge of the Siqayah, or superintendence of the water supply, the Rifadah, or poorrates was supervised by Haris Ibn 'Umar of the line of Naufal, while the last of the two dignities, i.e., Liwa, or the right to command the Quraish troops, and the Azlam, or the charge of the devining arrows, were held by the two brothers Abu Sufyan, and Safwan, the grandsons of (Umayyah) Ommeya.

It was the established custom that the most aged of these magistrates was called 'Ra'is', but after 'Abdul-Muttalib's death there was really no one who could be regarded as having any kind of supremacy over all others.

The protection of the caravans was a constant problem involving vigilance and expense. The Quraish of Mecca had an advantage which placed them at the head of the commercial community of the Hijaz. As custodian of the Kabah, they commanded

universal respect of the Pagan Arabs. Besides, they had the advantage of being the custodian of the source of water supply--the spring of 'Zam Zam'. They attained high level of commercial prosperity to preserve it, caused the struggle between the Quraish of Mecca, and the Muslims who had their headquarters at Madina.

The Caravan demanded elaborate preparations before it could start. They followed a carefully charted route and they would go out only in special seasons with adequate protection of armed guards. Spearheads would probe the road in advance for safety. Armed sentinals known for bravery, valour and courage and horse-mastership were employed to guard the convoy enroute.

Guides who thoroughly knew the roads and their pitfalls conducted the journey.

The Arab caravans enroute to Syria used to attend special fairs arranged under the direction of the Roman Government. Such fairs had their obvious commercial, religious and political advantages but it was the imperceptible cultural influence which proved of consequence in the long run.

"Due to these journeys with the caravans, the Arabs came into contact with the civilizations of Rome and Persia. The Holy Prophet, it is said accompanied such caravans since he was only 7 years old. He, it seems repeated such journeys till he was twenty five years old." "The people of Yathrib, Madina consisting of Christians, Jews and Arabs of the old pagan stock, were divided amongst themselves-- each tribe being at loggerheads with the others." So says Dr. Ata Mohyuddin "The Jews were expecting the advent of the Messiah, the pagan Arabs looked for a Prophet. 'Prophet or not,' said the Arabs of Yathrib, 'Mohammed (may peace be upon him) was certainly their kinsman, the son of Amina,' and they raised no objection to his settling amongst them. Indeed they rather hoped he might help them in subduing the Jews. The Jews and the Christians, on their part, were just as eager to welcome Mohammed (may peace be upon him) looking to his arrival to cause dissension and faction amongst the Arabs. On one point

only were Yathribites united, and that was in their jealousy of the importance of Mecca. By offering him asylum they expected to gain distinction, for the new religion was the talk of the whole peninsula of Arabia. Thus, in a city torn by dissension and tribal jealousy the only point on which all parties were united was in their wish to welcome Mohammed (may peace be upon him)."

The First Pledge of 'Akaba'.

About the end of 620 A.D. and the beginning of 621, Mohammed (may peace be upon him) met some twelve men from the clans of Khazraj and Aus, who had come from Yathrib on a pilgrimage to Mecca and who had expressed their anxiety to embrace Islam. All those now joining the new religion were required to pledge themselves by solemnly declaring, "We will not worship save one God; neither will we steal or commit adultery, nor slay our children and in no otherwise slander, or disobey the commandments of the Prophet in anything that is proper and right. In the name of our wives, children and brethren, we solemnly profess the new creed and promise to abide by the precepts of the Quran." This pledge is called the "first pledge of Akaba."

Murab-ibn-Umar was sent ahead and deputy by the Holy Prophet to instruct the people at Yathrib, the teachings of Islam. Islam spread in Yathrib by rapid strides. Some elders (leading men) of Bano Aus and the Khazraj embraced the faith and in one year the number rose to seventy three men, and two women. They visited Mecca in 622 A.D. during the annual fair and met at the same place Aqaba.

Abbas, Prophet's uncle, who bore him company, though yet a non-believer, thus opened the conversation :—

"You are aware of the position Mohammed occupies amongst us. So far we have been protecting him from his enemies. He is quite safe and respected here. But now you wish him to accompany you to your town and live with you there. If you believe you will fulfil the covenant on which you wish to

take him there, and pledge to shield him in every way, you are at liberty to undertake the responsibility. If, however, you think you will not be able to protect him, better give him up from this very moment. And mind you, you are welcome to take him along with you, provided you are prepared to withstand the united opposition of both the Arabs and the gentiles.”

Bara-ibn-Murar, as their leader, swore allegiance on behalf of all Yathribites, that were present, and pledged to defend the Prophet in the event of an attack by the enemy. These Muslims were called, Ansar’. As the events that followed justified the apprehensions of Abbas. This pledge was taken in the thirteen the year of the Call, 622 A.D.

The stage was, therefore, set for the Prophet to put into operation second phase of the plan of ‘Hijrat’. He secretly sent all his Companions except two, to Yathrib (Medina). The latter were Abu Bkar and Ali besides himself. Eventually on the very night which the Meccans had planned to kill the Prophet; he secretly slipped away with Abu Bkar and hid in the cave of ‘Thaur’ for three days. While Abu Bkar’s son secretly gave them all the latest news of Mecca at various intervals, his daughter, Asma, brought the food, and Amir-ibn-Puhaira while tending his goats would drive them near the cave to provide milk to the two. On more than one occasion the pursuers came to the mouth of the cave, but the Prophet was unmoved. “If you will not aid him, Allah certainly aided him when those who disbelieved expelled him. He (Prophet) being the second of the two (Abu Bkar), when they both were in cave, when He said to his companion; ‘Grieve not, surely Allah is with us.’” The Quran (9:40). For the heart of a mortal human, as the Holy Prophet was, portrayed marvellous steadfastness and also the fact that one should remain unpertrubed under circumstances so imminently perilous! It was a voice from within as well as, the voice from above, i.e., from Allah, the Lord of all, who cared to console them. In the meantime the Quraish had

announced a reward of 100 Camels whoever apprehended Mohammed. Ali was left behind as he had to return deposits which the Meccans had entrusted for safe custody with the Prophet. In this way not only the secrecy of the Prophet's departure was maintained but also the Prophet's reputation as 'al-Amin' was kept up. Above all Ali could also keep careful watch on the events and regularly sent information to the Prophet.

The Prophet had also been cheered by the revelation:—
“Verily, He that enjoined the Quran upon thee shall bring thee back to Mecca.” The Quran 28:25. In fact the immigration was to him nothing unexpected. The prosperity of Islam was, therefore, bound up with Hijrat, (immigration) planned, and it was not a flight due to fear, or helplessness! It was a tactical withdrawal to enable the Prophet to hit back at his adversary at a place and at a time unsuited for his enemy's mode of warfare which he had not planned to modify under the changed conditions. The Quraish, therefore, lost the struggle. This is the most vital and the first lesson for not only military students but for all those who profess to be Muslims, may they be men, women, old or young; even when their backs are [against the wall there should never be word of despair or complaint that should escape the lips of Muslims or Muslimah!

CHAPTER VII

Appreciation of Situation

Appreciation of Situation by the Holy Prophet:

It is considered appropriate if we put ourselves in the Prophet's position and see the pros and cons of the plan — 'Hijrat', in accordance with the modern Western teachings on the Art-of-War.

Appreciation of situation by Commander, rank, name
appointment of Muslims at Mecca, on date - _____, month -
_____, year - I. HIJRA (622 A.C.)

Ref. map Hedjaz and the Middle East

Object: Propagation of Islam to the world.

Considerations affecting the attainment of this object.

Factors, (assumption)

The Enemy:

(a) The Quraish are bitterly opposed to the propagation of Islam as they are not only the custodians of the Temple at Mecca but also most fanatical about their religion. They feel most strongly, that by accepting Islam they would have to forgo their religion and also traditional customs, i. e. inheritance, leadership and privileges. Economically they will be hit hard as the Christian rulers of Byzantine and Habash, as well as, the Persians, may place embargo on their monopoly of escorting the trade convoys and trade; which would threaten their very existence as their own homeland was most barren and unproductive. The Quraish, therefore, would put up most stubborn opposition as it was a matter of life and death to them. They are very conservative in their outlook.

(b) The Quraish are a powerful tribe. They are, in their own way, well organised and well trained as a fighting

machine whose members are excellent fighters who are fearless, brave, hardy and very loyal to their leaders. They are well armed. Their leaders are resourceful, war experienced and with plenty of common sense. Politically the Quraish are a live wire and they have unity amongst themselves. The morale of the Quraish is very high especially since the ignoble retreat of the army of General Abrah of Habash. Their political and economical set up enables them to raise and equip a large force at a very short notice. They are a very mobile force. It is more than probable that they will get active support of the Roman and Persian Governments in cash, politically and with men. Politically, the people of Yathrib are not friendly with the Meccans. But the two major tribes of Yathrib are not friendly to each other with the result that both tribes are being exploited by the Jews who too are not friendly to Quraish who hold the trade monopoly.

Ours, (the Muslims)

They are relatively very small in numbers and even these Muslims are dispersed in Habash, Yathrib and Mecca. Only few are mounted and equipped. For the rest everything in the nature of equipment, transport and food has got to be found. Social and economical constraint have caused very great hardships but all the same it has made the Muslims most resolute, and determined in their action. Their willpower has been steeled. However, as the Muslims are very small in numbers, poorly equipped and economically poor and dispersed as they are, therefore, not a good fighting machine, at least at present.

Time: is in our favour. As time passes more and more pagans would become Muslims. It is, therefore, imperative to gain time by adopting delaying tactics in Mecca and explore possibility of other suitable places where progress would be more rapid. A secure base for operation is, therefore, necessary, where

mobilization and training could be carried out without interruption and interference, and where economic and supply problems could be surmounted more easily than at Mecca.

Deductions:

It is essential to gain time and chart out a plan of action preferably in phases. Secrecy should be the key note of our action. Weak spots amongst the Quraish should be exploited. While some Muslims should be sent to the Far East from Habash to open a new field of activity, and due to the Arab inter-tribal jealousy the possibility of shifting, or opening subsidiary centres for the propagation of the Truth among the masses at Yathrib and Taif should also be explored simultaneously. Show of force, or fight a battle for supremacy, was out of question, as long as, the Muslim's power of meeting the challenge openly was poor, numerically and physically. Moreover, aggression was forbidden according to the Quranic injunctions.

Plan.

Phase - One

Objectives: Companions should be sent from Habash to the Far East for the propagation of Islam. Moreover possibility of forming trade centres outside Hedjaz and in the Far East, should be explored and established to improve the economic structure of the Muslims and to act as 'pivots of manoeuvre', and basis for the propagation of Islam. Possibility of subsidiary centres as base of operation at Yathrib and Taif should also be explored and exploited. For reasons of secrecy the name of plan would be 'Hijrat'. The plan will be divulged to the minimum few for reasons of security and secrecy.

Phase - Two

Objectives: To move the centre of activity to the most suitable and secure bases where propagation of Islam could be carried out freely till time is ripe to return to Mecca.

The enemy in this phase of war may not only be the Quraish, i.e. : the big bourgeoisie and the powerful satellite Sheikhs, (land-lords

of modern time) of the Byzantine and Persian Empires, but also their two most powerful Emperors of the day, who were taking personal interests to wipe out Islam at its very birth. Moreover, the national bourgeoisie (of Quraish) has become the tail of these two big dogs (rulers) who were waging them into action. The ideological Islamic war has created, at this critical juncture, favourable condition for the salvation and freedom of the Muslims, as well as, the entire Arab land.

Jihad is not the banner of the Muslim's liberation only but is pregnant with significance for good of the world. The Quran tells us that correct ideological, political and military lines do not emerge and develop spontaneously and smoothly but only in the course of struggles, hardships and trials: without struggling (Jihad) against evil and thoroughly overcoming all harmful tendencies that endanger Islamic ideology, the establishment of peace is impossible. To achieve this, we should create strategic conditions which would force to lure the enemy to penetrate deep into our territory and then strike him down, because this is most effective military policy for a weak army in strategic defence against a very powerful and strong army. In this war, "Mobile form of protracted War" will be primary form of fighting, while ideological and guerilla warfare will be considered as a vital secondary. This means that the issue of the war must be mainly decided by regular warfare, but in this modified mobile form, the entire plan of this phase will be flexible moulded to suit each new situation but aiming at the ultimate objective. It is yet too early to plan for this 2nd phase in detail...."

The Battles of Badr, Uhud, and the Ditch, support this 'consideration' of the Prophet. Although the objective, i.e., to annihilate the enemy force was kept in view, the strategic plan and also the tactical action were altered to suit each military situation to keep the enemy on the horns of a dilemma.

A daily affair

There is no mystery in thinking out an appreciation. We do it every day. Let us take an example. We decide to go to a market.

Object: Our Object, being to buy certain provisions badly needed in the house at cheapest rates but of best quality.

The factors:

Enemy: Which market should we go which would save us labour and money, and where we hope to get things of high quality at reasonable prices.

The shopkeeper has got to be outwitted from charging us black market, or high price.

Ours: How much money do we need? Should we go in our own car, a taxi, a bus, or go there on foot. Time factor will decide, though we will consider other economic factors also.

Deductions: We will go to such and such market, or markets.

Plan: (a) actions towards achieving our objective.

The means, or logis- tics.	}	(b) provide ourselves the necessary funds.
		(c) decide to use our car as means of transport.
		(d) consider all other economic factors.

However, in the armed forces, the mind of all officers should be so fully trained, that no detail is left out even during a great crisis, or in great hurry, which would be made possible only by following a set pattern, easy to follow, foolproof against missing some or any factors, and it is also a time and labour saving device. Thorough understanding and correct use of assumptions and alternative plans will invariably result in flexibility of plans which will enable the commander to swiftly exploit the situation. We militarily call it a "trained imagination."

Professor Gibb gives a very copious account of the occupation and the causes that led up to the bloodless, surrender of the Quraish. "At Medina he (Mohammed) sat astride Mecca's

vital trade route to the North. All his expeditions against the Bedouine tribes seem to be part of a master plan (Hijrat) elaborated with great skill and insight, to take advantage of this position and to blockade Mecca into surrendering. That this would provoke an armed conflict must have been foreseen, but the three major battles, of Badr, Uhad and the 'Ditch' fought in the second, third and fifth years of the Hijra, have little more than episodic value, large as they may loom in Muslim tradition. It was essential for Mohammed's purposes that Mecca should come in eventually of its own violation and his outstanding political genius is shown by the way in which Mecca was finally incorporated, after seven years of struggle, not as a beaten and resentful enemy, but as a willing, if not enthusiastic partner. And when, two years later, Islam had to face its first great crises on the death of Mohammed, Mecca was in fact foremost in lending its support to the re-establishment of the Islamic supremacy in Arabia.

"Verily Truth has come and falsehood disappeared, 'and it was in this manner that he purified and adorned the "house of God." (The Quran).

"God hath appointed his apostle with the injunction and the religion of truth, that he may exalt the same over every religion, verily, they who swear fealty to him, swear fealty unto God; the hand of God is over their hands. "The Quran" as quoted by Gibb.

Holland and Jullius Braun on the role of the Prophet.

"It is unlikely that any scheme of foreign conquest could have occupied the Prophet's mind, for he had no means of carrying through such a plan." Thus says Edith Holland. "Up to this time the Muslims had barely been able to hold their own, and had but lately, been besieged in their city by the allied armies of the Meccans and most of the tribes of Arabia. It seems clear, then, that the Holy Prophet's aim in addressing the great rulers of the earth was the establishment of the religion he believed to be the true one. Not only Arabia, but the whole world should share in the blessings

of Islam: Mohammed, probably little dreamt to what distant lands the Faith, would be carried in so short a time after his death."

Julius Braum: the historian, writes, "Embassies came in from all parts of Arabia to discuss the question of conversion from a political point of view, but Mohammed (may peace be upon him) clung to his religious purpose, and would not be deflected from it. But, be it noted here, it was not at a systematic construction of his faith that he was aiming. It was merely at impressing upon his people their moral responsibility to Allah, and the necessity of submission to his will. Against heathenism he strove, in the name of Allah; and to improve the marriage laws, to humanize sword ..."

Flexibility in Planning:

"To fasten attention upon one species of war to the exclusion of the great variety of likely conflicting situations is to confuse the part with the whole."

Robert Strausz-Hupe in *Protracted Conflict*. "The events in Habash and at Mecca illustrate that one should not expect to attain successes in all various areas of action. In other words, one lives in continuing state of risk, and the degree of balance of forces will never be a single mathematical equation."

As it is not possible to narrate all the events of the period in detail, so the readers are advised to read books on the life of the Holy Prophet, which are many and these have been written by the Eastern, as well as, by Western writers of note. One cannot help noticing the flexibility in the plan Hijrat, "While the analyses, command relations, the composition and disposition of forces and planning, are all intimately related, there are certain aspects of the planning process that specially contribute to flexibility" says Admiral Eccles, "The integration of strategic, logistic and tactical planning by Officers working in close physical proximity to each other is an essential factor in increasing the flexibility of a command. If either the strategic or logistic group has to guess at the requirements of the other, delay decision until facts can be ascertained, flexibility is reduced."

The importance of the element of physical proximity has sometimes been disregarded by High Command both during and after World War-II. For example, "when Commander-in-Chief, PAC, moved from Pearl Harbour to Guam in 1945, his principal naval logistic agent, Commander Service Force Pacific Fleet was left at Pearl Harbour." One of the reasons for the set back in Korea was similar to it. The fact that Mac.Arther was able to make significant changes in his plans, in spite of many handicaps may be traced largely due to:

- (a) A combination of strategic and logistic factors was possible. He had the legs of 'means' to assist his willpower in achieving the objective.
- (b) Once Mac.Arther had gained the strategical initiative due to supply build up and means of moving it, his logistics analysis being ready, enabled him not only to maintain his offensive but to seriously disrupt the lines of communications of the enemy.

The above mentioned points illustrate that the maximum development of the doctrine of flexibility in planning and physical proximity of the Commander and his staff (General and Administrative) and the use of standing operating procedures will reduce the volume and complexity of major plans. It will thus facilitate comprehension of essentials. Again a clear understanding of the objectives and of principles rather than of rules, permits the senior commander to delegate authority with assurance. He can give his subordinates that freedom of action which is so necessary to the swift exploitation of favourable situations. We shall have occasions to see how the Holy Prophet, Abu Bākr and Umar held on tight reins the grand strategical issue, in their own hands but they invariably allowed freedom of action in strategy and tactics in the field to the Commanders, such as Zaid-bin-Harris, Usmah-bin-Zaid, Khālid-bin-Walid, Abu-Obeydah, Amar-bin-As and Sa'd-bin-Abi-Waqas. This is—potentially great reward of flexible approach. Prophet's most important contribution to flexibility in planning lies in the understanding of the use of assumptions and alternate plans.

Assumptions:

While appreciating a situation too often "assumptions" has been used to cover a multitude of facts, while of interest to the planner, may not necessarily be vital to the execution of the plan. An 'appreciation' is largely a matter of commonsense, a logical process of thought, a review of the situation culminating in a statement of the measures recommended to meet it. On the other hand, if the "assumptions" are restricted or channelled to those elements only which are so vital that the plan must be abandoned, or radically changed, should they not be true and assumed, and if for each of these assumptions an alternate plan be prepared, flexibility will be improved, and the plan will in any event be more sound. The habit of making 'appreciation' teaches an Officer to arrange his facts methodically and trains him to arrive at logical and sound conclusion. The 'assumptions' should not be put up "aunt Sally's" to knock them down again. Give the enemy credit for acting wisely and so one should put oneself in his place. Tabulate the course logically. A plan should be definite, clear, practical and in sufficient detail to enable a staff officer to draft the orders necessary for its execution. The simpler the plan, the greater the chance of success in its execution. A Plan, therefore, should not go into any more detail than is necessary; otherwise it tends to lose flexibility. However, this again is no for excuse for writing plans in vague or ambiguous manner. Instead it means that in some parts of a plan, final decision may be deferred or left to the discretion of subordinates. In either case, 'differed' or 'delegation', should be explicitly stated.

The Object, Objective, Considerations:

The 'object' must dominate the situation, hence it must be clearly and concisely stated, and it must be definite. Again note the difference between the 'Object' and 'Objective'. The 'Object' is the aim that is intended to achieve; the 'Objective' is the means by which that aim is to be achieved, 'Considerations' are the factors which influence the attainment of the object. They are of little value or no value unless deductions and inferences are made from them.

Military appreciations and plans range from a lengthy and detailed consideration of every factor from every angle to a very brief and mental one during a crisis and during the battle, however, the factors to be considered remain the same.

Even though a plan may be general rather than detailed, it still should be tested for soundness by analysing and development of the general plans without interfering with the duties or prerogatives of subordinate commanders. In fact, the staff of the subordinate commanders can well assist in this analysis. If restrictive detail can be avoided, the plan as finally issued, can then be general enough to provide for discretion and initiative on the part of subordinate commanders, and still be solid rather than an indecisive foundation by action.

A Logistic Plan :

First; the Commander makes his appreciation. His Administrative Staff start their appreciation, which involve detailed consideration of various administrative factors and their peculiar problems. The Commander may accept his Administrative Commanders Plan, he may embody much of it in his own. If he does not accept his staff's (administrative) appreciation, or he may either select a different 'course' and 'plan' to that recommended by his administrative command.

A sound logistic disposition and plan, will support several strategic plans and a large number of tactical plans. Therefore, the logistic plans should be carefully scrutinized to determine which aspects contribute to the achievement of object and to flexibility and which may detract from it.

Adjust the end to means:

One should adjust one's 'end' to one's 'means'. In determining object (end), clear sight and cool headed calculation should prevail. It is folly 'to bite off more than you can chew,' and the beginning of military wisdom is a sense of what is possible. One should, therefore learn to face facts while still preserving faith; there will be ample need of faith—the faith that can achieve the apparently

impossible when action begins. While planning one should distinguish between calculated risk, and wishful thinking. Conference is like the current in the battery of a car it should get recharged while the engine is running avoid exhausting the battery in vain. One should remember that the Commander's (the driver of the car) own continued confidence will be of no avail if the cells of the battery—the men under his command, upon whom he depends—have run dry.

Keep Object in view:

While planning 'keep your object always in mind', while adapting your plan to your means, logistics, the commander should realize that there are more ways than one of gaining an object, but he should heed that every objective should bear on the object. And in considering possible objectives, weight their possibility of attainment with their assistance if attained, to wander down a side track is bad, but to reach a dead end is worse. If one cannot surmount an obstacle one should plan to get round it. This means that one should choose the line of least resistance. It is wise to try and to put oneself in the enemy's shoes and think what course it is least probable he will foresee, or forestall.

Plan to exploit the line of least resistance, so long as it would lead one to one's objective which would eventually contribute to one's underlying object. In order to put off the enemy, if possible one may take a line of operation which offers alternative objectives. In adopting this method, it may possibly assure the chance of gaining at least one objective, whichever he has neglected and left least guarded, which may lead to the attainment of the object.

The next move.

One's plan should foresee and provide for the next move in case of success, or failure, or a partial success, which is most common in War, one's dispositions should be such as to allow this exploitation or its adaption in the shortest time by ensuring that both the plan and 'the means' for achieving (dispositions) are flexible and adaptable to circumstances.

Again suppose you strike whilst the enemy is on guard and well prepared to meet the attack and parry it off. History is replete with instances, that until the power of resistance of the enemy has been weakened to a state of paralysis, such strokes are ineffective in results. The state of paralysis is produced by disorganisation and its equivalent, i.e. demoralisation and frustration of the enemy. The battles fought by the Holy Prophet will illustrate that one should not renew attack along the same line (or, in the same form) even after it has once succeeded. A mere reinforcement of weight, which the Quraish did after the battle at Badr and in other conflicts also, is not sufficient change, for it is possible that the enemy also will have strengthened himself at that point in the interval. It is even more probable that his success in repulsing his enemy will have strengthened him morally and perhaps also materially. For example the Holy Prophet could only muster 313 Muslims at the battlefield of Badr, yet he was able to raise a force of over 1000 strong for the battle of Uhud and even larger at the Ditch; the turning point in the fate of Quraish, who never considered, or tried to find out through their intelligence agents, the real strength their enemy, the Muslims, would be in a position to raise to meet their attack.

In World War-I when the Western Allies attacked the Turks defending Dardanelles, Colonel Mustafa Kemal had only one regiment of Infantry with few old fashioned guns to defend that entire Peninsula against many divisions of Allied forces. In spite of the fact that the Turks were caught unaware, yet due to the fine leadership of Kemal, he held the enemy's advance for nearly twenty four hours. When the Allied forces counter attacked with very heavy reinforcements of men, guns and naval support next day, they had already lost the War. Because the Turks had recovered from the shock of surprise. There were many alternatives which could have been used but the Allied Command was rigid! It failed because it failed to "know thy enemy."

The essential truth underlying these maxims in planning is that, for success, two major problems must be solved, dislocation through demoralization, and exploitation. One precedes and the

other follows the actual blow, which in comparison is a simple act. One cannot hit the enemy with effect unless he has first created the opportunity. Again one cannot make that effect decisive unless one exploits the second opportunity that comes before he can recover. For instance, after the battle of the Ditch, the Prophet did not wait long before he cleared the threat from the hostile Jews in Medina and Khyber. Once he had achieved it, his way for the conquest of Mecca was clear. He occupied Mecca without any serious fighting because the Quraish at Mecca had been morally paralysed.

Peace time exercises:

The importance of these problems has seldom been adequately recognised, a fact, which may go far to explain the common indecisiveness in planning among the Western bloc to meet the threat from the Eastern bloc. The training of armed forces is primarily devoted to developing efficiency in the detailed execution of attack. This concentration on planning on tactical technique, in peace time exercises, tends to obscure the psychological element of the 'Cold War' and propaganda and guerrilla activities. Arab-Israel War 1967 illustrates this point very clearly. I (the author) learned a good deal during my visit to China 1959-60 where psychological element forms a vital part of peace time training for the Red Chinese armed forces. It is in this direction that the Chinese have learnt, very wisely and effectively from the Islamic Military history, especially from the Wars of the Holy Prophet and those under Abu Bakr and Umar. The concentration on technique, in peace time exercises tends to obscure also the planning for psychological element, so vital both during the periods of 'Cold War' and 'Hot War'. It fosters a cult of soundness, it breeds commanders who are so intent not to do anything wrong, according to the "Directing Staff" solution, i.e., the slave mentality of the book. They forget the element of surprise sabotage, espionage, fifth column and the necessity of making the enemy do anything wrong. The result is that their plans have no result, for in war, it is only by compiling mistakes that the scales are most often turned. Here and there, a commander has eschewed the obvious, and has found in the unexpected the key to the decision, unless fortune has proved

foul for luck, can never be divorced from War, since War is part of life. Had the British pressed hard after their landing at Gallapoli, there would have been no evacuation from Gallapoli: Again the unexpected cannot guarantee success, but it definitely guarantees the best chance of success.

Illustrations from History

The enemy department:

While planning for war, it is wise not to underrate the enemy, such as, wars in ALGERIA and Vietnam. It is equally important to understand his methods and the way his mind works. Such understanding is vital while laying the foundation of a successful effort to foresee and forestall his moves.

The Western bloc powers have suffered many setbacks from 'missing the bus' through their lack of planning with forethought and their slowness to gauge what the Eastern bloc could do next! A nation might profit a lot if the advisory organs of government included an "enemy department," covering all spheres of war 'Cold', as well as, 'Hot', and studying the problems of war from the enemy's point of view so that in this state of detachment, it might succeed in predicting what he was likely to do next. The peace time schemes and training should be run on the basis of the lessons learnt, which in turn would be invaluable in planning for War. The Communists have profited from it. Let the inferiority complex not deter us from benefiting from it.

Another great lesson which the future leaders can learn in planning for an arduous war is from the Campaign at "Tabuk". The Holy Prophet had received the information that satellite Arab tribes of Byzantine had been ordered to concentrate in that area. He intentionally gave out his intention to attack those hostile concentrations at a time when there was severe famine in Hedjaz. He ordered the intending volunteers to carry not only weapons and food reserves, but also water, due to the fact that many wells had gone dry. The enemy considered it a bluff, but when the Muslim army appeared on the scene, there was surrender without a fight.

Perhaps Hitler took a leaf out of the Islamic history as his apparent carelessness in this respect, i.e., he wrote his intentions in his book *Mein Kampf* and gave it out in broadcasts, was due to realization that people easily miss what is right under their eyes, that concealment can often be found in the obvious, and that in some cases the most direct approach can become the least expected just as the art of secrecy lies in being so open about most things that few things that matter are not even suspected to exist.

Clausewitz and Hitler!

“Clausewitz only thinks of the annihilation of the hostile armies in the battle.” In Ludendorff’s view this remained an immutable principle whereas in Hitler’s view the true aim of the War-leader should be to produce the capitulation of the hostile without a battle. Hitler has far transcended his Fatherland’s saint Clausewitzian bounds. While for him ‘war is life,’ the aim of conducting it in such new ways as to ‘preserve the precious German blood.’ He, therefore, recalled the keynote which Napoleon sounded up to 1805, “All my care will be to gain victory with the least possible shedding of blood.” Rauschnig quotes him (Hitler) saying: People have been killed only when they would not achieve their aim in other ways. There is a broadened strategy with intellectual weapons why should I demoralize the enemy by military means if I can do better and more cheaply in other ways? Our strategy is to destroy the enemy from within, to conquer him through himself!”

Napoleon and Hitler’s plan of war.

It means, that both Napoleon and Hitler, who were great students of Islamic Military History; probably learnt this theory from the Islamic Campaigns of the Seventh century. During the Holy Prophet’s 10 years of reign, he fought battles, the Muslims’ casualties were one man per month and the area conquered was 274 Sq. miles per day for 10 years, i. e., more than 10,00,000 Sq. miles during the whole duration of ten years. However, the casualties of the enemies of Islam were many thousands. The campaigns in Syria, Palestine, Egypt, Iraq and Persia, demonstrate how the Byzantine and Persian armies surrendered without much

resistance. These campaigns also illustrate that even on the lower plane of warfare a man killed is merely one man less, whereas a man unnerved is highly infectious like plague. He is carrier of fear and is capable of spreading an epidemic of panic and frustration, for example, the Persian army who was defending the Persian Capital of Madain, who believed that river Euphrates which was in flood, was impassable, guarded the ferries carelessly. However, Sad-bin-Abi-Waqas ordered his army to advance. The Arabs pushed their cavalry in the river in carefully reconnoitered places. The Persians on seeing the Arabs successfully across the river, threw up their hands and surrendered, one of the richest, most beautiful and very strongly fortified capital without raising even their little finger. On higher plane of warfare the impression made on the mind of the opposing commander, in this case, the Shahinshah of Persia and his Commander-in-Chief, nullified the whole fighting power which his troops possessed. It thus acted on a still higher plane, as the psychological pressure on the Persian government and the people was sufficient to cancel all the resources at its command so the sword dropped from the hands of the Roman, as well as, Persian soldiers.

Though Napoleon and Hitler's plans of war was a comprehensive, varied and essentially based on integrated pattern-of-Islamic pattern of mobile war, yet it superimposed the 'Crusade' elements which produced a type much more complex and hybrid. Usefulness of this new pattern remained the ultimate criterion of acceptability. All cultural developments stem from definite existential situations and shape their contours as responses to them as means of satisfying the psychological, spiritual and material needs of a society at any given time. Any changes which come later are determined by changes in primary attitude to life, or the feeling that some aspects of the alien culture are not in keeping with the ethics of the adopting society.

"No wonder both Napoleon and Hitler failed, as the Crusades," says Gen: Fuller:—"Sane enough to see the absurdity of their strategical position, the two Western Allies shifted their aim from the political to the emotional field. Nevertheless, when

Stalin annexed over half of Poland, they did not declare war on Russia as they should have done to make sense of their emotional aim that Hitler was the "evil thing." Instead, winking at one infidel, they voided their bile on the other, and by so doing squeezed all morality out of their Jihad."

"This time we are in for a real crusade." So wrote Mr. Francis Neilson in his diary on 11th October, 1939, "It is to be quite different from that of the 'holy war' which began in 1914. That was comparatively easy, for it came to an end when the Germans were beaten, and everybody knows the story of the apotheosis. This crusade to stamp out Hitlerism is one that may go rambling on until the last man who wishes to boss over another is exterminated.

When Godfrey of Bouillon, the leader of the First Crusade, set out to conquer the infidel, there were those who believed it would be no difficult task to overthrow the heathen because the crusaders had the deity on their side. Somehow things did not go right, and it was necessary to have many crusades. The result of all this was, as Ernest Barker says: "The Crusades may be written down as a failure. They ended not in the occupation of the east by the Christian west, but in the conquest of the west by the Mohammedan east."

This is most discouraging to the modern crusader, but the particular crusade undertaken by Chamberlain and Daladier against the Teutonic Saladin may occupy more time, wreck more lives, and destroy more property, without accomplishing a thing in the end to stop the greed of dictators. It should be remembered that Saladin only popped up in the twelfth century and that there were many of his kidney before he arrived upon the scene."

The worst thing about crusades is that their ideological aims justify the use of all means, however abominable and atrocious. Thus, though in 1139 the Latin Council, under penalty of anathema, forbade the use of the crossbow "as a weapon hateful to God and unfit for Christians," it sanctioned its use against infidels (Muslims).

And, in the Thirty Years' War, when the common folk were dragged into the conflict by violent propaganda, because of its religious aims they came to believe that it was a sacred duty to kill their enemies in the most atrocious ways for the purification or preservation of the true religion, as the case might be.

An identical outlook is observed in the Second World War, a war against heresy and between dogmas. Thus, for class ideological reasons the Russians massacred ten thousand and more Polish Officers at Katyn and liquidated or enslaved hundreds of thousands of "bourgeois reptiles in the countries they occupied; whereas for racial ideological reasons the Germans exterminated hundreds of thousands of Jews and locked up hundreds of thousands of people in concentration camps.

Characteristically, for years having thundered against Stalinism, Churchill during the war concentrated the whole of his forceful personality and tremendous energy upon defeating Stalin's most deadly enemy, and thereby, with American aid, he opened the gates of Eastern Europe to the Russian invasion.

Ever consistent in his inconsistency, on 10th November, 1942, he exclaimed: "Let me, however, make this clear, in case there should be any mistake about it in any quarter. I have not become the King's First Minister in order to preside over the liquidation of the British Empire." Yet his hatred for Hitlerism had so blinded him politically and strategically that this is exactly what he potentially did. By destroying the balance of power in Europe, he wrecked the foundations upon which the British Empire had been built, and without which it is unlikely for long to endure.

This time, by carrying unlimited warfare to its ultimate end, he not only succeeded in annihilating Germany, but in knocking the bottom out of traditional British foreign policy and strategy, which were founded, not on some wild cat crusading idea, but on solid facts of geography. Further, from the moment he became Prime Minister he put into force Douhet theory of strategic bombing because it fitted his policy of annihilation. It would seem, therefore, and the whole course of the war supports the assumption, that in

his dual capacity of Prime Minister and Minister of Defence, he let the latter run away with the former. In fact, he subordinated the political point of view to the military, and, therefore, according to Clausewitz, acted "contrary to common sense."

This point is of sufficient importance to quote in full the paragraph in which these words occur. It reads: "That the political point of view should end completely when war begins is only conceivable in contests which are wars of life and death, from pure hatred: as wars are in reality, they are only the expression, or manifestation of policy itself. The subordination of the political point of view to the military would be contrary to common sense, for policy has declared the war; it is the intelligent faculty, war only the instrument, and not the reverse. The subordination of the military point of view to the political is, therefore, the only thing which is possible."—General Fuller.

The reader may, however, argue that the war was a life and death struggle, and that therefore Mr. Churchill was right. Yet, ever during the critical summer of 1940, it was never a life and death struggle for the British, and for the simple reason that so long as the command of the sea was hers, it could not become a life and death struggle. In fact, after the 'Battle of Britain,' for a long time it became a stalemate. But it was not during this period that the theory of strategic bombing could be put to the test. As we have seen, the test did not come until the spring of 1942, and only took full form twelve months later.

Hitler had remarked "If they don't like it, they can try to drive me out. In any case they will have to bear the main burden of attack. I shall manoeuvre France right out of her Maginot Line without losing a single soldier." He succeeded in 'manoeuvring France right out' but ultimately he lost the war because his policy was hybrid.

The true purpose of a strategic plan is to diminish the possibility of resistance in order to ensure attainment of an objective, one should have planned for alternative objective. Only by this flexibility of aim can strategy be attuned to the uncertainty of war.

Planning for Momentum and mobility.

Illustrations :

Momentum can be considered both from the strategic and tactical point of view, which are dependent on the logistical point of view. It has been said that, "from the strategic-tactical point of view, exploitation of momentum is similar to the "Killer Instinct" of the boxing ring. It means that once a decisive opening has been made every resource is concentrated to obtain overwhelming victory by the most rapid succession of powerful blows. It aims at complete destruction of enemy fighting power in the area concerned. The enemy is permitted no respite to regroup, or reorganise his force, and to recover his strength. It is the basic principle of the 'Blitzkrieg', a principle taught to the world as late as in seventh century by Muslim generals, such as, Khalid-bin-Walid, Sad-bin-Abi Waqas, Amr-bin-As, Zubair, Timur Gorgeon and host of other Muslim Captains. It became the guiding spirit of Nelson, Sherman, Rommel, Aucklenleck, Patton and Montgomery and others.

Nothing does more to decrease one's losses than to develop this strategic psychological and tactical momentum. For example, in Seventh century during Campaigns in Syria, especially at AJNADIN and at Yarmuk, Khalid-bin-Walid with 30,000 sabres defeated well over ten times Roman soldiers with hardly a loss of 1000 casualties as compared to complete annihilation of Roman forces which exceeded well over three hundred thousand. "In 1940 campaign in France," says Liddle Hart, "Rommel's 7th Panzer Division lost 682 killed, 1946 wounded, 296 missing and 42 tanks totally destroyed. In turn it captured 97, 648 prisoners, 277 field guns, 64 anti-tank guns, 4000 lorries, 1,500 Staff Cars, and over 1,500 horse drawn vehicles."

Planning for Mobility:

It should be noted that the mobility aspect is very closely related to, and in fact depends on the availability of suitable transportation, i.e., 'the means,' and in the manner in which the plans

are prepared beforehand and its command organised, hence its similarity in objective with flexibility and momentum.

However, it is the duty of the Commander of the force to take into confidence his Commander of logistics who should be fully warned well in advance what the possible tactical lift and other problems would be and his reactions considered before the finality of the strategic plan is reached. This in turn means that to ensure maximum mobility, the main plan should also provide at the disposal of the force commander adequate transport reserves to meet the unexpected, or the critical elements. Finally the commanders, who are responsible for the conduct of the operation, should know precisely the state of supply availabilities and transportation placed at their disposal over which they should have unquestioned control, and also the possibility of logistic support, 'not under command' but 'in support of' the Commander in case of an emergency. The foregoing points are NOT technical problems. They are problems of command. Only if the Commander understands the nature of the technical problems which his technical Officers must solve, and only if he has confidence in them, and provides them with freedom and authority, will he develop the mobility and flexibility to exploit his potential and acquisitive strategical-tactical momentum.

While memory serves-Logistic problems :

During my (author) versatile career for the last half a century very naturally, I have had varied experiences. Having served for nearly a quarter of a century in an Indian Cavalry, which was raised by my grand father, and where my father served for 40 years, I accepted a transfer for possibility of promotion and command at first with the Infantry and later on to the Royal Indian Army Services Corps. It was in the last capacity that I found myself in Waziristan operation from 1936-37, Previously I had the privilege of having served as adjutant and Quarter Master to the General Commander of the force General Hartley. Naturally due to the old friendly ties I used to call on him informally whenever time and occasion permitted.

Waziristan Operations 1936-37 India

The Government of India had been at War since 1932 against a fanatic, the Faqir of Ipi. From a nonentity he had been raised to a front rank leader due to :—

- (a) political blunder of the political department which was greatly aggravated by poor leadership and unskilled tactical handling by quite a few local Commanders (Brigadiers) who blundered by marching in ceremonial order and bands playing through the country of those warriors who are considered as one of the best judges in the mountain warfare and who never allowed a mistake go unpunished.
- (b) the fanatic Ipi was pumped up by the hostile Afghan Government.

The Government decided to kill the ill by sending the largest force that was sent over to that area under a most capable and war veteran General, who was also the author of the Field Services Regulations. He successfully penetrated deep near the new headquarters of Ipi, which he had established in a deep cave near Pasal since he had been driven out of his home, the village, namely Gariom.

It was planned to attack the cave at dawn on 22nd May 1937. Three composite Brigade groups were to converge on Pasal. Each brigade was about 5 to 7 Infantry battalions strong with Armoured units, Royal Indian Artillery units and the Royal Indian Air Force in support, all about 40,000 fighting souls against the maximum possible 1,500 hundred Wazirs and Masuds who had formed themselves into a loosely knitted lashkar, fighting guerrilla tactical warfare, which was strategically mobile and well controlled by Ipe. It was also conducted efficiently as the locals, who had outwardly declared loyal to the British, in fact served as most efficient enemy intelligence agents.

Very heavy rain and hails fell in the afternoon of 21st May and this sudden burst of clouds caused a great deal stir in the

Camp. Stores and supplies stocked and even tents which had been pitched in the bed of nullahs, against all rules and orders, justified on the pretext of being of temporary nature for speed and camouflage, were washed away downstream right in the middle of Ipi's Camp. The drizzling continued during the night but the sky became clear next morning. There was heavy sniping during the whole night. The general decided to postpone the attack on the advice of advisors of the political Department and also due to the advice of the 'Q' staff who had been advised by the Commander of supply and transport as the latter considered the loss of supplies too heavy.

Again during the afternoon of 22nd May sudden heavy downpour came but the sky became clear by the evening. There was again a repetition of loss of some stores, though not considerable as on 21st May. The attack was postponed again for another day also due to bad going for the transport and short reserves of supply as laid down in the Field Service Regulation Manual. This situation was caused due to loss of stores due to the floods and no replenishment from the base at Bannu.

The postponement of the attack was not favourably received at Army Headquarters, India, who pressed the General Officer Commanding-in-Chief Northern Command, to personally visit the area and report on the situation. Accordingly General (Daddy) Coleridge came on a tankett escorted by weapon carriers and reached Gariom before noon on 23rd May. He urged the General (Hartley) to go in for an attack on the cave of Ipi near Pasal. He ordered that the plan should be modified to the extent that the force should return immediately to Gariom after the cave has been blasted and Ipi killed or captured, and his lashkar annihilated. A three-day punitive operation was therefore decided, i.e., advance to Gariom on 24th May, operations on 25th-25th, and return march on 27th May, 1937. The day i.e. 23rd was clear and the sun was shining when all of a sudden at about 1700 hrs a small cloud appeared with a strong thunder. Soon the whole area became like snow covered with hail balls of fairly large size. Then came the

rain. It was a heavy downpour and with this piled up hails slid down the slopes of spurs as if glaciers were coming down and converging on the camp site. It was one of the most depressing sight I have ever seen!

The Force Headquarters were close to my camp and normally the dry bed of the nullah intervened but it was full of water now. Though it was still drizzling I decided to see my Commander Royal Indian Army Service Corps, of the force, to find out the latest orders. I had to pass the General's tent. He spotted me and shouted for me. I had never seen General Hartley so worried and annoyed. As I stepped in his dug up tent he cursed the R.I.A.S.C. who had been letting him down. I let the shower of curses which had bursted to stop. I then asked him the cause of it, not as an Officer of Corps but as an old colleague. He told me that my R.I.A.S.C. commander had again suggested him in no indefinite terms that the supply situation had gone worse, as there were again losses due to the hailstorm and rain and that supply column coming to Garion, had to turn back to Dumdil and would reach, if all goes well, next day. Moreover, the going for the animal transport had become worse than ever as there was at least 2-3 feet water flowing in the nullah all along the route to pasal. I waited for a while and then asked "Am I talking to the force commander? Or is it Allan Hartley to Akbar?" I may add, that in my old regiment we lived as one family, hence out of working hours we invariably addressed one another by Christian names. Even Field Marshal Birdwood was addressed as 'Birdie.' He told me go ahead 'Akbar'. I, therefore, replied that if I had been a general in his place, I, having weighed the urgency of the situation, would have found some one who could offer saner and more practical suggestion. He then said "You think it can be done, if I say that it is vital that it should be done? To this I replid that "it can be done and would be done if there is flexibility in planning."

I have omitted to say that during this conversation Brigadier Handerson General Staff of the force was present. He pressed my arm and advised me to go slow! I was offered a cup

of tea and went away to my R.I.A.S.C. commander's tent, but he was away, so I returned to my own tent. At 2300 hrs: at night on 23rd May, I received a message to say that I had been appointed officiating commander of R.I.A.S.C. for the operation to Pasal. The force would march out at 0400 hrs on 24th May, i.e., two hours before dawn. All transport should be loaded by 0245 hrs on 24th May, 1937. It was a complete surprise to me, as I was not only fifth in the seniority of the Officers (all British), but due to my recent transfer I was treated as a raw recruit of the Corps. There was unfortunately great unhealthy rivalry between services. So in addition to be a recent convert I was considered a throw out of cavalry and Infantry!

I again crossed the nullah nearly kneedeep water and reported to the (A/Q) Quarter Master (Colonel) of the force. He was up busy writing. On enquiry the reason for my visit, I told him that I would like to make a few suggestions. He became red and blue and shouted at me to go away even before I could express my views to him. Being the top dog of Administrative services to which I belonged, I had seen him but never talked to him as he was notoriously known as a 'peppery Colonel'. General Hartley's tent was alongside, so he came out and wanted to hear my suggestions which were:—

- (a) give up the old customary system of marching the supply columns along the bed of nullahs and let me take it on the top of the spurs which were leading directly to the place our force was to invade.
- (b) the escort companies should be placed under my command as I happened to be the senior most officer in the Column and as such, was responsible for its safe delivery.
- (c) the transport should not be loaded at 0245 hrs and then wait loaded up till nearly 0700 hrs, i.e., till the road had been piquetted. Luckily General Hartley agreed to it. I loaded the transport at 0630 hrs, took it down the hill unlinked them and let all mules and camels driven up freely through a cordon of men.

Once on top of the hills, all animals were again linked. My column reached the new camp at Pasaal at 1100 hrs, at least seven hours ahead of the expected time, both men and animals were fresh and there were no casualties during the outward and return jounries, an unheard of record, during Frontier Warfare for a period of one hundred years!

The system was not new, as I had read an account of it during the invasion of Timur when he invaded India and his advance was checked by hostile tribesmen of Swat and Khyber. Again the Commander of the logistics should not have drowned his thoughts in the bed of the nullah full of water, simply because he never bothered to look for an alternate route on the map, which was more safe, shorter and less tiring than along the winding nullah.

As regards inadequate reserve rations, the Field Service Regulation had laid down that 3 days reserve rations were essential at the advanced base, Gariom Camp, for the entire striking force. The normal peace scale of rations had been increased due to inclement weather, a luxury. However, when line of communications had been cut due to rain the answer was simple, which was to be found in the same regulations, that a Commander, could, if necessary, put the troops on hard scales of rations for a period not exceeding seven days at a time. This was suggested by me, though for four days only, which showed the balance of surpluses as reserve at Gariom. I have not gone into detail of the operation for bravery but as I considered it essential to show how an administrative Commander can let down his commander through ignorance, or slow working brain, or both. Moreover, it impresses the necessity that the commander should pay just as much attention to administrative (Q) problems, especially when his 'Q' staff has downed his tools in despair, as he does to general staff 'G' problems.

Logistics and Hitler.

It was noticed by the Allied troops after their defeats in May 1940 in France, that they were being evacuated, that the German Panzer Divisions were ordered to halt by Hitler. The author was there in the bag at Lille and later on all the way to Dunkirk.

We all were allowed to evacuate unmolested to U.K. by the enemy tank forces etc and were really surprised at the queer attitude adopted by the German armed forces. It came out later on that Hitler had personally kept a statistical account of all tank casualties, however small. These were marked on the chart kept in the special operational room for the benefit of Hitler. As the penetration at every point was not only very deep and fast but nearly unchecked, hence the casualties were due more to lack of lubricants and oil than any thing else. While the casualties were marked immediately, no one apparently adjusted the losses with the gains, as in majority of the cases, the breakdowns were only first line repairs, or due to no petrol, the majority of the tanks were, therefore, back with the units again for service. Hitler being misinformed and alarmed at the low strength of his tank force called a halt and did not pursue the enemy, who defeated him in due course after refitting himself. The fate of war might have been different, had the Allied forces been made prisoners-of-war and not allowed to escape to United Kingdom, or North Africa. This is what a statistical error can do in modern war.

"The outcome of every war", said Admiral E. Weichold "is not a question of powerful means, war material and war potential in themselves but is dependent on the mental capacity of the High command. The modern war is so complex that no one mind can master all the detail. Therefore a commander should rise above technical detail. Through the development of the perspective of command, and the study of the theory of war, he should qualify himself to be able to control the essentials of war."

"Perhaps the best answer to the over all question of pattern and level of logistic support is summed up by Field Marshal Rommel," says Liddell Hart in the Rommel papers, "The best thing is for the Commander himself to have a clear picture of the real potentialities of his supply organisation and to base all his demands on his own estimate. This will force the supply staff to develop his own initiative, and though they may grumble, they will as a result produce many times what they would have done left to themselves."

The necessary corollary to this statement is, however, that picture will be clear only when the commander understands both the weakness and the strength of his support and recognises the forces which serve to create the strength and to cause the weakness.

Leadership and Planning:

The extract from General Bedell Smith's, book "Eisenhower's Six Great Decisions" are being reproduced to show that to win a war sound planning is necessary and once decided, sticking to it with determination, is vital. Again a leader should not shirk responsibility and should have confidence in himself:—

"Following our swift progress across France and Belgium, the Field Marshal (Montgomery) became convinced that if all supply were directed to his 21st Army Group, he could drive forward on a relatively narrow front with an attack which would carry him all the way to Berlin. He was sure that our offensive drive had demoralized the enemy forces. He now felt the operation he proposed would cause the collapse of Germany and so end the War.

Even had the success of the Field Marshall's proposed operation seemed more probable, to concentrate all our supply and transport for his support would have completely halted operations on every other part of the front. This Would not have been important if Montgomery's victory was rapid and complete. If any other alternative, our other armies would have been unable to furnish reinforcements if Berlin drive found itself in trouble. The same would have been true if all supply had been given to any other part of line. I believe there was disappointment in the country (U.S.A.) when General Patton's third Army halted that September, because his rapidly advancing columns had outrun their supply lines. If our advance had been less swift, so that supply could have paced it, he could have penetrated further. But even if his narrow thrust had not been stopped by German concentration it would have brought him to an area where it would have been practically impossible to supply him across the Rhine. Thus at worst, we would have risked a serious military defeat ... On September ! General Eisenhower had taken tactical command of all ground forces in the battle Zone,

This arrangement was always part of the strategic plan. Field Marshal Montgomery was to have tactical command of ground troops until we (Allied Supreme Command) were firmly established on the continent and the American 12th Army Group was in being at which time General Eisenhower would assume tactical command.

In late in August, the Field Marshal proposed, that he continue to exercise tactical control of all ground forces in addition to commanding the 21st Army Group. In practical fact, this would have meant that General Eisenhower was abandoning his authority as Supreme Commander, for it was his responsibility to exercise general tactical control over the huge area of the entire front. With the needs and assigned missions of the various forces familiar to him, he alone could have the knowledge to allocate supplies and divisions for the separate operations. Had Montgomery, too, been in a position to reassign units and allocate supplies for forces other than his own, serious confusion could have resulted. General Eisenhower rightly refused to consider the Field Marshall's proposal as workable." The above incidents also illustrate that "the strategy of the free nations is inextricably tied to their ability to move freely on the land, the sea and in the air" and also, that a commander invariably has to face a 'strong man'— though under his command.

The Strong Man :

"No matter how brilliantly conceived, or carefully prepared any plan may be, it must always be adjusted to the realities of a developing situation. Information as used in this discussion is quite different from the information produced by intelligence. In this discussion it is primarily concerned with vast amount of information as to one's own status which flows in from routine reports. In its ultimate development and evolution in the mind of command, it is obvious, however, that this general information must be examined in the light of information of an intelligence nature. Command authority and information control go hand in hand ; one is useless without the other," says Admiral Eccles. "The exercise of authority gravitates towards the person or agency which has the

most accurate grasp of the significant information. This general statement has many implications in many areas:—

(a) **'A Strong Man'** insists on having his own direct line to the information centre, be it a controller or a programming Officer. He then makes his own decision. A man becomes a "strong man" largely by reason of his ability to grasp and evaluate the significant elements of a complex situation. A 'weak man' loses control partly by reason of his inability to grasp and evaluate the significant elements. He, therefore, must depend on others to make these evaluations and in doing so he tends to lose control of his decisions. The "wise strong man," however, makes his own determination of what is significant; and, while he will listen to other opinions and evaluations, they merely influence him rather than dominate him. He will recognise the areas of his own competence and information of others. In most of our large organisations the "strong man" cannot himself be an expert in all fields. He, therefore, must know how to listen to and how to use experts. The commander must know which "experts" to listen to, and when. An ignorant man in a position of power will act on partial information or will make improper evaluations as to the relative importance of significant information and will blunder.

The "strong man" who is unscrupulous, will intentionally distort the significant elements of information and will impose his will by force or by shrewd manoeuvres. This in turn may have evil result. "Why don't we learn from History?" B.H. Liddell Hart.

"Sir Douglas Haig ordered the removal of healthy prisoners from the cages before an inspection by the British Prime Minister in order to justify his own contention that the German Army was close to exhaustion and therefore continuation of his Passchendaele offensive of July 1917 was justified."

Some Basic concepts of high command :

“There are various concepts of the exercise of high command. At one extreme are the British who believe that unity of effort in field operations is adequately attained by “Co-operation,” (Generals and Admirals, by Cresswell), “They feel that at almost all levels; the units of each separate military service should be independently commanded. At the other end is the German concept of the “FELDHERR,” (The German Army-by Rosinski) where exclusive authority is delegated by the sovereign (government) to a single overall commander at the National level. In between these extremes of current, American concept of command seems fairly well stabilized in a general position. The American doctrine of “Unified command” provides that in joint operations various units of all services will be provided to a single Officer who will command and co-ordinate their operations. In the exercise of this command he usually acts through the commanders of the units of the various services. The unity of effort at the top of the military structure is accomplished by a civilian secretary of Defence advised by or acting through the Joint Chiefs of Staff. The present concept clearly excludes the idea that the Chairman of the Joint Chiefs of Staff even becomes the Commander, or Chief of Staff of the Armed forces.” This doctrine is taken on the grounds that :—

- (a) Unity by co-operation only will look clear, decisive authority in critical combat situation.
- (b) The single ‘Chief of Staff,’ or ‘Feldherr,’ will almost invariably become the slave to an inflexible and dogmatic strategy.

One of the excellent features of the concept of strategy as the exercise of comprehensive control is the ability to shift from one weapon to another in accordance with the needs of the situation rather than to commit oneself to the exclusive employment of a single weapon. To be effective, a strategic plan must be flexible. A strategy based upon the use of a single weapon, that is, a “weapon strategy,” is so rigid that it may be readily circumvented by an enemy who is flexible. An excellent illustration is the Hitler’s push

inside Russia. It went with great speed and it seemed a great victory for the Bletzkrieg by tanks and air force unless the master "treacherous weather", bogged the tanks in the mud, and the planes were glued to their airfields. Neither the generals had planned for a protracted war, nor the men had expected it. There was no anti-freezing mixture available to keep the tank engines and the men shivered wearing their summer suits in snow and sleet. Then came the 'Demon Hunger' as the supply columns could not get through fast enough in the sea of mud. The horsed vehicles and cavalry of the Russian regulars and also the gurrillas staged a successful comeback and destroyed the tanks and the planes on the ground and slaughtered the unfortunate soldiers whose officers had refused to learn what Military history had recorded in relating the disasters which Napoleon met during his advance to and retirement from Moscow. Moreover, had they intelligently studied the campaigns directed by Caliph Umar and the campaigns of Timur Gorgeon, of course without bias and with justice, they could then have planned to meet the situation squarely and successfully. Through this fault they lost not only the Russian Campaign but also the war in strategic sense; later on they met disaster. "The requirement of strategy should determine the compositions and employment of forces and their associated weapons and weapon systems." Says Admiral Eccles. That is to say, the forces to be maintained and their roles and missions should be designed to exercise appropriate control in each area in which control is required to carry out the strategy. In terms of the responsibility of military command, this means that the military commander must be able to use military force in an appropriate manner wherever so directed by higher authority throughout the entire spectrum of conflict. Furthermore he must be able to recognise where he is in that spectrum and he must understand the influences which may cause the action to shift from one band of spectrum to another. He must be able to use his military forces and weapons in such a manner that he will conform to the limitations imposed by higher authority.

An eye on the future : In considering how such forces and weapons should be used, or countered, it is well to remember that so long as basic

causes of any conflict and the objectives of the contestants remain unmodified, the limitations of the use of one tool results in the increased use of other tools. We cannot place our dependence on an absolute or ultimate weapons, for, if it causes too much destruction, it no longer can serve to attain objectives.

Finally, an examination of the nature and structure of war must inevitably involve consideration of disarmament as a possible resolution of the causes of conflict. Historically, of course, disarmament has never produced such an effect. For the future, the chances of so doing appear even more remote, in fact, we cannot place our faith in disarmament. R. L. Meier writing in "Beyond Atomic Stalemate" Bulletin of the Atomic Scientists he said:—

"When super-weapons have been mounted in hidden launching sites up to saturation levels, it appears to be no longer possible to negotiate disarmament at the nuclear level. This proposition comes as a real shock to many persons of good will. They have had a stubborn faith that somehow, by means beyond their ken, some way of spiking the atomic weapons would be found. But now we enter the irreversible phase where it appears to be even more risky to attempt such disarmament than to leave the situation the way it is. Yet there is a form of nuclear arms limitation which is due to occur. It derives from the meaning of the word "saturation." There must be a stage, not far in the future, when it no longer pays to produce more material for such weapons. Because the chances of getting into a stable stalemate were so small, scientists have hitherto concentrated their attention upon disarmament, inspection systems; and the like, which offered brighter hopes of survival, although the chances of realizing them were admittedly small. But a new age has begun. Symmetrical disarmament of nuclear weapons of sovereign powers is due to become technically impossible to supervise. Now attention must be paid to strategems for preserving a stalemate." (? Editor)

Obviously in such a stalemate of massive destructive power the accomplishment of even limited objectives will be a continuing problem. But regardless of whether objectives be limited or unlimited, the civilians and military who decide upon the creation and

employment of military forces must have an understanding of the interplay of strategic, logistic, and tactical factors.

Hence we return to our objective of sound and simple plan, flexible with an eye on the future events-possible and probable.

In summing up planning, some pertinent questions are:—

Scope and timing of strategic plans ?

Composition, balance and deployment of forces ?

Force build up ?

Ideological build up ?

Strategic overseas base sites, selection and build up ?

Critical logistic element ?

Maintenance of political position without war ?

Strategy of blockade ?

What is objective ? What to control, or deny, or interdict ? Why ? What is the purpose of exercising control, for our troops and others ? Where do we wish to exercise control ? What are geographical limits ? What degree of control is required ? When and for how long should control be established ? How should control be exercised ? Do we control by destruction ?—By seizure ? What means, or forces, or weapons are most suitable for control ?

National economics ?

Critical logistic target ?

In many instances, because our national economy is so largely dependent on the free use of overseas, resources of shipping and shipping facilities, protection will be a major purpose of our actions in war and peace, i. e., in situations of tensions in 'Cold War' and in situations of open violence, etc. etc!

CHAPTER IX

Pre-requisites to the implementation of a plan.

I

“Neither”, wrote Bacon, “is the money the sinews of war, (as it is trivioly said) where sinews of men’s arms is base and effeminate people are failing, so are there states great in territory, yet not apt to enlarge, or command.” “Preparation for war is an expensive burdensome business”, says Field Marshal Slim, “Yet there is one thing important that costs little, study. However changed and strange the new conditions of war may be, not only generals, but politicians and ordinary citizens, may find there is much to be learned from the past that can be applied to the future.”

The training for war; a new look at the situation:

Up till now, the Western nations had halted politics at “water’s edge of a Hot War, hence the Communists have stolen march on them. Now they have slowly and gradually begun to realize that even though there is no declared war that they are still at war, i. e., the ‘Cold War’ with the Communist, for whom the military engagement (Korea, Laos, Vietnam etc.) is but one aspect of a unified theory of protracted conflict. The political leaders, publicists and the leaders, were they to grasp this transcending fact, would certainly conduct themselves with greater discretion. Military - technological power has become the pivot upon which the fortunes of the conflict run. The next 5-6 years of the protracted conflict of the Cold War may prove to be the most momentous in human history. The Communist will try to exploit this period still more than at present, to disarm and divide the members of the Western Bloc, to win more neutrals on their side, or at least neutralize them politically, economically or diplomatically, since, I am bold to state, that the policy and diplomacy of the leaders of the Western Bloc, is too rigid and too much focussed on the security of Western nations only. But the present colour bar and labour situation in the western bloc countries should serve as a warning on wall. It supports the views stated above.

Clausewitz's thought is the pith of the Communist doctrine; Chou-en-Lai and other leaders told me this during my visit to China. It is said in Soviet strategy that "Lenin underscored the following passage in the personal copy of the book 'On War' by Clausewitz:— "If war belongs to policy, it will naturally take its character from thence. If policy is great and powerful so also will be the war, and this may be carried to the point at which war, attains to its absolute form.

It is only through this kind of view that war recovers unity, only by it can we see all wars as things of one kind, and only thus can we attain the true and perfect basis and point of view from which great plans may be traced out and determined upon. There is upon the whole nothing more important in life than to find out the right point of view from which things should be looked at and judged of and then to keep to that point, for we can only apprehend the mass of events in the unity from one standpoint, and it is only keeping to one point of view that guards us from inconsistency.

The West, it seems, does not yet understand fully the nature of the psychological attack which has been launched by the Communists. Once the Free World will assess the conflict in its various dimensions and train the forces to meet the threat, the course of history will be reversed by this deterrent.

Let us Muslims not deceive ourselves by pretending that our failure at the hands of colonial powers, Israel or of Communist or the C.I.A. (U.S.) etc. was from the first inevitable! More serious heart searching is necessary if we want to stop wars in the future. The directing classes in any nation should have a certain general knowledge of the history of the Art-of-war, just as they ought also to be instructed in economic or constitutional history. The Quran directs 'What touches all is the business of all,' i.e. Jihad and it is no more right to hand over the study of military history to professional soldiers alone than it would to permit no one but lawyers to touch constitutional history. Till some such general knowledge of Jihad exists, it is open to any person, military man or civilian, to 'pontificate' upon one of the necessary functions of the State, without

being recognised at once as a rank, or a socialist by the audience that he is addressing. It is not, therefore, the soldier alone who should know the outlines of the past history of this art.

Although the problem of subversion by the Communist or C.I.A. etc. concerns the entire free world, effective counter-measures require that attention be focussed upon specific arenas and targets, the nature of the arena must be taken into account when tactical decisions are made. The problem of denying to the Communists or C.I.A., etc. such strategic objectives as legitimacy access, and the neutralization of opponents may be considered from the point of view of the total society. But when this is done, there is a twofold danger: measures of intimidation and co-ercion may be introduced by the authorities at many points where they are not justified by the actual subversive potential of the Communists and others, resulting in a needless weakening of basic civil rights and therein the strengthening of arbitrary methods at the same time, such measures may be ineffective, because they contribute to, rather than weaken the strength of the undesirable elements among key elements in the Community. For counter-offensive the need is to create and encourage devices to mobilize latent material, as well as, 'spiritual ideology.' The strategic advantages are with the Muslims, and there need be little anxiety concerning the ultimate outcome as long as the Muslims work on 'Open Society' basis and the principles of co-existence which were advocated after the treaty of Hudaibiah by the Holy Prophet. This means that opposition to the subversive elements, in any given area must come from within, led by men who are Mujahids in every sense of the word, fair, just and free of malice. Their efficiency will depend on the type of training the Mujahids receive at their training centres, may it be of Armed Forces, Colleges, Schools or Mosques. Another very important factor to bear in mind is, that the most secure source of subversive influence is not its own agitation, or its organizational effectiveness, but the unrest generated by stresses within society. An access to the society is won, when these elements establish a 'base' from which ultimately to attack the community as a whole. The problem is not only to deny them this base but also to see that the groups only, and not the society to

whom they appeal, do not only accept them as legitimate participants but also counter their mass 'activities.' 'Mass' does not necessarily mean large numbers, but only few well trained 'cells' who are supported by "fellow travellers," i. e., 'stooges.' "Let not the disbelievers reckon that they can out do (the righteous); they will never render them helpless. Make preparation against them to your utmost,)" The Quran 8 : 59,60.

"The Free World are confronted by a deadly challenge, whithin less than a generation not only the cause of freedom, and also the prestige and the influence of the Colonial Powers of Europe and also the United States have been progressively so weakened that the "West-at-day" is no longer a figure of speech but a precise statement of a real condition for the entire (Godfearing) peoples. This is the overarching and staggering fact of the early sixties. The slippage of power opens a period of mounting concern for America and her associates and a time for great decisions. The unsure response of the Western powers to repeated Communist instigated crises and everresurgent hopes of Western democrats for a magic formula for peace bespeak the drift of the Western mood at the threshold of the sixties, the decade considered by the Soviet as the crucial operational period in their history, if they want to remain standing, must seek to keep us off balance, to cause to fall. The Communist states still act within a framework of a common ideology, they share common purpose, and benefit from the flagrant disunity of the West. The Communist agree, if they agree on nothing else on despoiling their divided opponents. They are likely to smother their own differences, at least until the West leaves them free to quarrel over the loot. Communist strategy has successfully exploited the devisive tendencies within the Free World; Western strategies for exploiting the schisms and rivalries within communist world are either ineffective or nonexistent." A forward Strategy for America by Robber Strausz-Hupe and his team of authors. The above remarks convetly equally aply to NATO powers, as far as, the Muslim world is concerned—the author.

Military training and the Civilians:

To defeat the enemy we must study the subject and train the armed forces, as well as, the civilians to meet the challenge posed

by the subversive strategy aimed at completing the World revolution. Military and non-Military techniques are interrelated and mutually supporting. Indeed non-military means may ease the application of military means, including total nuclear war just as the specter of "nuclear holocaust" eases the application of non-military means, Undoubtedly the subversive elements bank heavily on Muslim inertia, mutual mistrust amongst Muslim nations. This means search for 'Grand strategy' which would be beyond the horizon of war for peace based on the Quran, such as, on tolerance, fraternity, co-existence and free from economic greed and lust for power. Our efforts should be always harnessed to the pursuit of prudent yet bolder measure as envisaged in Jihad; towards limiting, but not shrinking from risk of war; and towards positive, the creative solution. There should be no plugging of the holes only of the ship that is in trouble.

Perhaps the root weakness of democracy is its reluctance to gauge the full measure of the perennial and everrecurring threat to its very existence, the very precariousness of freedom. At the very heart of the subversive strategic system lies the will and the commitment to protracted conflict. They seem to have a doctrinal framework for relating all their policies. Strangely, their overall grasp on historical process enables them to fit change in transitional societies into a larger scheme, the remaking of the World order. Soviet policies thus appear more sensitive than those of Western bloc to revolutionary change. This, in working single-mindedly for their political goals, the Soviets have been able to offer peoples of the newly emergent countries the vision not only of a new society at home, but also a place in a new international community.

It is their, such as: communist and the C.I.A. trained imagination and the strategic concept that forms their policies. The Quran warns the Muslims against such peoples thus:—

"O ye who believe! Take not for intimate those who are not your own; they would not fail to corrupt you, they love to ruin you. Hatred is uttered by their mouths, but what their breasts hide, is greater. We

have made plain for you the signs, if you would but understand." 3: II. The Quran. "And lose not heart nor despair; for you are bound to overcome them if you are indeed believers." If you have received a similar blow: such days (vicissitudes) we alternately give to men so that Allah may know who the believers are, and that He may take from amongst you witnesses in the course of truth; and Allah loves not the transgressors." The Quran, 3:139,140. "Allah's purpose is to refine the faithful through trial and efface those who deny truth." The Quran, 3:141. In simple English it means understand war if you wish peace!

Are we mentally alert ?

Whenever a military discovery or innovation, in organisation, armament, or tactics, has affected the general course of history, we must investigate and explain it with the same care with which modern historians treat economic and social discoveries and innovations. Otherwise, we shall have lopsided history of the world; which as I fear, is too much the case at present, when there are scores who study the development of the 'Cold War' or the use of 'atom', for one who tries to make out the true history of the introduction of Atomic weapons in war or the rise of modern standing regular armies through conscription, or through the so called "volunteer irregular" ones, which may be either in the Western cities, or in the communes of the Eastern Bloc!

That this should be the case seems to me, exceptionally strange, when we are at the end of the greatest World Wars, if it can be called the end, that the world has ever known! The wars that have shaken to pieces that long established anomaly, which has turned about half the population of the World pagans, and yet the optimist is deceiving himself and his audience by plausible rhetoric, the Second World War was inevitable from the First World War! That the cause of liberty and freedom must triumph over the cause of subversive Militarism by disarmaments, atomic, etc, and so forth,

is nothing short of wishful thinking unless we are fully trained and ready to meet it. The U.N.O. cannot defend the weak, such as, the Arabs against Israel aggression! "Whoever appeals to authority applies not his intellect but his memory." Colour bar in South Africa and America is one of many examples.

Among the practical aims, and theoretical puzzles, of modern social science is the assessment of human institutions. Whether we speak of a trade union, a political party, a school, a business, a government agency, armed forces, or any other complex enterprise, we wish to know that goals, or objectives can be attributed to it, what capabilities it has, what strategies it lives by and what its probable line of evolution may be? Assessments of this kind are necessary for the proper diagnosis of an organisation's own troubles and for an understanding of how the organisation relates to other institutions and to the community. This sort of understanding is especially relevant when groups are in conflict and we need to assess the possibilities of eventual accommodation or the likelihood of irreconcilable struggle between neo-colonialism totalitarian, communism and the free world. The patient is studied for signs which reveal an underlying (latent) pattern. To expose this pattern, by way of the analysis of symptoms should be the goal of interpretation. The analyst probes. These metaphors lay emphasis on the search for hidden motives and commitments which shape overt behaviour in unrecognized ways. An interpretation develops in sophistication, it attempts to reveal self activating, empirically closed systems which have, as is sometimes said, 'laws of their own.' It is this focus on self activating systems which provides the "dynamic" element and name associated with psychoanalysis. Ego systems are constituted of empirically integrated strivings, conflicts and defensive patterns. The 'system is not simply a set of logically related propositions, nor is it of arbitrarily isolated variables whose interrelations are studied. A particular ego system is an organic system, found in nature as such, analogous to a 'Solar system,' 'Capitalist system', arculatory system, or any other empirically isolable structure which, though never completely independent, is sufficiently autonomous to maintain its integrity as a system against

at least some of the forces that would break it down. Characteristically, changes from within occur, serving a defensive function, and these defensive changes may result in pathological states, social systems also are identified by latent commitments. The major concern is to identify the system, to state what "The nature of the beast" is? The testing of such a model presents some knotty problems.

In the conflict between the "Godfearing" and the "Godless" creed, two alien systems confront one another. It is the climatic phase of the systemic revolution through which the world has been passing ever since 1914. "It is thus a power-political, as well as, social contest, a war, as well as, a revolution. In the language of politics the term "revolution" stands for a certain of historical change: an old order dissolves and a new one emerges; old rulers are replaced by new ones; men feel that the tempo of events is quickening and that, willingly or unwillingly, they are breaking with the past; and the transition is enlivened by more or less spectacular bursts of violence. Indeed these were the characteristics of the French revolution and the Russian (Communist). Revolution, the more familiar examples of revolution in modern history.

"Every revolutionary movement issues from a position of physical inferiority vis-a'-vis the defender of the 'status-quo.' The revolutionary or subversive movement, to assure its final victory, must perforce rely more upon the breadth of its vision than the strength of its arms. Its strategy derives from a superior understanding of the total historic situation; the spectrum of revolutionary conflict techniques is as wide as the entire scale of social change. Within that spectrum, a central intelligence organises and phases the instruments of conflicts,—political, economic, psychological, technological and military. That central intelligence discerns potential weapons where the defender of the 'Status quo' sees only the tools of peace: in short it turns ploughshares into swords. Mao tse Tung's book, 'On the protracted war' states that "the strategy of

protracted conflict postpones the decisive battle and calibrates its challenges to a calculus of risks until balance of power has shifted overwhelmingly to the side of the revolutionary forces. The doctrine of protracted conflict prescribes a strategy for annihilating the opponent over a period of time by limited operations, by tribes, by feints and manoeuvres, psychological manipulations and diverse forms of violence." But this strategy should not be mistaken for one of limited war, as it does not rule out the final,—'total war', these terms do not suffice to describe the complex realities with which realities the statesman and the soldier must grapple in training for war which should train our leaders and in all the subjects i.e., political, economic, psychological, technological, military and ideological, in sum, i.e., Islamic. 'Know thy enemy and know thyself', said the Holy Prophet, when he bade farewell to his Commanders detailed for various missions, meaning thereby, understand war, and then train your men for it, so as to be able to meet all eventualities.

II

Who is the enemy ?

"Allah forbids you not concerning those who did not fight against you on account of faith, and did not drive you out of your homes, that you should deal with them in kindness and justice. Verily Allah loves the just." The Quran 60 : 8. and,

"Allah (God) only forbids you to have friendly relations with those who fight against you for 'faith' and drive you out of your homes and help others drive you out; and as for those who be friend them, such are the transgressors." The Quran. 60-9. and the Muslims are these :—

"Indeed Allah loves those who fight in His way in ranks as if they were a most solidly set structure." The Quran 61 : 4. and

“Verily with every hardship is there ease; so when thou are relieved, still toil and let thy Lord Nourisher be the object of thy desire.” The Quran 94 : 6,7,8.

The starting point :

The starting point for training for war in modern armed forces is no longer a training for conventional war with roles, such as, a desert warfare, or a jungle war, or a Naval, or Air War, i.e., respective roles of three services i.e., the Army, the Navy or the Air Force, for the achievement of a well defined objective in the field of operations. In planning for war in the past for achieving such limited objectives, have led us to many setbacks, because it had created rivalries not only amongst three major services but amongst the various arms of the services as well. The present trend, therefore, is that in future each task will be “package-deal,” ‘a mission.’ This means that the policy for war is being shaped as much by events as by deliberate decisions. The main emphasis is to strengthen the conventional warfare with atomic hardware and a war of movement where guerrilla type forces will be the spearhead. The doctrine of massive retaliation, if not out, is greatly on the wane. The experiences of World War-II clearly show that the belligerents did not use gases, as both of them knew that both owned it and also their most disastrous results. However, if only one of the belligerents possess gas, or atomic weaponry, he will use it, as has been the case in Indochina and Middle East where U. S. A. and Israel used poisonous gases—against the international laws. The U. N. O. sat and passively watched the wanton aggression. The best hope of agreement on disarmament, or to fight a conventional war lies in the fact when both sides have an adequate force of invulnerable missiles and there may be some lifting of present mood of fear and distrust. The alternative is appalling.

In the meantime the military must go on training the armed forces to meet all eventualities. Bold imagination and painstaking attention to dovetail in marrying various needs, and demands of the time must be the twin hallmarks of training for war of the future. The departure of man and his machines from the very earth

itself is bound to have profound influence on human thought and the general view of man's place and his security in the scheme of things. His findings on other worlds can be expected to influence the broad development of philosophy to a degree comparable to that resulting from the invention of the telescope, whereby man discovered that he was not actually the centre of the universe. Perhaps astronautics will show man that he is also not alone in the universe. The singular emergence of man as the most vulnerable component of a space-weapon system becomes dramatically apparent when nuclear weapon effect in space are contrasted with the effects which occur within the Earth's atmosphere. Morale of the man will pay high dividends!

Moral:

Before entering on actual principles of war and narrative of the operation of armies, navies and airforce, it is necessary to know the conditions under which armies operate. Modern armies have gradually become very complex machines, and increased complexity has brought with it increased stringency of the conditions which govern their movements. The physical conditions affecting military operations are more complicated and strained than a couple of decade before, but the value of moral qualities in man remain constant and predominant. The Holy Prophet said that in War the influence of moral causes is to that of physical as ten to one. Napoleon has put it to three to one. Whatever may be the weapons of the day, war remains a contest between men, a contest in which every quality of brain, heart, nerve, and muscle is tried to the utmost. Any study of war such as, Algeria and Vietnam, which fails to take the human factor into account, can only result in false conceptions which can bring only disasters in its wake. Organisation, training and amenability to the laws of discipline, physical, ideological, and mental fitness, proficiency in the use of weapons, accustomed to act together mutually, reliant, trained to perform in union the movements best suited for the task in hand, and directly and absolutely at the will of (an experienced) commander, is an engine of war vastly more formidable than any assemblage of individuals, however numerous, and however skilled, in the use of their weapons, but in whom this concentrated action is wanting.

The Holy Prophet said, "In war it is the man and not men that count."

The Objectives:

The task that lay ahead of the Holy Prophet demanded such measures as will render the propagation of Islam possible and to safeguard the life and other vital interests of the Muslims and their allies. In other words, his object was to support and uphold foreign and domestic policy, the aim of which was submission to the 'will' of Allah through revelations, and welfare of the nation through his planning. This notion differs widely from the concept that, "in military phraseology the word defence is generally associated with an attitude partly of resistance to, partly of reaction against the pressure of attack." Wrote the British strategist General Bird in the Direction of War, and adds, "In principle the measure of national defence may, therefore, be defined as the provision of armed forces, (Army, Navy, and Airforce including bases, defended ports, aerodromes and similar requirements) uniformly organised, capable of expansion, and readily available for timely employment to secure national territory and interests, but adequate for this purpose having regard to the forces that are maintained by other powers. The forces should also be sufficient to render the friendship of the nation essential to others, whose interests coincide with and its enmity formidable to those whose interests diverge from the national interests."

War (in Jihad), being the last measure in defence of the Islamic policy and the last means by which a Muslim state should defend its security and interests, necessitates that the ruler should keep its direction in his own hands. By ruler, we mean the head of the state and his council i. e., the government. The government should decide the object, and objectives, to be attained and the localities in which the campaign can take place most advantageously from a political point of view with due regard being paid to the navy, army and aerial requirements, for the attainment of the object.

Again it is the government, who can estimate the extent to which national treasury and resources can be taxed with immunity to sustain a short, or protracted war. It is the responsibility of the government to ensure unity of effort between its armed forces themselves and the public which is vital, if success is to be gained in war. The government should also decide whether Diplomatic, political, or military considerations are to be predominant in shaping the plan of the campaign. Again in war, as in every contest involving a struggle of physical powers, as well as, of the moral and mental forces which support them, the course of operations must often be regulated, by all such consideration though they appear to be not strictly military.

Some Islamic Fundamentals for Training Conduct :

As a first and foremost pre-requisite, the morale of the Muslims was brought to a high pitch by the Holy Prophet at Mecca and Medina by the recitation and explanation of the verses of the Quran regularly by the Hufaz and the companions, observance of daily prayers and abstaining from every weakness, such as lust, greed, selfishness, ease and comfort, etc., such as : The Holy Quran says :

“For man is naught but what he strives for” (53 : 39)
 “And seek of the Bounty of Allah.”

The Holy Prophet says : “One who earns livelihood (by sweat of brow) is Allah’s beloved.”

Islam has forbidden us from earning wealth by unlawful means. The Holy Quran says :

“Devour not each others’ wealth by unlawful means.”
 (4 : 29). “God has permitted fair business and has prohibited usury.” (2 : 275).

Islam has also placed limits on the right of spending our wealth. In the Holy Quran, we read : “Be not extravagant. Verily, Allah loveth not those who are extravagant,” (7 : 31). “Be not prodigal. Lo! the prodigals have ever been brothers of the devils. And the devil was ever ingrate to his Lord.” (17 : 26-27).

Concerning well-doing to others as brothers on International Plane, the Holy Quran observes: "And those who, when they spend, are neither extravagant nor miserly, but walk the middle course." (25 : 67). "O Mankind! We created you from one male and one female and made you into nations and tribes that ye may know each other. Lo! the noblest of you in the sight of God is he who is best in conduct." (49 : 13), This brotherhood is made up of individuals who are to be respected without attaching importance to any physical distinctions. In fact, Islam regards the individual as a world by himself, as representing the whole of humanity in his person. Thus says the Holy Quran. "He who kills anyone except for murder or mischief in the land, it is as if he killed all mankind : and he who saves the life of anyone, is as if he saved the life of all mankind." (5 ; 35).

The one great source of strife between human beings is the existence of 'egotism' culminating in self-interest. Islam takes a determined stand against it when it preaches the ideal of Muslim life in the following words : "They sacrifice their own interest, even though it causes them hardship." The Quran adds :—

"Say, verily my prayer and my sacrifice, my life and my death, are all for Allah, Lord of the world who has no partner (in his Kingdom)" (6:163).

Even in the field of scientific quest, the ideal of a Muslim is to know God and His Plan. For we read in the Holy Quran : "Afala Taqiloon, Afala Tata Fakkarooon, Afala Talamoon," and "Verily, in the creation of the heavens and the earth and in the alteration of the night and day, are signs for persons of understanding, who remember God, standing, sitting and reclining on their side and ponder over the creation of the heavens and the earth, (and say), O! our Lord! Thou hast not created all this in vain. Glory be to Thee! Preserve us from the doom of Fire." (3:188). The Quran Proclaimed about the Prophet in the following words of God : "And he does not speak of his own desire. It is naught but an Inspiration inspired."

"The believers are but brothers. Hence make peace between your brothers and guard yourselves in righteousness for Allah so that you may be recipients of mercy." al-Hujuraat 49:10, "O ye who believe! let not some people deride others who may be better than they are; not let some women deride women who may be better than they are; not defame nor insult by nicknames. Evil is the name of wickedness after (accepting) Faith. And as for him who turns not in repentance, such are the transgressors." 49:11. "O ye who believe! Avoid much suspicion: for some suspicion is indeed sinful: and spy not, nor backbite one another; would any of you like to eat the flesh of his dead brother? So you abhor that also; and guard yourselves in righteousness for Allah! Verily Allah is Oft Relenting, Merciful." al-Hujuraat 49:12.

The gains of War al-Anfaal 8:1, 56,57,58,59 & 60.

"They ask the (O Messenger), concerning the gains of war, Say! " the gains of war are for Allah and the Messenger, so guard yourselves and reconcile matters of mutual difference, and obey Allah and His Messenger if you are (true) believers."

Respect covenant.

"Those with whom you make covenant, and at every opportune time they break their covenant, and they guard not themselves for Allah. So if you have the upper hand over them in battle, strike fear into those who follow them so that they may remember." (8:56; 57).

"If thou fearest treachery from any people, throw back to them their treaty, to be on level; verily Allah loves not those who are treacherous." (8:58).

Know thy enemy i.e study war! The Holy Prophet said.

"Let not the disbelievers reckon that they can outdo (the be-prepared righteous): They will never render them helpless. (8:59) However the Quran warns the Muslims not be caught unaware, so it enjoins: "Make preparations against them to your utmost, in power including steeds, and thereby strike terror into Allah's enemies and your enemies, and others besides whom you know not; Allah knows

them. Whatever you spend in the cause of Allah will be repaid to you in full measure, and you shall not be wronged." So Allah enjoins the Muslim to 'study war' so as be ready for all kinds of eventualities well in time and that their preparation for active defence will act as a deterrent for the enemy. But deterrance will be effective only when the enemy believes that we mean business and that these are not empty threats but that they are believable. The enemy should not be given the choice, or opportunity, which would enable him to pick up his time, and place, and method of warfare.

Our policy should remain of alertness and meeting the aggression by direct and local opposition, wherever it may be, by air, by land, and by sea, with weapons we posses, as well as, with new weapons. In other words, the enemy should be forced to meet our choice out of our many choices. Moreover, the Quran says :

"Make preparation against them to your utmost, in power including steeds (Army, navy, Airforce), and thereby strike terror into Allah's enemy and your enemy and others besides whom you know not ... (8 : 60). O ye who believe ! Take your precautions, then advance ... (4 : 71). "And if they (the enemy) incline to peace, then thou also incline to it and trust in Allah: Verily He is the Hearer, the Knower". (8 : 61). "And if they attempt to deceive thee : He it is who supports thee with His succour and with the believers." (8 : 62) "O Prophet! Urge the believers to fight, if there be twenty persevering ones among you, they shall overcome two hundred; and if there be a hundred among you (persevering ones), they shall overcome a thousand of those who disbelieve: for they (the disbelievers) are a people without understanding. (8 : 63).

"And call not those who are slain in the cause of Allah dead. Nay, they are living; only you perceive it not" "And We shall surely try you with something of fear and hunger, and loss of possessions and persons and fruits (produce); but give glad tidings to those who persevere." "Warfare is prescribed for you, though it be not to your liking; but it may happen that you dislike a thing which is good for you; and it may happen that you like a thing which is bad for you; but Allah knows and you know not." The

Quran (2 : 154; 155). "Those believers who sit (back) still other than those who are disabled are not on equality with those who strive (fight) in the way of Allah with their possessions and their persons. Allah has conferred on those who fight with their possessions and persons a rank above those who sit (back) still. Unto each (believer) has Allah promised good; but in the matter of the great reward. He has preferred the fighters (for righteousness) over those who stay back." The Quran. An-Nisa (4:95).

Funds for Jihad :

∴ O Ye who believe ! Spend in Allah's cause, of the good (pure) things well earned by you, and of what we bring forth from the earth for you; and seek not the bad so as to spend it (in Allah's cause), when you yourselves would not take it except with disdain. And know that Allah is wantless, Worthy of Praise." (2 : 267). "Those who spend (in Allah's way) in ease and in straitened circumstances, those who sublimate their anger and forgiving to humanity; Allah loves the beneficent." (3 : 134). **Aal-i-Imraan**. "Allah's purpose is to refine the faithful through trial, and to efface those who deny truth." **Aal-i-Imraan 3, 141 The Quran**. "And those who spend their wealth to be seen of men, and believe not in Allah nor the Day of the Hereafter. Whoever takes Satan for a companion a bad companion has he."

Discriminate :

"O ye who believe ! when you go forth campaigning in the way of Allah, be discriminating and say not to the one who offers you peace :— 'Thou art not a believer,' coveting the transitory gains of this life : with Allah are abundant gains ; even thus were you before, till Allah was Gracious to you. Therefore, be discriminating ; verily Allah is well aware of what you do." (4 : 94).

Pursuit :

"And relent not in the pursuit of the enemy. If you are suffering hardship, they are suffering similar hardship; while you have hope from Allah, they have no such hope: Allah is Ever Knowing, Wise". The Quran says :— "Then even after that, your

hearts were hardened and became [as rocks or worse than rocks, for hardness. For indeed there are rocks from out of which rivers gush, and indeed, there are rocks which split asunder so that water floweth from them. And indeed there are rocks which fall down for the fear of God. God is not unaware of what ye do." (2 : 74).

The above mentioned verses of the Quran are only some verses which were read and explained by the salars (commanders) and the Hufaz in the camp, on the line of march and on the battlefield. The wisdom of such action is obvious, for example, the subversive propaganda of the enemy failed so miserably that there were neither desertion, mutiny, nor stragglers in the Muslim army of the early period. However, when westernization creeped in, for example, in the Ottoman armies in the early twentieth century, the gallant Turkish army was defeated. However, the reintroduction of the spirit of Jihad by 'Ataturk' through 'Mohammed' and 'Fatima' (i.e. Mujahids), Turkey was saved from humiliation and retained her freedom.

The dignity and advancement of learning :

"In war" wrote Napoleon to his brother Joseph in 1813, "Opinion is everything. There is not much difference after a battle in the material condition of the victor and the vanquished, but the moral difference is immeasurably great, enemy are in a rare fright! A few days ago they thought I had no army, now their imagination has run away with them, and their estimates of 300,000 or 400,000 are thought to be below mark. Not long ago they believed that my troops consisted of recruits; now they say [that I have collected all my Veterans, that my troops, are picked men, and that the French armies are better than ever. You see what FEAR CAN DO!"

It has been truly said that "great Commanders, have as a rule also been endowed with a personal magnetism compelling sympathy and a tact in dealing with men which has won their affection. Since men instinctively try to imitate what they respect and admire, no great leader has ever failed to inspire his troops with some of his own characteristics. As already quoted in the

opinions of Western writers, such was the affection of Prophet's Companions and their attachment to his person, that they had become invincible where the glory of Islam was concerned. They, therefore, met even the most dreadful dangers and tortures with a courage that nothing could resist their will power. This feat was accomplished with the inspiration of the strong domineering spirit of the Holy Prophet. Abu Bakr, Umar, Uthman, Ali, Khalid, Amar, Abu Cbejah, Sad bin Abi Waqas, Zaid and Usama, are only some of the very many of those who kept the trail blazed of the propagation of Islam. The very sight of the Holy Prophet on the battlefield inspired the companions and allied troops with a confidence which was said to be worth many thousand men. It was his influence which led the Muslims from Victory to Victory. It should be noted that on the battlefield moral qualities are most severely tested. Consequently they also exert great influence on strategy. The student of the art-of-war must bear constantly in mind the domineering influence of moral, both on the conception and on the success of strategical operations.

“Bacon and the principles of War”, has been quoted by Western military writers to warn their nation :—“Walled towns, stored arsenals and armouries, goodly races of horses, charriots of war, elephants, ordnance, artillery and the like; all this is but a sheep in a lion's skin, except the 'breed and disposition of the people, be stout and warlike. Nay number (itself) in armies,” importeth not much, where the people is of weak courage,” Quoted by F. Mourice in “British-Strategy.” “Unless a nation professedly studies and practises arms and military discipline, so as to make them a principal business it must not expect that any remarkable greatness of empire will come of its own accord.” This, therefore, may be set down as a sure and certain maxim, and the capital of all the rest, with regard to the greatness' of a state, that the people be of a military race, or both, by origin and disposition warlike. The sinews of war are not money, if the sinews of men's arms be wanting” The Dignity and Advancement of Learning quoted by G.M.C. Sprung in, “The soldier in our Time.”

CHAPTER X

The spread of Islam among the Nations of Asia.

“A great historian T. W. Arnold has well put the problem that meets us here, in the following words: “Was it genuine religious enthusiasm, the new strength of a faith now for the first time blossoming forth in all its purity, that gave the victory in every battle to the arms of the Arabs, and in so incredibly short a time founded the greatest empire the world had ever seen? But evidence is wanting to prove that this was the case. The number was far too small of those who had given their allegiance to the Prophet and his teaching with a free and heartfelt conviction, while on the other hand all the greater was the number of those who had been brought into the ranks of the Mohammadans, ‘Muslims’ only, through pressure from without, or by the hope of worldly gain. Khalid, ‘that sword of the swords of God,’ exhibited in a very striking manner that mixture of force and persuasion whereby he and many of the Quraish had been converted, when he said that ‘God had seized them by the hearts and by the hair and compelled them to follow the Prophet.’ The proud feeling too of a common nationality had much influence—a feeling which was more alive among the Arabs of that time than (Perhaps) among any other people, and which alone determined many thousands to give the preference to their countryman and his religion before foreign teachers. Still more powerful was the attraction offered by the sure prospect of gaining booty in abundance, in fighting for the new religion and of exchanging their bare, stormy deserts, which offered them only a miserable subsistence, for the fruitful and luxuriant countries of Persia, Syria and Egypt.”

These stupenouse conquests: which laid the foundations of the Arab empire, were certainly not the outcome of holy war, waged for the propagation of Islam, but they were followed by such a vast defection from the Christian faith that this result has often been supposed to have been their aim. Thus the sword came to be looked upon by Christian historians as the instrument of Muslim

propaganda, and in the light of the success attributed to it the evidences of 'the genuine missionary activity of Islam were obscured.' The expansion of the Arab race is more rightly envisaged, as the migration of a vigorous and energetic people driven by hunger and want, to leave their inhospitable deserts and overrun the richer lands of their more fortunate neighbours. Still the unifying principle of the movement was the theocracy established in Medina, and the organisation of the new state proceeded from the devoted companions of Mohammad, the faithful depositaries of his teaching, whose moral weight and enthusiasm kept Islam alive as the official religion, despite the indifference of those Arabs who gave to it a mere nominal adherence.

Accordingly, it is not surprising to find that many of the Christian and Arab tribes, who for centuries had professed the Christian religion, now abandoned it to embrace the Muslim faith. Among these was the tribe of the Banu Ghassan, who held sway over the desert east of Palestine and southern Syria, of whom it was said that they were "Lords in the days of the ignorance and stars in Islam." After the battle of Qadisiyyah (A.H. 14) in which the Persian army under Rustam had been utterly discomfited, many Christians belonging to the Bedoin tribes on both sides of the Euphrates came to the Muslim general and said: "The tribes that at the first embraced Islam were wiser than we. Now that Rustam had been slain, we will accept the new belief." Similarly, after the conquest of northern Syria, most of the Bedouin tribes, after hesitating a little, joined themselves to the followers of the Prophet.

That force was not the determining factor in these conversions may be judged from the amicable relations that existed between the Christian and Muslim Arabs. Mohammed himself had entered into treaty with several Christian tribes, promising them his protection and guaranteeing them the free exercise of their religion and to their clergy undisturbed enjoyment of their old rights and authority. A similar bond of friendship united his followers with their fellow-countrymen of the older faith, many of whom voluntarily came forward to assist the Muslims in their military expeditions in the

same spirit of loyalty to the new government as had caused them to hold aloof from the great apostasy that raised the standard of revolt throughout Arabia immediately after the death of the Prophet. It has been suggested that the Christian Arabs who guarded the frontier of the Byzantine empire bordering on the desert threw in their lot with the invading Muslim army, when Heraclius refused any longer to pay them their accustomed subsidy for military service as wardens of the marches."

Forbearance a great weapon :

The Prophet has won unwilling appreciation, even from a critic like Muir, who thus draws a sketch of his companions :

"In so short a period, Mecca had by this wonderful movement, been rent into two factions which, unmindful of the old landmarks of tribe and family, had arrayed themselves in deadly opposition one against the other. The believers bore persecution with a patient and tolerant spirit, and though it was their wisdom to do so, the credit of a **magnanimous forbearance** may be freely accorded. One hundred men and women, rather than abjure their precious faith, had abandoned home and sought refuge, till the storm should be overpast, in Abyssinia exile. And now again a larger number, with the Prophet himself, were emigrating from their fondly loved city with its sacred Temple, to them the holiest spot on the earth, and fleeing (?) to Medina. There the same marvellous charm had within two or three years been preparing for them a brotherhood ready to defend the Prophet and his followers with their blood. Jewish truth had long sounded in the ears of the men of Medina; but it was not until they heard the spirit stirring strains of the Arabian Prophet that they too awoke from slumber, and sprang suddenly into a new and earnest life. The virtues of his people the Muslim may be described in the words of Mahomet himself :—

"The servants of the Merciful are they that walk upon the earth softly, and when the ignorant speak to them, they reply, peace."

They that spend the night worshipping their Lord, prostrate and standing;

“And who say, O our Lord! turn away from us the torment of Hell; verily, from the torment thereof there is no release. Surely it is an evil abode and resting place....

Those, that when they spend, are neither profuse nor niggardly, but take a middle course;...

Those that invoke not with God any other god; and slay not a soul that God has forbidden, otherwise than by right; and commit not fornication;...

They who bear not witness to that which is false; and when they pass by vain spot, they pass it by with dignity.

They, who, when admonished by the revelations of the Lord, fall not down as if deaf and blind; Who say, O our Lord! Grant us of our wives and children such as shall be a comfort unto us, and make us examples unto the pious.” The Quran.

Conduct — the Secret of Progress:

The Prophet whose conduct was exemplary, by displaying his faultless leadership told the Muslims that the Holy Quran says:

“Allah does not change the condition of any nation unless it changes its own condition by their own conduct and action. Allah does not withdraw His favour from any nation and changes its condition unless the nation changes it by its own conduct and actions.”

The Ummat - Fraternity:

The Quran also lays great emphasis on the unity of Allah and the unity of mankind, establishment of universal brotherhood without prejudices of colour, tribe, class or race. The nomad Arab tribes and clans, with tribal and clannish pride and arrogance with bitter feuds among themselves, had now been knitted into one unique nation (Ummat) with broad outlook, liberal spirit of unity, equality, and fraternity and above all with an undying spirit of sacrifice, life, property and every thing in the way of Allah, for making the world a better one, to live free life with his fellowmen irrespective of caste or creed, and enjoy all birth rights of men equally, equivocally and freely.

The Quran enjoins on the Muslims "we have created man to toil and struggle." "O! Ye who believe, persevere in patience, and constancy, vie in such perseverance, strengthen each other, and fear Allah so that you may prosper." "O! Ye who believe, seek help in steadfastness and prayer. And call not those who are slain in the way of Allah 'dead', - Nay they are living, only ye perceive not." (2:153 and 154).

Unity:

As regards unity amongst Muslims, the Quran says, "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 become brothers by His grace" (3:103 and 104). It was in this way, that he infused into them a sense of human dignity, sense of responsibility and unity of purpose which are the corner stones of a plan amongst people where the consciousness of tribe and family tie rent asunder the whole country. If we are to understand the History of Islam with some measure of accuracy and also the full value of making a sound plan for achieving one's object, it is essential to fully grasp the significance and implication of tribal life in Arabia before Islam, and where the Holy Prophet succeeded in a very short span of time in the reunification of Arabia.

Effects of Moral Qualities on discipline.

It seems unnecessary to point out the fact that organisation, training, and discipline, confer vast advantages on the armed forces in attainment of their object. When moral qualities are founded on discipline, its influence is very considerable. Discipline, in fact, is a union of very different qualities, such as, ideological, mental and physical, each of which is an important element. War, in the future, being war of masses, as well as, of the armed forces, hence its cohesion, and its suppleness is vital. It means increased strength, firmness and flexibility and smooth running, or in other words, it means the most efficient and effective combination of its many and various parts towards a common end.

However, for those who desire to ascertain the main-springs of successes in wars achieved by the Muslim armies, must look deeper than physical causes only. No great deeds have ever been performed by armed forces in which the qualities of courage, and steadfastness, and endurance were wanting. And no commander has ever risen to fame, who has not displayed great energy, perseverance and resolution. No nation has ever become great without fostering such qualities, "to take it with determination" and 'steeled will power' in its sons, nor has any nation remained great which ceased to foster them. There should be something higher than selfishness, something greater than a struggle for existence.

Jihad, Courage & Steadfastness :

"O ye who believe! When you meet an enemy be firm (staunch) and do much remembrance of Allah so that you may succeed." The Quran al-Anfaal 8 : 45.

Be on your Guard :

"Make preparations (mobilize) against them to your utmost, in power including steeds, and thereby strike terror into Allah's enemy and your enemy, and others beside whom you know not: Allah know's them. Whatever you spend in the cause of Allah will be repaid to you in full measure, you shall not be wronged." The Quran, al-Anfaal 8: 60.

No shirking.

"If you do not go forth, He will give you painful torment; and substitute you by a people other than you and you cannot harm Him at all: and Allah has power over all things." at-Taubah 9:39.

A call to the 'People of the Book' is made in the Quran, Al-Baqarah 2:11,12,44,85,86.

"And when it is said unto them: Make not mischief, disorder on earth, they say Why we are but peace makers, reformers? (11) And are not they indeed the mischief makers: but they would perceive it not?" (12). Would you enjoin righteous conduct upon

people while you forget your own selves; and while you are readers of the Scripture! Will you not understand? (44). Do you then believe in part of the Book and disbelieve in part (thereof)? (85). "Such are the people who buy the life of this nearest world at the expense of the Hereafter. This punishment shall not be lightened, nor shall they receive (outside) succour." (86).

Pledges:

The Quran: 9:12, 14, 41.

"And if they violate their pledges after their treaty (with you), and taunt you for your Faith, then fight the Chiefs of disbelief—indeed their pledges are nothing to them so that they may be restrained." (12).

"Will you not fight a people who broke their pledges? What! Do you fear them? It is more Allah's right that you should fear Him, if you are believers" Fight them! Allah will punish them at your hands and He will vanquish them and give you succour to overcome them and He will heal the breast of people who believe." (14).

"Go forth lightly or heavily armed and strive with your persons in the way of Allah: that is best for you if you knew" (41). "And had they intended to go forth, they would have prepared therefore some equipment, but Allah was averse to their being sent forth; so He held them back, and it was said to them: "Sit ye with those (women) who sit (back)." (46) They had indeed plotted sedition before and attempted to upset matters for thee till the Truth came and Allah's command became manifest, much to their aversion." (48).

CHAPTER XI

“ We have created man to toil and struggle.” The Quran.

The preparation of war measures :

“ Let it be well weighed ” said younger Pitt, “ what a security for a lasting peace there is in a defensible and powerful situation, and how likely weakness and improvidence are to be forerunners of war.”... He added “ The measures of preparation for war in peace will comprise management of all resources, ... simply and totally on the watchfulness of the administration for the time being by those who are the trustees of the nation.”

However, it should be remembered that ‘ those who cry peace ’, will rarely obtain it unless their military power is such as will enable them to enforce their wishes. In other words both for maintaining national security and the enforcement by common action of international obligations for peace well trained armed forces are essential.

The value of surprise mobility and manoeuvre :

A logical beginning would be to inquire, how did the Holy Prophet proceed to fulfil his mission of maintaining peace and for that purpose raising a defence force, which could guarantee them an honourable, prosperous and secure existence ? The art of leadership had to come to play to judge exactly what minimum force would suffice for the task in hand.

The Prophet aimed at replacing the quantity in armed forces, the general trend then in vogue, by quality. He decided to pay special attention to the principles of surprise mobility and also the ability to concentrate forces where and when desirable at the shortest notice.

The basic true military object being the moral, one of subduing the enemy’s ‘ will ’ to resist, with the least possible human economic, and ethical loss to the Muslims, the keynote of his training was mobility of thought, of the leaders, and men, of movement,

of co-ordinated action and organisation which could be adjusted according to demand. Jihad disposed of the presence of the pacifist amongst the Muslims. Moreover, lack of funds at his disposal made it compulsory to keep the land forces small in number. It became, therefore, all the more essential that these small numbers should multiply (in action) by their velocity; or in the words of Napoleon. "The strength of an army, like the quantity of motion in mechanic, is estimated by the mass multiplied by the velocity." This observation was due to the fact that the armies of the Romans had become mass minus velocity. As regards the army of the Quraish, they lacked discipline, suffered from obsolete organization, and lack of moral training, so very essential for an army. The armies of the two empires and those of feudal Quraish were widely scattered and immobile, as feudal chiefs summoned their retainers to the field from the farm, or the trade centres when a crisis arose. Peasants and citizens took up their lance, sword, bow or pike and became at once soldiers. The strength of the enemy's army was based on their numbers. An invading Imperial army composed of such undisciplined and untrained mob descended on the enemy's territory like a swarm of locusts, spreading itself to pillage, to devastate and to subsist. The necessity of procuring fresh supplies forced them to spread out and thus to live on the country. Yet they, being masses, were not very manoeuvrable.

Value of Time and Training :

As a most critical observer during his travels for the purposes of trade, the Holy Prophet had learnt the value of all strategic movements and combinations which was to bring superior force to bear at a decisive point and in time. The advantages of "good start" may be gained only through thorough preparations in peace, by wise preliminary dispositions, by sound judgement and by determination in promptly and vigorously pursuing the judgement formed, which was to mould the Muslims into a really good fighting machine by training them for war. The capacity of the Muslims to endure both morally and physically, had already been tested and found up to the mark during their training for war.

Individually, invariably all Arabs possessed to a degree skill at arms, yet it was essential to make them masters of skill-at-arms and to train the Muslims work collectively as a team and thus to exploit to the full their national, as well as, individual characteristics. It was only in this way that the young leaders could study their men and gain confidence. In war, an army composed of troops who are lacking in such confidence can not hope to be successful in battle. Mental fitness is largely a matter of training. Physical fitness which supports mental alertness, is to a large extent dependent in the field on a full realization of the requirements of the humanbody.

Fitness:

The mental and physical fitness of the troops are dependent on the care of their health. At all times and particularly in times of stress in battle, these qualities are held together by discipline, which is the ingrained habit of obedience to orders and the bedrock on which all training is based. In a war of movement every individual soldier has to use his reason and intelligence. In the atomic warfare this quality will be enforced more than it has been ever before. The object and purpose of orders (which, in the case of Jihad, was to teach the bully a lesson) was made clear by its meaning and purpose which resulted in cheerful and unhesitating obedience to the orders of the leaders, because all wars by the Muslims under the Prophet and his companions were fought in the way of Allah, without lust, greed, or for the sake of retaliation. However, when in the interests of security the object of a certain campaign was withheld temporarily from the troops, such as, Uhad, the fact that it was Jihad, was enough for the men to obey orders unquestioningly and unhesitatingly.

The training of leaders of all grades and their staffs is essential to the training of the army as a whole, and involves providing them with knowledge and continual practice both individually and collectively by various means. E.g., ideological training in mosques and their homes, parade ground, maps, and models, in the country so that they are able:—

- (a) to instruct their subordinates ;

- (b) to lead them in battle; to protect them from enemy propaganda, espionage, rumours, etc.
- (c) to utilize the personnel and material at their disposal to the best advantage.
- (d) the men must be qualified to give his equipment proper care and maintenance, which also includes his horse, or a car, a tank, or an aeroplane. He must be so practised that he will instinctively use his weapons to the best advantages. In war the fighting man needs many of the instincts of the primitive hunter, and the more these are developed by practice, the more efficient will he be. Although these qualities are elementary, the conditions of modern life in peace call them into play to a very limited extent. Fieldcraft must, therefore, form part of a soldier's training and it should be begun at the earliest moment. The soldier must learn to make use of ground, to conceal himself in movement and at rest, to remain motionless for long periods and to see without being seen. He must be accustomed to work in the dark and to sleep in the daylight. He should be hardy, can withstand hunger and thirst.

The training of the army involves not only the training of the individual but also the collective training of units and formations, so that efficient co-operation between leaders and men at all times is assured. In war, the harder school of experience is brought into play. The higher and more imaginative the standard of training in peace, the less exacting are likely to be the lessons of war. Every war provides new problems, which have not been foreseen even by the most farseeing. Training must be continued whenever opportunity offers, so that new lessons and new tactical doctrines can be quickly disseminated, and so that units and formations can maintain their cohesion as efficient fighting machines. It was customary for the Mujahids in war i.e. for the men and their leaders to discuss the good or weak points noticed by some, either of the

Muslims, or of the enemy. It was in these discussion groups that most valuable lessons were learnt, this is how the Prophet trained his Companions.

Organisation :

For an army to form an effective weapon in Commander's hand, it must be suitably organised, as must also be the formations and units of which it is composed. Every organization should be flexible and should be so designed that the best advantage can be taken of the inherent qualities of the arm or combination of arms concerned. The Muslim armies were raised as task forces, for the task in view. It was a flexible formation increased, or reduced according to the necessity. Flexibility is required to secure concentration of effort under higher Commanders at the decisive place and time, and yet to allow of some decentralization of command, should the situation demand such action. To break up an organization at the outbreak of war inevitably involves difficulties of command and of administration, and is, therefore, to be avoided whenever possible in the field of operations.

Numbers and Command :

The number of subordinates whom any one Commander can control is limited, and formations and units should be so organized that commanders are not burdened with a larger number of subordinates than can be efficiently commanded. Experience shows that a junior most commander will have difficulty in controlling more than six subordinates.

An army which is to enter the lists in modern war must be equipped with all the latest weapons of war and fully trained in their use and maintenance. A new arm and new equipment, or a modification to one already in existence, have a direct influence on the tactics to be employed. The effect of every innovation must therefore, be studied to ensure that its employment is such as will most effectively allow of the application of the principles of war.

The above stated principles are only some of the many that the Holy Prophet used, to build from scratch a most formidable

and invincible army and merchant navy, in the shortest period that has never been surpassed in the annals of history. To enumerate in detail the organisation, training for peace and war undertaken by the Prophet and his companions which were according to the principles stated above and which had its foundation on the Quarnic injunctions, need many volumes for its description. However, the author will bring out in this book only the main features which brevity will permit. The task undertaken by the Holy Prophet was a most difficult and intricate one. Although his Companions in their pre-Islamic life were the disciples of 'all is fair in love and war', yet, they had to accept and faithfully and intelligently act on the new one, i.e., Islamic ideology. "Nothing but fairness in love and war," and that 'absolute war' was prohibited in Islam! It is vital that all Muslims should study the Quran critically - Afala Taqiloon and Afala Tatafakkaroon i.e. why don't you think? Why don't you reflect? The Quran.

The Prophet did fill in his period of first few years after the Hijrat in the mosque at Medina for ideological training and later on entirely with reconnoitring expeditions for practical training of his companions in the art-of-war. Al-waqidi has stated that the Prophet sent seventyfour expeditions in all, after his arrival at Medina; out of these seventeen are assigned to the first eighteen months after Hijrat. They are excellent illustrations of the Prophet's policy towards in training the leaders and the led for gaining confidence and curbing the trade and also the banditry of the Meccan Quraish and also how he inspired his confidence in his junior leaders and the men. They also demonstrate how he himself demonstrated the art of leadership to all his Companions, which well within a span of a decade, produced world's most renowned and invincible captains in the sphere of diplomacy, trade and on the battlefield. They also demonstrated how offensive spirit was inculcated in the minds of those who had so far been following a policy of passive defence, hence they had hardly witnessed any fighting of Islamic pattern-of-war, in the pre-Hijrat period. Again the Prophet taught them 'the use of eye for the ground' and how to make the best use of geographical situation which had lent itself to Medina.

The threat of possible attack and active reconnaissance by mounted patrols (on camels) of the Muslims resulted in :—

- (a) It frightened and kept at bay the marauders and pirates of Mecca who utterly failed in their attempts in cattle lifting and pillage.
- (b) It forced the Caravans of Quraish to abandon the use of direct and the shortest and most popular route to Syria via Medina, and to use the route along the Red Sea which was longer, shadeless and has scarcity of good drinking water.
- (c) The initiative, was thus snatched by the Muslims from the hands of the Quraish, was an initiative which they never lost till the Quraish were subdued.
- (d) From the training point of view, these reconnoitring expeditions demonstrated how to avoid war till the troops are fit, both physically and mentally. They were tests for endurance and discipline.
- (e) It gave the leaders (Muslims) trained imagination and "eye for ground" and the habit of thinking and solving problems quickly, i. e., a trained imagination.

Manpower for expansion :

When the Western Allies suffered disasters at the hands of the Axis powers during 1940-1942, many theories were advanced for the defeats on the battlefield of the Allies; a few of them being, faulty and incomplete training of troops for war, the troops were soft and the leaders were not mentally alert. These defeats caused a great loss of manpower to the Allies due to casualties, such as death, wounded, sickness and prisoners-of-war. Moreover, the theatre of war was now no longer confined to Europe but it became a worldwide affair. More men were needed for armed forces not only to fill up the gaps caused by casualties but there was a great demand for expansion of armed forces due to extension of theatres of war.

The Allies were caught napping. They had not planned to meet such an emergency of vast expansion of armed forces at such short notice. Recruits were conscripted in large numbers. They were rushed through a toughening course which was added on to other technical and educational training. At the end of such courses at great forced speed, the recruits now claimed as trained soldiers, found themselves strained physically and dazed mentally and on the horns of a dilemma. A very large number (percentage) of recruits became victims of heart diseases due to too much physical and mental strain. In spite of disasters in World War II the U. S. and her Allies Committed the same mistake in Vietnam war in 1964-68. The call up of reservists has been sudden and unplanned.

No wonder, therefore, that the Western Allies met more disasters till they realized the true meaning and application of the principles of systematic training. Toughness and training should be gradual and it should NOT be to 'the full capacity' of what a human being can endure. It was not surprising, therefore that these quickly trained soldiers become either Cannon fodder, prisoner-of-war, or a prey to various chest, nervous, and mental diseases. Training a raw recruit, or an animal, nay, even a machine, has to be handled with care and intelligently. One should not play with it. The Western allies during World War II, and those in Vietnam 1964-68 should have known this. But human being, it seems, has a very short memory, as the lessons learnt in Iraq, Gallipoli and in Palestine campaigns in World War I, had been forgotten! The Official records of this war stated that the setbacks on various fronts were due to the throwing in of unseasoned and half trained troops in the battlefield, and yet, no plans, had been made during 1919 and 1939, or in 1964-68 years to rectify this great fault which had caused the loss of human life in hundreds of thousands.

History has warned nations that those who join the "soft" camp and forget "to keep their powders dry" i.e. they are lulled and forget to keep themselves in a state of readiness, soon go down, and eventually lose their freedom. After World War II the Western powers gave little thought to the future, and therefore the

once World mighty nations, i.e., France and later on U.S.A, Australia, Newzealand, S. Korea were beaten by Vietnam. who was despised by them even as a nation. Clausewitz pointed the way to clear thinking when he wrote, "theory serves to pull up the weeds which error has shown everywhere", Plan of war by Clausewitz. Obviously on theory, or a number of theories; however plausible, can by itself obviate or reconcile differences of opinion. As already stated the Quran warned the Muslims 1400 years ago such as, "Take your precautions then advance the Proven one...(4:71) make preparations against them...O Prophet! urge the believers to fight...Had it not been for an ordinance already made, a grievous doom would have overtaken you...(8:60,65,78)." Yet the Arabs overlooked the clear warning and met debacle at the hands of Israel in June 1967. The Quran warns: "O ye who believe! betray not Allah..." (8:27). However, the research for comprehensive theories is the way of shedding on the problems of the day and of developing the understanding of principles and of cause and effect cordial relations between armed services which may guide the enlightened leaders and awakening the responsible men to their duties who must choose among conflicting ideas. A theory for training for war, should include description of:—

- (a) The nature and structure of modern conflict and of the elements which comprise it; their strong points, as well as, the weak points—'know thy enemy'!
- (b) The number in which these elements are related to one another.
- (c) The manner in which war (Hot or Cold) is related to other parts and actions or reactions, of human society.
- (d) The nature of various forces which act, or counteract throughout the whole structure, and the description of the way these forces act and interact.
- (e) The organisation and object of training should therefore include the following :—
 - (i) Programmes: Progressive instruction is ensured only by means of programmes, which require carefull

consideration in their preparation i.e., the time available, the time required, the instructors available, equipment, stores and ground—"know thyself."

- (ii) The training of instructors; in the case of the Holy Prophet and Caliphs Abu Bakar and Umar were the companions of the Holy Prophet and Tabeens!
- (iii) The classification of those under instructions; for instance, appointment of commanders on various reconnaissance parties, ideological groups and on expeditions.
- (iv) The provision, and/or, selection of the necessary ground and equipment. The Holy Prophet acquainted his companions with the ground and the country over which he expected to fight wars in selfdefence at future dates.
- (v) The object of individual training is to produce a man who is disciplined, physically fit, mentally alert, skilled with his weapons, expert at fieldcraft, and who is intelligent, adaptable and capable of acting on his own initiative.

Collective Training are:—

- (i) **Leadership:** To afford leaders opportunities of exercising command in the field under warlike conditions. Although under peace conditions the stress and danger of war can never be fully portrayed, collective training affords a wholesome check on theoretical training, and gives only limited experience as regards, the effect of fatigue, the incidence of friction, the factors of time and space, the "fog of war" and uncertainties due to lack of information, ambiguous orders, and messages, which may be vague, gone astray or received too late!
- (ii) **Fighting spirit:** To weld individuals into sub-units and units with a common pride, loyalty and fighting

spirit—this fighting spirit is founded, primarily on the personality of the unit commander, on his resolute belief in himself, his sympathy, determination and sense of humour, on discipline mutual co-operation and on the confidence which the men show in their leaders among one and other and their weapons.

- (iii) **Flexibility and Control** : To enable the unit to deploy rapidly and, when deployed, to carry out the will of its commander, to execute his plans and to manoeuvre without fuss or loss of control.
- (iv) **Co-operation** : To practice units and sub-units to co-operate with one and other and also with other arms. To produce a trained team rather than a team of individuals.
- (v) **Organisation** : To exercise and perfect the organisation for command to ensure that information and orders are communicated quickly and accurately.
- (vi) **Administration** : To ensure that the unit is administered in such a way that it can take the field as fit as possible for battle in every respect both as regards personnel and equipment, and that it can be administratively supported in the field with everything necessary for its fighting and maintenance.

The practical application of a strategic concept requires very specific deployments and tactical operations. The study of ancient and modern wars and of current crisis,—show that these strategic deployments and tactical operations must be preceded by specific training through schemes, sand models, or exercises without troops, to test the logistic action and needs of it. This consists :

- (a) of an economic-logistic build up to create the combat forces, and,
- (b) of the very specific (‘means’) logistic deployment to support the tactical operation. This vital relationship that strategic, logistic, and tactical planning and control be completely integrated in the mind of command

through the test and study in an exercise. Regardless of the manner in which the authority of civilian and of military executives are blended, command is exercised through planning and by control and adjustment of the ensuing action with the help of study and adjustment of the ensuing action.

While planning, the commander is always seeking to coordinate a variety of technical functions towards the attainment of combat effectiveness. Similarly the technical specialist on the other hand should be seeking to perfect the performance of his own speciality. This becomes necessary as :

- (a) Once the objectives and concepts of command are clearly understood by the technical subordinates they should support them to the utmost with both loyalty and ingenuity.
- (b) Command must, if advised, sometimes sacrifice the efficiency of a particular function in order to increase the effectiveness of a combination of function ('means'). This means that in planning and in training the Commander must understand the cause, and effect relationship which exist in logistics in order that he may estimate how the gain or loss of efficiency of the other functions or 'means', which in combination determine his overall combat effectiveness.

We hope to show later on from historical events how effective the Islamic Pattern-of-war was on this point. In spite of the fact that there are glaring examples of setbacks in the Wars fought during the last 55 years, and that the failures occurred because the forces did not fight as expected. Various reasons were put forward by the Commanders, reasons which could have been foreseen and faults eradicated. Take World War. I, the British Commander could not hold Gaza "because his horses had not been watered for nearly 24 hours" so they had to withdraw. When the British forces later on returned to reoccupy Gaza "it was found to be strongly held by Turkish forces freshly arrived. ! The causes are obvious, lack of study

of military history, disregard of lesson of the past wars of map and ground before the Commander went forward. Logistics were faulty. In the second case the information was defective. The contact with the enemy had been lost, although it is a principle of war that contact, once gained with the enemy should never be lost. The punishment that was inflicted by the Turks on the British was very expensive in lives, in money and in time. Gaza defied the British attacks for many months and the Turks repulsed three well determined attacks with heavy losses to the British forces. The same mistakes were made by the Arabs in June 1967 and by the U.S.A in Vietnam war.

Logistics in peace time training :

Invariably during peace time training most of the attention is focussed on strategical or tactical principles of war. The training in peace seldom worries how will the forces be maintained during the war, for supplies, transportation, recruitment, new training centres, equipment stores, mechanical, civil engineering, electrical heavy industry and their output, raw materials, manpower and minerals etc. No wonder whenever a war started in the past 55 years there was a flop. The British prided with the saying "that they bungled through," but they missed the bus badly during the Suez Crisis. It is therefore, imperative that all the pre-requisites to the plan should not only be thought out and written, but their possibilities as being workable, should be put to a serious and genuine test.

In 1928-29 the Indian Army decided to hold and exercise on high (command) level to decide whether the Indian Army should be mechanized or not. I (the author) though then a Junior Officer, by accidents to Senior Officers, due to they being soft, came to hold a position where I could get an extensive view. The lovers of horse flesh—I mean not only cavalrymen, but it included infantry, gunners, supply and transport services and the last but not the least the British civil service, who also liked it, in fact, he loved the smell of the horse flesh, sabotaged the show to such an extent that when World War-II came, the Army in India (British, Indian Army and Indian state troops) was caught napping and ill prepared to take part in the

war. Even in France in 1940, the Western Allies were counting on mules, as the army scientists had not been clever enough to discover an efficient antifreezing mixture which could keep their vehicles in motion during frost and snow. The author, after Dunkirk had to tour most part of England and Scotland to find suitable horses and pack saddles for the invasion troops to invade Hitler's Europe in 1941 on pack transport basis! There were other causes as well, for instance, this gaint exercise in India was run on the old conventional system, or call it a conservative custom i.e., all movements of troops were planned and regulated by the directing staff who had decided well ahead when and how and where a skirmish should take place to bring out the lessons according to the D. S. solution. In this the D. S. Chief and his Assistant rode in front of the mechanised force to locate themselves on a prominent hill feature.

The commander of mounted force supported by Infantry had also planned to occupy that very hill feature. The A.D.C. of the cavalry general had also told the messing contractor to have the mess tent ready by midnight of say on date 'X' at hours, so that the general could have his 'eggs and bacon' for his breakfast. The cavalry vanguard reached the hill feature at dawn and found some horses and orderlies at the foot of the hill and took these away with them. However, the Chief Empire i.e. D.S. and his assistant (both generals) knew about the loss of their horses and their packet of sandwiches only when they woke up before dawn—the time they hoped the skirmish to take place, in fact it had already taken place between the vanguards of the mechanised force and the cavalry. Two senior Officers were seen controlling the abortive war while carrying their charger's saddles on their own back! Unfortunately a photographer and a press representative appeared on the scene. In the meantime the mechanised infantry van guard ate up every thing they could lay their hands on in the cavalry force General Commander's Camp. In this excitement the war came to an end! The Chief Empire in his speech gave out that Horse Cavalry was still the most essential arm of the Army in India, especially when the civil, who control the finance, were not in a mood to invest huge sums of money on mechanization. This penny wise and pound foolish policy supported

by sentiments cost the British Empire thousands of lives, and many years of war which could have been won, had the allies been ready for it!

Normandy Turning Point.

To show how the three areas of strategy, logistics, and tactics in our theoretical structure were in the mind of command, it is interesting to read the vivid account of the interrelation of strategy, logistics and tactics given by General W. Bedell Smith, in discussing the 'Normandy Turning Point.' He describes it in Eisenhower's Six Great Decisions, how General Eisenhower at General Bradley's field headquarters at a critical time, 10th August 1944, changed the tactical plans to permit Bradley to turn east, away from his original objectives, the Brittany ports, in order to join with the British forces approaching FALAISE. In conjunction with Patton's Army at Argenteuil, this move would cut off the German Seventh Army. "Out of the pattern of battle had emerged an opportunity for victory in Normandy so decisive that the liberation of all France must follow..." This one, in the actual making, comprised little more than a nod of the head, a go-ahead sign to his brilliant lieutenant, Bradley, who had already sketched out in his own mind a plan to take advantage of the glowing opportunity then opening before us. But, that nod of the head, was the personal assumption of a responsibility that could be assumed by no other. It defied obviously grave risks to secure decisive victory. When this manoeuvre was accomplished, General Bradley's forces would be in position to break through to the south and overrun Brittany. "General Patton's Third Army was designed for just this purpose. Brittany continued to be a major objective throughout most of the campaign until later events cancelled its importance to us. We originally intended to use its fine harbours to funnel troops and supplies to the front directly from the United States, as we had in the First World War. ... General Bradley was not disturbed about his local situation, particularly in view of the high promise of the new offensive. If the Germans succeeded in cutting through temporarily, the supreme commander pointed out, that our armour below the break, could be supplied with two thousand tons a day by air...."

Effects of Air bombing on Railways and Roads.

“But a hazard greater than the now thoroughly routed Germans was troubling us, supply. It is no great matter to change tactical plans in hurry and send troops off in new directions. But adjusting supply plans to the altered tactical scheme is far more difficult. It involves relocating vast depots and stores of ammunition which must flow to the fighting troops in an uninterrupted stream. Our pounding of French rail centres, which had contributed so heavily to victory in Normandy, now returned to plague us. The rail-roads were practically unusable. We laid out tow-lane, oneway motor routes across France over which the trucks roared day and night to keep the advance supplied. Even this was not fast enough for the racing armoured spearheads. They got their supply almost entirely by air.”

Air raids on Sea Ports.

“Ports were the core of our problem. It was weeks before the destruction caused by German demolitions at Charbourg could be repaired. Through all our drive eastward, most of the supply continued to flow over the Normandy beaches and through this crippled port. Now a major change was made in our general plan of supply. Enemy garrisons still held the Brittany ports, Brest, St. Nazaire, Lorient. Reckoning on the destruction they would cause before they surrendered, General Eisenhower decided to abandon entirely the project of using Brittany as a base. Instead of a slow advance across France on which the original plans had been made, our troops were already in Belgium. Antwerp had fallen into our hands intact, where the British advance caught its defenders without demolition charges in place. Though the port facilities could not be used until German garrisons were cleared from the mouth of the Scheldt where they controlled the approaches, Antwerp was now to be our major port of supply.

We had won a colossal victory already. General Eisenhower's quick decision to seize the opportunity offered by the Germans had destroyed all resistance in northwest France. In two weeks our spearheads and raced from Normandy to the Siegfried

line. The invasion of southern France by General Devers' forces on August 15, made such rapid progress up the Rhine valley that by mid-September our forces were linked from channel to the Mediterranean. Hopelessly out flanked the remaining German forces in France gave up”!

“In terms of general principles it can be said that economic capabilities limit combat forces which can be ‘Created’. At the same time, logistic capabilities limit forces which can be employed in combat operations. Thus, it is obvious that economic—logistic factors determine the limits of strategy.

The economic act of industrial mobilization and in logistic buildup and deployment,—there must be fully integrated planning and control where the mind of command is weighing strategic, logistic and tactical considerations in the light shed on the enemy by intelligence, and is receiving information and transmitting decisions by means of a communication system.”

The logistic Snowball:

The history of ideas is the history of mistakes. No Commander can predict how his operations will influence the thinking and actions of an opponent. No logistic plan can provide equally well for all possible contingencies.

Causes:

It has been a widely held opinion that “second rate personnel” are suitable for manning advanced bases (naval, supplies, munition depots, L of C areas etc.) in time of war.

It is admitted the supply of highly efficient officer, men and civilian employees, is always limited in war.

If inefficient personnel are involved, it is likely that many of them will spend their time doing useless tasks, and each administrative unit and staff, accordingly, will expand in order to get the work done. This results from a lowering of quality, which in turn leads to sluggishness in response and to a generally lower quality of

planning and administration. This, again, leads to a demand for more personnel with the corollary increases in transportation, housing, messing, medical, and management personnel.

Further, the paper work, dispatches, and other time-consuming administrative functions spent uselessly on this effort to get some one to hold their hand or to work as cover of an umbrella slowed down and obstructed the useful work which the people and facilities involved would otherwise have done. Thus the waste and obstruction expanded in an everwidening circle from the central core of fruitless effort. In all our affairs we see instances of the harmful effects of the human tendency to go to extremes. If the logistic aspects of an operation are initially planned and provided on a seriously inadequate scale, experience has shown that the eventual commitment of logistic resources to that operation, in an effort to correct the initial deficiencies, will be lavish and wasteful. In other words, under produce, over planning. The inability to exploit a tactical success then prolongs the operation or the campaign. The result of this delay inevitably is a great increase in the logistic resources ultimately expended to achieve that specific objective. This is a direct effect which is quite simple and obvious.

The Commanders who had too narrow an escape from disaster of "too little, too late" will certainly put great pressure on their planners and on their superiors to insure future adequacy of support. All along the chain of command estimates may be arbitrarily increased and extreme oversupply may be provided, the snowball grows both near the front and in the rear, which acts as an anchor to mobility. A disregard of the principle of economy of force from the logistic point of view, presupposes an awareness that our logistics resources are always limited. The importance of this principle of limitation of resources and its influence on command decision, on flexibility, and on strategic momentum, are vividly illustrated by the differences between Eisenhower and Montgomery in September 1944. Montgomery proposed that all available supply facilities be given him in order to thrust the Twentyfirst Army Group directly toward Berlin. Eisenhower felt that a pencillike

thrust into the heart of Germany would fail and refused Montgomery's request. The correctness of this decision is still being debated."

... "The principal limitations are availability of raw materials, industrial facilities, skilled labour, and labour. The problem of overall command is how to apply these limit resources most effectively in accomplishing the objectives of strategy. An unwise over expenditure for logistic resources and facilities means that the combat forces have been deprived either of manpower, of equipment, or of training."

Flexibility and Momentum :

Mao Tse-tung 'on protracted war' has stated "The flexibility employment of forces is the central task in directing a war, a task most difficult to perform well... flexibility in command can be realized only through the discovery of order, light and certainty amidst such circumstances peculiar to war as confusion, darkness and uncertainty."

All students of war have recognised the need for flexibility in the planning and control of military operation. Several examples from recent conflicts in Algeria, China, Indochina serve as illustrations. Only some of the benefits of flexibility, particularly when coupled to mobility are being presented.

Historical examples :

".....In September 1950 the amphibious landing at Inchon completely disrupted operations of North Korea forces. It also served to shift the centre of gravity of the conflict, and thus transformed its whole course.

In early 1943-45 the American forces in the Central Pacific and in the Southwest Pacific repeatedly changed physical objectives and time tables in order to speed up operations and to bypass powerful enemy forces.

In these, among other instances, the qualities of mobility and flexibility of forces plus the flexibility of the mind of the

Command (and the correct evaluation of good intelligence), permitted strategic exploitation of tactical success and circumstances.

Conversely, the inflexibility of Hitler's mind, illustrated by his forbidding his field Commanders to make tactical retreats, was a major contributing factor in the great disasters suffered by the Germans in the Russian campaign.

However, it is not enough merely to say "keep flexible!" If we are to render more than lip service to this worthy ideal, we should recognize and understand those factors which contribute to,—or detract from, the flexibility of military organizations plans, and dispositions. It takes many factors to provide flexibility but it takes only one major inflexible characteristic to destroy the usefulness of all the good factors and make the plan, or force rigid.

Flexibility is achieved only by a recognition of the factors which are involved and the manner in which these factors act. After this there must be continued follow up. No one should deceive himself by behaving that he has achieved flexibility when by reason of budgetary, organisational, or intellectual limitations, he cannot in fact act with flexibility. The evacuation of the Tachens Islands in January, February of 1955 is a striking example of logistics and tactical flexibility. Without advance preparation the U.S. Seventh Fleet evacuated about 25,000 Chinese troops and 17,000 Civilians. At the same time the same force was able to provide from within itself strong surface and airdefence for the operation.

In terms of size this was a small operation. In terms of political—strategic—tactical relationship and in terms of evidence of military flexibility in force, it was a very significant operation.

In another area of conflict, the evacuation of Americans from Suez in 1956 and the landing and reinforcement of the forces during the Lebanon crisis of 1958 demonstrated these factors.

The perspective of command is essential to flexibility for only from this perspective can the various alternative courses of action be evaluated. Flexibility in the mind of commander does

not imply indecision or lack of firmness. It does mean that the Commander refrains from making unnecessary commitments in the early stages of an operation.

Two further points are:

- (a) It is not sufficient for the staff and subordinate Commanders to have mere statement of the objectives and mission of the commander in their mind. If full flexibility is to be achieved they must have the type of intuitive understanding that results there from.

It was magnificent, but was it war?

A supplementary yet separate question is whether it even befitted our allies in the long run? Die, we, more pertinently, sacrifice our security, our mortgages on the future, for a gesture?

Was there adequate reason why we should have changed our traditional policy, a policy that has had a longer run on the World stage than any other and a uniquely successful run."? Admiral Eccles, who adds:

General Fuller has remarked.

The lack of any specific programmes, both in Europe and Asia, is already a grave handicap to us in the actual waging of this war. It will be an even greater handicap to us after the war. Unless a little thought is devoted to these problems, academic and unreal though they may seem at the moment, there will only be chaos after a decision has been reached on the military plane, chaos leading to a speedy recurrence of those very evils which we are seeking to banish from the world.

The lesson it is this: Should you, when waging war, lack a politically sane and strategically possible aim, you are likely to be thrown back on an insane moral one, such as attempting to eliminate ideas with bullets, or political beliefs, with bombs? Hitler's aim was sane and possible, and Japan's sane and impossible, (the aim of U.S.A. in 1964-68 is no different), though both were monstrously unjust, but not more so than the imperialistic aims of other heads of state and of other nations in the past.

Though the means adopted in gaining sane aims are sometimes atrocious in the case of insane aims they are always so. It is for this reason the crusades and civil wars are so destructive of moral values, as well as, of life and property, and the Second World War was both a crusade and a European civil war."

"Never in so rapid and direct a manner," says Professor Hell, "has any religion achieved such world-affecting changes as Islam has achieved. Never has the setterforth of a new religion been so complete a master of his time and people as Mohammed was. The reasons are not far to seek, Islam equipped the Arabs with qualities unknown to them: discipline and contempt for death. "Obey God and His Prophet" is the refrain of many a verse in the Quran. The call for discipline was further reinforced, improved and perfected by the practice of prayers in public. Contempt for death was born of the prospects of reward in the life to come for those who fell fighting for the faith. Over and above this the Muslims were converted into a solid fraternity. Thus at one stroke the most vital bond of Arab relationship, that of tribal kinship, was replaced by a new bond, that of faith."

Again, "If the object of religion is inculcation of morals, the dominion of evil, the promotion of human happiness, and the expansion of human happiness, and the expansion of human intellect; if the performance of good works will prevail that day when mankind will be summoned to its final reckoning, it is neither irreverent, nor unreasonable to admit that Mohammed was indeed an apostle of God," S.P. Scott, Moorish Empire in Europe.

How great was the Holy Prophet's love of acquiring knowledge and putting it into practice may be deduced from the fact that, after his migration to Medina hardly two years had elapsed before he was faced with difficulties so great that the very existence of the Muslim community was threatened.

How did the Holy Prophet meet the challenge?

How to raise enough manpower, money for the purchase of war material, armour, logistics and accoutrement, so that the

defence of Medina might be consolidated, was the problem that weighed heavily on the minds of all the Faithful, for Meccans were unceasing in their efforts to nip the young Muslim State in the bud! Yet, confronted with the choice between money and knowledge, it was in favour of knowledge that the Holy Prophet Mohammed (may peace be upon him) decided. Revelation that came to him laid great emphasis on reading and writing. "Only through the light of knowledge," he stressed, "could men attain perfection."

Many sayings of the Holy Prophet exist that testify to this belief:—

"Equally valuable are the ink of the scholar and the blood of the martyrs."

"Seek knowledge from the cradle to the grave."

"Paradise is open to him who leaves behind him his pen and ink."

"The world is supported by four things only, the learning of the wise, the justice of the great, the prayers of the good and the valour of the brave."

"He dieth not who taketh to learning."

"He who leaves home in search of knowledge walks in the path of God."

"The acquisition of knowledge is a duty incumbent on every Muslim, male and female."

"Whosoever reverts the learned, reverts me."

"Seek after knowledge though it be in China."

"There is no envy but for two (persons); the one whom God has given wealth and power to spend it in the service of Truth, and the person whom God has granted knowledge of things and wisdom and he judges by it and teaches it to others."

So it was though thirst for knowledge that Arabia became a land of leaders and scholars i.e. Mujahids, who were to bear the torch of knowledge into the dark places not only of Asia but also of Europe and whole of the then-known world.

“Moral is the product of able leadership, of success, of good organization, discipline and training, which produces self reliance” says Sir W.D. Bird, in *The Direction of War*, of religious or other enthusiasm, superior numbers, better armament, physical fitness, national character, racial pride, early teaching; and indeed of any factor which tends to give the leaders and troops confidence in themselves, and in their power to defeat the enemy.... The power gauging the psychological situation accurately is one of the most important attributes of leadership. Similarly, if a general needlessly overtaxes the physical powers of his troops, exhausting them without good reason, he lowers their moral and therefore, their fighting value, of the purely mental factors which influence human action religious fervour is one of the most powerful. And the effect of the Mohammadan religion (Islam) on the spirit of the Saracenes, who were “invincible in fact, because they were invincible in opinion” enabled them to conquer great tracts in Asia and Africa and also penetrated far in Europe. Patriotism is another great compelling force, surprise, which represents an “inability of the mind to interpret a present occurrence, and of the nervous system to adapt itself to a new situation;” is naturally a moral factor of considerable value, for troops surprised are in consequence troops thrown off their mental balance and therefore, for the moment probably both incapable of coherent action and liable to defeat....”

We hope to present illustrations which supports the above statement of General Bird in later chapters, as the Islamic Military History is replete with such examples,

Carlyle once wrote that “the English have a notion that Generalship is not wanted; that War is not an Art, as playing chess is, as finding the longitude, and doing the Differential Calculus are (and a much deeper art than any of these); that War is taught by nature, as eating is;” and it certainly seems that military difficulties, and especially those which are encountered in the management of operations, are seldom rightly estimated by public opinion.” But General Bird elucidates it as: “An intimate acquaintance with technicalities of war, such as, the principles of strategy and battle tactics; the characteristics of the various arms, their powers and

limitations: the arrangements for reconnaissance and protection, the problems of transportation of maintenance and inter-communication, does not equip even the trained and experienced soldier with all the qualifications required in a good general; and the battles won by lessons of tactics may be numbered with the epic poems created from the rules of criticism. War, indeed, is not an exact science but an affair of calculation and judgement, and war can no more be made by text book rule and formula than a picture can be painted. On the other hand, it is only those who possess an adequate knowledge both of principles and practice that can decide when it will be judicious to follow the principles, and proper to disregard them. Further, inspiration will not be received except by men who possess the knowledge which is necessary as a medium for its production; since before any thought can be aroused some mental resistance must be overcome; and this can only be effected, without a conscious effort of will, when the mind has been trained by their frequent repetition in given circumstances easily to reproduce in similar circumstances certain processes of thought. In fact the surest road to inspiration is preparation, (study and experience). But even inspiration is of little use unless backed by the moral force required to put its promptings into practice. War involves a conflict of will between commanders 'as well as' a struggle between armed forces."

It is a difficult art to command properly. In the course of life as a soldier, one learns that it does not matter so much "what 'and' how much is commanded; that how commands are given!" Parents gain the best possible experience with their own children, feeling that obedience depends very much upon more or less decided tone in which the command is given. The tone of the voice which often implies doubt, when, in spite of the most violent expressions and most energetic gestures, disobedience becomes a foregone conclusion. In relation to our children we follow the rule of forbidding nothing where, owing to the force of circumstance, disobedience may be anticipated; and of commanding nothing to be done, the subsequent accomplishment of which is bound to prove impossible. But above all things, and who fails to realize this?

Every command must be clear, so that its recipient will know exactly what is expected. These simple rules also apply to the conduct of war; there is no high wisdom.

But, however, simple war is such a complicated business that the application of principles of war is not so easy. But this can be done, and has been successfully done, as we shall witness later on. In war, great responsibility attaches to every order, and mistake is promptly overtaken by its punishment. Frequently there is also present a lurking wish not to have to bear the fault oneself, but to adroitly slip it upon some other shoulders, just as in certain games (at cards) a player delights in plaming off a bad card on his neighbour before the last trick is played.

Courage and Sense of Responsibility:

When one studies the biographies of some men of high rank even of World War II, while the memory is still fresh, one cannot fail to notice they behave like children who, when they have done mischief, are the first to exclaim, 'that is your doing!' When their eye scans the field strewn with corpses, there is not consciousness dearer to their hearts than, 'It is not my fault', 'famous German Boron von Der Goltz, in his book Nations in Arms: "It is one of the secrets of the better side of human nature, that guilt is more feared than the consequences of misfortune. Hence courage of responsibility is a precious gift of heaven, which alone enables a general in high command to achieve results, for if even his experience and intelligence be inadequate, able assistants will probably be forthcoming to supply his deficiency. Courage of responsibility is born of a certain nobility of mind which must be inherent in the general, and which ennoble's his whole nature. It consists in a sense of superiority which raises him above the common herd, without 'making one presumptuous' and which may be innate, or may also be acquired in the school of life. Severe trials purify a well formed character. They teach him to think little of earthly weal or woe, to face dauntlessly the possibility of suffering fresh disaster, to bear blame, though guiltless, and to be indifferent to condemnation by the crowd and to the displeasure

hatred of the powerful. Extensive and thorough knowledge may also produce this nobility of mind. Such knowledge certainly makes us recognise the limitations of human wisdom, while on the other hand, it teaches that war presents us with no enigmas incapable of solution, but that the employment of the natural powers of intellect is all that is needed.

Nowhere, in the whole system of warfare, is there any dark corner which the magician's art alone can illuminate! knowledge through constant study enhances assurance, while ignorance is the beginning of moral decadence. The feeling of commanding the means and of having, at worst, to fight against misfortune, steel selfconfidence. It tells us 'what others can do, you can do also,' and thus stimulates the 'will to rule' and 'to lead'! A strong mind is not one merely capable of strong emotions, but one which preserves its equilibrium when worked upon by the strongest agitation, so that, in spite of all inward storms, the action of intellect and reason remains as keen as that of the compass on the tempest tossed ship. Read and re-read the life history of the Holy Prophets, Abu Bakr, Umar, Ali, Khalid, Abu Obaidah-bin-Jarrah, and in fact the life history of all the companions of the Prophet and see how truthful they were at all time and under all stresses. For example, when Abu Obaidah Thaqqofi lost the battle of Jisar where the Muslims met the first disaster of very great magnitude and when the Muslims suffered the heaviest casualties on the battlefield, Caliph Umar acknowledged the defeat to be due to his fault and went out of Medina to console those who were hiding in the desert due to the feeling of disgrace of defeat,

Again when Khalid-bin-Walid, 'the Sword of Allah (God),' was publicly cashiered for risking the lives of his soldiers for plunder, though events proved later not to be exactly the case, he snubbed those comrades who tried to show sympathy with him and declared, "My sword and my horse will be always kept in readiness whenever required for the cause of Islam and in the way of Allah. I will fight as a Mujahid (as a private) and that rank, honour of glory was of no concern to him." The Islamic military history is replete

with such golden deeds, a proud tradition which so far has not been surpassed by any community. When Sultan Salah-ud-din Ayyubi discovered that King Richard, his most deadly enemy, was very ill, he sent fresh fruits, ice and his personal physician for Richard. He also stopped fighting till Richard was fit. At another occasion, he sent two chargers for Richard whose own charger had been killed and he had been thrown on the ground, on the plea, that a brave soldier, though he may be an enemy, should be given a fair chance to defend his honour and life. This treatment by the Muslims, seems all the more extraordinary, when history is full of stories, written by Western writers, which show continuous breaking of pledges, atrocities and most inhuman cruelties which were inflicted by the Crusaders on the Muslims, because their clergy told them that "foul was fair in war against the Muslims." The cruelties suffered by prisoners-of-war in World War-II were mostly due to such faulty training and historical background. Hence, the importance of study of the Islamic ideological war by all, is vital.

Finally, all orders in war rest upon a very insecure foundation. They are based upon supposed knowledge of the enemy, which, however, is never complete. "If we always knew the enemy's intentions beforehand," so said Frederick the Great, "we should always, even with inferior forces, be superior to him." Intelligence of the enemy, the press, and the people of the operational area is, therefore the basis of all ideas and actions in war. As a key to the situation of the enemy, to the feeling of the people, the armed forces, and influential personages, to the state of preparedness the finances, etc. The detailed reports of clever spies may occasionally be very acceptable, but persons of the proper degree of education cannot always be found for this questionable service of spying and subversive fifth column work. Such persons will moreover, frequently be obliged, for the sake of their own safety, to enter relations with both belligerent parties, and thus, whilst we receive intelligence from them, we supply the enemy in return. Intelligence and messages from different parts of the battlefield are not always clear, sometimes contradictory! All these points will be expounded with illustrations from Islamic history.

What were the conditions which led the Muslim Armed forces from victory to victory?

To sum up for answer:

The Holy Prophet took the following actions:—

- (a) He paid his attention to make the economic situation of the Muslims (Muhajirs and Ansars) at Medina, secure.
- (b) He took steps to instil moral qualities and discipline and security measures amongst the Muslims.
- (c) He made pacts of alliances with friend, and neutrality on the one hand to weaken the political position of the enemy and on the other to strengthen his own. He preferred to let his possible enemies be glued to their places, those who wished 'to wait and see', by neutrality pacts rather than to force them to join the hostile camp.
- (d) He inspired the Muslims and the allies with sufficient resolution and tenacity of purpose to undergo inevitable hardships cheerfully until the moment that is most favourable for advantageous peace on terms which will secure the principle objects for which the struggle was commenced.
- (e) He advised the Muslims to work hard, live hard, be honest of purpose, fair and just in their dealings.
- (f) The Muslimah (Muslim Women) were granted equal rights and responsibilities for the defence of the

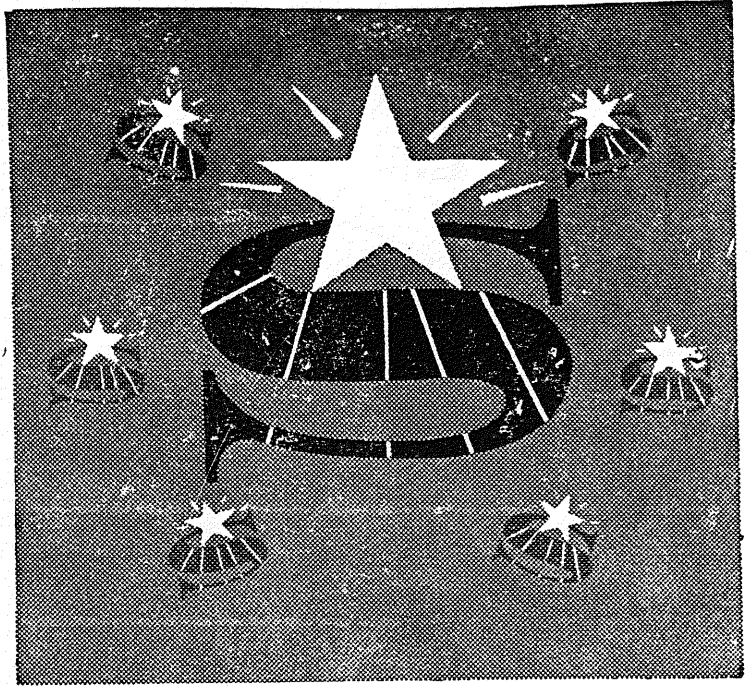
homeland. There was no more "flaming funeral pyre, or being sold as chattels in the slave markets", for the Muslimah. We shall see how Muslimah served the Armed forces as leaders on the battlefields on land, as well as, on the sea, as nurses tenderly attending the wounded and the sick, as navigators in the navy, as preachers of religion. It was a Muslimah, a freed slave girl who came to be known as Queen Shujrat-el-Dur who turned the tide of the invasion of the Crusaders in Palestine and Egypt. It was she who captured on the battlefield as commander-in-chief of the forces, six monarchs of Europe; King Louis of France, Long Sword of Briton, and King of Normans were among them. It was she, who having fought a protracted rearguard action, trained guerrillas (and sea wolves), who destroyed the Naval fleet of the Crusaders. She then lured the Crusaders to advance in an area on land near Mansura, she had chosen to finish off them. She thus demonstrated what can be achieved even by a defeated force after it has been reformed, trained and re-equipped by a competent leader. Battles, such as, at Badr and Yarmuk gave her the inspiration.

Have we learnt the lesson? I very strongly doubt it! conscripted armies of today are not the real answer. There were countless conscripted armies, equipped with most modern weapons and led by the war Veterans of the Roman and the Persian Empires who were pitched against the Muslim armies, but they were beaten for the similar reasons. One, it seems, lives not to learn but to

forget, or not to act! Again in the war of liberation of China, the conscripted millions of Chiang-Kai-Shek lost the war against the volunteers of Mao, who trained his armed forces to fight an ideological war! The same tragic story is being repeated by U.S.A. in Vietnam. The Remedy lies in training every Muslim and Muslimah to be a Mujahid, or Majahidah, by learning, study and following principles of Jihad in letter and spirit. Nations have been sustained by their fighting forces. Military experiences of a people have influenced their social and moral standards. It is unfortunate that too much attention is being paid by the Muslims to bring economic and technical factors at par with standard laid down by the Western society but higher standards of living and swelling gross national income do not help a civilization to survive if the moral qualities are lacking, history is replete with it, Byzantium, and the Persians power, so did the Muslim Empires when they neglected the study of war, especially the Islamic Pattern-of-War!

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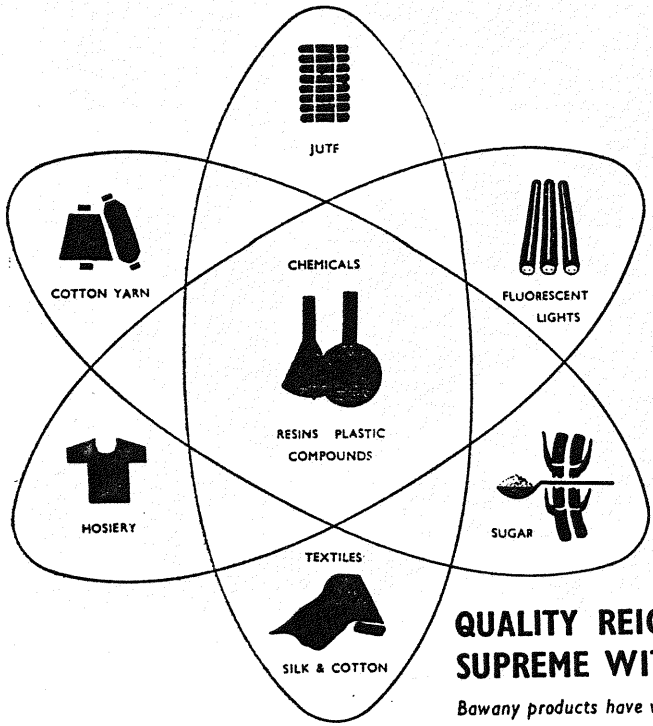


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Extracts of some Observation on the book.

I thank you for sending me the manuscript of your book 'The Islamic Ideology on war'. We are not really equipped to deal with the manuscript of a big treatise of this kind. Our remarks can, therefore, be only of a general nature. In writing a book on this subject you have, indeed, undertaken a tremendous task and I admire you for your courage and industry...

...As regards our purchase of the book, I would like to mention that your previous publications have been placed in all unit and station libraries, and I trust the projected treatise will also find its way to them once it appears in the market...

...I would like to thank you again for giving me an opportunity to offer my comments on the manuscript which contains a vast fund of knowledge.

General Mohammad Musa Khan H.Pk, H.J. H.Q.A. M.B.E.

I have gone through this book the Islamic Pattern of War Vol. I (Parts I and II) and I am proud of the author's talents and envy his love for Islam and pray to God to grant me just half the blessings He has so very kindly bestowed upon him. The book is a mine of information and is a boon not only to the student of the Military Science but to the general reader as well. The universities of the Muslim countries would do well if they take up the teaching of the History of the working of the Islamic Pattern-of-War which has determined Muslim life through the centuries.

May God give the author a long life so that with his knowledge and insight into things he may serve Humanity all the more.

Professor CH. SULTAN BAKSH M.A.

This valuable undertaking of yours would serve the Pakistanis as a torch-light in their way and will brighten their path. The way you describe the Islamic Pattern of War cannot be attained by anyone else. Being a General yourself, and after serving at least forty (40) years or more in Military Service and sharing the experience of two world wars during which you have participated in at least dozen battles, your's knowledge of Military campaigns cannot be surpassed. Neither one can exceed regarding your knowledge of the strategy of war, nor one can explain it more vividly than you in our country. It is a blessing for Pakistanis in particular and for all Muslims in general. The benefit they would derive from it cannot be minimised. And I suggest that the reading of this book should be made compulsory in all schools and colleges of this country specially the Military Academies and schools should not miss this great opportunity. For the peculiar reason that the new "Mujahids" of our country could remind us of the memories of September war and Islamic wars of ancient times. And once again the glory of Islam could shine as it was during the time of our Prophet Mohammed (peace be upon him) and in the times of Muslim Caliphs.

I once again stress on the importance of this book and suggest you that you should send this book to the Chancellors of all the Universities of our country so the students' community could take advantage from its reading.

Being an old soldier you even stressed on the role played by Muslim women during war-times. Muslim men and women both should take their positions on the battle front. Our Prophet recognised and stressed on this principle. You put China's example before us where both sexes are active in every sphere of life specially

in the defence of their country. Chinese's successes owe their gratitude to this Islamic principle.

You stressed on the spiritual force of a Muslim. And according to Islamic pattern of war you cannot win your war only on physical force or material basis but the thing which counts, is spiritual force.

You have warned us that we Muslims have to fight the war of our very existence by our very selves if we have to live on this earth. And only after taking into consideration the Islamic pattern of war we can win.

Allah should help you in this venture and you should write such exemplary books even in future for the guidance of Pakistanis and Allah should give them opportunities to take benefit from your invaluable thoughts.

M. Y. Khan

16/5/ 1968

—I thank you in sending me your thought provoking book on "Islamic Ideology on War"—. It is seldom that a great soldier, like yourself, debases in research after retirement and all praise is due to you for that and for reading the Islamic history of Wars waged on and by others in an entirely new light....

It is a most valuable addition to literature already existing on the subject, for it devotes special attention not only to the war waged by the Holy Prophet in self defence, but also, and more minutely so to the manner (in policy, planning and training) in which he waged it.—The language and style throughout is chaste, dignified and effective, though commendably simple.

Professor Dr. H. K. Sherwani.
M.L.C. Hyderabad, India.

“It is time that persons who have made a study of the development of military strategy and tactics through the ages took up their pens and wrote military history. It is gratifying to note that recently one of the retired generals of the Pakistan Army—Major General Mohammad Akbar Khan—has brought a book on the campaigns of the Holy Prophet....Social, Economic and Culture History offers a vast scope for work—”.

Professor A.B.A. Haleem.

Late Vice-Chancellor, University of
Karachi.

“—I have been longing to write to you about the great service which you have rendered to Islam by writing your valuable book. It is indeed a pioneer’s work befalling on a great one, a good Muslim.—”

Colonel Shah Baz Khan (retired.)

Director of Public Relations

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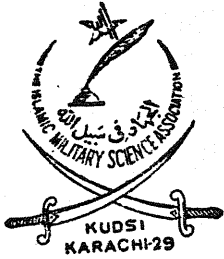
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“... Islam conquered half the world in two decades while Christianity took two-three hundred years to establish itself...”

—Lord Rosebury.

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THE ISLAMIC PATTERN-OF-WAR

Planning and Training

The Author, MAJOR GENERAL MOHD AKBAR KHAN

A soldier writer of repute in Pakistan and in the Muslim world, who has fought in the First World War and the Second World War. The author has also fought many other campaigns, known as 'Frontier Operations'. This varied experiences gained by the author on various battlefields in Europe, Middle East, jungle warfare on the Burma Front and against the Pathans—superb in the art of guerrilla warfare, as a cavalryman, Infantryman and later on in the mechanized warfare, are being portrayed by him for the benefit of his younger comrades-at-arms and the civilians—as every body will be in it, if world war III comes!

He was specially selected by GHQ India, prepartition, to suppress the worst communal riot stricken part of India, i.e. from Lucknow to Saugar, including ten Indian States—a most difficult task for which he earned gratitude of Mahatma Gandhi, the Prime Minister, Pundit Jawahar Lal Nehru, Master Tara Singh, Maulana Abul Kalam Azad, A.M. Khawaja, Sir Taj Bahadur, Sardar Patel, the Quid-e-Azam and other leaders, both Muslim and Hindus. For his selfless devotion to duty he has also been praised by English writers, such as, General Sir Francis Taker, Sir Auberry I.C.S. An old soldier, who belongs to a generation of soldiers whose lives have been made a nightmare by these two awful periods of horror and death—World Wars and also cold war conflicts and communal riots. He has been a great athlete, a sportsman, columnist, broadcaster and a welfare worker. He has written 41 books (20 in English and 21 in Urdu) on Islamic Military History. He has travelled very extensively.

He visited China of Red Stars, where he met top communist leaders, such as, Chairman Mao-Tse-tung, Premier Chou-en-Lai, Marshall Chen Yi and other top military and civil leaders. He travelled in China very extensively. Much of what he saw and discussed greatly impressed the author and some of it he admired. China's present regime teaches many lessons—which it seems to have been forgotten by the Muslim world from whom it originated, that could also be very usefully learnt by many countries in the Western and Eastern blocs, both Muslim and non-Muslim. The author concludes with pertinent reminder that communism is not the only form of state organization for world revolution for attaining equity and universal brotherhood. He reminds the readers that Islam stands for world brotherhood and evolution—and not revolution!