"Verily those who believe, and thoso who keep religious rules, jews and the Sabaeens,—whosoever believeth in God and the last day, and doeth right, their reward is with their Lord and there shall no fear come upon them, neither shall they suffer grief." THE QURAN.

On War

THE ISLAMIC POLICY

GRAND STRATEGY & DIPLOMACY

THE ISLAMIC IDEOLOGY WAR SERIES

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The Islamic Military Science Association

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Rangrut

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KARACHI.

THE AUTHOR

A soldier writer of repute in Pakistan and the Muslim World who has fought in two world wars and several other campaigns. He has served as adjutant and as a commander of training establishments where he was responsible for training of thousands of recruits and remounts in peace time and then during the world wars. In World War II after his escape in 1940 from Dunkirk, he became an instructor in the U.K. in the Mechanical training school at Aldershot, later in the team for training troops in commando warfare. He was later on sent to the Burma front. He won distinctions during the world wars and other Frontier campaigns. He has also served on the various branches of General Staff, General Headquarters in India.

He has travelled very extensively. Much of what he saw and discussed with the leaders of Western bloc, India, Middle East and the Far East, and the People's Republic of China, had been discussed in this book, especially for those countries, who have gained independence recently and are financially and militarily backward.

As regards the leading world powers, or those who seek to employ 'power' purposefuliy but with restraint in a world where violence remains the prime policy of some...to control, reduce and ultimately eliminate the modern engines of destruction, to encourage the rights of each people to govern themselves and shape their own hopes to them the veteran soldierwriter shows the way towards peaceful world order through not only the study of the Book but also by following the trail blazed 1400 years ago by Mohammad, the Greatest Military Genius of all times. The world faces a dilemma - appeasement, or the use of double policy to break resistance. The old soldier opines, while appeasement may only encourage our opponents yet adoption of double policy may pose a challenge that increases their militancy. Fighting tends to escalate. Sympathetic and soft words spoken with wisdom and with psychological tools win hearts. The study of this book will give plenty of food for thought to be put into use—so as to get rid of the dilemma.

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WHY DID EMPEROR NAPOLEAN BONAPARTE, CARLYLE, LANE POOLE AND OTHERS WRITE ?

".....In few years the Muslims conquered half of the world. They snatched away more souls from false gods.....in fifteen years than the followers of Moses and Jesus did in centuries..... I hope the time is not far off when I shall be able to unite all the wise and educated men of all countries and establish a uniform regime based on the principles of the Quran which alone can lead man to happiness."

Napolean Banaporte

".....Much has been said of Mohammad's propagating his religi n by the sword.....The sword indeed but where you will get the sword from? Every new opinion at its starting is precisely in a minority of one.....There is one man against all men."

Carlyle

".....People forget Carlyle's laconic reply "first get your sword, you just win the men's hearts before you can induce them to peril their lives for you ....."

Lane Poole

"The medieval esslesiastics, either through ignorance of bigotry painted Mohammedanism (Islam) in the darkest colours. They were, in fact, trained to hate both this man Mohammad and his religion.....Islam is the only religion which appears to possess that assimilating capacity to the changing phases of existence which can make itself appeal to every age.....I believe that if a man like him (Mohammad) were to assume the dictatorship of the modern world we would succeed in solving its problems in a way that would bring it the much-needed peace and happiness....."

George Bernard Shaw

"Islam created a society more free from widespread cruelty and social oppression than any society had been ever before."

H. G. Wells

"Islam—a glorious heritage on which could be built a perfect world religion."

Duncan Greenless

"Ideals of Islam—dynamic principles of life, not mystic but practical ethics for the daily conduct of life suited to the whole world."

Sarojini Naidu

"Islamic laws—interwoven with a system of the wisest, the most learned and the enlightened jurisprudence than ever existed in the world."

Edmund Burke

What induced the above mentioned writers praised Islam? Please read this book to find an answer.

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INTRODUCTION:---

"Know that the true purpose of history," says Ibn Khaldoun, "is to make us acquainted with human society."

Islam is on the march again on its new phase of revival, both political and moral. The strengthening of the intellectual and cultural bonds between Muslim nations necessitates one to pause, before he ventures a leap into bottomless gulf of the unknown future, and draw back his feet to the solid ground of fact, the glorious past and the promising present! As regards her future, it is considered by some of the so called advanced nations that Islam has little of the stability and strength of its former days. There are, however, also some in the advanced world, who say that, "The sword of Islam, though rusted, has not lost its virtue."

These writings may in a measure contribute to desireable a result for correct appreciations are, like incorrect ones, formed not at once but little by little; true knowledge is a construction, not a monolith.

Like other writings of the author, in this volume, 'On War' has no pretensions, of being exhaustive; they supply samples only as a food for thought, suggest general effects, and no more! The only objection I anticipate from some is that being a Muslim, my views of human and Islamic nature are over favourable, more so, at least, than those taken by many western writers, and modern ones, of the communist bloc. But after all, as we see and hear, so we judge; and 'to speak of a man as we find him', is just judgement. Perhaps, then, I have been more fortunate in my Eastern experiences; perhaps less prejudiced! A noted western writer William Giffard Palgrave has said:—

"I find, or seem to find, that Islam the nearest approach made by any set creed to what is called 'Natural Religion,' has perhaps, on the whole less tendency than any other system I am yet acquainted with

to cramp and thwart the innate excellence of human nature. Hence I am not surprised to meet with much that deserves esteem, much that attracts sympathy, among the followers of Islam."

It is also intended to add original works, or portions of the Islamic Military History which have, hitherto, been sadly neglected. The great part played in national life by the armies of the Western Nations, has given rise to a much larger military literature, than that exists in the Muslim world. The incessant struggle for superemacy lasting over twelve centuries, has led to the production by master minds of treatises on various parts of the art-of-war, which are of the highest importance, but they have been in their own language and under their own interest. It is my aim now to introduce this subject to English readers since I have finished my series in Urdu. Moreover, both Islamic strategy and tacts have been widely treated by foreign authors than by our own for the reasons set forth above.

It is some times urged that lessons of Islamic wars are in no wise useful to ourselves; this is ridiculous. The guiding principles of the operations of war are the same, whether they are conducted against civilized or savage foes. Strategy is the same, whether used against modern armies or against backward nations. The tactics employed differ as the weapons of the enemy differ. But the soldiers trained to meet the highest class of opponents are, 'ipso facto,' better qualified to deal with the inferior. The Islamic history is replete with interest and is second to none in moving incidents of gallantry.

Islam is no longer "Fast declining, fading or waning away! " . that the day is not distant, may already be calculated, when the Mosques will reconvert themselves into Churches!"

These are claims made by some ignorant missionaries who are ignorant of Facts. The Ostrich was believed to hide its head in the sand on the approach of danger; and it had thus insured the disappearance of the hunter from its own field of vision, to infer illogically that the said hunter had ceased to exist. Ostriches of this kind numerous not in Africa only, but even in Europe, America, Asia. Minds that believe when their own horizon, often a very limited one, does not include

a given object, are prone to conclude that there is no subject at all. Add the paternity of wish to thought, add a fair amount of prejudice, add misinformation, and we shall cease to wonder at certain statements and opinions current enough about numerous topics, where facts would, we might naturally have thought, have warranted conclusions precisely opposite. Islam, in its present and its future, may stand for example.

The Caliphs followed the policy for spreading of Islam and its consolidations. as laid down in the Quran and by the Holy Prophet. Gibbon has correctly stated that "the genious of the Arabian Prophet, the manners of his nation and the spirit of his religion, involves causes of the decline and fall of the Eastern Roman Empire; but eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the Globe."

Encyclopeadia Britannica has so forcefully drawn the attention of the English speaking public, which is as follows:—

"To Umar's ten years Caliphate belong, for the most part, the great conquests. He himself did not take the field, but remained in Medina; he never however, suffered the reins to slip from his grasp, so powerful was the influence of his personality and the Muslim Community of feeling. His political insight is shown by the fact that he endeavoured to limit the indefinite extension of Muslim conquest, to maintain and strengthen the National Arabian character of the Commonwealth of Islam; also making it his foremost task to promote law and order in its internal affairs. The saying with which he began his reign will never grow antiquated:—

"By Allah, he, that is weakest among you, shall be in my sight the strongest, till I have vindicated for him his rights; but him, that is strongest, will I treat as the weakest, until he complies with law. It would be impossible to give a better general definition of the function of state."

His predecessor Abu Bakr in his inaugural speach had said:—

"Behold me, charged with the cases of the Government. . . . As long as I obey Allah and His Holy Prophet obey me; if I neglect the laws of Allah and the Holy Prophet; I have no right to your obedience."

Before I pass on I must point out that 'Umar did not stay at Medina all the time' as has been narrated in the Encyclopaedia while his forces were fighting in Syria, Palestine, or Iraq and Iran, but that he moved, as we shall have occasions to witness, just far enough so that he could get the first hand news from the front and yet not too far in the operational area so as to get affected by local events and thus interfere with the working of his local commanders. It can be truely said that he laid the foundation for the location of Supreme Commanders Headquarters for the future wars of International magnitude. I am forced, for the sake of brevity, to relinguish the present task to avoid the swelling up of the preface.

This book, further, seeks to project the image of Caliphs Abu Bakr, Ali on the screen of contemporary history. For there are vital lessons to be learnt from these great Mujahids, whose character, career, struggle with their environment and ascendancy over difficulties would serve as keys to the Modren World and Modern War. Had not these keys been so long neglected, the problcm of the last World Wars and the cold war of today, might have been better understood, and a worn world would have suffered less from a peace which passeth understanding!

For it was the "WARS IN THE EAST", neglected by the western Military thoughts in the last few centuries which followed, that has revealed not only the essential mobile nature of a modern war of nations, but also the essential influence of ideological, economic and psychological factors upon the course of such a war. It may be said, indeed that the invasion by the Muslim armies has left effects that work down to this day. It is, therefore, necessary to get some conception of the war of the great Muslim armies and not less necessary to understand the reasons for their success against European and Eastern Christendom and the Persian Empire!

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The Caliph's commanders in the field copied the 'TYPICAL MUSLIM Pattern of War," which was so ably laid down in the Master Plan, 'HIJRAT' and demonstrated by that most original genius 'THE HOLY PROPHET, at Hudabiyah. And it was the conscious exploitation of these factors by Abu Bakr, UMAR, ALI, KHALID-BIN-WALID, AMR-BIN-AS, and others, in their battles of YARMUK valley and in IRAQ, which finally decided the issue which would have otherwise been a long protracted war and expensive in life, had it been fought by the direct battle - lasting strategy which is in vogue even to-day.

This book is a study of life, not of still life! It is not my intention to place the position and trace the action of the cavalry, the archers and the foot soldiery. For the issue of any operation of war is decided not by what the situation actually is, but by what the rival commanders think it is. Technical detail is more needed by a specialist than by the general student of history as I believe that there is still no work in English which endeavours to give a general survey of Islamic military history of this period which changed the military history of the world. In it lies the period of transition in the Art-of-War. In war, as in all else, the institution of the ancient world are seen to pass away, and a new order of things develops itself. "Historically and practically, it is far more important to discover what information the Commanders had, and the times at which it reached them, than to know the actual situation of the various forces. In the battle-field forces move and it is seldom fought in trenches like a chess-board." *Liddle Hart.*

It is also hoped that by its study the western reader may find a clue to the better understanding of the Islamic Military Science; and to give the Muslim Commanders of forces in the Muslim countries an opportunity of testing it, at least, it may serve as a food for thought for Muslim readers!

A thoughtful reader of this book may ask questions like this:—

(a) How was it that a handful of desert dwellers ill equipped, with poor resources for fighting a protracted war were able to

conquer an area approximately 2,252,000 square miles in such a short space of time?

(b) Were both, the Eastern Roman Empire and the Persian Empire in complete decay ? The western historians have laboured on this point, why?

(c) What were its causes? Was it unique event in the history of the world?

(d) Can these conquests be compared favourably with the conquests of Alexandar, Napolean and such other leaders in the art of war who set out for world conquest?

It is hoped that our readers will find the answers to all such questions. In any case the author would cordially welcome all constructive criticisim as it is only this way that we can follow the ideals of tolerance and co-existence.

To ensure continuity and clear understanding of strategy and tactics, I have described all the conquests of Persia and Iran in one place, those of Syria of that period in another place, and of Egypt still in another place. Strategic convergence was unknown to the west before Napolean. The far flung strategic movements of Khalid-bin-Walid Sad-bin-Waqas, Amr-bin-As and others in seventh century and of CHANGHEZ KHAN and TIMUR in thirteen century were not discovered by the students of war until recent years! They, as yet have to a studied more intimately!

When I met Chairman Maa-Tse-Tung at Peking in November 1959, he said:—

"Pay attention to the study of Military Science. All problems concerning the hostilities of two countries depend on war for their solution, their survival or extinction on her victory or defeat in the war. Hence there cannot be a moment's delay in our study of Military Science, or strategy and tactics and of political work in the army. I have considered it necessary to direct the interests of the whole party

through the study of Military theory to the study of Military problems."

Mao has not left the matter at that, but he himself has written fourteen volumes of books on war and its problems. He went a step further and had invited me to China, whose books he had studied, and which are not by any means pro-Communism! However, as I claim myself to be a Muslim so I cannot be Anti Communist, nor, I can tie myself to the apron of the west. As a Muslim, I believe, in tolerance, forebearance and co-existence.

Field Marshal Slim's remarks on the subject are very thought provoking:—

"Generals have often been reproached with preparing for the last war instead of for the next, an easy gibe when their fellow-countrymen and their political leaders, too frequently have prepared for no war at all. Preparation for war in an expensive, burdensome business, yet there is one important part of it 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 and, in their search for it that some compaigns have more than others foreshadowed the coming pattern of modern war. I believe that ours in Burma was one of these.

This may seem a curious claim to make for the struggles of comparatively ill equiped men, groping through jungles. Yet a painter's effect and style do not depend on how many tubes of colour he has, the number of his brushes, or the size of his canvas, but how he blends his colours and handles his brush against the canvas. Looking back on the BURMA front compaigns, which presented at least to me strange unity and completeness. I have many afterthoughts. Of these, I have chosen a few, not because they are, perhaps, the most unusual or dramatic, but because they seem again to me to have some interest for the future.

For the poor showing we made during the first phase of the war

in Burma, the retreat, there may have been few excuse, but there were many causes, most of them beyond the control of local commanders. Of these causes one affected all our efforts and contributed much to turning our defeat into disaster was 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 had to be based on a rather nebulous, short-terms idea of holding ground - we were not even sure what ground or for what purpose."

At the end of World War-1, Marshal Foch, just as at the end World War-II which Slim had 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 must fight 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, stones 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 decription of proof in the empirical sciences. This applies with more force to the Art of war than to any other," for in addition to the principles the human element is a constant factor. However, one should remember that the exact conditions in which any campaign was fought are also unlikely to be repeated, and 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 conceptious that the Romans and the Persians lost not only battles but the freedom of their countries, because:—

(a) Poor higher direction of the war.

(b) The organization of command in the theatre of war was neglected.

(c) Lack of moral, as distinct from physical courage.

On the other hand the direction of war by the Caliphs were excel lent. They hand-picked their commanders in the field, and laid grea stress on the organisation, administration, and welfare of the men an their families.

They insisted that the officers and men lived simply and assidiou soly so they were hardy and could cover long distances without show ing fatigue. No wonder, therefore, that the Muslim troops had skille and determind junior leaders, and self reliant, physically hard, mentall fit and well disciplined troops. Unseen, unheard, and unsuspecte they could converge on the enemy.

The study of the life of the Caliphs is interesting, as war in futu may vary in scope from unlimited nuclear war aimed at the complet annihilation of a whole nation, or people of a bloc, to a restricte tactical employment of nuclear weapons, or even to a war traditional pattern. However, whatever, from the future wars ma take, it will entail dispersed fighting, whether the dispersal is cause by the terrain, the lack of supplies, or by the weapons of the enem War remains an art and like all arts, whotever, its variations, will hav its enduring principles. There comes a comes a moment in every batt against a stubborn enemy when the result hangs in the balance, th general, however skilled and far sighted, he may have been, must han over to his soldiers-i.e., the men in the ranks to their regimental officer and leave them to complete what he had begun. The issue then res with them, on their courage, their hardihood, their refusal to be beate either by cruel hazards of nature or by the fierce strength of the human enemy.

We shall witness such moments in the battles that Muslims foug against the Eastern Romans and Persians, if another war, God forb comes, the nations will have to face it hence we should pay attentic to the study of our traditional History e.g. the Islamic History.

We are fortunate that authenticated incidents connected with th lives of Abu Bakr, Caliph Umar, as Amir-ul-Mouminin, and Head the Islamic Commonwealth of nations, Usman and Ali have bee

mentioned in various books, which can serve as landmarks in peace strategy and also in the strategy in the field, and Administration of defence services in peace, as well as, in war.

The work is, therefore, not merely a biography of a great man, but that of a team of selfless workers, viz, The Holy Prophet, Hazrat Abu Bakr, Ali, Uthman, Khalid and, several more. An effort has been made by the author to draw the attention of the readers to the generally accepted principles in the field of strategy in peace as well as in war of the Western strategists and then its application by the Caliphs.

The Islamic Military History has the proud heritage to claim traditions which are neither likely to fail, or fall short of the expectations, not only for the Muslims, but the world at large. We sincerely hope, that it may help to bring to its fullest realisation at least some of the principles of Islamic strategy and the ideology of Islam. Our mission is, to build the foundation of world peace, co-existance and tolerance; freedom, justice and equality or at least to close the ranks of the God fearing lot.

I fought shy to write book on Caliphs for many years. I collected material which grew as time passed. I discovered a richer store than I expected. I have omitted foot notes in the interests of the reader but in a book like this is impossible to avoid quoting a great many dreary regulations, orders and reference to religious books. I have done my best to reduce these to the barest essantial minimum and make the story as readable as is compatible with chronological arrangements. I only trust the readers' patience will not be exhausted, for my earnest hope is that the story may be of some interest to the officers and all ranks of the defence services of the Muslim Commonwealth, and the best reward for writing it would be that it should prove sufficiently entertaining to some of the general public, not only in the green Crescent, but also to the "Peoples of the Book."

I do, neither claim any originality in this book, nor its perfection, and I have little desire to hide its imperfections. I most greatefully

express my gratitude to the authors of the books shown in the biblio graphy, without their study I could not have even attempted of writin this book. I am greatful to the authors of those whose works I hav placed considerable reliance and particularly the publishers of th Islamic Review, Woking, and the writers of articles in this paper whic I found enlighting. Dr. Khurshid Ahmed Faruqi of Delhi Uuiversit has certainly rendered a most sterling service to the Muslim world b publishing the most illuminating letters of Caliph Umar!

A few words about my method of, say, presentation. I propos to go through the campaigns with the letters written by Umar opera tional instruction as one calls them, and then marshal the facts, w shall thus arrive at, and from them drive rules of conduct of th WIDEST and MOST CERTAIN application. There will be certai amount of repetition which the author will be compelled to inflict o his readers. I shall, therefore, seek in each case the reasons wh certain actions were taken, so that in similar cases, if even the circum stances are not exactly the same, we shall have a just basis of ou decions. I have included a chapter on what is meant by the Weste nations regarding policy, strategy, tactics etc. I have also briefl discussed the Islamic policy (the Divine Policy) strategy, tactics a demonstrated later on by His Caliphs, Abu Bakar, Umar, Uthma and Ali. The object in view is to give the readers a comparativ study and thus to realize why an Amir (C-in-C) of the Muslim too certain actions which may not agree with the Western prineiple of war.

I most sincerely thank my friends who have encouraged me t write this book. JIZAK ALLAH.

Rangrut

(Mohd Akbar Khan)
Maj. Gen. Rtd.

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Karachi-29.

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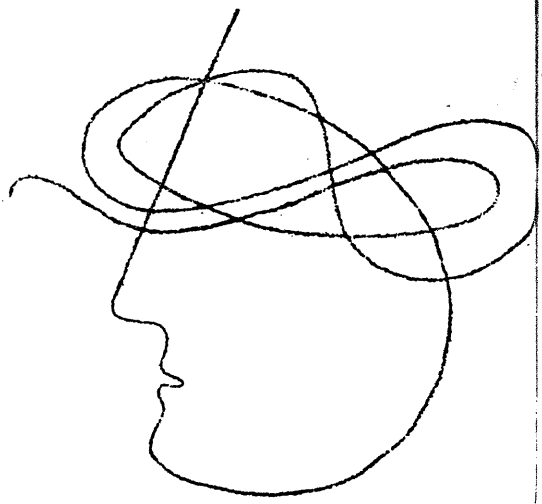

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CHAPTER-I

THE NATURE OF WAR

Modern ideology (of the Western and the Eastern Blocs)

Since the dawn of history, there seems to be constant struggle and competition between communities and tribes. These communities and later on the states, began to join with one another for the purposes of mutual protection, or fear, or for hunger, or for pride, these are now-a-days termed as International incidents, viz. the causes of World War-I, World War-II etc.

"The British Field Service Regulations", the 'vade—Mecum' of the British soldiers states :—

(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 man 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 centralised powers viz. U.S.A., France, Russia."

It was on the above principles that the British tried to defend the Empire. They then believed in restricted war, viz., to leave the civilians alone. *Clausewwitz* had gone a step further as he had enume-

rated three general objects for his Fatherland, Germany :—

(i) "the military power
(ii) the country
(iii) the will of the enemy"

"The World War-I changed the outlook of the nations of Europe, i.e., that the true theory of war was that of "the absolute war", which Napolean had taught Europe. This was but human nature, for the followers of this great teacher demanded a single watchward, 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 Napolean's predecessors, forgetting they at least gained the purpose of their policy, whereas his ended in ruin.

"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 were World Wars !

The War Policy for the British, it seems, has been firmly established by announcements like these :—

(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 structor of the British colonial policy was built.

(c) "Those who refuse sword" said Gibben, "must renounce the sceptre."

From the above quotations it will be seen that the task which faces the Western military authorities is no light one as the policy is one of aggression.

The American policy of war was also 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 Indochina and the Boxer and Opium war against China, and the occupation, of Philippine are some other examples for unprovoked wars !

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. It is feared that soon, like its predecessor the Spanish war, Indochina will become a testing ground for the newer and deadlier weapons and atomic war-heads of both blocs, if U.S.A. fails to see reason.

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 for the struggle for their existence !

Communist Bloc's policy, aggression inherited from the Czars and Clausewitz is the pivot of Communist doctrine. It is a black and hideous record now being zealously followed by modern claimants to "lovers of peace".

'Hot Wars' of the past, which lasted only, as long as, the conflict lasted, have 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, when outwardly, what the modern world calls, the peace, is reigning ! War, therefore, remains to be conflict of great interests which was settled by bloodshed in the past but has been replaced by total wars of annihilation of today and 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 a Victor will gain by total destruction of his enemy and the country.

The position of the strategist all over the world is therefore difficult. "Here we find a wide field for research and a reason for

the study by statesmen and citizens of the subject of war, perhaps for the amendments of political economic theories".

"Military history must be studied", says, Sir George Aston, "because it gives the explanation of many of the great cataclysms which break up the annals 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 annals 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, Mohammad 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 civilised 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 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 occured before only there was no Mohammad 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".

Whenever a military discovery or innovation, in organisatio armament, or tactics, has affected the general course of history, w must investigate and explain it with the same care with which mode historians treat economic and social discoveries and invention Otherwise we shall have a lopsided history of the world ; as I fear, too much the case at present, when there are scores who study t development of the 'Cold War' or the use of 'atom', for one w tries to make out the true history of the introduction of Atom weapons in war or the rise of modern standing regular armies throu conscription, or through the so called volunteer irregular ones, whi may be in the western cities, or in the communes of the Eestern bloc

That this should be the case seems to me, exceptionally strang when we are at the end of the greatest World Wars, if it can be call the end, that the world has ever known ! The wars that have shak to pieces that long established anamoly, which has turned about h the population of the World Communist and yet the optimist deceiving himself and his audience by plausible rhetoric the seco world war was inevitable from the First World War ! That the cau of liberty and freedom must triumph over the cause of Commun Militarism by disarmaments, atomic control, etc., and so forth.

Let us not deceive ourselves by pretending that the failure w from the first inevitable ! More serious heart searching is necessa if we want to stop wars in the future. The directing classes in a nation should have a certain general knowledge of the history of Art of war, just as they ought also to be instructed in economic constitutional histosy. "*What touches all is the business of all*", a it is no more right to hand over the study of military history professional soldiers alone than it would be to permit no one lawyers to touch constitutional history. Till some such gene knowledge exists it is open to any person, military man or civilian, 'pontificate' upon one of the necessary functions of the State, with being recognised at once as a crank or sciolist by the audiance that is addressing. It is not, therefore, the soldier alone who should kn the outlines of the past history of his art.

I know that I am here treading on debatable ground. The perils of amateur strategy, I firmly hold it to be a dangerous doctrine; I am fully aware of the perils of amateur strategy, when a government interferes with or over-rules the decisions of the force Commander who has been entrusted to carry out a task. I (author) personally suffered from an amateur strategist in power, but I am not the only one, as there are so many, viz. General Sherman, General Hamley, General Fuller, Admiral Fisher, General DeGaulle and many Field Marshals of Hitler's regime ! I also admit that military supreme authorities, like other human beings, are fallible and we shall have many occasions to witness such examples in this book. Even Napolean and later on the Allies supreme command in 1939-44, and the Axis High Command, committed blunders !

I have also heard a statesman to say "I have handedover charge of our war to the proper professional authority and am, therefore, in no wise responsible for its results,' unfortunately it happened to be disastrous to our country Pakistan !

It is therefore, clear that the civil heads of state must retain not only some power, but should take intelligent interest to comment, to criticize, even quash though they must use it with all discretion and under terrible consciousness of responsibility.

We hope to demonstrate it from the lives of the Caliphs. Of course, light hearted interference with details should be deprecated. It considered criminal. I consider that the danger of laying down a rule of strict and rigid non-interference by the civil power is quite as great a risk as the opposite danger of frivolous interferences.

However, it is considered essential to present the modern ideas on strategy before we explain "the divine policy on war,' as demonstrated by the Holy Prophet and further illustrated by the first four Caliphs, specially for the benefit of those who had no opportunity to study it before.

What is meant by modern strategy ?

The Theatre of war is the province of strategy; the Field of battle

is the province of tactics. All operations must ultimately rely for success upon power of fighting; for it is of no avail to conduct an army into situations which it cannot maintain in battle. It is the object of strategy so to direct the movements of an army (or armies), that when decisive collisions occur it shall encounter the enemy with increased relative advantage.

The purely military advantages to be attained by strategical operations, are of two kinds :-

(i) The probabilities of victory
(ii) The consequences of victory

Particular objects of strategical movements are :—

(a) To menace or assail the enemy's communications with his base.

(b) To destroy the coherence and concerted action of his enemy's army by breaking the communications which connect the parts.

(c) To effect superior concentrations on particular points.

And as whichever mode a general may adopt, it is essential that he should always maintain his own communications with his base. For this reason it must always be the aim of strategy to unite the greatest possible strength for a decisive battle, but it is impossible to be too strong for a decisive battle.

Under normal conditions, tactics are subordinate to strategy and the latter to national policy. But sometimes the policy may be subordinated to strategy, when strategical results are limited by tactical possibilities, and that these, therefore, may modify strategical plans viz., when Hitler failed to win tactical naval superiority over the British he changed his strategical thrust from the west and attacked the Russians on his eastern front. Hitler's actions in World War-II also show that policy may become subordinate to strategy, viz. attack by the Germans on their own ally the Russians although as a rule, reverse is the case.

"What the diplomatic body is to policy, the general staff is to the rategy; the former expresses the wishes of the government, the tter carries out the 'WILL' of the general. In each case, a great :al depends on the capacity of the executive body. It follows that an haustive treatise on staff duties must embrace strategy, the former :luding the practical details of which the latter explains theory.

It might appear easier to write on the events of strategy, than :tics, as the later are fought in the open under the pressure of events ıen life is the stake, so that the cold criticism of the closet, which es not take incidents of the fight into consideration, can be itself ticized, whereas strategical decisions are, as a rule, come to in the ɔinet. Besides, the greater part of the strategist's business is done correspondence and hence it might be said that theorist and practi- n are both alike in the same situation. And yet the practical ategist needs a special qualification which the theorist can dispense :h, viz., strength of mind, which undeterred by the knowledge that the es of thousands depend on his decisions, will enable him calmly to :ide what to do in the midst of disturbing elements." Hamley.

It is true that the tactician feels the same responsibility, but not in same degree. He is ordered to attack, and has only to determine w he may succeed with the smallest loss possible. But the strategist :ides whether a battle is to be fought or not; on his fiat depends the es of thousands even many hundred thousands!

The tactician is invariably in danger when his decision is reached, goes himself into it when carrying it out. He runs the same risk as ıse he leads, and at the worst may pay for his error with his life this s the fate of Abu-Obaidah, Thaqafi, and Mothana, and others as we ll see later on.

The strategist on the other hand, but rarely shares the personal c of the thousands, or hundreds of thousands, he sends into danger. A RULE HE MUST REMAIN FAR FROM IT. Very rarely, perhaps y at the supreme moment of a decisive battle, when all depends on his sonal influence with his troops, the strategist is justified in entering '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.

Because of varying circumstances, and the uncertainty of the information about the enemy, often make it hard even for a good starategist 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. Caliph Umar observed the principle of leaving his Commanders in the field undisturbed.

"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 possess the necessary bent of mind i.e. he must be born with it and had improved and developed it by study. He must study much, even though, like the strategists of the olden 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 startegist merely from reading what RANGRUT writes in this book or from other books on this subject !

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 armaments, weapons and fortifications, he must know the theatre of operation and supplement his knowledge of the enemy and the battle fields with all means at his disposal.

He should know all about marches, camping, cantonments, bivouacs, 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

ministration to be able to rule a conquered country until the gular civil officials can take over this duty. It is not necessary that should know all these things in minute detail !

ace Strategy :

There are some Western and Eastern Bloc strategical axioms which ust always be given close study and consideration in war :—

(i) National policy must be closely allied at every point with strategy.

(ii) At the outset the destruction of the enemy's defence services form the object. The 'will power' of enemy's resistance should be coupled with the destruction of the enemy's strength in manpower and industries 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 than ever before; this in turn makes the war dilatory and protracts it !

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

(iii) It is impossible to be too strong for a decisive battle. The ole effort of strategy must be directed to this end, not diverting re forces for secondary objects than are obsolutely necessary viz., ect superior concentrations on particular points.

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

(iv) No rigid system must be adhered to destroy the coherence d concerted action of his enemy; the object should be to choose by nd 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 his (the Commander) carry out to a certain point a measure judicious in itself, then adopt a plan still more judicious but differeing 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."

The objects that are to be pursued having been decided, it is of primary importance both to our purpose and to accord, as did Caliph Abu Bakr in sending an expendition 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. We have stated a few principles of peace-strategy, accepted as sound by the Western and Eastern Strategists for planning the defence of their country now we will very briefly describe the Divine policy.

The Divine Policy for Jihad :

It is very strange that neither the West nor the East has yet come to know Islam and she has not fully realized the value of friendship with the Muslims when she is so terrified of the communist and vice versa threat and when their very civilization is on trial !

Stranger it is that whereas the west is becoming increasingly alive to the dangerous spiritual vacuum in its life, the Eastern Countries are adopting Westernization. The world is on the threshold of either of total extinction or must find a new civilization to escape from the approaching disaster. This takes us into a discussion of some of the principles of Islamic Military science. For this we need a clear idea of Islam on the subject, in our endeavour to realize its true value.

The Councel : The Quran says :—

"It was by the mercy of Allah that thou wast lenient with them O Mohammad), for if thou hadst been stern and fierce of heart they vould have dispersed from around thee. So pardon them and ask orgiveness from them and consult with them upon the conduct of ffairs". Further, there is a whole chapter in the Quran called "the Council" taking its name from verse 38 which runs as follows: "And hose who answer the call of their lord and establish worship, and vhose affairs are a matter of Councel". So, the Quran enjoins an slamic form of Government which is superior and better than theo-ratic form of government.

The Holy Prophet was also a military genius. Once established t Medina he enthusiastically put his 'plan of Hijrat' into operation. Ie organized all the Muslims and trained them for the operations for ieir self defence which he had envisaged. Hitti has very correctly aid that "the flight (Hijrat) of the Prophet was not a flight but in fact was a preconceived plan" ! Hitti, has remained silent in explaining iat plan ! The learned Hitti has not helped us in solving this problem hich will be done by the author of this book. It should be noted that ie Prophet's first plan of Hijrat was to leave Hedjaz for sometime and carry on with his mission of propagation of Islam while located in abash (Abyssinia). But either due to the pressure brought by the ealthy pagan Quraish, or directions from Byzantine ruler, the king f Habash declared to the Muslims, who had already come to his ountry for asylmn to return home. All Muslims, except ten, returned Hedjaz and joined the Holy Prophet at Medina. They took active art in supporting the Holy Prophet in his mission, which was conti-ued by the companions of the Holy Prophet after his demise.

The chief point to notice is that once in Medina the Prophet now egan to plan for defensive-cum-offensive and he gave up the policy of irely passive defensive measures. The Prophet had so far forgiven s enemies inspite of their atrocious calumnies against Islam. But the rophet had now received the following Divine Command (from e Quran) :—

"Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors. And kill them wherever you find them and drive them from the places whence they drove you out; for persecution is worse than killing. And fight not with them at the sanctuary (of Mecca) till they attack you there, and if they attack you, kill them. There is the reward of graceless people. But if they desist, then verily Allah is forgiving merciful."

Aggression Condemned :

Islam permits recourse to the use of force only in exceptiona cases, for instance in support of freedom of conscience, to put dowr disorder, and lawlessness, and to restrain or oppose aggression.

Should fighting be forced on an Islamic state, its scope must b limited, as far as possible, and it should not be allowed to exten beyond unavoidable limits. The Quran describes an attempt to star fighting as an attempt to start a conflagration. "Whenever the kindle the fire of war, Allah extinguishes it. They strive to creat disorder on the earth, and Allah loves not those who create disorder." The Quran 5: 65. As already stated Muslims are permitted only t take up arms against ruthless aggression entered upon for the expres purpose of destroying liberty of conscience, and freedom of faith an worship. It warns the Muslims that Allah would assist them in th fighting which had thus been forced upon them, because they are th oppressed; but that when Allah grants them security against aggressio entered upon by their opponents, they must, in their turn, seek t promote righteousness, and purity, faith in Allah and welfare of th people. "Permission to fight is given to those against whom war i made, because they have been wronged and Allah indeed has power t help them, those who have been driven out from their homes unjustl only because they said, "Our lord is Allah," if Allah did not repel som men by means of others, there would surely have been demolishe cloisters and churches and synagogues and mosques, wherein the nam of Allah is often commemorated, Allah will surely help those who hel him; Allah is indeed powerful, and Almighty,...those who, if we estab lish them in the earth, will observe prayer and pay Zakat and enjoi

)od and forbid evil. With Allah rests the final issue of all affairs." he Quran 22 : 4—42.

ct Beneficently :

Islam thus recognises that war is an evil which may in certain cumstances become unavoidable even then every effort must be made limit the mischief and horror of war. Savage practices like disfigu-ıg the enemy dead, and the torture of 'prisoners of war' are prohibi-l in Islam. With regard to customs and practices which in themselves : not barbarous or revolting, the principle laid down is that Muslims ıy extend reciprocal treatment to the enemy, to make him sober nded;—as a bully, often does need a kick, but the better part would to endure and to forgive.

"If you desire to retaliate then retaliate only to the extent to which u have been wronged, but if you endure patiently, surely that is best those who are patient. Endure thou with patience, thy patience is ssible only with the help of Allah. Grieve not, for thy opponents, r feel distressed, because of their machinations. 'Varily Allah is with)se who are righteous and those who act beneficently.' The Quran : 127:128."

Islam forbids the killing or capture of non-combatants, ministers l teachers of religion, scholars, old men, women, and children; nor :s it permit wanton destruction of property or sources of wealth. rections given by the Holy Prophet and repeated by Caliph Abu kr to Usamah furnish good illustrations.

soners of War :

Islam does not permit the taking of prisoners of war save in the ırse of fighting, which occurs during a regularly declared war. It :s not contenance practices, which may be resorted to for the mere pose of taking prisoners to use them for forced labour, or to hold m to ransom.

This is severely condemned in the Quran and is forbidden.

"It is not permissible to a Prophet that he should make captives

until he engages in regular fighting. You desire the goods of this world to which Allah desires for you the here after. Allah is mighty, wise." The Quran 8:68."

Prisoners of war must be humanly treated. They must be fed, clothed and maintained on the same standard as average citizens. In fact, cases are on record where prisoners of wars have testified that while they were in the custody of the Muslims they were better mounted and better fed than those who had captured them.

Once the fighting is over, prisoners of war must either be exchanged, or ransomed, or permitted to work for freedom under equitable terms which must be settled with them, and may be judicially determined in case of dispute, or be released as an act of benevolence.

"When you have overcome them in battle, bind them fast, then afterwards release them as a favour, or in return of ransom, until the war lays down its burdens." The Quran 47:5.

Seek Asylum :

If in the course of war any of the enemy should seek shelter with the Muslims, he must be given shelter as he would thus have the opportunity of listening to divine revelation and learning the wholly beneficent character of the teachings of Islam. But should he wish to return to his people, he must then be conducted back to them in security. "If any one of the polytheists should seek asylum with thee, grant him asylum so that he may hear the word of Allah; then convey him to his place of security. This is because they are a people who have no knowledge." The Quran 9:6.

Suspension of Hostilities encouraged :

If in the course of fighting should the enemy propose a truce, the Muslims should be ready to avail themselves of the offer so that hostilities may be terminated and further damage to life and property may be avoided. An offer of truce or suspension of hostilities should not be declined merely on the suspicion that it may have been inspired by ulterior motives. It is expected of the Muslims that if they are forced

take up arms, they should embrace every opportunity of putting an d to fighting so that the differences between them and their oppo- nts may be resolved through peaceful methods.

"If they incline towards peace, incline thou also towards it, and t thy trust in Allah. Surely it is He who is all hearing and knowing. they intend to deceive thee, then surely Allah is sufficient for thee. : it is, who strengthened thee with his help and with the believers." ıe Quran 8:62-63."

In this connection the treaty of Hudaibiyah furnishes an excellent ıstration :—

"This is as Mohammed bin Abdullah has agreed with Suhayl-ibn- ıir. They have agreed to lay aside war for ten years which men can safe from hostilities on condition that if any one comes to ɔhammed without the permission of his Guardian he will return him them; and if any of those with Mohammed comes to the Quraish, :y will not return him to him (Mohammed). We will not show :mity to one another and there shall be no secret reserva- n, or bad faith. He who wishes to enter into a bond agreement with ɔhammed may do so and he who wishes to enter into a bond and :eement with the Quraish may do so" Alfred gulliaume; The ɔhammed.

ıstilities Between Two Muslim States :

Should hostilities break over between two Muslim States, the duty other Muslim States is to call upon the belligerents to stop fighting d to submit their differences to arbitration. Should one of them be willing to do so, or having done so, should be unwilling to carry t the terms of the award, the neutral States should all combine to mpel the recalcitrant party to submission. For this purpose recourse .y be had to the use of force, if this should be necessary.

When arbitration is agreed upon, a just and fair settlement of the ginal dispute or difference between the parties should be determined d enforced. The states who are not parties to the dispute but

intervene in the interest of the maintenance or restoration of peace must not seek to drive any benefit for themselves out of the situation than may have arisen.

"If two sides from among the believers should fall one with each other, make peace between them ; then if after that one of them transgresses against the other, fight the one that transgresses until it submits to the ordinance of Allah. Then if it submits, make peace between them with equity, and act justly. Allah loves the just." The Quran 49 : 10"

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 !

"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".

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 war 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. The Quran (2 : 190).

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 circumstance ; the Muslim until then had been strict pacifists. And they were to fight against others ; or to enforce on others their belief ; but for freedom of belief against men who wished to uproot Islam, and were persecuting Muslims with that object. They were to fight until there should be no more persecution, till the Quranic principle of :-

"No compulsion in religion." Should be established, and religion should be all for Allah e.g. it should be free for all alike, since Allah is One for all and has no favourites till the only test for men should be natural and fair test of 'Conduct'.

Jihad :

Jihad means effort and endeavour. Warfare is only one, and in fact the extreme form of Jihad.

The term "Al-Jihad-ul-Akbar" e.g. the greatest Jihad, was also applied by the Holy Prophet to the effort of the student to become learned and the effort of the learned to spread knowledge. The Holy Prophet has said :—

"The ink of the scholar is more holy than the blood of the martyr." It is, therefore, incorrect to limit the meaning of the term to warfare, much more to warfare of the fanatical religious kind. So little has

Jihad in common with the war aims of that school of patriotism which holds that a man should be prepared to fight and die, if, need be, for his country, 'Right' or 'Wrong' that our Holy Prophet plainly said :—

"He is not of us who sides with his tribe in injustice, and he is not of us who summons others to aid him in aggression, and he is not of us who dies while assisting his tribe in tyranny."

"Whosoever striveth and, striveth for his own good, for Allah hath no need of His creatures."

"And, Say (O Messenger), of you hold your fathers and your sons and your brothers and your wives and your family and your acquired wealth and your trade of the decline, of which you are afraid, and your beloved homes, deared than Allah, and His Messenger, and Jihad for the cause of Islam, then wait until Allah sends his retribution to you. Allah does not show the right path to disobedient people". — Quran.

The vigorous but simple disciple of Islam is always self disciplined ; — so unintelligible to outsiders, who cannot conceive why any man or women should do anything, not pleasure giving and not profitable in a wordly sense, which he is not obliged to do, becomes intelligible when considered in connection with Jihad, this unselfish effort for which men and women require training.

While the follower of other religions have been told, "Believe only". The Prophet Commanded, to believe and do, the final test being conduct !

The Islamic Wars :

The wars of Islam in the Holy Prophet's life time, and in the life time of his immediate four successors were all begun in self defence, and were waged with a humanity and consideration for the enemy, never known on earth before. It was not the warlike prowess of the early Muslims which enabled them to conquer half the then known

world, and convert half that world so firmly that the conversioa stands unshaken to this day ! It was their righteousness and their humanity, their manifest superiority in these respects to other man. These are the tradition to up hold for all the Muslims and especially for those Muslims who join the defence services !

The Mujahids were the missionaries to convey to the world the divine messages. It is true that the Muslim did conquer many countries during the middle ages. They did this in reply of the provocation.

However, from its very inception, Islam has been a missionary religion, both in theory and practice, for the life of the Holy Prophet exemplifies the same teaching. "Moreover it is not in the cruelties of the persecutor, or the fury of the fanatic that we should look for the missionary spirit of Islam, any more than in the expliots 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 persuation were not adopted, as some would have us believe, only when political circumstances made force and violence impossible or unpolitic, 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 pleasures (of this life) ; and bear thou with them, yet a little while." (I,XX iii.)

"Then if they turn their backs, still thy office is only plain-spoken preaching (XVI. 84)

"But if they turn aside from thee, yet we have not sent thee to be guardian over them. 'Tis thine but to preach." (XLii-47).

"And we have not sent thee otherwise than to mankind at large, to announce and warn." (XXXIV.27).

It is the object of the following pages to show this ideal w realised in history, and how these principles of missionary activi were put into practice by the exponents of Islam." — Arnold. T spread of Islam by 10 companions of the Prophet in India, Ceylo Malaya, Indonesia, China and the Far East is the example where t sword was not used at all, serves a good example. The purpose this book is merely to focus attention on this important matter following the life study of the Caliphs. It was 'Tawheed' and univers brotherhood of mankind under the common overlordship of Alla One and unique and Mohammed his messenger had definitely caug the imagination of humanity especially in the Far East.

The West has made not appreciable progress in its understandi of Islam during the last several hundred years. It is very stran although many writers from West had drawn the attention of th readers, such as, the Reader's Digest in June 1955 stated :—

'One of the strangest facts of today's world is that Islam, a relig which in many ways is almost identical with Christianity and Judais should be so poorly understood in America and Europe. Since th are 350 Million Muslims in the world, and since they control m strategic areas of the earth, it is essential that we understand th better.'

This humble attempt is being made to give the West some food thought. My trip to the Far East has convinced me that the East bloc though not at all friendly to Islam understands the true va of the Muslims friendship far more clearly, intelligently and is, th fore, handling it more tactfully than the West.

Perhaps some one would like to know the attitude of Islam rather of Muslims, towards communism. Islam, as a broad movem it seems, does overlap in one point or more communism and o movements too, but it does not coincide with any of them other- they would not have different names. If socialism is NOT commun and if Catholicism is not Protestantism, how could Islam be Com nism? Communism has at least in Red China adopted some Isla

nciples with some success during their struggle for liberation. ethod of voluntary enrollment in the defence services, liberal treatnt to the prisoners of war, simple and hard life, thirst for education, d giving up illtreatment of women and the prohibition in the use narcotic drugs, etc. Muslims as a whole at any rate, have not yet ne, on the side the Eastern Bloc, or in direct contact with communism on ideological grounds.

The troubled political situation and the bitter disappointment of Green Crescent in a fair deal with the Western democracy may ce them to turn their faces towards the East ; "Not out of love communism, but out of disgust of Western Democracy."

One should remember that communism has many characteristics religion. In the communist philosophy God (Allah) has been repd by the state. Communism idolizes 'heroes' in place of mythoal Gods. Like many religions it is intolerant of other ideologies, gious—worship is tolerated in communist countries but no religious hing is allowed in the schools yet antireligious teaching is comsory and is permitted in all schools. Under the constitutional , (article 1240 of U. S. S. R., and Red China). Islam as a society, certain respects closer to communal life than it is to capitalism. the other hand, of great importance to the world is the fact that m as a religion, is unalterably opposed to communism ; because slims would never surrender their faith of "there is NO GOD but LAH and Mohammed is His Prophet' to embrace communism, le attempting to secretly to hold on to Allah. People of the West meet numerous problems in the 'Green Crescent', but many of n will be softened by a remark the Holy Prophet made to his owers.

"You will find that your most affectionate friends will be those say" We are Christian, the people of the book". "In the cture of Islamic society" says Montgomery Watt, both indivilism and communalism have thus a part. The kinship group ains important for social and administrative purposes, but in the gious sphere membership of the clan or tribe has been replaced by nbership of the Islamic community, and tribal humanism by the

religious of Islam." These matters are more important in a consider tion of the reforms of the social structure.

Muslims are fortunate in possessing a Holy Book which is the ori nal text as was revealed to the Holy Prophet. Moreover the Quran not a book of sermons, although it embraces many hints bearing preaching and partaking of the nature of advice. Principally Isl does not believe in the domain of social reform or of spiritual a intellectual education, in issuing orders and prohibitions. 'Th shalt' and 'thou shalt not', have according to Islam, no value bettering the condition of man. It is the 'conduct' with which Muslim is tested. Islam permits no priesthood. The Western dip macy went astray in tbe twentieth century when they tried to ba the last Ottoman Caliph and his henchman 'Sheikh-ul-Islam agai Ata-Turk. No wonder they lost the war but also the sympath and co-operation of the Muslim world for over a decade! Thus, nations of the West or the Eastern Bloc, by economic or politi moves were to alienate the Muslim world, or were to permit econor ruin there, I would expect many Muslims to back the communist b as they did in the struggle of Red China against the Kuomint Government and their powerful Western allies e.g., U. S. A. a other western countries. My visit to Sinkiang has convinced me t had the Western countries been more thoughtful, the history wo have been written differently. The facts cannot be hidden. W happened inside Red China in 1948-49 though it went unnoticed that time by the World who was bewildered at the results, was fact just the repetition of what had occured in Russia during Len time, when Russia was hard pressed by the Western powers a their victory in World War-I. It was with the help of the Muslims Turkistan, known as "the Heart-land of the World", who let lo the stranglehold which had brought the Russian communist to t knees. Hence the creation of the Muslim Republics inside U. S. S. It was again the Muslims of Chinese Turkistan and the Muslim the U. S. S. R., that turned the scales against Kuomintang Governm under Chaing Kai-Shek and their Western allies. The history only repeated itself though the West has not yet taken due notice it or had not fully realised its full value.

What is the situation to-day ?

e Godless nations have one united policy, political, economical and ıtegical. Can the God-fearing people claim this situation ?

One cannot help saying this of the nations of the Western bloc ofessing God fearing) and yet they are very far from the ideals they : supposed to up-hold.

What next ?

"National strategy is both a redoubtable and sophisticated agent policy. It deals in hard but complicated choices. It sets the direc- n of national effort, marshals national resources and plans opera- ns necessary for the attainment of national political objectives. formulation is based on estimates of the international situations," he definition given in "A Forward Strategy for America" which ıs, "the exercise of economic power as an arm of strategy is as well ablished a practice of state-craft as the employment of military ce". A pertinent question which is being asked by the Muslim ıntries is "whether the attitude of U.S.A. towards under developed uslim) countries is not ambiguous ! There may be a number of sons, and doubts about their nationalistic policies which may ıflict with U.S.A. interest etc. The Western nations should be listic about adjusting their positions and policies. An alliance of "peoples of the book," if it is to be effective requires also psycholo- al, social, ideological and cultural under pinning under bold and namic leadership which can come from the Western Bloc. The S.A. can remove this dilemma !

Let there be no more breeding of a new type of human being the West, 'a guy with a full belly, an empty mind and a hollow ırt'! One sees them walking about. I personally do not like them bit. Modern world conditions demand co-operation between igions; for science has proved ineffective in removing the causes of rest, in fact, the cold war is at its worst. Religion is the only ans that can save humanity from disaster. Islam's unique connec- ns of universal humanity and the conception of universal dispensa-

tion of divine light is needed to bring all nations together. Th
Quran has laid down principles to bring co-operation among th
followers of different religions these will be presented in this book
with the hope and prayer that may these lessen the tension of differer
God-fearing nations and then develop the feelings of love and harmon
among the people of the whole world.

———:o:———

CHAPTER—II

NO ONE SHOULD OBEY A RULER WHO DISOBEYS THE COMMANDENTS OF GOD!"—*The Holy Prophet.*

The Role of the Holy Prophet as an Amir

To understand the true value of policy and the strategy of the oly Prophet, it is essential to bear in mind what the modern Western rategists have said as regards the greatness of a nation. "The eatness of a nation lies neither in the abundance of its possessions, or in the strength of its arms. A people finds greatness in its response the historical challenge by how it manages to harness its strivings to e aspirations of the age. Thus to be great is to fulfil a promise that irpasses the national interest. Greatness lies in the creative use of ower and not in its denial. Like Rome and Britain, each in her day. merica stands at a turning point in history. They felt necessities of the mes strain towards a new order. The decline and fall of old empires nd the calamities of two world wars wrenched the state system of the ineteenth century-the century of peace and progress from its moorings. he great problem of our time is to wrest a new order from isorder."

The West is confronted by environmental changes which are erceptible now not unlike those which faced the Romans and the 'ersians in the seventh century. Many of the great political and ocial issues of the twentieth century have been largely determined, or owerfully influenced by the communist expansionism, revolution of ising expectations now rampant in many areas which were under oreign domination but now have achieved self determination who had eft them under-developed and in a state of frustration and political isorders, a favourable hunting of the Godless community.

The remedy lies only in international co-existence, and closest nderstanding of the subjects, such as, tradition, nationalism, racialsm, isolationism, neutralism, and cultural collisions resulting from the

growing proximity of diverse peoples, due to atomic age when the world has shrunk very considerably. It is considered that the closest understanding between the God-fearing is vital to solve the problem which we are facing grimly to-day.

The author has made this subject his life study and his recent trip to the Far East and Red China has convinced him of the importance of this subject. The West, though had over-riding advantages in the Cold War, had suffered many setbacks in the recent years! Hear searching by all those who are interested in national security is badly needed and that too, immediately. The author seeks the indulgence of his readers to give a serious thought to his suggestions and the subject though it may appear dry or pedantic.

The Historical Setting :

The role that the mission of the Holy Prophet played in social and economic transformation of the Arabs can only be best understood in its particular historical setting.

About 150 years before the birth of the Holy Prophet (Mohammed), his ancestor Quassay, the Chief of the Quraish, who died around 430 A.C., had brought almost entire Hedjaz virtually under hegemony of the trading Quraish community who worked as stock brokers, provided escorts and transport for merchandise. The Mediterranean world, about 500 A.C., was at peace for the first time. The Germans had settled down into organised kingdoms. The Roman Empire survived un-shaken under Anasthasius, who left a well administered kingdom and his treasury full to the brim with gold and the Roman law codified. Egypt was noted for its great production of grain, and Syria exported timber, wine, olive oil. The cities and towns in Syria, and Asia Minor were industrial centres. The East was a great exporting area. Hedjaz was as barren then as it is to-day, and she was minus her wealth she earns to-day from oil etc. The Arabs lived on the money they earned for acting as carriers, and as middlemen in the trade.

Northern Route

ade Routes :

(I) Starting in Russia and China, passing through Samarkand and ıkhara Turkistan and going by the way of the Caspian and the ack Sea to the Crimea. In the late fifth century, the White Huns, ving defeated the Persians and holding Sogdiana, controlled ddleman's position in this silk route to China and kept it open. ıe Chrimean City of CHERSON (Sevastopol) was the trade *Central ıute.*

Most eastern wares, followed the central route through Sassanian ritory.

(a) Some went by sea from Ceylon, India and China through the Arabian Sea, up the Persian Gulf port of Ubullah (Basra) and on through Mesopotamia to the borders of Syria.

(b) Others followed a land route from Turkistan through northern Persia to the borders of Armenia and Syria. Here they passed through a series of Roman frontier cities, Dara, ARTAXATA, CALLINICUM and NISIDIS. From these centres the imported wares continued to the Syrian sea ports or to CONSTANTINOPLE.

(c) Another route was a southern one, discovered by the Ptoleinys and used by their Roman successors. It was a sea route starting in Ceylon and Southern India and reaching the land of Egypt by the way of the Red Sea. Red Sea termini were, Clisma and Jotabe, not far from modern Suez. Bernice, further down the Red Sea coast, was also used at times. From these ports the imported products found their way to Alexandria. Thus each of the major economic areas in the Eastern Empire was a terminus of an important Far Eastern trade route, Egypt of the Red Sea route, Syria of the Persian Gulf, and Persian land routes, and Constantinople of the Armenian and Black Sea

routes. Each shared in the prosperity gained in the export of these products.

The whole Mediterranean area was the field for the export of near Eastern goods, both, those produced and processed there, and those brought from rhe Far Orient. The Syrians, Greeks, Jews and Egyptians had, what amounted to a monopoly of this rich and international trade as brokers. But after the end of fourth century all this changed. Later on new routes from China were developed through Turkistan to the Crimian ports. However, when hostilities with the Persians broke out, the strategy of Persia lay in clogging up the new trade route, via Yeman sea ports and then on to Egypt by the land routes through Arabia; by occupying Yeman and Hedjaz. However, this attempt by the Persians in co-operation with the money leading jewery to sever the economic lifeline of the Quraish, failed due to the counter alliance of the Quraish, the King of Habash and the support of Byzantine Government.

Sixth Century Economic War :

The end of fifth century and the opening of the sixth saw little change in the Eastern monopoly of international Mediterranean trade and commerce, but the economic relationship established between the Eastern Roman Empire and the Sassanian Empire to the East differed markedly in many ways from those with the Mediterranean West "There were several reasons for this," says Archibald R. Lewis, in his book Naval Power and Trade A.D. 500 to 1100. "Sassanian Persia was considered as barbarian. In the second place, the Far Eastern trade was not so profitable to the Western as the spices and silk arriving mostly, through trade routes controlled by the Persians, had to be paid for in gold. Political and military considerations in dealing with Persia (an actual, or potential enemy), and the important economic nature of the transactions, had long caused the Roman Government to supervise carefully this Eastern trade. Nisibis, Artexata, Cellenicum and Dara, the border cities which were termini of the silk and spice trade passing through Persian territory, were the only ports of entry allowed for these imports. They were carefully controlled by the

ıperial Government. The Roman Emperors in the East had long ade sure that their gold coinage met no competitors there either. ıcts with the Persian monarchs ensured that the latter stuck to silver inage. True, there was the valuable silk and spice transit, but it is ıubtful if this could balance the value of the manufactured and other ticles Persia imported from Syria, Egypt, and Asia Minor. Regula-ıns by the Roman Government merely ensured that this trade stay en more un-favourable for the Sassanians."

With a strong naval force which was backed by an efficient army e Byzantines controlled the sea and the trade.

efence Policy of The Roman Emperors:

The policy of Emperor Justinian and his successors was to limit e size of the standing army drastically far from the figures of the rlier Roman state. It was not money that was lacking to Justinian d his successors half so much as it was the trustworthy man-power. e heavily armed, professional Byzantine 'Cataphracti' who were the te troops in the armies of these Emperors were generally un-beatable the field, but in other ways, were unsatisfactory. They were expen-e to maintain, often mutinous, and particularly cruel and overbea-ıg to the civilian population in the areas in which they operated.

The extensive border was defended by extensive fortifications and ınning them by local militia which would defend them and their mes against all but a major threat. They, with a few professional ıops, could hold out with these defences until Roman Imperial ıvernment could rush larger professional forces by land and sea the danger points. Sea power, thus allowed a concentration of ıops quickly where most needed. In general, it worked rather well. was only in areas far fram the sea Northern Italy, along the Danube d in the East, that it failed to defend adequately the Empire. Here d particularly in the East, where Persian opposition was organised d strong, it failed to achieve its object and fimally broke down mpletely under the impact of Islam.

Like Britain, in the eighteenth and nineteenth centuries the Byzan-

tines had no effective rivals in the seas they dominated. Like the British, they needed to maintain only a small professional army (Imperial) to supplement local defence forces in threatened areas. Like the British, they controlled areas which would enable their ships based on them to dominate, not just the seas, but the principles trade routes. So the combined naval forces of U.S.A. and U.K. control the seas and the trade routes to-day, a bone of contention between the Eastern and the Western blocs to-day !

Byzantine maintained a respectable Imperial professional navy and maintained naval bases and shipyards at Constantinople, Alexandria, Carthage, Acre, Syracuse, Ravenna, Scythia, Moesia, Carea, the Cyclades, Cyprus, and there were several other ports of call for the ships along the trade route. Type of vessels were :-

(a) Dromons, were swift moving armed vessels which were located at naval bases. They were protected on the land side by heavy armed Cavalry.

(b) Provincial naval forces consisting of Dromons and light naval craft.

(c) Impressed commercial vessels were grouped as fleet for transporting soldiers animals and supplies.

The area of the civil administrative province was the same as that of military command, called 'Theme' for convenience in the subsistence or mobilisation of troops, it was turned into permanent civil division. For example, the forces serving in Asia Minor at this time consisted of : -

(a) Syrian theme.

(b) Troops of the borders of Mesopotamia and Armenia, and other theme.

(c) The theme of the soldiers of Thrace (Thracesians).

(d) Troops of the surviving Feoderati (Optimati).

(e) The theme of native and foreign Slaves of the Imperial Guard, known respectively as the 'Obsequium and the 'Buccellari'.

The Commander of the army corps, became also the governor, of
e district and the head of the administration, the 'bands' and 'moirai'
re permanently fixed down to the posts where they found themselves.
hen a theme was attacked by land; its commander sent a word to the
mmander of the fleet, that the latter may land forces in the rear of
e enemy.

There was no peace with the Saracens till 659 A.C. and for twenty-
years the whole force of Eastern Rome was concentrated along its
iatic border struggling desperately with the oncoming flood of
racen fanaticism." Up to the Islamic invasions, Byzantines' naval
ght was not challenged in any serious fashion. Until then the
'zantine had complete control over the important economic areas and
exit ports, on the Mediterranean Sea such as, Ceuta and Gibraltar.

Byzantine naval power could not extend beyond the shores of the
iddle sea, but her commercial interests could, and did; for instance,
the valuable silks and spices of the East. The Persian Empire came
the way, and Romans made determined attempts to break Persians
onomic power by opening up new trade routes. This led to Byzantine
cupation and development of Crimean ports, and through negotia-
ons with the Turkish—Khazar state in the South Volga area, which
d direct connections with China through Turkistan with cities like
nerson and Bosphoros, terminl of Russian trade.

More over, Justinian supported diplomatically Abyssinian king-
oms' shipping in the Indian Ocean, thus hoping to develop Ceylon
ed Sea trade to the detriment of the Persians and to the profit of the
omans. But the Abyssinian attempts to break Persian sea monopoly
the Indian Ocean trade and the conquest of Hedjaz and Red Sea
astal area failed due to Persians intervention (570 A. C.).

Again the Romans imported silk worms across Asia to produce
w silk. The Romans also set up a chain of posts as termini along
e frontier, for state monopoly, for the purchase of the Persian silk.
xport of gold outside the Empire was forbidden. "The Byzantine
NOMISMATA', like the almighty dollar in the modern world, was the
ternational money par excellence and one protected and controlled

at home and abroad by the rulers who issued it. One important regalion right which the Roman Government reserved to itself the manufacture, and the sale monopoly of certain luxury goods, such as, purple dyed silk cloth, and gold cloth." Lewis. This monopoly of the government of sale was later on extended over the entire silk trade. More items, such as, Papyrus, arms production, the mining, and sale of iron, and timber, were also included in the Government monopoly.

To keep the Persian rulers quiet and less aggressive the Romans gave them large subsidies (30,000 gold pieces). Similar subsidies were paid to Avers, Arabs (GHASSANIDS) and other tribes along the Syrian and North African frontiers, Abyssinian monarchs, Slaves, Franks, Lombards, Visigoths, and Berber tribes.

With this gold, went honorary Byzantine titles and special gifts, used properly, such gold and presents were a great protection to the Roman Empire. They were used to incite one people or faction against another, which might be a threat to the Empire. They made most border people corrupt, and greedy, and heightened the prestige of the Roman Emperors.

"As a policy", says Archibald R. Lewis, "it bears a startling resemblance to Imperial Britain's eighteenth—and nineteenth century practice of loans and subsidies to allies and clients all over the world. It seems even more like the loans, 'lend-lease' and 'Marshal Plan' of the United States of our day. Its success must have been considerable, for all Byzantine rulers used it as an adjunct to military and naval force. It could not take the place of such force but it could assist in the defence of Imperial frontiers and interests."

It was, therefore, the Roman gold which encouraged Ghassanids to cause wanton murder of the emissary of the Holy Prophet on his return journey from the Roman Capital.

Persia :

The same feudal system prevailed in Persia whose army was nearly at par with the Roman Army, whom it had defeated decisively in Syria took away even the Holy Cross to Persia. Herculius, however, retrieved

ıd his country's prestige by defeating the Persians and by recapturing ıe Holy Cross. Persia was rich, prosperous, and had very old traditions of being a great power.

It is hoped that the above brief sketch would be enough to show ıe strength, resources and prowess of the forces which stood to ppose the newly born Muslim army of the Mujahids who came from ıe most barren country of the world which was not self sufficient even ı food, and in fact every resource which goes to make any army strong ıd fit for aggressive operations.

he Army of the Arabs pre-Islam :

The Western historians state that "when the Holy Prophet appea-:d barbaric, pride, pontific luxury and vice oppressed the West; effe-ıinacy, meanness and trachery ruled the East. Both suffered from aud, superstition, indolence and were considered incapable of :formation.

In Arabia there was discord, great cruelty, and human debasement ad reached to the extreme.

The Arabia of pre-Islamic days had no military order. When a ibe or tribes decided to go to war, they then for that special occasion ollected all the physically fit men, mounted and dismounted, for that ccasion. Their armaments consisted of bow and arrow. Of course, ıere were a few powerful Arab tribes who were vassals of the Eastern oman or the Persian Empires. But they seldom aligned themselves ith the Beduins. The Arab of pre-Islamic days had no military rmations. They believed in 'Kar' and 'Far' (which literally means o show off' and 'bluff'). Invariably one tribe raided another tribe r loot, as a reprisal for any wrong done, or, it would attack his enemy ı the series of blood fueds. In case they met on a pre-arranged ground ıd date, to try out their strength, then the forces of the two parties ıet on a selected ground, or sometimes on any ground, they then rmed up about 50 to 100 yards distance between the two forces; both rces facing each other into straight lines, two to three deep. Some me the battle would begin by individual contests of skill-at-arms. The arties continued to fight such individual duels for most part of the day

when one of the parties either due to treachery, or, losing patience, madly charged the other party at full gallop by their armed horsemen, while their foot soldiers followed on the heels of their cavalry to join in the loot – in case of victory! Very seldom the parties crossed sword in a melee, viz.: when the attacking force had misjudged the morale of his enemy, they invariably wheeled away and broke off the battle. But more often than not the force, that was attacked dispersed, according to their motto to live "to fight another day." However, if the party who was attacked found their attackers badly disorganised by too much dispersal during their advance to attack them, this party would rally at lightening speed and counter attack their thus dispersed enemy.

Another redeeming feature of the pitched battles was, that both parties formed a leaguer "MAJWAZH" well in the rear of the battle field, where they laid out their camps, and left their spares camels, rations and their families, which invariably accompanied the armies for reasons of safety. Both parties left strong baggage, or, camp guards. In case of defeat these camps became the rendevous of the defeated army. It was here, that the loser fought a rear guard action, so as to enable their baggage to be conveyed to a place of safety. These camps were not laid on a set pattern. Invariably they were located near a mound which acted as a good observation post, or in the fold of a ground.

An attack on the enemy was begun by their infantry and Cavalry only when the tribal leaders shouted, 'El Nafir' 'El Nafir' which corresponds to get ready for Attack 'Prior to the final' Charge !

When the mounted troops were given the command 'El Khail', it meant 'Attack' followed, by 'Bain', viz. the charge.

If it was intended by the leaders to with-hold the attack, till better opportunity was offered by the enemy, then the Command was 'El-Rajatah' 'El-Rajatah' was given out by their leader.

A code word was used to distinguish between friends and foe The western historian Arthur Gilman in his book 'Saracens' has stated

Little did the Prophet know of the tactics of the Romans, and of the nplements of war used by those great nations of the earth of which he ad only learned enough to embolden him to submit to Islam."

When one reads such statements from various Western writers, ne has to admit without a reserve that the Holy Prophet was really a ilitary genius, the way he led daily and with confidence his small rmy from victory to victory against those big nations who had very rong and well equipped armies.

"The division of the army into centre, twe wings, vanguard and ar guard," says Hitti in the History of Arabs, "was already known t Mohammed's time and betrays Byzantine and Sessanid influence. he Khamis (five) was the terms used for this military unit. The valry covered the wings. In the division the tribal unit was preser- ed. Each tribe had its own standard, a cloth attached to a lance, orne by one of the bravest. The Prophet's banner is said to have een the 'Uqab' (eagle). The infantry used bow and arrow, sling, and metimes shield and sword ; the sword was carried in a scabbard flung ver the right shoulder. The Harbah (javelin) was introduced later from byssinia. The chief weapon of the cavalry was the 'rumh' (lance), ie shafts of which, famous in Arabic literature as 'Khatti', were so amed after al-Khatt, the coast of al-Bahrayn, where the bamboo was rst grown and whither it was later imported from India. This, gether with the bow and arrow, formed the two national weapons. he best swords were also made in India, whence the name Hindi. he defensive armour was the coat of mail and the shield. The Arab rmour was lighter than the Byzantine."

Hitti adds: "The order of battle was primitive, in lines or rows and a compact array. Hostilities began with individual combats of istinguished champions who stepped forward out of the ranks and elivered a challenge. The Arabian warrior received higher remune- ation than his Persian or Byzantine rival and was sure of a portion f the booty. Soldiering was not only the noblest and most pleasing rofession in the sight of Allah but also the most profitable. The trength of the Muslim Arabian arm lay neither in the superiority of

its arms nor in the excellence of its organization but in its high morale, to which religion undoubtedly contributed its share; in powers of endurance, which the desert breeding fostered; and remarkable mobility, due mainly to camel transport".

The Organisation, administration of the Armed under the Holy Prophet.

It has been our misfortune that most of the works on this subj written by eminent Muslim writers of the past are not available a those, which are available, have not been re-written in the language understand.

This is not all, as the task of re-writing of Islamic Military Hist for the last few centuries has been left in the hands of the West writers !

"Historians have often noticed", says Reinauds in his bo 'INVASIONS DES SARAZINS EN FRANCE, EN SAVIE PIEMONT ET EN SUISSE, "that very little can be gathered from writings of Christian contemporaries. The reason for this is not long seek, for the period of Saracenic invasions (712 A. C.) is precisely t when France was sinking to its uttermost depth, and which is by far darkest epoch in her long and eventful history. There is no doubt t the Arabs had many opportunities of knowing something about interior of France and neighbouring countries".

I have, therefore, tried to pick up from the rather incoherent d left to us by the Chroniclers such pieces of evidence as I thought w contemporary to the events related, or were as little away from them possible.

The Hijrat :

The increasingly severe persecution of the Muslims at Me obliged the Prophet to plan for :—

(a) For the extensive propagation of Islam throughout world, the Prophet decided to go to Medina which was within easy reach of the Meccan Quraish.

(b) For the safety of life and property of the Muslims.

(c) Such defensive-cum-offensive measures for the self defence which would deter the pagan Quraish from carrying out their hideous designs against the Muslims. The measures thus adopted would also ensure the prosperity and well being of the Muslims.

This plan was named 'Hijrat' for the sake of secrecy. In the y stage the Holy Prophet had decided to adopt the peaceful means live and let live only so as not to antagonize the Quraish who slated this policy as admission of weakness of his cause and thus oldened to step up their policy of repression against the Muslims. reasons of secrecy the Prophet despatched most of his followers, nall batches, to Habash (Abyssinia), where they could live freely with safety and also earn their living as carriers of merchandise ls or as traders. As a large portion of the merchandise which e from India, China, and the Far East, was then landed at the Red ports of Habash, from where they were carried by land routes a ports of Egypt and Syria.

However, either due to the propaganda carried out by the Meccan ish or the trade jealousy of the Abyssinian traders themselves, the ; of Habash, who had earlier on permitted the Muslims from ca to migrate, trade and propagate Islam, ordered them to Quit ountry at an early date due to the critical political situation.

The Meccan Muslim (Muhajereens) were faced with a most ult situation. Return to Mecca was impossible for them; yet had to leave Habash. They landed in secret at the coast of az, from where they sent secret agents to the Prophet for his rs who advised them not to return to Mecca but they should t further instructions and meantime they should pass their time how along the coast.

Having sent the Muslims away from Mecca, the Prophet had to far ahead for all eventualities, some of which occured sooner than were expected.

In 620 and 622 a handful of men, just twelve in number fr Yathrib, now Medina, paid homage to the Holy Prophet in a lon place outside the walls of Mecca. The Prophet was at that time a frie less man, and was sitting under a (thorny) tree planning for future.

This group from Yathrib took a vow that :—

"They would follow the path of universal Muslim law, that t would worship no Deity except Allah, they would neither steel, commit adultery, nor kill their off-springs, nor caluminate and slan any one, and would be loyal in happiness and in sorrow".

The second pledge they took two year later when t promised :—,

"To obey and, if need be resolutely defend the Prophet in ev situation; who, on his part declared that their interests w identical." Thus the foundation of the alternate phase of Hijrat firmly laid as the Hijrat to Habash had failed. All Muhajereen fr Habash were ordered to slip quietly to Medina, except ten v were ordered to proceed to India, China and the Far East for propagation of Islam.

The same year 622 C.E., harassed, persecuted and tormented by Meccans, a small body of Muslims moved to Yathrib, henceforw called al-Medina, "the city of the Prophet." The great brotherhoo Islam was formed here, which knows no racial, linguistic, geograph distinctions, by the masterly institution of "Muakhaat", under wh each immigrant from Mecca (Muhajir) was to be in "locun fraterna like a brother, to one of the helpers (Ansar) of Medina. History failed to record another such selfless institution in the world ! M than most religions, Islam preaches the brotherhood of all ra colours, and nations within its fold. The Prophet, therefore, deci to plan for self defence. In Medina the Prophet had to deal with Jews and Christians, the infant state had not only to take accoun them but to protect them.

›phet's Strategy in Peace :

Once established firmly in Medina the Holy Prophet demonstrated :her the duties of an Amir (of a Muslim force) i.e. Generalissmo in ce time. As the strategy in peace comprises the management of national resources so that they may be exploited not only to the ıtest possible extent, but also at the time when they would be most ful. Hedjaz was the first to be made peaceful and then its powerful :ign neighbours i.e. the Romans and the Persians, who were actively tile. They had to be dealt with but in due course. The negotia- ıs with them had failed and both powers had demonstrated wanton ressive attitude towards the Muslims. He, therefore, decided to into operation, the extreme form of Jihad, i.e. severence of the le routes which so far had brought great prosperity to the Meccan aish in the form of a blockade.

Preparations for war fall naturally into three categories :--

(a) Political

(b) Moral and Material

(c) Military

tical :

Diplomatic negotiation failed due to the fact that the tribes along Arabian border had been bought, or won over, by the Roman gold the Persian silver. War was, therefore, the only alternative left he Muslims to bring these hostile tribes to reason. It was not along the frontiers that these powerful rulers had their hold but had also bought some influential and clever Arabs of Hedjaz who ared themselves as spiritual rivals of the Holy Prophet. The attack ned on the Muslims was, therefore, double pronged, external, as as, an internal upheaval. The challenge had to be met.

al and Material i.e. the Defence Services :

Islam had been spreading with great speed because the Quran ht to the Muslims to believe in moral and in the dignity of human onality, and in the progress of knowledge and learning and due to

magnetic and faultless leadership of the Prophet whose conduct was examplary. The Prophet 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 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 (Ummet) with broad outlook, liberal spirit of unity, equality, and fraternity and above all with an un-dying spirit of sacrifice, life, property and every thing in the way of Allah, for making the world a better one, to live a free life with his fellow men irrespective of caste or creed and enjoy all birth rights of men equally, equivocally and freely.

The Quran enjoins the Muslims, "Who 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). 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 friendships between your hearts so that ye become brothers by His grace." (3:103 and 104).

The Defensive Plan and Armed Forces :

To enumerate the details of the organisation, training for peace and of the Defence Services according to the Quranic injunctions, needs many volumes to describe. The author had attempted it in a humble way in his 22 books, so far published and it is frankly admitted that even then I have touched only the fringe of it.

The Holy Prophet, therefore, had no easy task he set for himself,

because both in 'Love' and 'war' the Islamic ideology stood on a different but higher plane than the popular aphorism of his enemies, i.e., "all should be fair in love and war", especially when they possessed large well trained and powerful armies to support their aggressive policy. The Holy Prophet planned to unite the tribes and make them a disciplined body of men, to train them, equip them, and suitably arm them. Moreover, it was very little like what the Arab world calls war, to fight as the Bedouins of Arabia fought to meet an enemy on the open desert where there are no embarrassment from walls, forts, ditches, but this was the sort of war the Arabs had practiced up to the rise of Islam.

Collective Training :

The army : The Spirit of 'Jihad' was, therefore, inculcated into the mind of each Muslim and Musalima. The Holy Prophet began his training by organising them into small parties to go out of Medina for reconnaissances to gain information of the enemies' movements and to give protection to the lives of the shepherds and the animals of the Muslims against raiders. Again small parties stood at strategic points ready to chase raiders and to recover the cattle which they had lifted. The junior leaders thus gained confidence in their leadership and the men got to know each other irrespective of the fact whether they belonged to their tribe or not.

In fact the Holy Prophet went a step further, to mix up non-Muslim 'Hallf' (Friends) by treaty with the Muslims. Sometime He himself led the entire Muslim community out on such marches. Such manoeuvres had the desired effect in frightening the Quraish of Mecca who eventually had to give up the shortest trade route via Medina, which had been their favourite route for centuries and they now reluctantly took the long and difficult trade route along the Red Sea coast. Consequently they badly lost profits in their trade. Moreover, they were denied their consumer goods and food products, such as, dates, barley etc., which they bought or bartered during their trips at Medina, where there was a well stocked market, and the prices were comparatively cheap. Not only that, but they and their animals missed the badly needed rest after completing the most exhausting journies either way or direction

in the desert. So Hijrat (wrongly called flight) was in fact a blockade for the Meccans and a "preconceived plan" ! As it has been hinted by historian Hitti.

The Holy Prophet knew his people, so when he was forced to accept, a battle, he knew how to meet his adversaries and also how and where to meet them, as he and his fellow Muslims knew the country and the tactics of their enemies most intimately. During his stay at Medina lasting about ten years, he sent nearly 35 such reconnaissance parties and combat patrols under junior leaders. He personally led 27 expeditions some of note amongst them being battles of Badr, Uhud, the Ditch, Hudaibiah, Khaiber, Hunian, Motah and Mecca etc.

While raising his armed services he invariably stressed the necessity of quality, as against quantity, viz., he decided to have a well trained, well disciplined, hardy and reliable army. In war, he said 'it is the man, not men, who counts.' He opposed the very idea of conscript army, which was in vogue under the feudal system in Arabia, Byzantine and the Persian Empires. It was the Holy Prophet who taught the world, how to act on interior lines strategy successfully and his indirect approch at Hudaibiah and the strategic convergence on the field of operation viz. at Mecca, are some of the principles of war which were unknown before the time of Holy Prophet, are His most valuable contributions to the art of war.

The essence of his tactics was that the enemey should be lured into false security, he should be misled and mystified, and then the enemy should be attacked in the front and also from the flanks or a flank, simultaneously. He insisted on light travel and 'mobility.' His advance on Mecca displayed that crushing moral effect on a nation, may impress public opinion to the point of disarming the Government (which was Quraish of Mecca) and thus become decisive in achieving results. He thus subdued his enemies more through moral and mental sources than physical and material. He did not believe in 'total' war, so popular these days.

He impressed on his companions that the art of leadership is to judge exactly what minimum force would suffice for the frontal attack

and how much force, must be allotted for the envelopment. The Holy Prophet impressed that the humanisation of war rests not in "scraps of paper" but in the enlightened realisation that the spread of death and destruction endangers the victors' own future prosperity, and reputation, in fact he laid it down that even if a Muslim slave gave promise of protection to the enemy it shall be honoured. Islamic military history in full of such examples, viz.: while the Arab forces after conquering Rama Hurmuza were busy with the siege of JUNDAY SHAR, an important city of Ahwaz, one of their Persian slaves, threw into it a writ of 'Amman' (assurance of protection) tied to an arrow. The citizens of JUNDAY SHAR in their dark hour welcomed this message. They threw open the gates of the city, their merchants took out their commodities to sell to the Arab army, and their cattle came out for grazing. An unprecedented situation had arisen. The Caliph Umar's advice was sought by the commander, who wrote :-- "God has indeed given faithfulness a high position. Man cannot be faithful unless you act faithfully, shedding all doubts about keeping faith allow them (the people of JUNDAY SHAR) protection and honour, the promise (made in a writ by a slave)" Sayf Tabar !

When the Holy Prophet died he had about 40,000 mujahideen (men and women) who had received battle inoculations, and training under him.

Hazrat Abu Bakr and Umar, fortunate in being close companions of the Holy Prophet, had received the best training and under the great military genius, the world has produced and they inherited a well disciplined army. Before his death, the Holy Prophet had proved the invincibility of his army at the battle-field. It was disciplined, hardy, mobile, and capable of long marches; and very well trained.

Tradition for the Navy :

Even at the time of their pre-Islamic war-like enthusiasm, the Hedjaz Arabs had thought of taking advantage of the routes which the Arabian Sea and Red Sea, had offered them. However, as they did not possess suitable timber to build sea worthy boats they made little progress. Again poverty of means to buy timber from the Roman

Emperors at exorbitant prices precluded the use of boats as one of the means of earning, or trade, an impossibility. However, the southern and eastern Arabs were in constant commercial touch with India, Ceylon, China, across the Red Sea to Africa and across the Persian Gulf with Persia, during pre-Islamic days. There were, more-over at least few companions of the Prophet, such as, Tahha, Zubair bin Said bin Zaid, Tamin Dari and others, who were engaged in maritime trade and commerce before they accepted Islam. This was not all, the Quran, is full of the description of the sea, of boats, of sea game and recommendation of sea voyage. Thus :—

"He has given you control over the sea (so that) you may extract fresh food and (articles of) ornaments which you wear and seest thou the ships tearing through the waters in it (the sea), so that you may see the Grace of Allah therein and you may thank Him (for His Mercies)," The Quran XVI, 14.

"He is the Lord Allah who has put seas under your control so that ships may ply over them by His command, that you may seek His Grace therein and that you may (have an opportunity to) thank Him." Quran XLV, 12.

"And verily we gave pre-eminence to the children of Adam and conveyed them over land and sea." Quran XVII, 69.

"Your Nourisher is He who carries ships on the seas that you may seek His Grace, for He is kind to you all." Quran XVII, 65.

These are few stray passages from the Quran which is full of anecdotes of sea voyages. The command, "Travel through the earth" is repeated and a great deal is devoted to maritime commerce and maritime enterprises. So much for the text of the Quran.

When we return to the traditions we find a number of the authoritative saying of the Prophet in the same vein. Thus :—

(a) "Ibn Umar says that the Prophet said, 'A maritime campaign (JIHAD) is ten times holier than a land campaign." Abu Dawud—Cairo.

(b) "Abu Darda says that the Prophet said, 'A maritime war is equal to ten such land campaigns and one who becomes sea sick is like one who has been wounded on the Field of battle in the path of Allah." Ibn-i-Majah.

(c) "A martyr killed in sea-battle is like two martyrs in a war waged on land, and he who is sea sick is like one wounded on the field of battle. Moreover when the Angel of Death comes to do his duty to one who had martyred his life on land, the martyr is re-compensed for all his sins, while, in the case of a martyr on the sea, not only are the sins re-compensed but his debts are also forgiven." Ibid.

The verses of the Quran and the traditions on maritime power have remained unknown for the last couple of centuries, or even more, because the Muslims did not obtain even a nodding acquaintance with the subject which remained hidden in the dust covered books in the large libraries. More-over the Muslims were misled by the interested West, who invented traditions which stated that "Prophet once remarked that as there was fire under the sea, no one should embark on sea voyage except for the purpose of a pilgrimage or Jihad; "but such traditions have been unanimously declared to be un-reliable, specially by such authority on the authenticity of traditions as Ibn-i-Muin ; and Bukhari has also qouted words of the equally well known autho-rity. Mater-i-Rawwaq has also written to the same effect.

Students of the early period of Islamic history are aware that it was not long after the Prophet began to preach his doctrine that some of his most devoted followers had to leave their hearths and homes for Abyssinia owing to the persecutions of the idolators of Mecca, among them being a number of women and children as well as men, and the party consisted among others, Rauqayah the daughter of Prophet. From this early history we also learn that the Islamic common wealth which was envisaged by the Prophet was to cover the entire world when the Muslims were to serve the mankind and not to rule by fire and sword. The Umet grew and it was not made. The Prophet or those

companions i.e. the first four Caliphs neither adopted the title of a ruler, nor established a kingdom for themselves or their successors. The Prophet prided himself to be addressed as a Messenger of Allah (God) and the first Caliph (i.e. successors) was the successor of the Messenger and Umar was the Amir-ul-Momineen, i.e., Administrator of the Muslims. The succession to the caliph-hood was by election amongst those who stood out for their conduct. "Mohammed's victory was in every truth one of religion," says Arthur Gilman in his book The Saracens, "and not of politics, he rejected every token of personal homage and declined all regal authority."

In our day, commerce finds that broad continents are not so favourable for the transportation of merchandise as boisterous oceans; but it was not always so, and in the early days, when ships were small and compasses were not known, certain goods especially spices, were sent from country to country across the deserts to save them being ruined by dampness in the long sea journey. In the land of the Arabs they were carried from wadi to wadi from the shores of the Indian Ocean eastward, skirting the Persian Gulf, to the banks of Tigris. On other occasions the merchandise was landed in Yemen or along convenient wadies of the Red Sea and which eventually found its way into Palestine, Egypt or Syria.

"The Prophet had no doubt been diligently watching the course of war (between Rome and Persia) which is once, at least, directly alluded to in the Koran (Sura xxx)", says E.A. Freeman in his book 'History and Conquests of the Saracens." He could but see the immense advantage which he gained by finding the two greatest powers of the world exhausted by the tremendous struggle."

To the Military genius, which the Prophet was, it became evident that the 'Roman theme system' of defence had advantages as well as disadvantages. For instance from the Roman Persian war it became very clear that Heraclius's war strategy was :—

(a) When he discovered that his 'Theme' system along the Persian border had collapsed against a well organised foe who had collected a large well trained and well organised

army. Heraclius, therefore, let the Persians advance and stretch their lines of communication to the maximum i e. from Ctesiphon (Madain) to Alexandria in one direction, and from his capital to Constantinople on the other. Again while the Persians looted and destroyed the churches, murdered men and women, Heraclius calmly sat in his capital and concentrated his whole energy in collecting a large well organised army which could out manoeuvre the Persians.

(b) Once his army was ready he delivered a well co-ordinated amphibious counter attack against the Persians and in the end he took the war to the very heart of Persia and made the Persian Emperor eat a humble pie. Not only that, the Shahinshah was made to sign on the dotted lines about the economic control of his realm to be now left in the hands of the Roman Emperor.

(c) The main tactical point which the Prophet noticed was that in this fight, it was the deliberate purpose of the Romans to keep his infantry out of the stress of the fight, and to throw all the burden of the day upon the horse.

(d) The Roman Emperors used their large stocks of gold very successfully to win the loyalty of Imperial troops, local militia and the feudal lords, as a very successful political weapon. Agathias in his book Agethias tells us, "The Emperor (Heraclius) having entered on the last stage of his life seemed to weary of his labours, and preferred to create discord among his foes, or to mollify them with gifts, instead of trusting to arms and facing the dangers of war. So he allowed his troops to decline in numbers because he did not expect to require their services, and the ministers who collected his taxes and maintained his armies were affected with the same indifference."

(e) Both the Persians and the Roman Kings believed in large

armies. These were however slow in marching and incapable of manoeuveribility on the battle-field. It was most probably to study the sea trade of the Byzantine through Habash and its economic structure that the Holy Prophet had sent his Muslims for the first Hijrat to Habash. However, before the king of Habash had ordered them to leave the country, the Holy Prophet had sent the first batch of 10 (ten) companions to leave Habash for the Far Eastern countries, for the propagation of Islam. Two of them landed at Mali Kilum, (India), four (4) landed at Canton and built a mosque there which stands even to-day to mark their memory, and the rest four settled in Islands of Indonesia, New Zealand etc. The record of their meritime activities has been fully described in my book, the Islamic Maritime Power.

The Holy Prophet, therefore, worked simultaneously on the raising of the army and the Maritime Power and made the best use of the facilities that were available to him.

When the Prophet's envoy was arrested and put to death at Motah (Muta) by the order of Christian ruler of the tribe of Ghassan, a tributary of the Roman Emperor, hoping thereby to get a big gift of gold from his master; the Prophet at first sent a force under Zaid, and later on led an expedition to Tabuk himself for more than one object :—

First it was to meet force with force, the only effective method which made the Arab tribe sober minded.

Secondly, he cut the merchants' land routes from Persia and through them various other land routes which converged in Syria, Palestine or Egypt. He thus hoped to divert the merchant convoys along the land routes of Arabia for the benefit of the Quraish merchants.

Thirdly, he was desirous of boosting trade along the coastal area of Bahrein and Yamen where he hoped to establish a Muslim merchant navy.

When the results of his campaign proved favourable, the Prophet decided to send another campaign under Usma to disrupt all trade

routes as far as river Euphrates. Before the expedition could leave the Prophet died. Inspite of internal uprisings and a threat of attack on Medina itself, Caliph Abu Bakr sent this expedition as directed by the Prophet.

Muslim traders of Yamen and Bahrein were advised by the Prophet to go to the East, (as far as China), to negotiate trade directly with the exporting countries rather than to act as middlemen. Thus a foundation of merchant navy was laid.

However the first amphibious operation did not take place before the reign of Caliph Umar.

The home and foreign policy and strategy by the Holy Prophet and the Caliph Abu Bakr:

This subject may be devided into : –

(a) Home, viz., the unity of the Arabs.

(b) Foreign policy, viz., towards all states around the new Arab world.

HOME

Unity :

The home policy was to unite the Arabs under the banner of Islam, viz., the grand conception of one God, (the Allah) and Mohammed is His messenger." It was a religion of works, and there was no looking forward to any other dispensation; it was represented to be complete and unchangeable. Fight the aggressors in self defence. Islam seized the sword in self defence only and held it in self defence. "Drive them from the places whence they drove you out; for persecution is worse than killing." The Quran.

FOREIGN

Islam enjoined on Muslim International brotherhood, co-existence, and tolerance, so Islam never interfered with the dogmas of any moral faith, never persecuted, never established an inquisition. Nevertheless,

when Islam was forced by circumstance by their enemies, the sword was drawn and the Muslims grasped it with willingness and determination. As regards reconciliation and co-existence the Holy Prophet has said :—

"Say, O people of the book, come to a word (which is) fair between us and you, (to wit) that we associate nothing with him, and that none of us take others as lords beside God (Allah)."

Despite these concessions the Holy Prophet was prepared to, and his attempt to render his religion similar to that of the 'people of the book' (the Jews and Christians), but the latter did not become any familiar towards Him as time went on. On the contrary, they became hostile and broadcasted adverse criticism of the Holy Prophet. In spite of it, the Prophet remained patient and there was no intellectual, or physical attack, on them till they opened hostilities, the first one being, after the battle of Badr, against Banu Qaymiqa. The international defensive struggle for the Muslims started when some of the Envoys sent by the Holy Prophet were maltreated and killed. Why the Prophet did not become a Christian or a Jew, has, and is being asked by the opponents of Islam ? Once the Holy Prophet had received a number of revelations it was impossible for him to accept in full the teaching of Christians without denying the truth of his revelations. The general attitude of Islam remained friendly and favourable to these religions until they paid the friendly gesture of Islam by bitter hostility.

Islam's guidance in the matter of diplomatic exchange and negotiations.

One of the factors that often contribute to international misunderstanding and tension is the use of ambiguous and equivocal language in diplomatic exchange and negotiations. The use of similiar language in the text of treaties, agreements and conventions gives rise to controversies with regard to their meaning and construction and often leads states and Governments to suspect each other's sincerity and integrity of purpose. The Quran insists upon the use of straight-

forward language on all occasions, particularly in the matter of contracts convenants, engagements and treaties, etc.

"O you who believe act righteously in the fear of Allah and always say straightforward word He will bless your action with beneficence and will eliminate the consequences of your defaults." Quran (33:71-72).

"O you who believe., why do you say that which you do not ? Most displeasing it is in the sight of Allah that you should say and do not." Quran (41-31)

Among the envoys who had gone to appeal to the various princes the one who went to Bano Ghassan was arrested and put to death at Mutah. "Such an indignity was not to be suffered without remonstrance, and Mohammed, not being daunted by the prestige of Roman power, hastened to raise an army of three thousand, under the Command of Zeyd. Zeyd was met by the Roman Phalanxes numbering over one hundred thousands! Zeyd and three other successive leaders were killed when at last Khalid led the Muslims out of the peril by skillful manoeuvres.

The Persian king also imprisoned the envoy of peace sent to him by the Prophet. This challenge was also met by the Muslims. The sword thus once drawn was not sheathed till both these powers were brought to reason.

"Strategy was worth more than force at this time and Mohammed endeavoured with success to create a sense of mutual distrust among his enemies. The Holy Prophet had no doubt been diligently watching the course of war between Rome and Persia, which is once at least, directly alluded to in the Quran. He could but see the immense advantage which he gained by finding the two greatest powers of world utterly exhausted by the tremendous struggle." E.A. Freeman and Arthur Gilman.

There was no aggression on the part of the Muslim but it was to redress the wrongs done by the power drunk rulers of the greatest powers of the world of the day that a call was made for Jihad by the Muslim leaders. It was not long before the mission of the Prophet

was known everywhere in the world. "Mohammed's victory", says Arthur Gilman," "was in very truth one of religion and not of politics; he rejected every token of personal homage and declined all regal authority and when the naughty chiefs of the Quraish appeared before him he asked :—

"What can you expect at my hands ? "

"Mercy. O generous brother"!

"Be it so; ye are free "he exclaimed."

Arrogant behaviour by a stronger people at section towards a weaker people, or section, often becomes the cause of sectional or international tension and friction. This he condemned and prohibited.

"O you who believe. Let not one people behave contemptuously towards another people. Perchance they may be better than themselves. Quran (49-12)"

Political domination of one people by another and Economic exploitation fruitful causes of the disturbances of international relations-such domination and exploitation have been emphatically condemned in the Quran. "Now Pharooh had exalted himself in the land and had divided the people into sections, humiliating one party from among them, surely, he was one of those who created disturbance. We desired to show favour to those who had been weakened in the land and to uplift them and to make them prosperous and grant them power and authority. Quran (28:5-7)". "Do not raise your eyes covetously towards that which we have provided different people of the splendour of this world's substance, that we may thereby try them. The sustenance bestowed upon thee by the lord is best and more obiding. Quran (20 : 132)."

In summing up the situation it can be said that :—

The Holy Prophet started uniting the Arabs of Mecca; but after Hijrat he addressed the Muslims as 'Ummah' (Community) with a religious basis it became prominent. Later on he succeeded in establishing a 'pax, Islamica' with its headquarters at Medina. Montgomery

Watt said the word' 'Arab' is hardly to be found in pre-Islamic poetry, and the adjective "Arabic" is said to occur first in the Quran.

...Even when he had gained strength and demanded acceptance of Islam from some would be allies, he did not cease to make alliances with other groups without any religious demand. No demand was made of the Meccans when he marched into the city in triumph, and many of them took part in the battle of Hunayn without being Muslims.... It is one of the great statesman like insight of Mohammed that at a comparatively early period he conceived of the 'Pax Islamica.'

Islam provided an economic. social and political system, the 'Pax Islamica'. Of this system religion was an integral part, it may be called the ideological aspect of the system...for those who had allied themselves politically with Medina, the new religion of this rapidly expanding state must have had a great fascination and must have seemed the answer to their religious needs. Only a deep rooted Christianity could withstand such fascination."

When the Holy Prophet arrived at Medina, i.e. 10 years before his death, he had only a few companions. He had neither money and nor army. However, when he left Mecca for Hunayn on 27th January 630 A.D. (8 Hijra) he lead an army of 20,000, which was a trained, organised and disciplined force the advantages of organisation and discipline are great, as the latter in fact, is a union of very different qualities, each of which is an important element in war. viz., cohesion.

It is wrong to say, an idea expressed by many writers, that in the wars of the Middle ages, no great amount of planning or preparation was demanded for a military expedition. It has been said that "the Feudal chiefs summoned their retainers to the field from the farms or the city. Peasants, citizens, trained by frequent conflicts in the use of their weapons, took bow, sword, lance, or pike, or battle axe, and became at once soldiers." In fact the campaigns of the Holy Prophet and his Caliph Abu Bakr and Umar go far to prove that the real secret of the victories won by the Muslim armies was due to the planning and preparation. We have already quoted the books on strategy and tactics that had been written by the rulers and generals of the Roman

Empires which prove the fallacy of such writers. We hope to show how the Muslim army organised and prepared itself for defence. It is sufficient to say here, that the Holy Prophet laid the foundation of an army and navy on most sound and practical lines. No wonder, therefore, that the Umah marched from victory to victory as long as His successors, viz. Muslims, followed the tradition intelligently and with firm belief.

To Sum Up :

We thus see that preparations for war falls naturally into categories : —

It is the moral factors whose influence, with the support of discipline is decisive. Since the moral value of the armed forces of a people is the expression of the moral value of the nation, it is vital to instil the sense of honour, the love of religious faith and truth, the spirit of self sacrifice (Jihad) the contempt of luxury, characteristics of the greatest importance in determining the result of the struggle for existence. "Neither, "wrote Bacon," is money the sinews of war where the sinews of men's arms in base and effeminate people are failing so are there states great in territory yet Not apt to enlarge, or, command." It is the moral factors, whose influence with the support of discipline is decisive.

Political, which includes steps calculated to maintain political stability not only within the national territories, but also understandings and alliances with other nations when mutual interests coincide. Diplomatic, material and monetary support may alao be given to the weaker partners. Such a necessity might necessitate the re-adjustment of that country's strategy as the first requisite. It also necessitates agreements that will lead to increased facilities for commerce.

Material : It will demand legislation for the improvement of health, physique, and education and of supplies. Success of the war will depend on food and supplies of war material of every type and nature. In time of war the national will be faced with the necessity for largely increased expenditure on men under arms, material, money

for the disabled, the families of serving, as well as, those who have been killed or disabled.

Defence Measures : The defence measures included in peace strategy are vital for alliances and undertakings, as well as, for all the commercial undertakings. When confidence is felt in national security, commerce flourishes, when uncertainty prevails, it wanes.

"After the death of the Prophet" says Hitti, "Steril Arabia seems to have been converted as if by magic into a nursery of heroes the like of whom both in number and quality is hard to match anywhere. The military campaigns of Khalid and Amar-bin-As which ensued in El Araq, Persia, Syria and Egypt are among the most brilliantly executed in the history of warfare and their favourable comparison of those of Napoleon, Hannibal or Alexander."

These are some of the traditions which were left as heritage by the Holy Prophet to his Muslim Ummat, (the Muslims).

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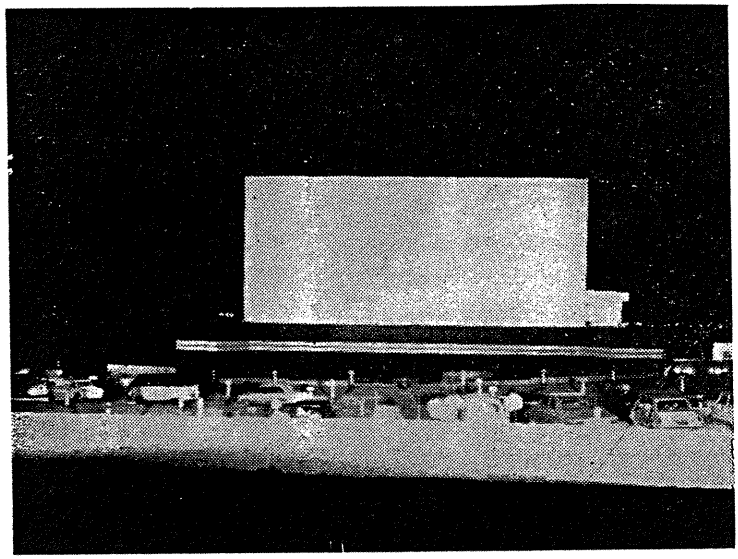

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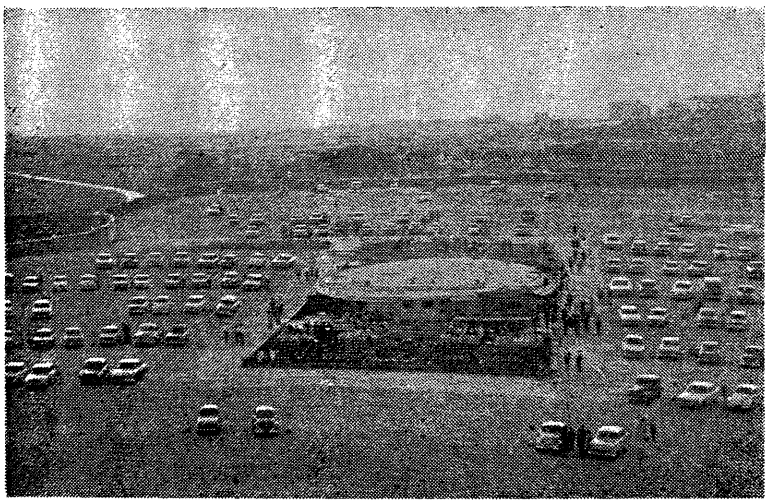

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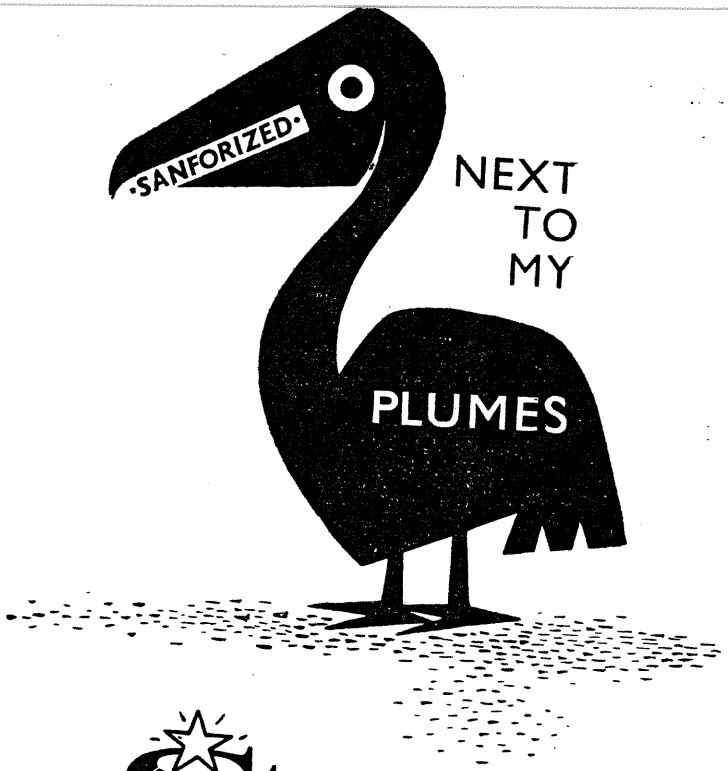

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CHAPTER—III

THE MOULD (OF THE ARABS) PRE-ISLAMIC AND ISLAMIC

Early History of Arabs

The Muslim historian S. Ameer Ali states :—

"Our knowledge of the ancient history of Arabia is derived chiefly from the Quran, which contains much of the old folk-lore of the country, and from traditions which the Arabs at all times were in the habit of handing down from father to son. These traditions were collected with great care and industry by the Arab historians of the eight and succeeding centuries of the Christian Era. The inscriptions have been discovered in the south of Yeman, so far as they have been deciphered, largely verify our knowledge of the past and derived from the Quran and the traditions."

Political Structure of the Arabian States at the Time of the Birth of Islam.

Semitic tribes in general, and the Arabs in particular, have had a strong sense of individuality almost from times immemorial. The social structure of the Arabs founded on blood-relationship and, as in ancient Greece, each family had its own God, so the members of each Arab tribe were united by the worship of a common divinity. 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 the male and female members were supposed to have descended. This society might be said to be patriarchal in that here descent was counted only through males, and that the head of tribe was the Sheikh (literally, the Elder), who was perhaps regarded as the wisest man of the tribe, but we must also remember that this Sheikh was not originally a hereditary officer but was chosen spontaneously on the death of his predecessor in office, although

in the course of time the dignity tended to become heredity. He was by no means the prototype of the Roman pater-families and had no such authority as the Roman patria potestas, but was, on the other hand, more a mediator and a peace-maker, so that "he could only negotiate and apply moral pressure" on the recalcitrants. He had, no doubt, a very great authority, but supreme power he had none, and in the absence of a definite system of law, much was left to the caprice of the individual. What political relations there were between tribe and tribe, were based on the sense of morality of the parties, and as the Arabs had a very strong sense of honour, there was a never ending series of inter-tribal feuds. The Arab is well known for his courage, for his endurance, eloquence and love of poetry. In generosity and hospitality an Arab can hardly be surpassed by the non-Arabs.

"One fatal heritage", says Palgrave" is the impatient individualism, inaptress for unit or even co-ordination, which once, and only once, in Arab history to the colossal genius of Mohammed, but soon after his death re-appeared to break up his great national work into countless fragments, never again to unite, this spirit still exists unabated and repeats itself in every tribe, in every clan."

"Blame and praise, yet more, perhaps, the latter than the former are merited by another noted quality of the genuine Arab mind, namely, all immense personal pride; based on self consciousness and hence unaugmented by prosperity, undiminished in adversity, a pride independent of circumstances of sect, of condition, and even of age. As Abd-allah, the son of the heroic Zobeyr and a child then of some ten years old, was playing with his young companions in one of the streets of Medina, the Caliph Moawiya passed by on horse-back with numerous attendents. "Stand up, out of the way of the Commander of the faithful", said some one of the riders to the boy !

"Neither are you my father that I should stand up to you for respects' sake, nor is the road so narrow that I should stand up to you for room's sake; answered the child.

"Similar in character, but more dignified, was the reply of Umar, second of the Caliphs. Feeling thirsty during a conversation prolonged

till late into the night with Amr-ibn-Aas, the conqueror of Egypt, Umar rose from his sleep and treading on tiptoe lest he should disturb the slumber of an attendant, who, tired of watching had, like the Lucius of Shakespeare, fallen asleep on the floor, crossed the room, quenched his thirst from a pitcher of water, and returned safely to his place.

"Commander of the Faithful, you might as well have awakened the servant and let him bring it you', remarked Amroo !

"I got up and I was Umar; I returned, and I am Umar, answered the Caliph."

This is the pride which, among Muslim Arabs, is enhanced, while, veiled by the modest title of the 'Servant of God' ; an affirmation which implies and almost express the negation of any other service or inferiority.

Mecca had been the appanage of the Yamani family of the Jurhumites, who held sway there till the third century C.E. They were succeeded by the Qahtani Banu Khusa'ah, who became masters of Mecca and Southern Hedjaz. These were in turn driven out by Qusayy, who was descended in the fourth generation from Fihr, surnamed Quraish, the proginator of the famous tribe of that name, 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 Rlfadah :** 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 custodian of the keys of the Ka'abah, emblematic of the trusteeship of the ancient temple and the superstition of ancient worship.

After the death of Qusayy, about 480 C.E., there was a protracted squable 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 re-divided and re-distributed among the descendants of Ka'ab who was fourth in descent from Quraish. I give an account of this distribution because the names of the office bearers are writ large in the annals of Islam itself :

(1) **'Umar-Ibn-Khatab,** of the line of 'Adi, had charge of the sifarat or representation of Quraish with other tribes or states, i.e. diplomatic mission.

(2) **Harith-Ibn-Qais,** of the line of Husays, had charge of the Khazinah, or public treasury, and finance.

The remaining eight functions were devided among the descendants of the second son of Ka'ab, named Murrah, as follows:

(a) **Khaimmah,** or the guardianship of the Council Chamber, and the right of convening and calling the Council and calling the people to arms; this belonged to Khalid-Ibn-Walid.

(b) **The Diyat** : or Magistracy, belonged to 'Abdullah-ibn-Uthman, later known as Abu Bakr.

(c) **All the other functions** belonged to the descendants of 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 fountain-head of the government, Uthman-Ibn-Talhah 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 poor-rate was supervised by Harish Ibn 'Umar of the line

of Naufal, while the last of the two dignitaries, i.e. Liwa, or the right to command the Quraish troops, and the Azlam, or charge of the devining arrows, was held by the two brothers Abu Sufyan and Safwan, the grandsons of Omayyah.

It was the established custom that the most aged of these magistrates was called *Ra'is*, but after 'Abdal 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 Hedjaz. As custodian of the Ka'abah, 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 a high level of commercial prosperity to preserve it caused the struggle between the Quraish of Mecca, and the Muslims who had their headquarters at Medina.

Caravans 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 horsemastership were employed to guard the convoy en-route. Guides who thoroughly knew the roads and their pitfalls conducted the journey.

The Arab caravans en-route 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 when he was only 12 years old.

He, it seems repeated such journeys till he was twenty-five years old.

What is Islam ?

The following is a very brief account of Islam and some of its teaching :-

"Islam: The Religion of Peace : The word "Islam" literally means : (1) peace ; (2) submission. The word in its religious sense signifies complete submission to the Will of God.

Object of the Religion: Islam provided its followers with a perfect code, whereby they may work out what is noble and good in man, and maintain peace between man and man.

The Prophet of Islam : Mohammed popularly known as the Prophet of Islam, was, however, the last of the Prophets. Muslims, i.e. the followers of Islam, accept all such prophets of the world, including Abraham, Moses and Jesus, as revealed by the Will of God for the guidance of humanity.

The Qur'an : The Gospel of the Muslims is the Qur'an. Muslims believe in the Divine origin of every other sacred book. In as much as all such previous revelations have become corrupted through human interpolation, the Qur'an, the last Book of God came as a recapitulation of the former Gospels.

Articles of Faith in Islam: These are seven in number: Belief in (1) God: (2) Angels: (3) Books from God : (4) Messengers from God: (5) The Hereafter: (6) The Premeasurement of good and evil : (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new ife, but only a continuance of this life, bringing its hidden realities into ight. It is a life of unlimited progress; those who qualify themselves n this life for the progress will enter into Paradise, which is another ıame for the said progressive life after death, and those who get their aculties stunted by their misdeeds in this life will be the denizens of he Hell—a life incapable of appreciating heavenly bliss, and of torment

—in order to get themselves purged of all impurities and thus to become fit for the life in the Heaven.

The sixth, article of Faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination : he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

Pillars of Islam : These are five in number : (I) Declaration of faith in the Oneness of God, and in the Divine Messenger-ship of Mohammed; (2) Prayer: (3) Fasting; (4) Alms-giving: (5) Pilgrimage of the Holy Shrine at Mecca.

Attributes of God : The Muslim worship One God—the Almighty, the All-Knowng, the All-just, the Cherisher of All the Worlds, the Friend, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is indivisible in Person. He is the light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Infinite, the First and the Last.

Faith and Action : Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his action in this life and the hereafter. Each must bear his own burden and none can expiate for another's sin.

Ethics of Islam : "Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

Capabilities of Man in Islam: The Muslim believes inthe in herent sinlessness of man's nature, which, made of the good-liest fibre, is capable of unlimited progress, setting him above the angles, and leading him to the border of Divinity.

The Position of Women in Islam : Men and Women come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places men and women under the like obligations the one to the other.

Equality of Mankind and the Brotherhood of Islam : Islam is the religion of the Unity of God and the equality of mankind Lineage, riches and family honours are accidental things: virtue and the service of humanity are matters of real merit. Distinctions of colour race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

Personal Judgement : Islam encourages the exercise of personal judgement and respects difference of opinion which, according to the sayings of the Prophet Mohammed, is a blessing of God.

Knowledge : The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

Sanctity of Labour : Every labour which enables man to live honestly is respected Idleness is deemed a sin.

Chrrity : All the faculties of man have been given to him as a trust from God for the benefit of his fellow-creatures. It is man's duty to live for others, and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.

Islam lies more in doing than in believing. That faith without works is dead' is a doctrine which ever-day's routine must bring home to the mind of devout Muslims. The practical duties of the Mohammadan religion, beyond the actual profession of faith, are the performance of prayer, giving alms, keeping the fast, and accomplishing the pilgrimage.

CHAPTER-IV

ISLAMIC POLICY AS IMPLEMENTED BY CALIPH ABU BAKR

"...Obey me as long as I obey God!..." Abu Bakr.

A critical moment:

At the demise of the Holy Prophet, "It is related by Umar that as they were seated in the Holy Prophet's house, a man cried out all of a sudden from outside: 'O son of Khattab (Umar)! prey step out for a moment.'

"Umar told him to leave them alone and go away as they were busy in making arrangements for the burial of the Holy Prophet." "The man replied that a grave incident had occured."

"When Umar came out, the man said; 'the Ansars had gathered in force in Thagifah Bano Saidah. The situation was most critical and he, (Umar) should attend to it immediately lest the Ansars should do something which lead to an unholy war."

Umar asked Abu Bakr to accompany him. Umar found a triangular contest well under way as to who should succeed the Holy Prophet. The groups were :—

(a) The rest, viz., Ansars and Muhajirin, still undecided as regards the selection of their leader.

(b) Bano Hashim were backing Hazrat Ali-bin-Talib.

(c) The Ansars of Bano Kharaj were behind the election of Saidah.

Abu Bakr and Umar at once realised that the disruptive trends among the Arabs, especially the Medinites, impended serious danger to Islam, they, therefore, proceeded to Saidah's house where a great gathering had collected.

Umar requested Abu Bakr to address the crowd as he considered him more wise, calm and a good judge of men than himself. Abu Bakr spoke but it seemed to have no effect. The Controversy would soon have generated into violence, had not Abu Bakr stepped forward and said; "for myself, I do not aspire to power but at the same time I can not help bringing to your notice the acknowledged merits of two distinguished gentlemen; Umar and Abu Obaidah, select any one of them as your chief and pay him homage."

Both Umar and Abu Obaidah said :

"You are the worthy successor of the Holy Prophet, being his inalienable companion and the most trustworthy repository of his secrets. It was you who officiated as 'Imam' during the Prophet's illness. You are our chief, please stretch out your hand !" Bashir-bin-Sad, chief of Bano Aus, went ahead of them and thus he was the first to take oath of allegiance. Umar and Abu Obaidah followed. Then the majority of the assembly followed. On the following day tribe after tribe came in to confirm the choice of the first Caliph and to take oath of allegiance. Abu Bakr thus became the first Caliph of the Prophet.

In his inaugural address Abu Bakr said :—

"Behold me, charged with the care of Government, I am not the best among you, I need your advice and all your help. If I do well, support me, if I make a mistake, counsel me. To tell the truth to a person commissioned to rule is faithful allegiance; to conceal it is treason. In my eyes, the powerful and the weak are alike, and to both I wish to render justice.

As long as I obey Allah and his Holy Prophet obey me; if I neglect the laws of Allah and the Holy Prophet, I have no right to your obedience "

In the address the Caliph promised to administer the state impartially, judiciously and in conformity with the sacred laws of Allah laid down in the Holy Quran, hence there could be no room for lust for personal power, greed; and to offer his best service to the Muslims.

He also publicly accepted the right of the Muslims to depose him as their ruler, should he be found wanting in the discharge of his duties. It is a policy which might well serve as the mentor to the leaders of all the nations of the world of today and tomorrow !

It will save bad blood and revolutions, so common occurrence of the day. Lust for power, greed, or desire for personal aggrandisement, were foreign to Abu Bakr's nature. He was most calm even at the most exciting moments, or under dangerous conditions. But he was strict in enforcement of justice and discipline. He was a great judge of men and was very farsighted.

An Expedition Under Usamah 632 A.D.

The Holy Prophet had intended to send a punitive expedition to Syria to avenge the loss of life and restore the morale of the Muslims after the disaster at Motah. At the time of his death this force was in camp at JORF, a few miles outside Medina. Due to the serious illness of the Prophet and then his death, the departure of this expedition was held up. Some companions led by Umar came to Abu Bakr, to ask him to reconsider the plan for the following reasons :—

(a) The whole of Arabia is in unsettled condition due to large scale revolt against the Muslims, and even Medina itself was threatened; to send an expedition at this juncture against the Romans was unwise.

(b) We must not disperse our very limited defensive force into detachments.

(c) If despatch of a detached force was vital, then a more seasoned and capable warrior should be appointed as a commander-in-chief than young Usamah.

All these arguments looked sound and reasonable. Abu Bakr took Umar to task most ruthlessly for not having studied the necessity under the principles of strategy and discipline. Umar retired submissively, and the soldiers were ordered to proceed to Syria.

It was the responsibility of the Caliph Abu Bakr (634 C.E) to protect and foster seeds sown by the Prophet, to consolidate the conquered terrain, to convert the theoretical allegiance of the Arabian tribes into defacto assimilation of Islamic standard. The germs of a new world culture had thus been scattered by the Prophet throughout the Arab peninsula.

RIDDAH

This Arabic word implies 'apostacy', 'turning back', 'backsliding'.

The two years of A.H. (632-633 C.E.) have been termed years of Riddah, because in most of the Arabian Provinces, these years were characterized by an attempt to return to the former pagan life once the personality of the Prophet no longer dominated the scene.

Attempts were made to bargain with the Caliph, who was, however, adament about the need for continued payment of taxes. These were irksome to the Arabs, as a symbol of subservience. It was necessary to deal severely with some cases of genuine apostasy, and to regain the good will of those who considered their ties as binding only to the person of the Prophet—these maintained a negative and neutral policy waiting to see how the Medinitese state would fare. There were several instances where adventurers sought to emulate the Prophet success by counterfeiting his credentials, and false prophets arose under the inspiration of foreign governments among several tribes at this time. Some tribes found them less exacting than Prophet Mohammad.

The series of campaigns against all rebels led to their embracing Islam except those who preferred to pay tribute (Jizah) and retain their beliefs. At the end of the riddah war, however, we find a united Arabia and a large compact army, composed of Arabs from all various tribes, experienced in numerous campaigns and seeking fresh outlets for Jihad.

Abu Bakr's operational instructions to Usamah-bin-Zaid, as commander-in-chief of the punitive force in 629 A. D. were :—

"See that thou avoidest treachery. Depart not in any wise from right. Thou shalt mutilate none, neither shalt thou kill child or aged man, nor woman. Injure not the date palm or fruit trees, neither burn it with fire, and cut not down any tree wherein is food for man or beast. Slay not the flocks or herds or camels, save for needful sustenance.

Ye may eat of the meat that the man of the land shall bring unto you in their vessels, making mention thereon of the name of the Lord. And the monks with shaven heads, if they submit, leave them unmolested. Now march forward in the name of the Lord, and may He protect you from sword and pestilence."

Abu Bakr had sent this expedition at a time when not only Medina but the very existence of Islam had been seriously threatened. But his courageous strategy won for him a great diplomatic and moral victory over those Arab tribes who had revolted and also the powerful hostile neighbouring states. Within a short period of two and half years he most successfully extinguished not only the flames of anarchy in Arabia but he also had succeeded in giving staggering blows to both the rulers of Iraq (Persia) and Syria. A Western historian has stated:- "And then Abu Bakr, with that fiaith which moves mountains, set himself simply and sanely to organise the subjugation of the whole world to Allah with small armies of 3,000 or 4,000 Arabs—according to the policy letters the Prophet had written from Medina in 628 to all the monarchies of the world."

"And the attempt came near to succeeding. Had there been in Islam a score of men, younger men to carry on his work, it would certainly have succeeded. It came near to succeeding, because Arabia was now a centre of 'faith' and 'will', and because nowhere else in the world, until China was reached, unless it was upon the steppes of Russia or Turkistan, was there another community of freespirited men with any power of belief in their rulers and leaders."

"Abu Bakr had no thought of personal aggrandisement. Endowed with sovereign power, he used it simply for the interests of Islam and

the peoples good. But the grand secret of his strength was faith in Muhammad".

"Call me not the Caliph of the Lord" he would say, "I am but the Caliph of the Prophet of the lord." The question with him ever was, what did Mohammad Command ? Or what now would he have done? From this he never swered a hair's breadth. And so it was that he crushed apostasy and laid secure the foundations of Islam. His reign was short, but after Mohammed himself, there is no one to whom the Faith is more beholden."

"To Muslim historians Abu Bakr excelled all other human beings in being the first to do the following things :-

To accept Islam; to become Caliph, to collect the material of the Quran and call it "Mushaf", to fight against the infidels in a holy war Riddah; to become a sovereign ruler while his father was still alive, to establish the Bait-al-mal (State treasury), to draw salary from it, to build a mosque, to establish democratic principles of election to a kingship when he secured the peoples' assent to his nomination of Umar; to introduce 'Ijtihad' and to found the science of "Tasawaf"; to earn the epithet of "Siddiq."

So too, Will Durant, in his book, on "Propagation by the sword," has stated :-

"The choice given to enemy was not Islam or the sword; it was Islam or tribute or the sword. Finally, there were military causes of the invasion (Muslim expansion) : as the triumphant Arab armies swelled with hungry or ambitious recruits, the problem arose of giving them new lands to conquer, if only to provide them with food and pay. The advance created its own momentum, each victory required another, until the Arab conquests—more rapid than the Roman, more lasting than the Mongol summed up the most amazing feat in the annals of military history.

Thus the sword that had been drawn in self-defence during the Holy Prophet's life time had hardly been sheathed; when it had to be

drawn again. However, Abu Bakr had not completed the job when death separated him from his friends.

The Caliphate of Abu Bakr lasted for 2 years and 3 months. He gave to the Arabs a homeland and unfamiliar ideals and these inspired many to new and more distant horizons, stimulating to mould and master external circumstances rather than acquiesce in an indignent and ineffectual existence. An era of conquest was the result. For speed, area and durability it has scarcely any parallel in history. It brought Islam to the inhabitants of many distant lands who had never heard of the Arabs in the time of the Holy Prophet."

The Pattern :

"Verily, in the messenger of Allah, is the best of pattern for you." The Quran: Man, they say, is a bundle of imitations. What sort of habits, what form of manners and what type of character may ultimately form, depends in a very large measure upon the kind of pattern one has before him?

In every walk of life, man is subject, as usual to such external influences. Constituted as he is, he cannot offord to dispense with the need of model to draw inspirations from, especially in an undertaking of an arduous nature.

In the sphere of moral evolution, in particular, which is so characteristically an uphill task in ninety-nine out of a hundred cases, it is well nigh impossible to make a fair headway, unless there is a concrete example to inspire one at every step. In moments of darkness and despair, of trials and tribulations, one must have the foot prints of a fellow-brother that has walked before along that steep path, or a man is apt to give in when downcast and dejected in the face of what appears to him to be insurmountable obstacles, he takes heart when he beholds another like him having braved the same difficulties before him, summons his energy afresh and manfully shoulders the wheel.

The influence of a model being so important a factor in the moral development of man, Divine Providence that has taken good care to provide for man's physical wants could not be indifferent to this need

of nature; Allah was no less careful about the moral welfare for providing models like the Holy Prophet and Abu Bakr to follow.

Leadership and Strategy :

Abu Bakr had set the pattern for leadership when he displayed his resolute will by neither cancelling the Usmah expedition, nor he changed the Commander-in-Chief i.e. Usmah for some one else. Again when pressed by various people he did not disclose the strategical secret for the despatch of expedition against distant enemy when their very home was threatened. It is interesting to note that by the despatch of Usmah expedition, he caught the Ghassanid Arab ruler and his supporters by complete surprise, and upset all arrangements the Byzantine and their pupet Arab Sheikhs were busy making to raise a large lashkar, which would have crushed the Muslims by mere force of numbers. Abu Bakr had not over-looked the great advantage a nation gains by the bold use of strong combat patrols, Ideological warfare, spread of rumours etc., such as that, "Abu Bakr had sent several armies against various tribes." Such news forced the allies of Byzantine to return to their homes to safe-guard it.

Again these news had a sobering effect on those Arabs who had joined in Riddah wars.

Having achieved his first objective, i.e. to keep Byzantine allies guessing and tied to their homes, he induced his enemies to attack Medina-a mode of warfare, they were completely ignorant. Having lured them, to the place of his choice Abu Bakr struck hard with lightening blows. Once defeated, he pursued his enemy by the despatch of many lashkars and gave no respite to his enemy, but the main force was under Khalid-bin-Walid. When Khalid had achieved his objective and subdued his enemies in Hedjaz, then Khalid struck the Arab satellite king of Hira, who had the support of the Emperor of Persia. When the border of Hedjaz had been made secure Abu Bakr, sent Khalid as Commander-in-Chief in Syria, where by his brilliant manoeuvres and marches Khalid put the Emperor of Byzantine on the horns of dilemma.

CHAPTER-V

UMAR AS A CALIPH

"If we had found in you any crookedness or unrighteousness we would have straightened it out with the edge of our swords." a companion.

Election as a Caliph:

Umar had been the right hand man of Abu-Bakr. In all important measures adopted by the first Caliph he had invariably consulted Umar. By such close association Abu Bakr was convinced in his own mind that none but Umar could take the heavy responsibilites of Caliphate after him. He, therefore, when his last drew near consulted the elite of the companions of the Holy Prophet.

The Muslims at Medina comprised two elements, the Arabs and the non-Arabs. Most of the companions were Arabs but there were also the non-Arabs, known as 'Mawali'.

Some companions expressed concern about Umar as Caliph, for his severity in discipline, while the majority felt the necessity of Umar as a Caliph, as they considered him most suitable and the best of them all, who could understand the gigantic task, which lay before the new Caliph.

"Umar's training in war and Diplomacy which started under the Holy Prophet, was given a further shine under Caliph Abu Bakr, who was noted for his calm judgement and quick sagacity joined to a gentle and compassionate heart. Abu Bakr conquests of $2\frac{1}{2}$ years is one of the greatest military achievement, which has been hardly surpassed. With their personal example of purity and goodness, steadfastness, determination and far sighted policies, they changed and uplifted Umar, of pre-Islamic days to very high plane as their inspiration had left a very deep mark on him, and that was the secret of his success later on as a Caliph.

Umar always trusted, never betrayed confidence, and never let down those, who were under him. He was now a man of transparent sincerity and good faith 'who says what he means and means what he says,' the man, who is always just, and fair and square in his dealings firm, resolute and yet kind hearted. In his letter to the Amir of Egypt, Amar-Bin-As, the Caliph wrote :—

"It is to be noted by you, O Amr, that Allah sees you and your actions. His blessed and exalted Messenger said in his prayer:—

'Make us the leader of the God fearing.' He wants that men should follow his heed. You should also note that you have (in Egypt) non-Muslim communities who have made pacts with you and are under Islam's protection and that the messenger of Allah has enjoined us to treat them well. He has also asked us to be kind and considerate to the Copts. He says, accept my recommendations to treat (the Copts) well as they are your kith and kin, and will live under your protection. ' Your relationship with them is through the mother of Ismail who was a coptic Lady. The Messenger may Allah bless him.' Says: 'If a Muslim wrongs a member of a community with whom an agreement has been made, or imposes tax on him which is too heavy for him, I will be his adversary on the day of judgement. Beware, O Amr. I have been put under a trial by becoming the ruler of this nation. I have a feeling of weakness in me. My subjects have dispersed in far off lands. I am worn out. I beg Allah to cause me to die, unduly praised or censored." "By Allah, I fear that if a camel were to perish of neglect in the farthest corner of your domain. I shall have to answer for it." Kaz. 3/162.

Imam Muwatta has stated that on the very first day of his assumption of office Umar stated :—

"Had I known that somebody else was better able than I to bear this responsibility, it would have been more acceptable to me that I should be slain than that I should be made Caliph."

There is no doubt whatsoever that Umar served Islam most devotedly and fulfilled his pledge.

His Character :

Umar was neither a collector of hadith, nor a commentator of Quran. He was, however, a keen judge of men and matters. He was frank, sincere, outspoken and almost invariably correct in judgement. "I have heard the Holy Prophet", states Abu Dharr, a distinguished companion "that Allah has put righteousness in the tongue of Umar".

He had an ingenious legal mind and helped to solve many an issue in the lifetime of the Holy Prophet. Without holding any special official position, and yet as a companion, Umar made a significant contribution to the strength and stability of the infant state of Medina during the life time of the Prophet.

He was known for his initiative and strength of will, qualities which stimulate progress. He is known for a number of decisions which had a far reaching effect on the consequent growth of Islam.

His judgement of men was unerring. He could size them up much sooner than any body else. This quality stood him in good stead in selecting his lieutenants, who were entrusted with the interests of Islam in ever expanding regions. It is mentioned in 'al-Iqd al-Farid' that among all companions, Umar had great liking for Abdullah-bin-Abbas, yet he did not appoint his pious friend as a governor or any such post, as he lacked the qualities that go to make a leader in an independent command. He was easily one of the best administrators produced by Islam.

The Political Situation:

Faced with many new problems which did not exist either in the time of the Holy Prophet, or the first Caliph, Umar, as we shall witness solved them to the satisfaction of the people in conformity with the principles of the Quran.

Khalid-bin-Walid and his energetic lieutenant Muthana had conquered in 12 A.H. (633 C.E) considerable portion of lower and

central Sawad (Iraq) including Hira and the Persian Gulf coastal town of KAZIMAH.

In 13 A.H. (634 C.E.) in the month of Rabi-I, Khalid handed over his charge to Muthana, and he himself proceeded under orders from Caliph Abu Bakr to Damascus, as commander-in-chief of the forces in Syria. It was considered that as the immediate threat of invasion from Persia was over, at least for the time being, but, as the situation in Syria was serious, hence Khalid was sent there to bring it under control.

Muthana was an ambitious and a capable leader. The Persians had been rough to his people in pre-Islamic days, so when he became the Commander-in-Chief he found an opportunity to take his revenge from the Persians who had persecuted his clan since long. About this time Persia was in the grip of serious political instability. Muthana sought to take advantage of the unsettled condition in Persia. He visited Medina to ask for reinforcements but the ailing Caliph died. Just at that time new situation had arisen in Persia.

The Persians had girded up their loins and all Persian war-lords had sworn to the throne of the Queen to defend their motherland at all costs. Harmony and sense of patriotism became very evident in them. Thus united they became very powerful foes to the Muslims.

The conditions in Syria were none too bright either. No doubt Khalid had forestalled the junction of various armies at Damascus by moving on to Ajnadin, where working on the strategic principles of interior lines, and mobility, Khalid destroyed the Roman armies in detail. It was a decisive strategical victory of the Muslim over the Romans, yet a great task still lay ahead of the Muslims whose resources were very limited, in fact very meagre. The Roman Emperor was an experienced soldier, who had only recently brought the Persians on their knees. Heraclius, on his part, was determined to repel the invasion of the Muslims, whatever the cost! The undaunted Khalid had marched to Yarmuk Valley successfully a second time (in 634 A.D.) his army over a long and most difficult and waterless terrain to mystify his enemy.

The Caliph first announcement:

The day when Umar took up the reins of Caliphate, he, soon after the prayers, declared with an oath that he would guide the Muslims in the way in which they ought to go and no one who was acquainted with his character doubted that he would guide them with a strong, yet a fair and just hand. He told them that he had taken on the sacred and honourable responsibility only because he could not dare to refuse the wishes of the late Caliph, in particular, and the Muslims in general, to serve the Muslims. In the end he asked them for co-operation and guidance with true spirit of 'Jihad' as he never considered himself infalliable!

Umar Declares Jihad:

Umar devoted his attention first of all to Persia viz. the Iraq front. Having declared Jihad, he asked for volunteers for Jihad for Iraq, but at first the response was lukewarm. He, however, did not give in, and when he read the following verse from the Quran:—

"Fighting is prescribed for you and ye dislike it! But it is possible that ye dislike a thing which is good for you, and that you love a ting which is bad for you. But God knoweth and ye know not." Al Baqre. 2:26:216. The Caliph added:—

"Let those fight in the cause of Allah who sell the life of this world for hereafter, to Him who fighteth in the cause of Allah, whether he is slain, or gets victory soon shall we give him a reward of great (value)." An-Nisa 4:10:74.

Abu Ubaidah Thaqafi sheikh of Bano Thaqafi, volunteered to undertake the task. The fervour of the intrepid Abu Ubaidah Taqafi made a great sympathetic effect on the minds of the audience who shouted 'we too are ready to go!' Seleet-Bin-Qasim, and Sadah-bin-Ubaid two famous generals and companions of Prophet followed suit. Umar picked out about couple of thousands from the Medinites and put these volunteers under the command of Thaqafi as chief.

When some companions suggested that the Amir (Commander-in-Chief) of the army should be a companion, and there were many

companions in the lashkar who had volunteered to go to Iraq, Umar replied simply that precedence claimed by the companions was based on their bearing the difficult tasks in front rank with courage, determination and tenacity of purpose, but they had lost that honourable precedence by their own fault due to their hesitation to face the grim situation. He could, therefore, not appoint such persons as Amir who show no relish for Jihad. He then advised them to help the newly appointed Amir. At the same time he advised Amir Thaqafi to show the companions every respect and consult them in every undertaking.

Umar's Peace Strategy, (Political):

The Caliph was well aware of the fact that many thousands of more volunteers would be needed to maintain both battle fronts that would lead them to victory. He, therefore, took a very bold step on announcing within a few days of becoming a Caliph that all Arab prisoners of war, who had been turned as slaves, after the victory in Riddah over the rebel elements, should now be set free. Many people objected to it, as they felt that it was the prize they had won by victory over the rebels who had tried to uproot Islam at the demise of the Holy Prophet. Umar declared, "since when have you enslaved people who are born free?" Umar's attitude was firm as he declared that in future Arabs should not serve as slaves to their brethren Arabs. It gives the Muslims pride, that the noble principle emanated originally from a Muslim and it was copied by ROUSSEAU who advocated before the French Revolution that "all people were born equal and free and that they were then chained." The French Revolution then came to break the chains but it failed! For Caliph Umar, the release and return of the Arab prisoners of war of rebellion created a deep impression on those Arab tribes who had expected from Umar harsh and stiff policy against them as a retaliation measure. These tribes now came forward to swear unreservedly their oath of allegiance to the new Caliph.

Umar was not slow to appreciate the situation. He, therefore, in his after prayer Khutabah (sermon) stated that he knew that some people were afraid of his hot temper of his youth. This weakness was

ineffective during the life time of the Holy Prophet and the first Caliph due to their grandness in direction. But now they were not there to come to his rescue hence he was determined to shed this weakness. He asked the audiance to guide and assist him in his struggle. He promised again to sacrifice self for the cause of Islam.

The advantages of organisation and discipline are great but they have not been obtained except under strict conditions. It is, however, wrong that in the wars of middle ages, no great amount of preparation was demanded for a Military expedition. The countries which neglected just amount of the revenues and taxation for the maintenance of defence services under their peace strategy, came to grief during that period, as would those empires who neglect this vital necessity for the liberty of their home and hearth. Another fact which will be exemplified as we proceed is that the Muslim armies had no faith in the system adopted by the non-Muslim Kings, or the feudal lords, viz., "an expedition meant assemblage of knights, Barons, and Squires, with their retainers, all vassals or auxiliaries of the Belligerent powers, who made the quarrels of Kings the pretext for enriching themselves by the pillaging the cities, villages and farms."

Though the Holy Prophet had instilled the habit of living hard life amongst the Muslims, yet he also recognised that health, and consequent efficiency, demand and repay more by adequate food and better arrangements for the treatment of sick and wounded both for the friend and of the prisioners-of-war. Medina was the recruiting and administrative centre but now more elaborate arrangements were needed for the maintenance of the armies in foreign countries. Moreover, in the international struggle, discipline had to be tightened up, Muslims must now act on the principles of equality, fraternity equally for all nations, friendly or foe. "The slaves", said the Holy Prophet, "who say their prayers are your brethren". Amir Harris, was a liberated slave under whom many notable companions served as soldiers at Motha and Khalid was one of them.

The success of this order, brought a change in the outlook of the defeated rebels (Mushrikin) also, who now began, once again, to shed

the inferiority complex. It was not before long that they again decided to throw in their lot with the Muslim's cause.

It was a far sighted move, as it gave to the Caliph security on the home front. It was a great step in securing and maintenance not only of political stability within the national boundaries, but also understanding and renewal of alliances with the various tribes of Arabia, as their mutual interests now coincided.

Another action the Caliph took for the maintenance of security at home, was that he ordered Yalie-Bin-Omyad to offer the following terms to the Jews of Yeman that "either they should accept Islam or leave the country"! The reasons for this order was that the Jews had many times broken the pledges and the peace terms, which they had contracted at first with the Holy Prophet, and later on with Abu Bakr. However, he warned Yalie that "there should be no compulsion in the matter of religion, and that all Jews who wished to go should be paid compensation fully for the value of their land and property. Considering the treacherous and uncompromising behaviour of the Jews, the Caliph observed the principles of strict justice towards the Jews. Bearing in mind the actions and motives of the Jews in World Wars I and II and the Suez Canal issue and its aftermath against Muslims, one considers the Caliphs action as very lenient.

One must not also overlook the fact that the situation on the frontiers of Arabia was very grim, he could not, therefore, leave the hostile element inside the country to do what they liked. Before passing any judgement one should, therefore, bear in mind the treatment meted out to the Jews by the French in the nineteenth Century, and by Hitlar's Germany and Russia in the twentieth Century. Tolerance and co-existence loses its value when the policy is weak or appeasing towards an enemy who had been found a dangerous and unreliable foe. However, the Caliph did not sit idle when the recruiting situation had turned to his favour, but even then he held many mass meetings in the mosques and appealed to the public for more and more volunteers. Muthana Shaibani, who had been Khalid's right hand on Iraq front, was in Medina to apprise the Caliph of the new

developments in Persia. The public knew his valour, and also the great deeds he had performed under Khalid. Umar asked him to address some meetings, where he told the public "O Muslims, listen to me. I have tested the valour and fighting value of the Persians. Our forces, though proportionately much smaller than the Persians, managed to route them every time at the battle-field. They lack leadership and also morale. I invite you to join in Jihad! We need you! Come in large numbers without delay." Muthana's speeches had the desired effect in getting more recruits. Umar ordered Muthana to return to Iraq and advised him to fight an ideological war and a delaying action against the Persians, till the reinforcements reached him. Muthana returned to Hira where had located his headquarters. It is a fine example of direction and management of peace strategy. The Caliph was well aware of the fact that prosperity and money only will not command success in war and that raising of the moral of the Arabs was vital to instil the sense of honour, the love of truth, the spirit of self reliance, the contempt for luxury, to support discipline, all these are necessary for the struggle for existence.

Since in a great nation numbers of men and machines can be produced, where as a genius cannot be produced as required, the path of safety will lie in ample provision of leaders of the armed forces. Further, it is desirable that the largest possible numbers of troops should be available for the first action. When success may prove decisive or partial failure involve a long drawn battle.

Of equal importance with the advice as to the provision of the national forces, is that as to the plans for their employment, and then as to their dispositions in such a manner that the armed forces may be ready when and where required, for the value of force is relative to its position.

The Holy Prophet had established a remount centre at Medina where horses and camels and necessary equipment were kept to equip those volunteers who were too poor to afford it. However, now more elaborate system was needed, hence an advance base was established at first at JABIA, in Syria, and later at KUFAH. Other bases were

established as it became necessary. At each of these advance bases 4,000 fully equipped mounted soldiers were kept at readiness. The moment these troops moved out, they were made good from the central base depot at Medina.

Arrangements must be made, however, not only to mobilize, concentrate, and expand the necessary forces as rapidly as possible, for delay in doing so may permit the enemy to strike the first blow which means so much in war, but to maintain these at their full establishment.

On hearing from Muthana about the determination of the new government of Persia to punish the Arabs (Muslims), Umar felt the need for a supreme war effort. He sent urgent orders (in 13 A.H. 634 C. E.) to all state representatives in the peninsula to induce every able-bodied man for military duty. Part of his directive is preserved in these words :- Operational instruction No. I (O.P.I. No. I)

"Enlist all Arab Volunteers (Razakars) who possess arms or horses or both, or are noted for their bravery, or military genius. This to be done with the greatest despatch." Sayf-Tabin. It should be noted that the last para is for those who were known to be brave but had no accoutrements should be enlisted as they would be supplied with every thing necessary from Bait-ul-Mal.

One, over all dynamic principles that has made the Islamic civilization and its tradition a moving force has been, what is known, 'IJTEHAD' (to exert). In the field of Islamic law, it implies exertion with reasoning and judgment, leads to some enlightenment in a perplexing situation. That is what it seems, is hinted in the Quranic dictum. "And to those who exert, we show out path!"

Some Prominent Companions of the Prophet:

The Council : Umar always consulted the counsel of the companions who were present at Medina.

The Quran says : "The Muslims should conduct their public affairs after mutual consultation." The Quran 42:38.

Islam, therefore, provides a further safeguard by making it obligatory upon those in whom executive authority has been vested, whether they are Caliph, or merely rulers, that they must seek the advice of the representatives of the people on all important matters. "Seek your verdict in Allah's book (the Quran). If there, take it and consult no body. If not there, seek it in the Prophets traditions, and judge the case accordingly. If not in the Prophets Sunnat (traditions) then exercise your discretion in judgement." Hazrat Umar, Tabari.

These companions of the Prophet had the advantage of learning at the Master's feet. Of course all of them were, however, not alike in their scholarship and learning, and their contribution was, therefore, determined by their individual character, and attainments. There is no agreement that can be quoted, on the order of precedence that should be accorded them for their degree of knowledge. Some of those who deserve attention are :—

The Members of the Council :

Hazrat Ali bin Abi Talib. A strategist, a great fighting soldier, a saint and a scholar. Ali was a cousin and son-in-law of the Holy Prophet. Ali is said to have transmitted 586 hadith. There is no doubt whatever, about his piety and knowledge. At Medina, his opinions had authority is shown by the fact that on controversial matters of strategy, or direction of war, Umar invariably mentioned that 'Ali agrees' or words to that effect, show the affection on the faith and esteem, Umar had for Ali. It also proves beyond any doubt that both of them worked as a team. He was, therefore, consulted about all difficult questions.

Marked by a judicial bent of mind, Ali was entrusted by the Holy Prophet with administration of justice in the Yeman. He had the reputation of being one of the most able men in judicial affairs in Arabia. It was during this tour of duty that he learnt the value of Maritime power and its value in trade. He took deep interest in the study of the Quran and was considered an authority on the complicated and difficult passages in the Quran. He was the tutor of Abdullah-

bin-Abbas, an outstanding scholar of the age. Ali was enthusiastic about Sulman Farisi, who, according to him, had mastered the knowledge of the old, and the new, and was like a deep sea whose bed cannot be reached. Ali was very modest.

As a strategist, he was a genius and worked as a most inspiring chief of Staff to the Caliphs. Umar has acknowledged in his official letters to the commanders in the field over and over again about the decisions taken by Ali on most intricate and difficult problems of strategy in the field.

Usman-bin-Abi-Affan :

He was honoured by the Holy Prophet to record his revelations. He was a most successful trader and was very rich. He was known for charity and always contributed liberally towards equipping armies of Mujahidins which took part in Jihad. He offered his entire property for Jihad against the Romans at Motah, as this campaign needed large sums of money due to the fact that the expeditionary force was destined to go far away from Medina, and over a most difficult country. Every type of provisions for war had, therefore, to be carried with the army sent on this expedition. He was one of the very learned people of Mecca and had the reputation of being honest of purpose and of good nature. He snceeded Umar as a Caliph by election. It has been stated by the historians that Usman was exposed to persecution by his uncle who seized and bound him, saying :— "Dost thou prefer a new religion to that of thy fathers ? I swear I will not loose until thou gives up this new faith thou are following after." To which Usman replied, "By the Allah, I will never abandon it."

Where-upon his uncle, seeing the firmness of his attachment to his faith, released him.

Abdullah-Ibn-Abbas :

A Cousin of the Holy Prophet, Abdullah owes his fame to his greatly admired knowledge of tradition of jurisprudence and exegesis of the Quran. He was indeed a versatile genius who devoted a whole lifetime to learning. Abdullah took no great interest in politics, a

field which was alien to his temperament, and to his training. He was a personality, who dedicated his whole lifetime to cultural pursuits.

Abdullah-Ibn-Umar:

He is, by common consent, acclaimed as a man in the first grade of learning in Islam and had a character wholly different from his father.

His cultural pattern is that of a traditionist searching assiduously for the traditions of the Prophet, a pursuit which commanded his whole time and took him to remote corner to people who had come in contact with the Master. Honest, humble and God fearing, Abdullah refused to be dragged into partisan discussions. He was an acknowledged and a trust-worthy autherity on the history of early Islam, for he had the privilege of having had direct contact with the Prophet and all the four Caliphs after him. He was a research scholar. His traditions were handed down to posterity by his sons and disciples.

Sulman-El-Farisi:

Sulman was the son of a villager in old Isfahan. Attracted by Christianity while still a boy, he left his father's house to follow a christian monk, and having changed his teachers several times arrived in Syria. Later, he went right down to the wadi Ikara in Central Arabia seeking the Prophet who was said to have restored the religion of *Abraham*, the eminence of whose coming had been predicted to him by his last teacher on his death bed. His guide, a Kalbi Bedouin, betrayed him and he was sold as a slave to a jew in Medina. When Sulman saw the Prophet and recognised the marks which the monk had described for the Prophet, he became a Muslim. Later on the Prophet aided him in funds to enable him to purchase his liberty.

Sulman's name is associated in the battle of the Ditch when the Meccans laid siege of the Muslims. There seems to be no doubt that he was a keen observer of the art-of-war, which he saw during his wanderings in Persia and Syria. He passed this knowledge to the companions which proved invaluable during the campaigns against the Persians and the Romans.

Abu Musa Ashari:

Described in the Tabaqat of Ibn Sa's, "as a thin and shortstatured man, Abu Musa Ashari, seems to have been a tradesman in the pre-Islamic days. Travels both on the land and the red Sea, had brought him into contact with new way of life and broadened his mental horizon. In 10 A.H. (631 C.E.) the Prophet, taking note of his varied experience, appointed him as governor of the Yemeni district of Ma'rib, or as is stated by Baladhuri in Ansaab al-al-Asrhraaf, of a bigger area comprising Zabid, Adan (Aden) Rima, and the coast. Teaching of the Quran and the Collection of the poor tax (Zakat) were his primary duties. Both as a doctor of religion, and an administrator, Abu Musa was one of the most conspicuous personages of the first century of Islam." Sha'bi ranks him among the six companions who were mainly responsible for the radiation of Islamic teachiug 'Umar, 'Ali, Ubayy-Ibn-Ka'b, Ibn Mas'ud and himself. He is also counted among the four judges par-excellence in the large galaxy of the Companions, the other three being 'Umar, 'Ali and Zayad-Ibn-Thabit.

He served Islam for more than twenty years as an administrator, teacher and conqueror, and his services in every field were distinguished. Appointed by 'Umar as governor of Basrah in 17 A.H. (638 C.E.) he achieved a number of notable victories in Ahwaaz, Faris and Kirman. He was a popular ruler and more successful than either Sa'd-Ibn-Abi-Waqqas, or 'Ammar-Ibn-Yaasir, both of whom felt victims, as is well known, to the grudges of the malcontents of Kufah. When feelings were high against governors of 'Uthman at Kufah, the whole population insisted on his appointment as their governor.

Of the available letters of Umar, those addressed to Abu Musa exceed those addressed to other officials. This does not mean that Abu Musa in fact received more letters than any other official of Umar; it means, on the other hand, that letters written to him survived in greater number than those written to other governors. Two reasons seem to be responsible for this survival:

(1) The importance of the letters themselves in so far as many of them related to vital themes, such as, law, prayers, the Zakat, and

principles of conduct for rulers; and (2) preservation. It is said that Abu Musa had collected all letters of Umar addressed to him and given them, before his death, to his son, Abu Burdah, for preservation. "The collection remained in the family as a guide and legacy. Sometimes traditionists would be allowed to copy from the collection such letters as interested them" (History of 'Umar, by Ibn-Jauzi, Cairo, P-133).

Incentive to Literacy:

Islam provided an immence incentive to literacy. The revelations had to be written and once it was recorded, the Quran had to be read out to the masses. The Holy Prophet availed himself of the services of those who knew writing in recording the Revelations for him. The first among those to have this honour, were Abdullah-bin-Sad-bin-Abi-Sarb, Ubay-bin-Kab el-Ansari, and Zayd-bin-Jhabit. Later on this honour was also conferred on Usman-bin-Abi-Affan, Shurahlid-bin-Hasaneh, Aban-bin-Sad, Khalid-bin-Sad, El-Ala Eld-Hadkrami, and Muawiyah-bin-Abi-Sufyan.

The Holy Prophet had not only encouraged reading and writing Arabic but he also inspired people round him to learn other languages, viz. Zaid bin Thabit learnt Jewish writing, and also the Syriac language. The movement, therefore, spread gradually and gained momentum during the days of Tabieens.

Ideological Warfare:

Caliph Umar followed the lead given by the Prophet and he sent the companions and many men of learning to various countries which later on came under the sway of Islam during his regime. These companions carried the torch of learning wherever they went. After the companions, the tradition was carried on by their pupils the 'Tabeen and later on by their pupils "Taba Tabeen".

There was also a large number of companions who went to various battle fronts and efficiently led the Muslim armies as generals and also acted as missionaries for the cultural movement of Islam and

went in different directions to carry the torch of knowledge to the remotest corner of the known world.

The Defence Council:

The first most vital and fundamental action of Caliph Umar was, to pay immediate attention to the formation of an advisory council, which consisted of the most eminent companions, viz., Hazrats, Ali, Uthman, Abdur Rahman-bin-Anf, Maudah-bin-Jabal, Ubay-bin-Kal, Zaid-bin-Thabit, Walid-bin-Hisham, Zabir-bin-Awam, Talha-bin-Abdullah, are some of them. Leaders of acknowledged fame for knowledge, who came to Medina from battle-fields, or various parts of the commonwealth of Islam, were invited to attend the council meeting to apprise the companions all matters of importance and comman interest. The Council invariably met daily in the Prophet's mosque for routine matters. In case of an emergency, a carrier went round the capital calling the people to prayers. When the people had collected Umar would enter the Prophet's mosque and say two "Rakats" of prayer with them. He would then ascend the pulpit and address the congregation on the matter in hand.

Umar invariably explained and impressed on the members of the council that there is no Khilafat without consultation.

The Council divided the task under two main administrative assemblies which consisted of companions and Tabiens, Ansars as well as Mahajrins:

(a) The Army (Defence services)

(b) The Civil Administration.

At the early stage there was, an over-lapping, but within few years both departments were streamlined. The Caliph had been trained by the Holy Prophet to discuss matters with him freely as he had said:—

"I am only human like you. If I command you concerning something of your religion, follow and obey, but if I express an opinion of mine, I am only human". This was the principle for the exercise of sound

reasoning. Thus did the Prophet train his companions to the judicious application of their reasoning faculties to the problem at hand, especially when not specifically dealt with by Revelation. Umar was only following the Prophet's example. The companions obeyed 'right' and 'truth', and enforced them on all. Islam regards the exercise of reason as one of the main sources of its legislation.

The council structure grew up with the passage of time. It is most remarkable, however, that the Caliph was able to do so much within a short period of 10 years of his reign, and during a period when he was fighting on two fronts at one time against two most powerful kings of the world, and their allies! Again the Caliph with the help of Islam transformed the Arabs from nomadic conditions to civilization and developed in them the sense of brotherhood not only amongst the Arabs but among all Muslims of the then known world.

Recruitment for the army:

As we have seen Umar sent letters to all state representatives asking them to enlist volunteers and sent them to Medina. He did not leave things at that but he instructed Abu Obaidah and Muthana to enlist men during their march to Persia. The present day recruiting parties sent to the rural areas to boost up recruitment is the replica of the old days. The men of learning were also instructed to remind the Muslims that the Quran advises Muslims to take part in Jihad and spend money for the defence of their homeland. The Quran has said:—

"And spend your substance in the cause of Allah, and make not your own hands contribute to your destruction (by withholding support); but do good, for Allah loveth those who do good. The Quran; Al Baqra 2:24".

However, there is no order for conscription in the Quran, though a Muslim is morally bound to take part in Jihad. But wars which fall under the heading of Jihad can be fought in self defence only. The Caliph sent missionaries in every corner of Arabia to induce the

people to take part in Jihad and soon numerous people came from all parts of the country to join the Muslim army. The Caliph formed these into lashkars and sent them to Iraq where the situation was grave and, therefore, it deserved the Caliph first attention. But he had also realized the magnitude of the task and knowing fully well that 'Rome was not built in a day', so he set for himself the task to organise both the military and civil system.

The Evolution of the Muslim Army and Navy:

The evolution of the Muslim Army was based on the Holy Prophet's saying:—

"Go to even China for learning etc." Umar was himself a genius, and it was fortunate that he had companions like Hazrat Ali, Usman and Walid-bin-Hashim to offer him suggestion on the evolution of the army and navy. Walid-bin-Hashim had seen the Roman, as well as, Persian armies and their navies at close quarters both in peace and war.

It is stated that Walid-bin-Hashim was the first to offer the idea of maintaining a register of potential manpower, and a war department.

The Policy on Recruitment:

The council decided to lay the following policy:—

The Quran enjoin Jihad on every Muslim, so it was resolved, that every Muslim should be considered a probable soldier for the Army of Islam. But there would be no conscription for military service. A register was to be maintained giving the name and parentage of each and his qualifications viz. a horseman, a first class horse or, camel master, an excellent swordsman, or has great skill with bow and arrow, or he is skilled in manufacture of arms, or has been a sailor or a craftsman etc. The register at Medina entered first of all the Hashimites, giving the family of the Holy Prophet the first place in the orders, then came those who took part with distinction in the battles of Badr, Uhad and so on.

The list showed registration under three categories:—

(a) Those who were already on active service on the front. Later in this list also were included those who were serving in the advance depots.

(b) 'Matuah', those who had volunteered for service but were at Medina as reserves. These reserves were again sub-divided into those, who could go to the front immediately in accordance with their physical fitness and military training, and those, who for various reasens, could be used, as 'home guards' only.

(c) There were others who were exempted from services as directed by Quran, viz., Cripple, old men etc.

Thus the above registers did show not only the man power, but also their capabilities and fitness as cavalry men, infantry, or for administrative services, or sailors and also those who had to be provided for financial aid due to their physical deformity. Moreover, these registers indicated various sums of money the soldiers, their families or their dependents, would receive as stipends, or salaries or under the headings of relief, or charity etc.

The recruitment of the army which originally started on a small scale with the Muhajirins and Ansars of Medina, was now expanded at a great speed in the whole Arabia. Arab Historian Tabari, has stated that soon Kufah had 100,000 men who could bear arms and out of these 40,000 were ready to move out at very short notice to Ray and later on to Adharbaijan, which goes far to prove how these bases grew in size and importance.

When the Persians suffered a decisive defeat at Qadisiya, many soldiers of the Persian army embraced Islam and volunteered to serve the Muslim. The first noticeable batch was 4,000 soldiers of 'Jund-i-Shahan Shah' (The Persian Imperial Guards), under their officers. They were stationed at Kufah as a reserve. Later on at the fall of Sus, Emperor Yezdgirds' famous cavalry leaders and Generals, Syah,

Khusrau, Shahryar, Shairwah, Shahrwiah, Afrudin, Badhan, and others accepted Islam, and were posted at Basrah. Syah later on distinguished himself during the battle of Sustar.

There were also (Pakistani) Jat Rajputs (Zatt, in Arabic) who were in service of Yezdgird, but later on they joined the Muslim army and accepted Islam. They thus blazed a trial for the Pakistanis for Jihad; a most glorious and proud tradition also for the Pakistan Armed forces to keep up.

Non-Muslim Volunteers:

Syrian and Greeks too accepted Islam in large numbers and joined the Muslim Armies. However, many thousand Jews and Christians fought under the Muslim flag as 'Halif' in Syria and Egypt. Similarly many thousand 'Magians' from Persia joined the Muslim Army as 'Halif'.

Umar had written to his commanders in the battle-field :—

"Take what service the non-Muslim offer you and exempt them from Jiziah. The people who would serve in the armed forces in any one year would be exempted from Jiziah." Tabari. Again Jiziah was paid either in cash or in kind i.e. the mode of the payment which suited, or was convenient to the Dhimmis and the money thus collected was confined to military expenditure, such as, to purchase food, clothes etc.

It will be seen that the Caliph followed the Islamic pattern for the recruitment to the armed forces and the civil services, which was done without any distinction of country, race, religion or creed. Tolerance was observed, and any one who volunteered to join in Jihad to uproot the evils and aggressive wars, was encouraged to do so as a volunteer in the Muslim army.

The Muslim women are splendid :

The Women's part in war, was not only the tender nursing, a part which they started on the battle of Badr, that was expected by some in

those days, but the great share she took in what was once man's work, is one of the great surprises. While some of them acted as leaders in the army, the others proved excellent navigators on the ship. Invariably the task of guarding the Camp was left to them, as they not only excelled in horsemastership but also in archery. There is just a note of wounded vanity in the confessions of thousand of men who had to admit that, unknown to themselves they had denied in the past the tasks which they should have shared with the women. There are so many Muslim women who acted as Amir of Medina and as great leaders in the battle-field when the situation became most critical. When the Muslim rulers ignored the women, the decay set in very rapidly in the Muslim world. Umar gave the women their due share in every sphere of life.

"Get your rights, keep them, and to keep them make scarifices". ATA TURK.

We now know the magnificent part played in the recent years by the Turkish women in the war of independence of Turkey and world wars-I and II. It is no wonder, therefore, that Mao Tse Tung used the Turkish Muslim women as guerrillas during the life and death struggle of Chinese Communist forces and Kuomintang forces in 1947-49. I (the author) met some of them in Sinkiang in 1959. The Red army of China's guerrilla force has many units of women guerrillas only. I was amazed to see their physical fitness, smart turn out and soldierly bearing. China has women generals, I also met them. It is a subject which needs deep study in the days of atomic wars.

The Holy Prophet has said :—

"Women are the twin halves of men. The rights of woman are sacred. See that women are maintained in the rights granted to them."

In the Holy Quran Allah says :—

"I suffer not the work of any worker among you, whether male or female to be lost." Decency and modesty is enjoined by the Quran for the woman, so is the circle of a woman's intimate relations prescribed

by the Quran but nowhere in the Quran, or tradition, they are thought of as a separate and inferior race. "Educate women" is our Prophet's plain command, and "Paradise lies at the feet of the mother". In their backwardness the fault is ours (Muslims) and not theirs. The Prophet has said, "the best of you is he who is best to his wife." Universal military training, as distinct from conscription, is equally applicable for the women.

"Another peculiarity of country life", says W.C. Palgrave, a historian and traveller in the East, "and which render it also in a manner specially favourable to a vigorous development of Muslim practice, is the relative, importance of the female sex, 'fair' or 'softer' we would have said, but cannot, for exposure and hard work soon do away with all these courteous adjectives in the country life. No one acquainted with the history of Islam ignores the part borne by Khadijah, Fatimah, and Ayesha, all women of the Prophet's own household, in its rise; not in subsequent epochs are the names of the other Fatimah daughter of Merwan, of the queenly Zobedah, and the saintly Zeynab, less prominent. It is a matter of fervour if men are the coals, women are often the breath that blows them".

The Holy Prophet said:

"Whoever has a daughter and does not bury her alive or sell her, or show partiality to his other children, Allah will bring him into Paradise." And "The right of women are sacred. See that women are maintained in the rights granted to them"; And "Whoever does good to girls (Children) will be saved from hell."

The Muslim view of woman has been so misrepresented in the so called advance countries of the West and the East that it is still a prevalent idea in Europe, Russia and America, that Muslim think that women have no soul. The Islamic History has proved without doubt that it has never been the case.

The Islamic system, when completely practised, does away with the dangers of seduction, the horrors of prostitution and the hard fate which befalls countless children and women in the West and the East,

as the consequence of unavowed polygamy. Its basic principle is, that a man is held fully responsible for his behaviour towards every woman and for the consequences of his behaviour. The author has stated, though briefly the role of the Muslim women (Muslima) to impress on those who are ignorant of the fact that Muslim women played a most vital role in the propagation of Islam.

Umar's Administration for extensive warfare:

"The army moves on its belly," Nepoleon."

The initial task that lay before Umar was to keep under submission and control the subsidized border tribes of the Persians and the Eastern Roman Empires. Having completed the initial task, he had resolved to subdue the two greatest empires of the world of that period. The saliant features of these theatres were, their poverty of communications which were long and vulnerable, the home country itself suffered from lack in resources, both in agriculture and industrial; restricted water supply, and the varying characteristics of the inhabitants along the lines of communications of these theatres. Bandits, and war lords of fortune, who would throw in their lot with the winning side, were not infrequent in these countries, viz. Persia and Syria.

"A force commander has got to be resourceful and cannot entirely rely on what aid he can receive from his home country. Success can only be achieved by ensuring that one's own mobility is higher than that of the enemy." This is achieved by decreasing the enemy's mobility, as well as, by increasing one's own, can he get there first, which is the aid of all mobility? Umar paid special attention to it as his force was composed of mounted soldiers, on camel or horse.

Intelligence system must, however, be thoroughly organised. This needs considerable thought and preparation. That it can be done, even in hostile country, has been proved by the Muslim forces in Persia, Egypt and Iraq. The Muslim armies achieved success, as they had studied the Persians, Syrians, the Romans and Egyptians; and their tactical, administrative and their characteristics etc.

Maintenance of the Forces:

Umar's big task was the maintenance of the Muslim armies on two fronts. Maintenance means the process of keeping the forces in the field complete in personnel, animals, vehicles, supplies, and war stores, viz., personal and unit equipment, engineer stores, transportation stores, medical and veterinary stores etc., which are Vital for strategic planning, and to ensure that the soldier would not have to look over his shoulders for his need while he is fighting the enemy.

Reserve Base:

Medina had acted as a Reserve Base since the days of the Holy Prophet. Even Umar on becoming a Caliph initially used it as such. But he soon realized that more efficient system was needed immediately, which would ensure fluidity, elasticity and adoptability from the very outset, if the enemies were to be taught the value for peace.

Bases:

('JUND) was the term used during Umar's regime. Kufah, and Jabiah, (near Damascus) were the first two selected as bases. However, Basrah, and Musal were considered necessary as war developed in intensity on both fronts.

Caliphs Instructions in Selection of Bases:

Caliph was shocked to see wrinkled and pale faces of Arabs who returned on official duties from Iraq and Persia. He wrote to Sad-bin-Waqqas:—

"Only such places can be healthy to the Arabs, as are to their camels. Ask Sulman-el-Farisi, and Hudhayy-fah-bin-Yaman (the survey team of the Sawad) to find a healthy place near desert and water, but no river on bridge should separate the Muslim (bases) from me." "Tabari and Baladuri."

Persia collapsed more quickly than the Romans, so Kufah and Basrah served the forces efficiently in Iraq, in Persia and in Khusistan. More bases were, however needed against a more determined, and

better organised enemy than the Persians, as he had many strongholds and bases in fertile and mountanious country. Moreover, the enemy's bases in Syria and Egypt were supplied and supported by land routes, as well as, by naval ships. Urdan, Hims, Jerusalem, Qansirin, were later on developed as bases by the Muslim forces. The force at the base was allotted tasks as follows:—

"$\frac{1}{4}$ of the force was kept in readiness all the time as local reserve, $\frac{1}{4}$ was reserved for local defence, while $\frac{1}{2}$ was the C-in-C's reserve." However, there was no rigidity in observation of this rule which acted as a guide only. In selecting these bases the Caliph had ordered his commanders that uninterrupted lines of communications should be the first consideration. The soil should be gravely, which ensured the protection of the animal's feet (horses and camels), have a dry climate, and the camp should have plenty of drinking water, grazing facilities, and its back door should be guarded by the near-by desert, to ensure safe withdrawal in case of a grave set-back.

When the Muslim army invaded Egypt, the Caliph preferred a new site for base, i.e., at Fustat, now Cairo, and discarded Alexandria, which had so far been the Capital of the Roman Governors in Egypt, because Umar considered that this city could be attacked by the Romans with the help of Naval power and the Nile with its various tributaries, cut across the line of communication of the Muslims with Medina. Moreover the Muslim navy was still in her birth pangs. The Caliph gradually developed these bases, as pivots of manoeuvre, where he kept not only stores, and supplies, but also a large mobile reserve which could reinforce any threatened area, or flank, at a very short notice.

Barracks were built for the troops and their families were housed at all bases. Civilians were encouraged to settle there for purposes of trade. All cantonments or bases in the first phase, were camps of tents; in the second phase; huts made of bamboos, wood and weed were erected; and later on all houses were built of mud bricks. Umar, however, laid down an order that no house should have more than three rooms. The governors were allowed more rooms, but they were

not allowed to have a gate, or a sentry posted at the entrance, to ensure that all Muslims had free and easy access to the officials. Mosques were the first to go up, and it was here that education was given to the children, as well as to the adults. Again it was here that travellers stayed during the night and were fed free as guests. In Umar's time all treaties and other political and social subjects were discussed in the mosques. The mosques were, therefore, the greatest centre of activity and gatherings of all kinds, political, social and cultural.

To ensure high standard of mobility and fitness for the tasks allotted to the reinforcements at the bases, it was natural that the men and the animals should be kept fit and in good condition. Officials, who were experts in horsemastership and horsemanship, were employed for the purpose. For example Sulman-bin-Rabiat-ul-Bahali was appointed at Kufah, where 30,000 horses were kept and where later on the number of animals viz. horses and camels increased to 100,000 as war progressed.

All animals were branded on quarters with the brand "Jaish-fi Sab-i-Allah" (Army for the service of Allah), while the fitness for war of animals and troops at reserve base at Medina was looked after personally by Hazrat Umar.

Remount Stud Farm:

Nafi, the son of the famous Arab physician Harith-bin-Kaladah, had established a stud farm on a pasture land near Basrah. Nafi requested the Caliph for the grant of the land as fief, as the land in question, neither belonged to the Dhimmis, nor in any way harmed the interests of the Muslims.

Umar wrote the following letter to the governor of Basrah:—

"From Umar Commander of the faithful, to Mughirah-bin-Shubah. Peace be on you, I praise Allah, besides whom none else is fit for worship. Abu Abdullah (the Patrouym of Nafi) has told me that during the governorship of Utabah he raised a lashkar at Basrah and bred horses while no other Muslim of the colony did so. Praise

worthy is the effort of Abu Abdullah. Pray help him in his twin enterprise of cultivation and horse breeding. Give him the piece of land which he is cultivating, provided it does not belong to the Dhimmis, or is watered by their canals." Baladhuri."

Pasture Lands:

Pasture lands for the reserve base were many, but the notable amongst them were at Rahdhah, 10 square miles in area, at four stages from Medina and at Darih, about six square miles in area, which was at seven stages from Mecca. At each place about 40,000 camels and 20,000 horses were maintained.

As time went stables were errected at the pasture areas and the cantonments, to house horses during the winter, that might be the reason, why such areas were known as 'Ali' (a stable) by the Arabs, while the Persians called it 'Akhur-i-Shahjahan.' Arab pedigree animals were preferred. When the booty of war was distributed, the owner of a pure bread Arab horse, was given two shares, while Syrian, or Persian horses were classified as mongrel, and were given only one share, which was equivalent to that of a foot soldier. This decision of Umar gave incentive to the Arabs to register the pedigree of the sire and dame of each animal, which in turn gave the Muslim Cavalry really well bred animals as their mounts, which won great fame for endurance, speed and stamina. The progeny of pure bred Arab horses are considered the finest in the World today. The beat English through bred horses, the French and Spanish horses of the highest quality boast of being pure bred Arab stallions whose pedigrees have been carefully kept.

Records:

All records pertaining to the personnel and animals were kept at the various bases. Copies of it were posted to the reserve centre for information and action. The records also showed the situations regarding war material and supplies.

Advance Base Depots (AHRA):

Depot were called 'AHRA', which means godowns or stores. These depots were established all over the conquered towns where stores of 'Jiziya' were collected by the tax officers, and then despatched to the Depots and Reserve Base depot as directed by the state department. These 'Ahras' received every type of stores, viz., supplies, and war stores.

Before I close on this system, I wish to bring few points to the notice of readers, and leaders of the future wars. The Muslim soldiers had learned to bivouac, and maintain themselves on the country they made war in, at the same time, they kept reserves of all commodities of food, and war material for emergencies, such as break down of communication. It is admitted, that they had to live very hard as compared to modern standards, but what they lost in method, they gained in mobility; taught by always present and always pressing necessity, they acquired the secret of spreading themselves in the country in order to subsist, but they could reassemble in time for battle at amazingly great speed. Europe had forgotten this lesson, (which should have been most deeply impressed on their minds), learnt by them during the campaigns, such as, crusades, and invasion by the Tarters, (Turks) etc. This very lesson was brought home during the French Revolution. "Confronting all Europe and destitute of all the material of war except men, France poured forth armies half clad, half fed half armed but filled with valour, intelligence and zeal," and most seriously threatened the freedom of Europe. Because it was over-looked, the Allies of Kuomintang Government lost war in 1945-1949 against communists. The allies of south Korea (18 nations) with most modern equipped armies very nearly lost the war again by the half clad guerillas. History repeats itself and yet how many are aware of it!

It is for serious study, therefore, to decide and for how long the ultra—methodical method of campaigning could be discarded with advantages and to know if the troops have been trained, and know how to face such a situation, if carried without training the results

would be what the author witnessed in 1914-16 in Mesopotamia, again at Dunkirk, in 1940 and on Burma Front viz. retreat and what is happening in Indochina today and very heavy losses in man-power, and casualties in the men and the animals. "Armies are neither wrestlers nor fencers in an arena, who may shift there to all points of compass.'

"The principles of war are not in themselves difficult to understand; the real difficulty lies in their application". Another most pitiable situation, the author witnessed was at Dunkirk, where the allies had allowed the Germans, to sever their communications and supplies. The troops literally had been forced to feed themselves on sea weeds, drink most filthy water and due to lack of self discipline, they made 'wild rushes' to the boats which had come for their rescue, thus over loading them and sinking the lot! The Generals, it seems, were unpractised and they could not meet the situation. It was a bitter lesson and learnt at a great cost, with a prayer not to experience it again! Not only by the author, but also by those who had the fortune to defend their countries after Dunkirk ! The mind can only be trained to this, in peace time by study of campaigns, and by the solution of definite military problems on maps, and on the ground. Are we doing it ?

Outposts :

Caliph Umar was quick to realize that his armies were fighting in countries whose inhabitants were hostile and who were assisted by local-armies as well as by local tribal lashkars. Hostile tribesmen in guerilla bands can make themselves unmitigated nuisance. With hostile tribesmen about, lines of communications will have to be strongly protected throughout its length and with reasonable width on flanks and not at the big staging posts only.

Again the flanks and Rear of the striking force will be susceptible to Guerilla harassing tactics. The approach and advance will be very much slowed down by the necessity for securing the flanks and all rear installations as the force goes forward.

Surprise is difficult to attain with all of one's movements reported to the enemy. The most important factor in the use of all types of mobile troops under these conditions is, 'enterprising leadership'. Administrative staffs must learn to look well ahead and to make preparation to meet the problems of defence and maintenance.

Caliph Umar during his visits to the operational areas and the areas conquered, ordered, that :—

(a) all forts at frontier posts should be repaired immediatly.

(b) permanent garrisons should be located there for defence.

(c) he settled Arabs families not only at the cantonments but also at the out posts.

Furuj and Balad-i-Shiliya :

The outposts were described under two headings :—

(a) *'Furuj' or 'Thagur'* is the land frontiers of the Muslims which touched the enemy's land territories. viz. Daluk, Mabanj, Rayam, Guras, Tizim, Khuzistan, Nahr, Tiri, Manadher Saq-ul-Ahwaz, Surq, Hurwazad, Sus, Banyan, Jund, Sabur, Mahrjan and Gaja etc.

(b) *'Balad-i-Shiliya'* (the coastal territory) viz.:

Coesaria, Arsuf, Acre, Taurus, Beirut, Tarsus, Saida, Ayas (Nanqia) etc. Stronger guard were posted at these outpost due to possible attacks by the Roman Navy. Invariably the commander of coastal forts was of the rank of 'Arif' (a regimental commander-or Lieutenant Col:)

(c) There were also small outposts, for example, along the Persian territory viz. Khairba, Zabuqa. Caliph Umar thus kept very mobile army detachments as reserve according to the local situation at these 'points of apui' with which he emcountered all moves of the enemy, who was much slower and clumsy on the march. He established the most

economical form of defence of areas, based on his strategical plan. It was, therefore, easy for him to keep going his offensive campaign, as he never allowed his troops to outstrip the limit of his administrative capacity. He was thus able to hold with success enemy forces over large area, because his mobile fighting reserves were used economically by concentrating it in its successive thrusts against the enemy on selected objectives. The following letter was addressed to Abu Musa :— "In the name of Allah, the most kind and merciful. The Persians have massed forces in Ahwaz, (i.e. Suqal-Ahwaz, the capital) Tustar, Sus Manaadhier and other parts of that region, and are shortly to launch a counter attack on the Muslims.

On receiving this letter make all possible arrangements to raise a new army as a reserve. Welcome every one who volunteers for war from Basrah (province) and furnish as big and well equipped an army (Lashkar) as possible and go out to the battle-field with this reinforcement to meet the enemy.

On reaching the territory the first thing you must do regardless of any other counsel, is to invite them to the true faith and grant protection to all who accept your invitation. You may benefit by their wealth within the rigid limits of your requirements. Bear these directions carefully in mind and give yourself good advice.

Do not force your army to fight without break, as this will make them disgusted with war.

Treat all well and be polite to every-body. Let it be borne in mind by you that no human being shall enjoy as much esteem with Allah whose record of wordly conduct is free from all forms of injustice and Tyranny.

Do justice to the wronged by punishing the wrong doer.

Do your best to restore the broken ties of friendship among people.

Exhort the Muslims to read the Quran and warn them against Divine retribution.

Do not allow them to remember the pre-Islamic traditions, or revive the practices of the past, as this will lead to hatred and re-awaken old animosities. Let it be known, to you O' son of Qays, that God has guaranteed success and victory to the followers of this religion. You should behave in a way pleasing to Him, and avoid doing anything which results in the withdrawal of His favours from you and its conferment upon some other nations. "Peace be on you." "The Futuh Atham".

Caliph Umar appreciated fully that some of the feudal lords and land-lords, had been awed into subjection by the Muslim military power and it was, therefore unsafe to rely too much on their pledges of loyalty, and abstain them from revolts. This was the secret of his success in smashing the revolts that took place at the initial stages. Jabala, the Ghassani Arab chief, accepted Islam but as he could not overcome his aristocratic ways of life and adjust to the quality and brother-hood of Islam, he left Medina in haste at night and again joined the Emperor Heraclius, as a Christian chief. Umar reminded Abu Musa, whom he appointed an amir the value of justice, and winning over the neutrals and enemies by pacts and treaties, the great value of keeping high the moral of the troops and to keep them away from their old traditions of greed, blood feuds etc.

Salaries :

All forces of the Muslims had been heroically fighting the enemies since the demise of the Holy Prophet, some pertinent questions like these occured to Caliph Umar :—

(a) What will actually be the course of war ?

(b) How to carry on a protracted war?—When our weapons are inferior and the resources of the country poor?

(c) Can we win it quickly or not ?

(d) Should our diplomatic and International propaganda be further intensified ?

(e) How shall we strive for the final victory ?...etc.

It was not easy to answer these or similiar questions. The Caliph decided to proceed in earnest to better the lot of the army, its officers, the civilians and the families of all these who served the sacred cause either at home or abroad.

The Caliph had witnessed the fatal results of corrupt practices in vogue in Syria and Persia. He wanted to keep his army and officials free from trade, agriculture and other similiar occupations which might cause greed, lust or unjustice to the locals. It was, therefore, essential to provide all needs of the Officers, the soldiers, and other officials, by giving them adequate salaries. The lowest grade of pay was fixed at three thousand dirhams a year. While the officers received pay from seven thousand to ten thousand dirhams a year.

The children of Muslims were given stipends from the date of their birth so as to ensure a healthy nation.

The pay was paid in the beginning of the month of Moharrum. In addition 'Maunah' (bhatta) was paid in spring and during the harvesting season.

The following letter is in connection with salaries allotted as addressed to Amr, and other participants of Bayat-al-Ridwan 6 A.H. :—

"Find out the number of Muslims in Egypt from among those who had taken the Bayat (pledged their loyalty and devotion to the Prophet) under the tree and allot to them, a salary of 200 dinars (per annum). Fix for yourself the same salary by virtue of your office or governor and also for Khavijah-ibn-Hudhafah and Uthman-ibn-Ali-Al-Asi for their conspicuous bravery and hospitality respectively "Tabaqat by ibn Sad."

Disbursement of Pay :

The 'Arif' the commandant of each unit received the pay in bulk. He was responsible for distribution up to 100.000 dirhams. The Arif handed over pay 'Umra-ul-Ashar, viz. to his junior leaders, who commanded 10 soldiers. They then paid the salaries to their men and their families.

Sad-bin-Imran, and Mashalah-bin-Naim acted as accountant generals and Audit generals for the entire Muslims common-wealth.

Coins :

The Arab historian Maqrizi has stated :—

"When Umar became Amir-ul-Mumineen and Allah gave him conquests of Iraq, Syria and Egypt he did not interfere with the coinage and let the old coins of Byzantine and Persian remain in circulation. In 18 A.H. on Ahnaf-bin-Qais's request Umar introduced his coins of dirham which resembled the coins of Anusharwan. However, Umar's coins bore the words الحمد لله (praise to Allah) and sometimes محمد رسول الله (Mohammed is the Prophet of Allah) and sometimes لا الا الا لله (there is no God but Allah is one). Umar's ten dirhams weighed six mithqals".

Rations :

In the initial stages of advance to contact the enemy the troops carried on their person adequate rations, such as flour (atta), dates and olive oil from their homes or bases. This was supplemented by foraging in the enemy's country, a custom in vogue everywhere during that period.

However, later on to avoid hardships on certain individuals, only each peasant of the occupied area was ordered to provide annually 25 seers of food, 12 seers of olive oil and 12 seers of vinegar for the use of the army as part of Jiziya (tax) levied by the Muslim Government. The soldiers cooked the food themselves by forming themselves' in chummeries, except those who had families with them.

When the Caliph toured the conquered countries, he found the above mentioned system unsatisfactory and ordered that all soldiers in the front line, should be provided with cooked food. He laid the following scale per individual per mensum :—

(a) Food grains (atta etc.) one maund and 10 seers.

(b) Twelve seers of olive oil, and 12 seers of vinegar.

(c) Free meat supply which was given cooked.

(d) 'Maunoh' in cash was given to supplement food; scale varied according to the local conditions.

Utbah presented some sweetmeats to Caliph Umar, who refused it by saying :—

"O Utbah-Ibn-Farqad. You have got the kabis (deljcious sweetmeat) neither by virtue of your toil, but through the sacrifices of the Muslims. You and the Muslims who are with you must eat the same food as you eat yourself at home." Futuh-al-Buldan".

Uniform :

There was no specified uniform, but, as far as possible every one wore Jubba (TUNIC), trousers, a turban or cap, leather socks. These articles were provided free by the state. Soldiers, or officers, fighting on frout were not permitted to wear uniforms captured from the enemies. This order was very strictly enforced. They however, could sell it for cash or barter it with the locals.

Dress :

A letter from Umar to Utabah-ibn-Farqad throws some light on it. He was one of the generals who were sent to subjugate Adharbijan and was directed to advance via Hulwaan.

"(O Muslims) wear cloak (ridda), waist wrapper (Izaar), and shoes; discard trousers and leather socks, practice markmanship, get rid of stirrups, learn to ride the horse by jumping on its back ; speak the Arabic language, habituate yourself to the simple and industrious

life of Maadd, (Ibn-Adnaan, the Arab ancestor of the northern branch), eat coarse food, and wear coarse dress; live like brothers, avoid ease (and the dress of idolaters) expose yourself to the sun, which is the bath of the Arabs, the Messenger of God has forbidden silken dress except it be a piece of three to four fingers in width. Baladhuri".

Promotions and awards :

Promotions were made more on merit than on length of service. Distinguished services were rewarded not by promotion only, but such persons received increased share in the spoils of war. For instance, the highest in the order of merit were the Holy Prophet's companions who took part in the battle at Badr. Other battle orders were also listed. Again each cavalry man who took part in the battle at Jalula received nine thousand dirhams for their gallant deeds, while each participant cavalry man at Nihawand battle received six thousand dirhams.

Leave :

Leave of absence was given at regular intervals. If war situation permitted, each person was granted leave once a year. It has been stated that during one night while the caliph was gowing round Medina, he heard a woman reciting pathetic verses of poetry over the long absence of her husband. Umar inquired into the affair through his daughter, who advocated that four months of absence from home of a young women's husband caused undue hardship on her. It is recorded that Umar issued instruction to the Commanders in the field to bear this point in mind and accordingly soldiers should be sent whenever possible, to their homes. This order proved very benificial in keeping the soldiers away from mischief, while they were away from their homes and families.

Discipline :

Umar wrote to Mughirah, Governor of Basrah ; "Serious news has come to me. I am sending Abu-Musa-Ashari as Governor to replace you. Hand over your charge to him and hasten to me." Abu

Musa carried another letter, to be read out as a proclamation to the citizens of Basrah :—

"I am sending Abu Musa as your Governor that he may protect the wronged against wrong doers, that he may, fight your enemies with your co-operation, that he may, safe guard the lives and rights of the non-Muslim under your protection (Dhimmis), that he may, collect your revenues and disburse them to you, and that he may, keep your roads and highways safe." Sayf Tabari."

To Abu Obaidah-ibn-Jarrah from Umar who read it out to Muslims at Jabiyah.

"No one can establish the law of Allah except a man of mature judgement, keen vigilance, unimpeachable character, who is not biased in favour of his friends or relatives in the exercise of his power and who cares little for the reproach of any-body in the administration of divine law". Ibn Jouzi, Cairo."

Discipline, Wine, Gambling:

Umar enforced very strict discipline and he issued orders against self indulgence, sloth and ease. He took to task those who used public baths under Persian, or Roman habits, or customs. The Caliph admonished those who wore fine cloth. He enforced Quranic laws about drinking, viz. total prohibition of the sale of alcohlic drinks, prohibition of gambling, and prohibition on usury.

(a) "Allah maketh usury barren and alms giving fruitful. Allah loveth not any impious and guilty creature"-Quran".

(b) "O! you who believe. Intoxicants and games of chance, etc. are uncleanness and the devil's work, shun them, therefore, that you may be successful"-Quran 5:90".

He ordered that invariably the soldiers should be camped well away from the villages, and should not be billeted with the local inhabitants, which is in vogue even today in Europe.

It was brought to the notice of the Caliph that Kahlid had anointed his body in Syrian public bath (at Qinnisrin) with a preparation that contained wine as one of its ingredients, Umar wrote to Khalid-Ibn-Walid.

"I understand that you have onointed your body with a preparation of wine not withstanding the fact that Allah has forbidden wine whether pure or diluted as he has forbidden sin whether openly done, or in secret. Allah has forbidden touching of wine just as he has forbidden its drinking, except that one may have to touch it to wash away. You must clearly realize that wine is an unclean thing, and to apply it to your body means to pollute it. So if you have once applied it by mistake, do not do so again." Tabari."

One dictum of the Holy Prophet, "*Surely fermented liquor is a share of the devil; avoid it if you hope to prosper.*"

Military Training :

Umar insisted that every Muslim must have military training, which is pre-requisite to take part in Jihad as a useful member. So strongly was this point impressed by the Holy Prophet upon the public mind that it became the chief point of sharieh and in public opinion. Umar, therefore, carried it out as his sacred duty. Every Muslim was advised to learn and to practice all the time in horsemanship, and horsemastership. Horse and camel race meetings were held every month. Archery, wrestling, and sword contests were also frequently held. Alive lizards were hung on rope and the riders (camel and horse) were expected to shoot an arrow at the eye of the Lizard while at full gallop. Walking bare feet for long distances, and swimming, was encouraged and it was made compulsory for the officers and soldiers. It was the efficiency with their weapons, and mobility, that made up for the inferiority of the weapons of the Muslims against their most powerful and well equipped enemies.

Cavalrymen were trained to mount their steeds by jumping on their backs; no one was allowed to mount with the aid of the stirrups, which were used only for travelling over long distances or by the sick

or the wounded. The author witnessed this practice in vogue among Arab cavalry even in 1914-1916 in Mesopotamia. There is no question that it was due to this practice that the Arab cavalry got off the mark at an amazingly great speed while we looked on ! Similarly they dismounted from horses, or camels, by jumping off their backs and without the aid of the stirrups. Tournaments in mounted duels viz. 'Combat-at-arms' and also on foot, were held. Manoeuverability, speed and mobility, were the outstanding characteristics to counter against the advantages of heavy weight, power and expensive 'coat-of-arms', on which the Persians and the Romans depended for their safety and success. The weight of the rider and the horse of the Persian, and the Romans, made them slow in performance and restricted their agility and nimbleness. Heavy load of the protective armament tired out the rider and the mount, especially in hot weather and in a desert and during a long march or in battle. The Muslim army could, therefore, disperse and reassemble at great speed in any given direction or at any decided assembly point and later, having assembled due to their mobility, attack their enemies at great disadvantage to them.

Soldiers carried house-wives in their haversack which consisted of needles of different sizes, cotton twine, and scissors. They also carried grain bags, mashkiza (water bag), dates, and coarse bread as emergency rations. All officers and men could themselves repair their accoutrements and could cook their own meals. A part of the directive has been quoted by Ibne Abu-al-Hadid which was sent by Umar to all provincial governors is being reproduced :— "Train your sons in archery and swimming .." TABARI.

Specialists :

Certain proportion in each lashkar were trained as high class archers, catapult experts and those who were trained in the use of Ragan nutf' and dabbabah (stone Casters).

Engineers :

The first engineer of the Muslim Army was Sulman-el-Farsi, the noted companion, who acted as an adviser to the Holy Prophet in the

battle of Khandaq (the ditch). As war became protracted and extended into territories cut up by rivers, canals swamps and mountains and which were defended by the enemy by strong stone and mortar built forts, and localities, the enclusion of engineers and sappers in the Muslim army became very necessary. Kind and sympathetic treatment given to the conquered people encouraged the local artificers to offer their services to the Muslim army. They also willingly trained the Arabs and other Muslims. They also joined the army to swell the numbers as skilled workers which was needed for the construction of bridges, buildings and other tasks at short notice and in short period. These tasks are carried out by the corps of engineers today.

Espionage and Intelligence :

The Holy Prophet had stressed the importance of it to his companions. Umar organised them as specialised units. Christians, Magians and also those Muslims who knew the theatres of operations intimately were employed for gaining reliable information about the enemy, for :—

(a) the numbers, moves, morale, and the intentions of the enemy.

(b) the position and state of morale of his own (Muslim) troops, they were called 'Parcha Nawis', intelligence section of today.

(c) the nature of the ground over which the Muslim commander is to operate against the enemy.

(d) all available information about the qualities and defects of the enemy Commander-in-Chief as a leader and as a man. And also all about the characteristic of his other subordinate commanders.

Historian Tabari has stated :— "Umar had men of intelligence section and reporters in every army who sent written reports to the Caliph about all that happend in the Muslim, as well as, in the enemy's army." Historion Waqidi has stated, "A most remarkable feature of

Umar's army administration was the completest control he had over the army at all times as if he were present in person at every military centre, though the armies were vast, spread throughout the empire as well as some stationed hundreds of miles away from the capital, comprising as they did of peoples of many tribes, races, religions and countries. Code names and watchwords were invariably used for secrecy and security."

Reinforcements and recruitment and morale :

Due to energetic Yazdajird, the ruler of Persia. the situation at Hira (Iraq) became serious. Umar wrote to Muthana :—

"Get away from the neighbour-hood of the hostile Persians and withdraw to the banks of the rivers, canals, and swamps, on the Arabian side of the Iraqi border. Enlist for military service every brave Arab and horseman of the Christian tribes of Rabiah, Mundar, and their confederates. If they are willing to come out to fight as your comrades, well and good, otherwise ask them to emigrate. The Persians are in a serious mood. Every effort should be made to keep up the morale of your army, so that it may fight with better ardour than its opponents." Sayf Tabari.

The final test of an army is its fighting spirit, which is its resolution to defeat the enemy. Those companions of the Prophet, who were well versed in Quran and traditions were employed to inculcate the spirit of Jihad.

Huffaz (Quran) for moral education, ie., Ideological WARFARE:

It is said that Caliph Umar sent the following directive to all Governors :

"Send me the names of those who know Quran by heart (Huffaz) so that I may place them in the distinctive scale of salaries (Sharaff Ataa) and send them to Muslim lands to teach the Quran". Tabari. The most rapid conquest by the Muslim armies, has been described as a 'mystery' and many vague explanations have been put forward. If it can be called a mystery, then its secret lay on the Moral education of

the Muslim armies. Only some of its principles are being described as a food for thought.

The Governor of Basrah, Abu Musa, took a census of the Huffaz in his area and reported their number (Upwards of three hundred) to the Caliph, who wrote :—

"In the name of Allah, the All merciful. From Umar to Abdullah ibn Qays, and the Huffaz of the capital, peace be on you. This Quran is going to bring you reward and honour in this world and prosperity in the hereafter. It is your duty to follow it and never to make it servient to your own will, for any one who does so, will be condemned to hell but he who follows the Quran will be led to the (Garden of) Paradise. Let it be known to you that he who recites the Quran by heart and acts according to it and follows its teaching, and will have his request granted by Allah. If he wished, Allah will fulfil in this very world, otherwise, he will keep it in store for him for his benefit in the future life. Let it be known to you that Divine favour is better and will last for ever with those who believe and rely on him." Abu Kenauch Quraishi.

The Fighting Spirit :

The fighting spirit of a formation, or unit, is founded on enthusiasm for the cause for which the soldier is fighting and on the personality of its commander, and his power's of leadership. From this foundation are developed those moral qualities in the troops themselves which are conveniently grouped under the terms 'morale.' Though the Eastern bloc has adopted this principle zealously and have profited by it, the Western bloc's ideals were expressed only the other day by U.S. Lt. General Heslic R. Groves, who said, "In my opinion, a most unfortunate philosophy has been advanced in recent years. This is that a soldier must know what he is fighting for and the reasons behind it ! A properly trained soldier does not have to be convinced of the righteousness of his cause." The results in, Sino—Japanese war 1937-45, Chinese War of Liberation 1947-49 and the Cuban War of 1961 has exploded the fallacy of U. S's way of thinking. What has happened in INDOCHINA to-day was the repe-

tition of what had happened in the seventh century. In these days of war of atomic age, the troops will have to fight in most dispersed formations when the individual leadership and discipline of the fighting man, whether he may be on the ground, or on the space rocket, will be put to the severest test. He must know "what he is fighting for and the reasons behind it," a task which was carried out by the Huffaz of the Muslim armies in the seventh century, will be conveyed in the wars of the future, by the Radio, television and all such devices to the fighting men. The days of massed attacks under rigid barrack square discipline though it had proved a failure in the seventh century, but it seems, it was re-introduced again during the Crusades. However, those who advocate it must give it up, a wise man benefits at the expense of others. Many of us, old soldiers like the author, saw its disasterous results in massed attacks in trench warfare in France, in Gallopoli, in Iraq in 1914-18, yet again to be forgotten ! There were many story tellers who repeated the traditions every night in the camps and in the cantonments. The story tellers are very popular in Arabia even today. 'Maqamah' and 'Samon' were other type of stories which the Arab listened sitting up late at night and which delighted the common folk. "The thousand and one Nights" and Sindbad the Sailor," which people in the west regard as the great work of Arabic literature, originated from the strolling story tellers, who narrated such stories in the coffee houses of Basrah, Baghdad etc.

Again in the Muslim civilization poetry was not a gift of the gods to a chosen few; it was the pastime and delight of all intelligent men, women as well as, the common folk. History was a science which was highly commended by the Holy Prophet. Some of these histories gave intimate details, throwing light on human nature and contemporary manners, free of thought and wide in out-look.

The Muslims in the armed services were constantly reminded that death is a matter over which no man has control, and which is sooner or later to overtake all of us. And a man is subject to vicissitude of fortune which also are upon him from Allah. The Quran states :—

(a) "Whatever of good befalleth thee (O man) it is fomr

Allah, and whatever of ill befalleth thee, it is from thyself (through disobedience). The Prophet cannot change Allah's law of consequence".

(b) "Fight against them till there was no more persecution, and religion is all for Allah, but if they desist then let there be no hostility except on wrong doer."

(c) "For we are Allah's and unto Him we are returning."

Priesthood :

The mosques were the cultural, educational and religious centres where diplomats were also invited to convey the messages they had brought from their countries for the Caliph. All teachers were put on pay roll but there were no professional or hereditary priests.

Priests :

Companions of eminence were employed for the propagation of Islam, devotion to Allah, sincerity, self immersion in prayer, purity of heart and renunciation of greed and lust. It was because of them that education became universal amongst Muslim and Muslimah (Muslim Women).

The Officers of the Muslim's army very deeply impressed the inhabitants of the occupied countries by their conduct. No wonder therefore, that the Bishop of Alexandria wrote to the copts, "Roman Empire is at an end. Go and join the Muslims". Similarly the Bishop of Damascus, ARDKUN, accepted Islam at the hands of Khalid-bin-Walid, WAQIDI.

Political:

The object of this introduction is a modest and limited one. One of the peculiarities of Islam is that it seeks to regulate all aspects of a man's life and all his relationships, as a soldier, as an individual, as a member of society, as a citizen of a state having relations with other states.

The basis of all relations in Islam, whether within the family, the community, the nation, or at international level, is the central fundamental doctrine of the 'unit of Allah.' Islam stresses that it is only through this concept that the true brotherhood of man can be established. The Quran utters a significant warning that disregard of this relationship is apt to push mankind to the "brink of a pit of fire".

"Hold fast all together, by the rope of Allah and be not divided; and remember the favour of Allah which bestowed upon you when you were enemies and He united your hearts in love so that by His Grace you became as brothers. You were on the brink of a pit of fire and he saved you from it. Thus does Allah explain to you His commandments that you may be guided?" 'The Quran 3:104.'

The concept of Human brother-hood is emphasized in Islam by the abolition of all privilege or discrimination based upon family, rank, wealth, race, colour etc. In the eyes of Allah, the most honoured is, he, whose conduct, is most righteous.

"O mankind, we have created you from male and female; and we have made you into tribes and sub-tribes for facility of intercourse. Verily the most honoured among you, in the sight of Allah is he, who is the most righteous among you." 'The Quran 49:14.' The objective thus set before men and women for which they should strive is the promotion of goodness and beneficence. "Every one has a goal which dominates him; do you strive to outstrip one another in good deeds?" 'The Quran 2: 149." Islam does not permit withdrawal from or negation of life; it requires acceptance of life and a positive attitude towards it.

Muslims, therefore, must participate actively in all aspects and spheres of life, but must bring about an adjustment between various activities and values so as to secure a balance. It is through this balance that the desired standard of equity in all human relatisnships can be achieved.

Tolerance: The Basis of International Relationships:

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 intrade into the political, social, or economic spheres of life. This, it is feared, is an unjustifiable assumption, Religion is still a very potent factor as an effective shield against the Godless creed and in the field of human relations, it is the only hope of promoting unity.

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 up-holding 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 everybody 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 everybody is free to believe or to disbelieve according to his conviction.

Complete Freedom of Conscience :

(a) "There shall be no compulsion in religion, surely, guidance has become distinct from error; so whosoever refuses to be led by those who transgress and believes in Allah, has surely grasped a strong handle which knows no breaking." The Quran.

(b) "Say: the truth is from your Lord;
therefore, let him who will believe, and him who will disbelieve". 'The Quran. 18:30'.

(c) "Call unto 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 : 12 ".

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

Rumour mongering deplored :

In fact, every-thing that has a tendency to promote international tension, or disturb international relations is looked upon with disapproval, and Muslims have been warned against it. Our experience today shows that a too ready credence of rumours and their wide publicity may cause grave mischief in the sphere of international relations. Such rumours very often have their origin in deliberate mischief, or, may be the product merely of a too active imagination, but the harm done may sometime become serious. We recently had a tragic instance illustrating the kind of mischief that may follow upon carelessness in this regard viz. U.2 of U.S.A. affair. It has put a considerable strain on the international friendly relations of many countries.

The Quran warns the Muslims to be extremely careful in this respect :—

(a) "O ye ! who believe if an untrustworthy brings you news, investigate the correctness of the report diligently, lest you do harm to a people in ignorance, and then become sorry for what you have done." 'The Quran 44 : 7.'

(b) "When comes to them any tidings, whether of peace, or of messenger, and to those in authority among them, those of them who are competent to test the truth of it, would have understood its merits." 'The Quran 4 : 84'.

The conquered people were given complete freedom of religion and the peasants were not uprooted. Only the feudal lords, and big

landlords went, but the right and privileges of their religious leaders were maintained as before.

The writ of Hudhaifa-bin-al-Yaman to the people of Mahdinar (on behalf of the Caliph) was :—

"They shall not be required to change their religion, nor shall any interference be made in their religious practices." Some terms of the treaties of signed by the victorious Muslim Commanders state :—

(a) *Jurjan* : "Their lives, properties and religious laws are safe and no change will be made in them."

(b) *Adharbaijan* : "Their lives, properties, religion and religious laws are secure."

(c) *Hira* : Terms offered by Khalid-bin-Walid to the Persian ruler :— "I have granted them the right that when a man became unfit to work because of old age, or is visited by a calamity of misfortune, or having been wealthy he becomes poor so that he becomes exempt from Jiziah. He and his family will receive, maintenance allowance from the public treasury, as long as, he resides in the Muslim country. But if he goes out to another country, the Muslims will not be responsible for the maintenance of his family."

(d) *For the christians Umar had ordered* :— "The Dhimmis may ring their church bells at any time during the day or night except at times of Muslim Prayers. They shall not drive pigs into Muslim quarters."

(e) *Jiziyah* : was a tax imposed on those non-Muslims who made use of the offer of exemption from military service. It was, however, about one half of what Anushorwan the just, king of PERSIA had levied and it was Not a new imposition as stated by same biased historians.

Properties and Lands :

Cultivators and non-Cultivators : Sad-bin-Waqqas the C-in-C in

Persia asked the Caliph UMAR about the disposal of agricultural land which had been conquered. The Caliph wrote :— "The Cultivators should be left in their former possession. Those of them who fought with you or fled to the enemy but were later captured are to be treated in the same way as you have done with regard to other cultivators of the Sawad. With regard to the land of non-cultivators, you may act as you like provided you have not divided them among yourselves. Those of them who have fought with you and have fled are to forfeit their land (belongings) to the Muslims. But if you have invited them to come back and they returned to their land (property) before distributing it among Muslims and they have also agreed to pay Jiziah, then they should be treated as Dhimaamis. But if you have not invited them to come back, their property goes to the Muslims." 'Tabari'.

The capitulation of Babylyoon was brought about not be treaty but by force of arms after seven months of siege and very hard fighting. The question arose as to what to do with the land of those who had fought the Muslims, or helped the enemy, or were under the administrative jurisdiction of Babylyoon. Should it be declared as a booty and shared by the conquerors, or should it be left with those who cultivated, or owned it and land tax imposed? Baladhuri states that the Caliph decided against the division of land and allowed the land to remain with the cultivators and Jiziah imposed on them.

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'.

(a) "Fulfil your covenants, for you will be called to account in respect of your covenants." 'The Quran 17: 35.'

(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: 59.'

(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 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: 209.' "When he is in authority, he goes about in the land creating disorder in it and destroying crops and the progeny of men. God loves not disorder." 'The Quran 2: 206.'

"Pharaoh behaved arrogantly in the earth and divided the people thereof 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 these who had been reduced into a position of sub-ordination in the land and to make them leaders and to make them inheritors of our favours and to establish them in the land". 'The Quran 38:5-7.'

Domination by one section over another in the domestic sphere of, 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.

(a) "Do not raise thy eyes covetously after what we have bestowed on some groups to enjoy for a period of the suplendour of this life that we may try them thereby. The Provision bestowed upon thee by thy Allah is better and more enduring." 'The Quran 20: 132.'

(b) " O ye! who believe let not one people behave arrogantly towards another people haply they 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 no 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 engendered ill-will 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 circumstance.

No total war in Islam :

Even when war becomes un-avoidable Islam requires that its scope must be limited as far as possible. 'The Quran 2:192, 193.'

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. 'The Quran 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: 51.'

(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 : 19.'

(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.'

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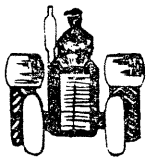

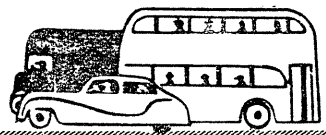

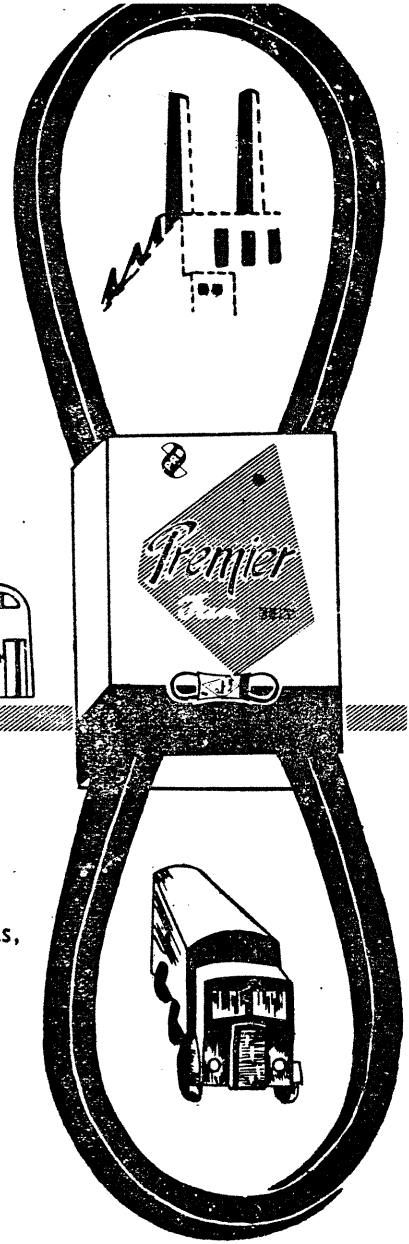

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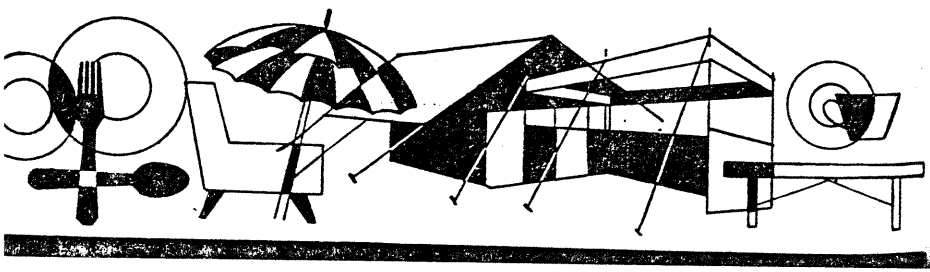

The Quran goes on to prescribe the method through which vices may be eradicated and virtues cultivated. 'The Quran 64:4.'

The Quran says :—

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

"Why do you imagine that Allah imposes obligations upon you which has no meaning or purpose ? " 'The Quran 71:13.'

The above-mentioned are some of the verses of Quran which enjoins all Muslims to follow them truly wherever they may be, in peace or war, in their own homes or in the countries of their enemies. It was this high standard of morality which led to the Muslim armies from victory to victory. These victories lasted as long as the Muslims remained the missionaries of Islam and did not behave as conquerors. The Muslim's foremost duty is to propagate the truth and there should be no lust, greed, selfish motives and power politics.

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CHAPTER-VI

THE STRATEGY IN WAR

The Quran says: 'The man is rebellious that he thinketh himself independent'.

Political System in Persia in the Sixth Century :

S. Amir Ali has described Persia as :—

"Persia has had a connected history dating back to hundreds of years before the dawn of the known history of Greece and Rome, and from the very beginning it has given an example of great unity and centralization which seems so difficult of accomplishment in those far-off days. Here it will be sufficient to deal only with the condition of the country towards the end of the sixth century C. E. say about the time of Khusru Anushirwan (531-579 C. E). As was the case with nearly all primitive Aryan, people the Persians were divided among four absolutely distinct castes, the upper three being definitely separated from the fourth and lowest caste. The three highest castes consists of, priests and judges recruited exclusively from the tribe of Magi, and were therefore, called Magipets or Mobeds, the warriors and officials, while the fourth was composed of craftsmen and farmers. The outward symbol of political unity and organization was the Shahinshah, so called, because he was the overlord not only of the provincial governors but also of such vassal princes as ruled the distant parts of the empire, such as, Hira in Arabia. Among the highest aristocracy were the 'Merzbans', or 'the Wardens' of the Marches, and the 'Pahlavis', who claimed the pure blood of the Arcasides and help the honorific offices of 'Iran-spah-pad', or the Generalissmo, and 'spah-pad,' or Commander of the Horse, with large fiefs, the unsufruct of which went directly into their pockets without any definite duty being attached. This formed the aristocracy of birth. The arsistocracy of office was no less exacting. The so called people consisted of free townsmen and serfs bound to the soil, who to serve

in the fields or in the army without pay or reward. These were entirely insolated and could never hope to be ranked even as 'Dihaqans', or, 'townsmen,' who enjoyed the use of their fiefs and from whom they were separated by impassable barrier. Above the head-man came the four great Padgosphans, Viceroys, who were probably in charge both of the civil and military administration of the four divisions of the empire, corresponding to the four cardinal points. Above all this hierarchy, was the Imperial Cabinet, consisting, among others, of the 'Hazarpet' (Grand Vizier), the 'Mobidan-mobid' (Pontifiex maximus), 'Harbad' (Guardian of Fire, 'Dabirpad' (Chief Secretary) and the actual 'Spah pad' (Commander-in-Chief)."

The Shahinshah formed the pivot of the administration. He was at once the embodiment of the people, the centre of the realm and the source from which all honour flowed. It was on very rare occasions that he showed himself in public and, whenever, he did so, it was with great pomp and ceremony, magnificently dressed, a heavy crown suspended above his head from the roof by a golden chain, sitting on the golden throne, the imperial princes in charge of the great embroidered curtain which hid him from view till the time when audience had the privilege of seeing him.

In early societies, conscious legislation is rare, and Persia was no exception ; what little law- making was done had to be passed by the college of Mobeds, the repositories of the old Mazdean religion, who were recruited from the ancient tribe of the Magi. To them also belonged the duty-perhaps the privilege of imparting education, and it was they who fined those who trangressed the law. Crimes of apostacy and treason were punished with death, and frequent recourse was led to blinding, crucifixion, stoning and starvation. After the rise of the Chirstianity, 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 Taxes levied in Persia just before the Advent of Islam have their counterpart in the early Caliphate. The principal tax was the land tax called '*Kharaj*' so much per measure of land, assessed on each

canton according to the harvest, and the amount to be levied divided 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 (Arabic, Jiziah), which was a fixed annual tax levied on the people in such a way that the highest classes paid least, and its burden fell heavily on those who did not, or could not own landed property, such as the Jews and the Christians, and those of the rest of the population who were between twenty and fifty years of age. Apart from these two main taxes, it was customary to offer sums of money to the sovereign, especially on the occasion of the two equinotical festivals".

It is remarkable that just before the birth of the Prophet in 570 C.E. the thrones of the two empires were occupied by men who have made a mark on the history of the world, i.e,, by Khusru Anushirwan in Persia, and Justinian, (528-565 C.E.) in Constantinople.

The Persian Front :

In the preceding chapter we have seen that Caliph Abu Bakr had transferred from the Persian front the bulk of the force to Syria under Khalid because he felt that he had made, at least for the time being, his frontiers secure against possible invasion by the Persians who had suffered successive defeats from Khalid's army. Hira, the stronghold of Iraq was in the hands of the Muslims, where Muthana had made his headquarters, and Qutbah was in possession of Khurubah port. While Abu Bakr was lying on his death bed, Khalid having won a great victory against the Romans at AJNADIN (MEGIDO) in the Yarmuk valley, was besieging Damascus a second time.

When Umar became a Caliph there was not much anxiety on the Syrian front but on the Persian front the situation had suddenly become grave. The loss of Iraq had awaken the Persians to realize the evil results of disunity and domestic dissension. The new Queen, Buran Dukht, was a far sighted and ambitious ruler. She appointed Rustam, son of Prince Farkhzad, as Commander-in-Chief of her forces. Rustam, though vane, was prudent and an experienced warrior, wh o

was respected by his soldiers. He soon put the house in order and maladministration in the army vanished quickly. The queen bestowed upon Rustam exceptional Powers, and gave him large sums of money to raise a formidable army who would annihilate the Muslim army.

Rustam despatched special heralds to all Governors and feudal lords to raise new armies and to join him at Madain (Ctisphon) which was the capital and a very strong fortified town. Moreover, he sent special agents in the land conquered by the Muslims, to foment an insurrection by appealing to their sense of patriotism, and also to their sense of honour towards their religion, which his agents pointed out had been most gravely threatened by the Muslims Soon the whole valley of Sawad was fused with the flames of religious hatred, and revolts against the Muslims broke out everywhere.

Rustam, however, did not leave the capital, he did not even pay heed the requests from the Queen to push on to Qadisiya at great speed before the Muslim army under Muthana was reinforced by Abu Obaidah Thaqafi's troops. The Queen of Persia sent more reinforcements under two famous generals Narsi and Japan. The latter, being a native of Iraq, knew the country and its people. They joined Rustam at Madain. Rustam sent Japan with 50,000 troops towards Hira and he sent Narsi to a fortified town Kaskar, which lies in the island formed by the rivers Tigris and Euphrates. Rustam thus hoped to catch the Muslims in a pincer movement by these forces and thereby destroy them completely.

The Muslim Army :

Muthana realized that his position at Hira was unsafe with two very strong armies developing into a pincer movement advancing towards him, while Rustam himself was threatening his centre with 100,000 troops. He, therefore, withdrew from Hira to Khafan, which was lying at the edge of the desert, and thus he made the rear of his army safe from the enemy's attack. He thus surrendered the conquered land e.g. lower and central Sawad including Hira and the Persian Gulf coastal town of Kazimah to the Persians.

The opening Phase of Operation on the Persian Front :

Amir Abu Obaidah Thaqafi left Medina on his way to the Iraq front. His force had now been augmented to about 10,000 cavalry by the arrival of new volunteers from all over Arabia. The two Muslim armies i.e., one under Muthana and the other under Thaqafi joined hands at Khafan.

Amir Thaqafi decided to attack the Persian army before the two Persian armies joined hands travelling by two different routes, and before they could give mutual help to each other against his own army. Thaqafi attacked General Japan at a place called 'Nimraq', which was located between Hira and Qadisiya. Japan was caught unaware and surprised by the Muslim army. Though he fought gallantly but in the end he lost the day to the Muslims. He was taken as prisoner of war but he was released as he had obtained protection from a Muslim soldier by a trick.

On the receipt of news of Japan's defeat, Rustam sent a strong force under General Jalinus to reinforce General Nursi.

Reward of Mobility :

However, Amir Thaqafi moved fast and attacked Narsi's army at Saqatiah, which was located near Kaskar, meanwhile Jalinus's army was still on the march on its way to Kaskar. It is said that the deserters and the soldiers who had escaped death at the battle of Nimraq, had joined Narsi's army and had spread very exagerated tales about the strength and the fighting value of the Muslim army. No wonder, therefore, that Narsi's army did not put up a good fight and fled leaving their camp and valuable stores in hands of Thaqafi's army.

Jalinus, who had by this time reached a place namely Barsoma, turned back when he heard the fate of Narsi's army and that Thaqafi's army was advancing to Barsoma to attack him,

Thaqafi, thus won some very easy victories over the Persians. Enormous stores and wealth fell in his hands. Thaqafi sent strong

cavalry detachments in Sawad to restore order in that area the population of which had recently revolted against the Muslims. The Muslim forces did not meet any opposition from the local population as they had suffered a great deal of cruelty from their Persian rulers. Thaqafi sent the news of his victories and 1/5 of the wealth he had got from the enemy's camps as war-booty to Medina.

Thaqafi made Hira as his headquarter. He ordered all those detachments he had sent out to restore order and for foraging. to report back at Hira. When all cavalry detachments had rejoined him, he decided to move towards Madain, the seat of the Persian Government.

Farrukh and Farawanded, the chiefs of Barosma tribe in Sawad had both declared their allegiance to Thaqafi They sent rich viands to Thaqafi only as a mark of good-will and loyalty to the Muslims. The Muslim Amir refused to partake of the repast on the grounds that he could not create a precedence by eating food which was not available for his troops, also, as invidious distinction was unkown in the Muslim society in that period.

Rustam, though very unhappy over the defeats of his armies, became more determined than ever before to throw Muslims out of Persion territory. He appointed Bahman, as a commander of an army which was several thousand strong. Jalinus army was also placed under Bahman, who was honoured to fly the banner of 'Kawab' which had been preserved as a sacred relic of 'Kai Dynasty' for several thousand years. Bahman's force reached Maswah which was situated on the eastern bank of Eurphrates.

The battle of YAUM-AL-JISAR 13 A.H. (634 C.E) :

On receiving the news of Bahman's army Thaqafi, left Hira, and reached Qas-Anatif and waited there to rest his troops before he met Bahman's army.

At Maswah, the river Euraphrates separated the two opposing forces. Bahman sent a clever and wily emissary, who very successfully played on the vanity of Thaqafi to such an extent that he even dis-

regarded the advice of his generals, Sulait, Muthana and the councel of elders who had advised him not to rely on his enemy's promises. They also opposed Thaqafi when he accepted the invitation of Bahman to cross the river and fight the Persians on the other side of the river. They argued that it would be unwise to cross the river under the very nose of the enemy's army and to fight a battle over the ground which was not suitable for cavalry tactics, as it was badly cut up by ravins and canals and there was, therefore, hardly any room for manoeuvre so very essential for their way of fighting.

Thaqafi killed on Yau mal-Jisar, Ramzan 13 A.H. 634 C.E.:

Cheap and easy victories, it seems had, made Thaqafi reckless and rash. He underrated the fighting qualities of his enemy and became over-confident. He told Sulait and others that he could not brook the idea of allowing the fire worshippers to outstripe the Muslims in race of valour. Inspite of being unjustly over-ruled the Muslim Generals decided to co-operate whole heartedly with Thaqafi, as he was their chief, and it was not their wont to disobey their Amir.

The Muslims, constructed a bridge of boats and the entire Muslim army crossed the river and went over the other side. They found the ground on the enemy side of the river very badly cut up by deep unfordable streams. The area was restricted, and there was no elbow room for the Muslim cavalry to manoeuvre. But it was too late for Thaqafi to retrace his footsteps as Bahman's army was already arrayed in battle formation and ready to give them battle, and in fact, the Persians attacked the Muslim army soon after they had crossed the river by bridge and before they had adequate time to array themselves in fighting formation. The Persians attack was led by their war elephants, from whose sides hung clanging bells and various protective ornaments. These elephants moved as if the mountains were in motion. The attack by the elephants was supported by the Persian heavy cavalry whose riders and the horses had steel protection armour.

The Arab Cavalry horse were totally unacustomed to such a sight and form of attack and the shricks of the elephants and other unfami-

liar noises created by the Persians completely upset the Arab horses who due to shyness and fright, refused to face the Persian attack which was led by the war elephants. Many Arab horses, therefore, bolted which broke up ranks of the Muslim army. Feeling helpless against the elephants, Thaqafi jumped from his horse and asked others to do so. He, therefore, ordered the Muslim Cavalry to attack the elephants dismounted as if they were infantry. "Mujahidin of Arabia" he cried, 'advance on foot and encircle the elephants. Cut the girths of Hawdas (a saddle on the elephant) and thus bring down the Persian archers riding the elephants on the ground.'

The Muslim warriors succeeded in bringing down some of the hawdas along with the men in it. But this did not improve matters much. As the elephants were still directed by the Mahawats (the person who rides on elephant's neck and directs him), to trample down the Arabs. Whichever side the elephants and the Persian heavy cavalry went, they carried destruction with them and left a long line of crushed and mangled Muslims behind them. Thaqafi noticed a white elephant as the leader of the other elephants. He, therefore, with few other warriors, attacked the white elephant who was leading the attack of the elephants on the Muslims. Thaqafi attacked the elephant severed its trunk with a heavy blow with his sword. But in retaliation the infuriated beast dashed Thaqafi on the ground and crushed him with his feet. Thaqafi's death brought new wave of vengence amongst the Muslim soldiers who fought most desperately, now under their new leader Amir Sulait-bin-Qais. The clansmen of Thaqafi were determined to beat the Persians as they did not wish that a slur of defeat should cast dark shadow on them. Abdullah-ibn-Mursud Thaqafi, in a fit of rage and revenge for his brother's death cut the bridge of boats and declared that there would be no retreat and every one should die fighting on the battle-field.

At last Muthana succeeded Sulait as Amir of the force who too had been killed while fighting. Some Muslims soldiers had lost heart and had jumped in the river to save themselves by swimming across it but good many of them were drowned while they were trying to cross it. Muthana ordered the bridge to be re-built, and after clever manoeuvres

and hard fighting, he succeeded in bringing safely some six thousand Muslims out of ten thousand soldiers who had crossed the river to fight the War that morning. It was the cool headed courage, tenancity and hard fighting that saved the Muslims from a route after the defeat. Once across the river Muthana reorganised his troops. He decided to withdraw well away from the enemy, and thus give his troops opportunity to recoupe and recover from the shocks of the disaster. He moved very fast. He left Magwah for Hira. Having removed all valuable stores he could in hurry, he then moved on to a small town Ulais, where he felt if attacked he would be able to give an account of himself. However, later on Muthana decided to withdraw to a village SABAKH, which was located between Qadisiya and KHUFAN.

Reverting to the Persians who had achieved a great victory though apparently at a very heavy cost of life, Bahman wanted to give his enemies no respite after their defeat, but his other generals and troops were not in mood to do so. Moreover, soon after the victory, Bahman came to know dissensions in Persian court which had once again divided itself into two groups; viz. Rustums group and Firozan's group. This crisis denied the victorious Bahman to follow up the gains of victory; so hardly won. Bahman, therefore, left for Madain with bulk of his army. He, however, left two strong armies under Generals Japan and Mardanshah, who were ordered to persue the Muslims and destroy them. They left for Ulais to meet Muthana. But their advance was slow and full of pomp and show. Thus Muthana was not only given respite but in the meantime received some fresh reinforcements which were on their way from Medina. The news of court dissensions soon spread like a wild fire all over the country. Muthana was able to raise some more troops from the local tribes, who had once again became doubtful of the final victory of Persians. When the two forces met Muthana successfully defeated the forces under Japan and Mardan Shah, who both were killed in action. Muthana was not slow in following up the gains and finding the situation favourable to him, he once again began large scale depredations into lower, upper and western Sawad. His raids penetrated deep into Sabat, Takrit and what is now known as Baghdad areas.

News of defeat reach Medina :

When the news of the terrible defeat reached Medina, mourning filled every house. In the annals of Islamic history, flight from the field of battle and with such heavy casualties had been unknown. Those who had the fortune to escape death either being killed or drowned, wandered listlessly in remote places for a long time and were too ashamed to go home to face their own people, and the misfortune to bear the stigma. Umar had the courage of conviction to take the blame on his own shoulders. He did not remonstrate the soldiers of their defeat, but encouraged them to return to duty.

Caliph's faith and determination :

Umar, though deeply moved by this calamity which had taken place soon after his assumption of the office as Caliph, did not lose heart. He visited those fugitives who had reached Medina, but were hiding for shame. He offered them consolation and advised them to girdle up their waists once more to beat the enemy. He sent heralds and emissaries to all parts of Arabia and asked for reinforcements the soonest possible to avenge their defeat.

The disaster at Jisr lowered the moral of many tribesmen who were now keen to serve only in Syria under Khalid rather than go to Iraq, where the leadership had been faulty. One has to remember that at Jisr nearly 4000 Arabs were killed, nearly 2000 had fled and were hiding in the remote of Arabian desert as they were too ashamed to show their faces to their kith and kin so the losses in life had been greatly exaggerated. Such a great loss of men and morale had never occured since the early days of Islam. Bajla tribe offered their services for Jihad but their leader JARIR requested to be sent to Syria. To induce them to go to Iraq Umar gave them the rate concession of the grant of one quarter out of the Khamas (the amount 1/5 of the total booty reserved for the Central Government). This offer of the Caliph gave a great impetus to the recruitments of volunteers for the Iraq front. Soon other tribes began to pour in from all directions. The enthusiasm became so widespread that the chiefs of Namar and

Taghlab, who were Christians, also offered their help against the Persians. They were followed by many other non-Muslim tribes.

The victory of Buwaib :

In the meantime Queen Buran Dukt decided to annihilate the Muslim army before it had recovered from the defeat of Youmal Jisr. She sent an army of twelve thousand picked cavalrymen out of her own personal body guards under the command of warrior General Mehran who knew the Arabs and had defeated them many times in pre-Islamic days, ie., whenever they had raided Iraq frontier posts. Mehran marched fast to meet his enemy. The two forces met at Buwaib, a place near Kufah where the river separated the camps of the two belligerent forces. Though Muthana had received some reinforcements from the local tribes but no fresh troops had come from Medina. His force was, therefore, numerically much weaker than his enemy who had a large number of elephants of the Imperial Body Guards along with the cavalry. Mehran asked Muthana to cross the river and give him the battle on his side of the river. Muthana declined the offer and instead invited him to come over the river to try his strength. Mehran agreed and crossed the river, unmolested by the Muslims.

Muthana had fought many battles under Khalid, he therefore, followed his master's pattern. He appointed Asmah, as Advance guard commander who was given the task to tear open the mask of fighting detachments of the Persians. Madhur was appointed the Commander of right wing, and the left wing was under Nausair, and Masud, (his brother), was in command of the centre, while Asim was located in the rear as the commander of local reserve. Muthana kept a strong detachment of cavalry as reserve under his personal command. His plan of attack was simple, a real copy of Khalid's, i.e. to draw the enemy's troops on his main body while he would advance with his selected cavalry by a flanking movement and then hit the enemy's right rear. A most grim battle went on for a long time. The Muslim cavalry annoyed the Persian cavalry, who could not come to grip with the Muslim army who was nible and agile, when cracks appeared in the

Persian lines due to wild chase by the slow moving Persian cavalry chasing after the most mobile Muslim cavalry; Masud attacked Mehran who was located in the centre. The Persians saw the danger and rallied to meet it. In this way clouds of dust covered both the armies due to cavalry charges and counter charges. Muthana got his chance and attacked unnoticed in the rear of the Persian. Mehran was speared by a warrior of Jaghlab (christian tribe). The death of Mehran brought the conflict to an abrupt close and the Persians fled in great disorder. Asim had moved fast and covered the bridge to stop the enemy by using it and escaping over it. Most of the Persians who tried to escape were mercilessly cut down by the Arabs. Masud was killed at the battle-field. When some one came to condole Muthana, he angerily told him that on the contrary he should be congratulated as his brother had died as a martyr on the battle-field. It has been stated by historians that Muthana admonished Asim for the massacre of the fleeing Persians and that he should have given them the chance to surrender themselves. before they were killed while flying away from the battle-field. Muthana followed his victory by sending strong raiding parties (combat) very far and deep in Sawad to destroy all enemy pockets, and also for forage. He cleared all the area, where Baghdad Province now stands, and on the other flank, his patrols went beyond Tekrit to carry on ideological warfare. Muthana had once again, established the superiority of the Muslim army. This destruction of the elite troops of the Persian army once again created political stir in Persia amongst the rival Royal parties.

The Queen's supper effort :

The successes of Muthana at first against Japan and Mardanshah and his decisive victory over Mehran did not escape serious attention of the Persian public and the Persian court. Moreover, the Persian spies had also informed the court the great enthusiasm with which Umar was planning his counter offensive on Persia, brought feelings of unity and self preservation once again amongst the people of Persia. A delegation of the chief landlords of Iraq and other influential princes, waited on Queen's Prime Minister Rustam, and his rival, Firozen, they censured the factions which had done grievous harm to the realm of

Persia, and exorted them to unite and to save Sawad from the ever increasing attacks of the Arabs.

A new life of zeal in Persia and a new King:

These two princes were rival leaders, and between whom the loyalties of the Persian people were divided. They promised to meet the delegation's wishes. A conference of the leading princes and military personages was held. They decided to elect Yazdajird, the 21 year old scion of the imperial line of the Choroes, as their king in place of the Queen and pledged themselves to stand united under his banner, so as to meet the most urgent need of the hour, which was to arrest the incursions of the Arabs and ultimately to drive them out of Iraq back in the desert. The new king set about to reorganize the national armies with vigour unknown before for a decade or so. He was determined to carry out the task set for him by his people.

A detailed report, on the new changes in Persia and the lively zeal with which the new Persian government was stepping up military preparations to expel the Muslims from Iraq, was sent to Caliph Umar by Muthana, Qutbah and the intelligence section. They said that the events were now moving very fast as the Persian now meant business. This report was followed by reports on serious rebellions which had broken out in areas in Iraq which were under control of the Muslims. The Muslim officers who had been posted there to collect dues of taxes and had with them only token troops (as guards), had no alternative left but to leave the country. They were withdrawn to the headquarters of Muthana.

Arabs Withdraw :

Muthana had to give up his raids. He collected his army and retired to 'DHUQAR'. There he received the following letter as operational instruction (O.P.I No.I) from Umar :—

Withdraw to the Arabian side of Arab-Iraqi border and induce the Arabs near you to join you against the Persians. While on your side of the frontier, you should not be far away from the Persians. Await

my further instructions. Enlist all Arabs noted for bravery and military genius. Give it high priority." Tabari.

Muthana and his Kharaj Officers had hardly left Sawad when the wave of revolt swept over entire conquered land of Persia. The Persian forces loeated in the non-conquered lands advanced with a fanatical zeal to expel the intruders. Persian Kings's secret agents had done good job of work in rousing the feelings of hatred of the Persians against the Muslims. The Persians re-occupied their frontier outposts and forts which had fallen before in the hands of the Muslims. Muthana did not neglect to post strong cavalry combat patrols to guard all strategic points and to keep the enemy under strict observation all along the Arab Iraqi border, right up to the suburbs of Obullah Port (Basra). Umar warned all state representatives the need for a supreme war effort. He sent orders to recruit every able-bodied man for military service. He himself went to Haj pilgrimage where he exhorted all Muslims gathered there to volunteer their serviees for Jihad.

Umar wrote to Muthana:—OP.I. No. 2:

"It is the will of Allah that some people will die a natural death, while others will be killed. But those who are killed while fighting in Jihad are blessed. I am fully aware of the hardships, danger and difficult situation you and your men are cheerfully and bravely facing for the pleasure of Allah. I am pleased to know it and fully concur it. Hold fast where you are. Enlist the help of the Arab tribes near you to come to our aid and invite them for Jihad. Do not attack the enemy till you get replenishment of provisions and reinforcement, which I am sending to you, But if the enemy attacks you, or you find some most favourable opportunity of raid, then fight with determination, but there should be no rashness in your actions"-Dar-ul-Kutab-Cairo.

Deductions:

This part of the campaign is very instructive from the point of view of the student of history, because,

In the first place, disaster is more instructive than a success. As we shall see later on, the Caliph learnt a lot from it. But did the Persians learn also?

In the second place, because, probably of all Caliph's campaigns, it is the one, which presents the most potent and surprising, as well as, one of the far-reaching character of the Caliph. It showed his dominating will power and willingness to shoulder responsibility when situations on both fronts were very grave, and it defines the way he met the challenge with determination and calmness.

And thirdly, because its events, causes, and motives are clearly fixed in the history, we can, therefore, draw true deductions.

As regards the strength and armament, the Persians were superior to their opponents, not only in the total number of their forces, but also in the number of troops available from the first onset, and this was in the ratio of 4:1 or even more.

Command and Quality:

As regards to the quality of troops, the Muslim Army was imbued with the very best spirit, and was unsurpassed in discipline; but its leader in the field at Jisar was unexperienced in warfare against the Persians, his tactics were those of Arabs of pre-Islamic days and he was vane and he was misled by the enemy. The Arab cavalry was excellent, in fact, the Persians in a general order, enjoined caution against it though it had an antiquated Amir (C-in-C) and the Muslim cavalry was poorly equipped.

The system of command of the Persian Army was faulty, as the commanders of various independent armies, were under the command of Rustam, who was neither present in the operation area nor he did maintain touch or exercised control on them. The work of these commanders was, therefore, not co-ordinated in the battle-field. Nor could the alliance, or loyalty of the local Persian or Iraqi population

be called a firm one on the side of the Persian King. Opposed to an army thus led, was Thaqafi with his firm and absolute authority. His subordinate Commanders were loyal and dependable. The Arab generals were young, strong and inured to war. On the contrary. there were probably many clever and meritorious commanders among the Persians and perhaps more in numbers than amongst the Arabs; but the majority of them were incapacitated for the hardships by age, ease loving and infirmity. When we consider these points we cannot help arriving at the conclusion that the Persian Army of 13 A.H., inspite of the glory gained in former wars, inspite of its excellent spirit: must be considered inferior to the Arabs. This fact retarded many operations, because the Persian Generals were not able to execute their orders at once. For example the Queen ordered Rustam to push on, and Rustam in his turn ordered his generals to move at great speed, but they could not do it; or had no desire to comply with the orders!

It should not be considered for one moment that I (the author) am presuming to criticize a genius like Caliph Umar in the art of strategy. I only mean to refer to the facts for the simple reason that I wish to present a critical study; which it is hoped, will benefit the readers especially those, who will compare my deductions with other military historical facts. This is the only method which benefits the students of military history.

I have stated earlier that when a strategist commits a blunder, he can rectify, or retrieve his position, but when a tactician commits a serious fault, he may even lose his own life along with many of his subordinates and this is what actually happened at Jisar. The Caliph's selection of the Amir was not good, and the most surprising fact is, that while he declined to appoint Sulait, a tried warrior and a companion on the ground that, 'Sulait was liable to be rash and that he would be most useful as subordinate commander, or as an officer on staff, due to his great insight in matter of strategy and tactics viz. when his rashness in crubed'; and yet he appointed THAQAFI who was no better.

Tactically it was a head on collision. When a battle has been lost, it is easy to show afterwards that errors have been made. But this does teach us anything. The point to investigate is, what led them to act as such? It is thus that we learn how to avoid such errors in the future. They were eminent men, who had seen fighting and it appears surprising how such clever men could make such simple mistakes?

The Muslim Army's Tactics:

Amir Thaqafi outmarched his opponents and defeated his three enemy commanders in detail, and he never allowed them to form a united front. He thus displayed a very fine example of bringing superior forces against his enemies at the point of impact by mobility and careful planning. Had he not become over confident and fallen in the trap laid out by his adversery viz., to fight a battle on a ground chosen by his enemy, and one which restricted his manoeuvribility due to topography and space in area. Again his line of communications was crossed by a large river. He, therefore, imprudently decided to fight his battle with all disadvantages, viz., his army was smaller numerically, inferior in armament and equipment. He does not seem to have considered either the ground, or gained information about the enemy foree before he committed his army to battle. The war elephants, it appears, came as a complete surprise to him, or at least, he had made no plan to meet this form of enemy attack. No spies or scouts, it seems, were used by the Arabs to gain information and Thaqafi plunged in the dark.

The Commanders of Persian Army:

The Persian generals did not believe either in the superiority of Arab tactics, or had any regard for the war experience of the Arab army. The linear tactics of the great Kings of Persia were to them fundamental basis of action. They saw no reason for change and thus were beaten by the skilfull and dashing leader Muthana at Buwaib. By the flanking movement of his reserve he was able to strike the rear of Mehran's army by complete surprise. The Persians did not lock their gate in their rear and were caught napping.

One is wrongly inclined to look upon this phase of war in Iraq as a political error of Caliph to have gone to war without prospect of success. Umar had no intention to force Persia into war. The attention of the first Caliph Abu Bakr had been diverted to Syria whose ruler was considered as most powerful, experienced and resourceful enemy, but also due to the fact that he had been actively engaged in war preparations against the Muslims while it was considered that Persia was disunited and would take long to recover internal discord. However, it was not the want of well thought out consideration that he gave opportunity to the Persians to rise once again and punish those who had wounded the national honour of Persia, but it was due to the fact of unexpected steep rising of sense of national honour by one, who made full use of the resources of the entire nation. Brought to the top by a revolution, which made the will of the people supreme, Queen Buran Dhut of Persia found everywhere ready willingness, and obedience and inexhaustible supply of men and money. But her generals took too long time to put their plan of the destruction of the Arab power into execution.

Moreover, one should not over-look the most critical situation Abu Bakr had to face when he became a Caliph, i.e., internal disorders and economic upset due to Ridah, concentration of forces along the border of Hedjaz with Syria under Byzantine domination and threats from the Persian government. These two governments had actively supported the leader of Riddah with money, men and material. The most meagre resources in men and material of Hedjaz had forced his hand to use his small force where needed-not easy when his lines of communications were most old fashioned and his treasury was empty. His planning and execution of it most successfully, is perhaps the finest example of fighting on the interior lines in the annal of world History. He loyally and intelligently worked on the policy and the strategical plan whose foundation had been so wisely and securely laid by the Holy Prophet. As we shall see later on, Umar won the lurals due to clear thinking sound planning and also his resolute will with which he stuck to the policy and strategical plan inherited by him from his predecessors.

The execution of the Persian Queen's plan corresponded least ith its fundamental idea, for it lost time, instead of gaining it. The xecution was so much delayed that the two advancing columns never ined hands to get the Arabs in their grips tightly. It could no nger be called a strategical surprise. This was due to the lack of armony between national policy and strategy. Rustam's own ideas ere based on sound reasons. He meant to attack Muthana's troops ith united forces before the arrival of Thaqafi's army but he did not uly appreciate the true value of time and space, and he did not tell is generals where and when to attack the Arabs, at least history is ilent on this point.

"To march divided and fight united is the greatest art in strategy" o said a western strategist, but it is, necessary to know the proper ime and place to concentrate for final and decisive blow. This enders it necessary for the strategist to base his deliberation on the nost accurate possible information with regard to the enemy, which nust be furnished by cavalry reconnaissance, (Tanks, airforce, spies tc. of today). But Rustam was poorly served by his cavalry intelli- gence section and also by his generals. Had they pushed on their avalry, they would have been spared from being surprised and also eventually from total destruction.

Thaqafi was, therefore, able to divide and beat each column in turn before either the two forces could meet together, or their reinforcements could reach to help them.

The First Aim of Strategy:

This is the deployment of the force. With the first conflict with the enemy, strategy enters upon another phase. On one hand, it gives rise to tactical events, on the other hand, these events react upon strategy. The field of mere speculation must be abondoned for that of reality, which means full and accurate information about his enemy, but Thaqafi also later on ignored this principle and met disaster.

Leadership:

"Strategical measures certainly depeud sometimes upon the ability

and personal qualities of the subordinate leaders, and a prudent general will take this into consideration, for strategy is an art which cannot deal merely with mathematical lines, angles, and weights." As regards unmolested withdrawal of Muthana after the defeat of Yaum-al-Jisr, it was a well conducted operation which outpaced and out marched his victorious Persian enemy.

Pursuit:

Why was a victory not fully turned to account by an energetic pursuit by the Persians viz., at Yaum-al-Jisr? The excitement and strain of a victory unstrings both body and mind as soon as the fighting is over. It requires an immense will power on the part of a leader to exact from his terribly tired troops the hardships of an unrelenting pursuit, and it requires and almost superhuman self sacrifice on the part of the troops to fully respond to this demand instead of giving themselves up to rest to which they believe themselves so justly entitled. No one can fully apprecitate the exhausted state of troops after any particular battle who has not himself been present in it; and it is, therefore, impossible to criticize justly what was done immediately after an action, or deduce there-from.

Lessons for the future:

But on the other hand, it is clear what a terrible effect an energetic pursuit must produce, because the exhaustion of the vanquished troops is doubled and trebled by mental depression of defeat this was demonstrated by Muthana after the battle at Buwaib.

History has not recorded any special reason except that Rustam wanted to remain near Madain for political reasons. This reason is very lame, as he himself had not taken any active part in the battle, and the force under Behman which had defeated the Arabs, were only small fraction of the whole force which could have been spared for the pursuit and total destruction of their enemy. Were the Persians too tired, or, were they too afraid to meet the Arabs in the open country on the other side of the river? The results of the second encounter

with Muthana had in an open battle-field, a few months later, go far to prove this assumption to be near the mark.

Morale:

Since the days of Badr, there had been a great upurge of confidence in their military superiority among the Muslims, because the Quran has said, "O! thou Prophet, stir up the believers to fight; if there be twenty of you, who could endure, they will overcome a thousand of those who have disbelieved!' 8.65/66. Again the saying of the Quran "many times the smaller numbers (Muslims) have defeated large numbers (idolators)" has been expressed, many centuries later, by Napolean. "In war opinion is every thing. There is not much difference after battle in the material condition of the victor and vanquished, but the moral is immeasurably great." In 1813 he wrote to his brother Joseph. "The enemy is in 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 the mark. Not long ago they believed that my troops consisted of recruits; now they say that I have collected all my veterans, and that my troops are picked men, and that the French armies are better than ever! You see what fear can do!"

This is exactly what had happened to the Persian Army in the seventh century, which brought down Queen Buran Dakht from the throne. She was replaced by her cousin as she could not lead her army or inspire confidence in it. Morale is the product of able leadership, of success, of good organization, discipline, and training which produces self reliance, and with this religious enthusiasm (or other ism) physical fitness, national character, racial pride, simple living, are factors, which tends to give the leaders and troops confidence in themselves and in their will power to defeat the enemy.

Mobility :

We have also seen that the power of rapid movement, of profiting from movement, which gave Thaqafi and later on Muthana victories against the Persians. Mobility of the Arabs upset all the plans of the

Persians, almost essential for successful strategy. The immobile Persian army was like a bear chained up to be baited. "War is an affair of movement to a large extent, says General Bird, "and one of the Principal objects of strategy is to move the largest possible forces where their action will be most harmful to the enemy, and to do so with greater rapidity than he can bring up troops to make head against them". Khalid-Bin-Walid's decisive victory is the finest example of it. The Caliph, it seems after the disaster of Jisr decided not to send reinforcements which were raw, untrained, or were not fully organized or disciplined and marshalled into definite units. From now on he declined to send reinforcements piecemeal. That was the most vital lesson he learnt from Yaum-al-Jisr.

Lastly the 'piece-de-resistence', was the fact that invariably he issued written instruction to all commanders and which confirmed his verbal orders. Thc Caliph believed in brevity in the issue of written orders, but his couriers were briefed fully before they left Medina carrying the despatches of the Caliph. Again he, from now on, insisted that he must be provided with as accurate and upto date information regarding :—

(a) the numbers, moves, morale and intentions of the enemy.

(b) the position and state of morale of his own troops and the seale and nature of troops supporting the field army.

(c) the nature of the ground over which his commander was to operate, viz. facilities for observation facilities for movement, fortification and obstacles to it during various phases of the battle.

(d) the scale of hostile activity of the local population, or by possible allies of the enemy. The measure that had been taken to win over the population on the side of the Muslim of the occupied country. The mental and physical fitness, e.g. morale received the continuous attention of the Caliph and it was repeatedly impressed on every commander in the field. Great stress was also laid on discipline, which is

the ingrained habit of obedience to the orders and the bedrock on which all training is based.

Struggle for the Conquest of Persia.

The Persian Strategy :

The new king of Persia appointed Rustam son of Farrukh Zad, the chief of Armenia, as the commander-in-chief of the forces. The king worked zealously in raising the new army. Rustam made Madain as his main base and returned to his old game of spreading hatred amongst the Persian peasants against the Muslims. Somehow Rustam was not keen to take the initiative to open the attack on the Muslims. He suggested to the king that the Muslims should be forced to fight a protracted war. To achieve this object, he planned to throw out defensive detachments who would hold srong points all along the frontier. In this way he hoped to wear out the Muslims who, Rustam felt, would not be able to stand the strain of protracted war due to lack of finances, munitions, man power, and due to the national characteristic of Arabs who were accustomed to fight wars of short duration only.

When the Persian king insisted Rustam to move out to fight the Muslims, but he requested the king to let him fight according to his own plan. The king and his councillors agreed to this. Rustam sent strong forces which occupied various forts and strong holds along the river Euphrates and Tigris However, once these Persian forces reached their destination they remained passive for nearly a year. In the meantime King Yazdajird's zeal and drive was stepping up military preparations to expel the Arabs from Iraq. Yazdajird also took personal interest and gave directions to all concerned for sowing hatred for the Muslim Arabs. Due to this ideological propaganda drive fresh rebellions broke out in the territory which was under Muslim control. However, as time passed and the raids of the Muthana's force began to tell on the population of Sawad, they, again complained to the King Yazdajird for lack of support, while they had acted on his advice and revolted against the Muslims, and that his troops were

passive and had not stopped the raids of the Muslims on their homes.

Rustam ordered to move out. Yazdajird therefore, ordered Rustam to leave Madain for Sawad and on to the frontier. Rustam again requested the king to allow him to send general Jalinus to hold the frontier and to let him remain at Madain. It is pointed out that the ancient capital of the Sasanids was ISTAKHAR but ANUSHARWAN had given it up far Madain, (Ctesiphan) which was situated about forty miles from Qadisiyah which was a city of great strategical importance. Ctesiphan is also now in ruins. Yazdajird did not agree to this proposal and ordered Rustam to move on to Sabat. It may be pointed out that Rustam was a prince of Royal blood and it might be, that he did not like to be away from the Capital when there was not much political stability in the country. The majority of the generals of the Persian army were of Royal blood and held fiefs for that account. They were interested in power politics than fight war against the Muslim's at a place so far away from the Capital.

The Muslim Army :

Although the Muslims had withdrawn along the edge of the desert, however, they remained very active in ideological warfare and aggressive all along the Persian border by raiding far inside the Persian territory. Invariably they penetrated deep inside Sawad and returned with large stocks of grain and cattle, much to the annoyance of the Persians.

Ideological warfare:

In the words of Sayf Tabari, "Umar threw against the Persians every Arab of noble birth, position and social authority, every orator and poet that he could find." Heralds, Pursuivants and Huffaz were sent all over Arabia summoning Mujahids, Amirs of tribes, poets, orators and Amils to Medina for their services in promoting Jihad. Umar, himself went to Mecca again during the Haj, where he made personal appeal to all present for the Haj, to volunteer for Jihad.

Meanwhile Muthana's force of about 8000 strong was located at Dhiqar and was successfully holding its own against the Persians. They constantly raided the area between Hira and Kaskar. Muthana had been seriously wounded at Jisr. He had, however, recovered and fought most successful at Buwaib when his old wound was punctured again by the enemy sword during his decisive attack against the person of the Persian commander who was killed and hearing these news the Persian army had fled. When his condition became serious he left the active command of the army to his brother Muanne.

When Muthana heard that QABUS-BIN-MANDAR and his tribe had joined hands with the Persians and that Numan-Bin-Mandar was inducing Bano Bakr-bin-Wali to break away from the Muslims, he sent his brother Muanna to bring the affairs under control. Muanna very successfully handled the situation and persuaded the Bano Bakr and other Christian tribes to remain allies of the Muslims. While Muanna was away on this expedition his brother Muthana breathed his last, but he had appointed Bashir-bin-Khusassia to hold the fort till his brother returned at Dhiqar.

Muthana was a great warrior who had fought many successful battles. He worked selflessly and with great zeal and energy for the cause of Islam. He served most loyally to Thaqafi. His rear guard action at Jisr was work of great art-of-war and should remain an inspiration to the Muslims for ever. He was daring and full of determination, energy, tact and showed readiness to face difficulties with confidence and cheerfully. He always showed readiness to share his men's hardships, and indifference to personal danger. He readily took the responsibility many times at very critical moments and showed an obvious pride in steering the troops placed under his command out of danger under most dangerous situations. His loss was grievously felt by Caliph Umar who had great faith in him.

Selection of New Commander-in-Chief for Iraq:

By the time the Caliph returned from Mecca he found a large number of volunteers at Medina. He selected 4000 horsemen out of

that lot. Caliph Umar asked the council for names of those persons who would be suitable for the post of Amir (Commander-in-Chief). The council asked Hazrat Ali if he would like to accept this appointment, but Ali declined it. Next name was of Sad-bin-Waqas, who was well known for his valour and leadership. He was an eminent companion who had served under the Prophet with distinction in all wars starting from Badr to Tabuk. Sad was related to the Holy Prophet and was one of those who accepted Islam in the very early days. He was of medium size and also in height, but he was very strongly built and was powerful. He was a very rich merchant in pre-Islamic days. He was well known for horsemastership, horsemanship and was considered a great expert in sword, lance and Archery. Sad was a Zakat Officer of Yeman, and he had brought from there 3000 horsemen as volunteers with him. He preferred to take active part as a soldier in the Jihad than to remain as a tax collector.

Umar accepted the recommendation of the council on the condition that Sad would accept the Caliph as supreme commander and follow his instructions on all operational matters and of strategy. The stipulation of above condition explains that the Caliph felt that previously he had made a great mistake in giving a blank cheque to Thaqafi, and it also explains why he himself accepted the blame of the disaster of Yuam-el-Jisr. He, it seems, had learnt his lesson. The Caliph moved the new volunteers to a camp in an oasis, namely SARAR, which was about three miles away from Medina. This place was famous for its abundnace of spring water and its grazing ground. The Caliph inspected the troops at this place to ensure that it was well mounted and adequately trained. He made the following appointments :—

Commander-in-Chief.		... ... Sad-bin-Waqas.
Advance guard	—	to Talha.
Right Wing	—	to Zubair.
Left Wing	—	to Abdul Rahman-bin-Auf.

This step had been taken to ensure that while the soldiers were waiting at Sarar, they would be trained in the art-of-war by these

experienced leaders under the guidance of their Amir, Sad. The Caliph returned to Medina after few days stay at Sarar. Ibu-Abdi-Rabbihi of Cairo and few others have reproduced a letter from Umar to Sad.

It is a very interesting operational instruction from the Caliph to his C-in-C., Sad-bin-Waqas :—

O.P.I. No. 2. "I ask you to fear Allah in all circumstances, for to fear Him is the most potential arm against the enemy and the most effective strategem in war.

I also ask you and your army to guard against disobeying Allah with far greater care than you do in guarding against your enemy, as the harm done to an army by its misdeeds is far greater than that done by the enemy.

The reason of the Muslims' victories in the Past has been that their enemy is given to misdeeds. If it were not so, we should never be able to defeat him as our numbers and arms are far inferior to his. And if we are unable to defeat him by virtue of our good conduct, then certainly we cannot do so by our inadequate strength.

Let it be noted by you that as you march to the battle-field your actions are constantly watched by protecting angels deputed by Allah. Feel ashamed of them and avoid disobeying Him.

Do not say that since our enemy is worse than ourselves, he should never be victorious over us; for sometimes, worse people gain victory over less bad people as the disbelieving magians did vis-a-vis the Israilis (Jews) who had displeased Allah.

Pray Allah to help you to keep our passions in check, and your prayer should be made with the same earnestness as when praying for victory over the enemy. I also pray Allah to confer this precious gift (control over passions) on you and me.

Be kind to the Muslims, and do not tire them by over-marching. Do not deny them stay at convenient and comfortable places, so that when they reach the battle-field, they may not be wanting in

vigour. They are going to meet an enemy who has the advantage of being in his homeland, whose soldiers and horses are in full state of energy.

Halt a day and night, every week during your march to enable the army to recuperate itself and set in order its arms and accoutrements.

Encamp at a distance from the villages of those who have concluded pacts with you, or have become Dhimmis (those under Islamic protection) on payment of the Jiziah. No Muslim should be allowed to go their villages, except one thoroughly upright in his conduct and trusted by you.

No soldier or officer of your army is to divest a villager of his belongings as you have assumed responsibility for the security of their life, property and honour. You are under a heavenly trial to fulfil your obligations to them as they are to fulfil theirs. As long as they fulfil their obligations, treat them well.

Do not seek help to defeat your enemy by force or maltreating those who have entered into agreements with you.

When you get near the land of enemy, send numerous reconnaissance parties and other ideological detachments to the land that separates you from your enemy. These detachments should intercept enemy reinforcements and provisions while the reconnaissance parties should probe into their military shortcomings and strategic secrets.

Select brave men noted for sound judgement for reconnaissance. Fast-running horses should be provided for them. The detachments should have in their ranks such men as are inspired by a keen zeal for Jihad and can bear up under the harshest fight.

Don't allow personal interest to influence the selection of members of the reconnaissance teams and ideological detacbments. For the harm thus done to your cause and the discredit brought to

your wisdom would be far greater than the benefit occurring from your partiality to favourites.

Do not send reconnaissance teams and ideological detachments in a direcrion where they are likely to be over-powered, grievously hurt or annihilated.

On crossing into the frontier of the enemy send out spies and patrols in his land and try to know his plans and preparations.

You must have in your service such spies or local emmissaries as are trusted by you for their sincerity and veracity; for the reports of a liar, though partially correct they may be, connot help you, and an insincere reporter will report against and not for you.

When you observe the enemy in your neighbourhood, summon all your scattered troops and get ready to use your strategems and striking power.

You should delay the fight, unless started by ths enemy, as long as this would enable you to discover his military weak points and strategic secrets and also make you thoroughly acquainted with the terrain over which you will have to offer battle. Having equipped yourself with this essential knowledge, you could fight as effectively as the enemy.

Appoint guards in your camp and take all possible precautions against night assault (nocturnal assault) by the enemy.

If a traitor and a member of the enemy camp is brought to you without 'aman' (assurance of protection), cut off his head, in order to strike terror into the heart of the enemy. Allah is the master of your affairs and upon Him depends your success." (The 'Iqd-al-Farid by Ibn 'Abdi Rabbihi, Cairo, 1913, I/67-68, the Nihayat al-Arab by Nuwayri, Cairo, 6/168-169, the Jawahir al-Adab by Ahmad Hashimi Baig, Cairo, 1/177, the 'Asr al-Qur'an by Muhammad Mahdi Basir, Baghdad, pp 44-45).

These instructions are very up to date and one which most C-in-C's would welcome even today, or tomorrow. It conforms to rules

laid down by the modern strategists of the 'West' and the 'East' and are also is in accordance to the Islamic military science as laid down in the Quran.

At camp Sarar, Sad had received instructions from the Caliph to call to arms the Arabs who lived about and around Zarud, where he was to halt on his way to Thlabah. Sad was able to get 7000 brave cavalrymen to join his colours at Zarud.

After making about eighteen marches Sad reached Thlabah. This stage was located near oasis ZURWOO; which had abundant supply of drinking water and grazing ground. Zurwoo was more than four hundred miles from Medina and nearly four hundred miles from Qadisiya, that is, it was about half way between Medina and the operational area. The arrival of Sad at this place coincided with the annual fair which invariably attracted very large crowds from distant places. Sad was, therefore, able to get few more thousand volunteers. Moreover, those who had come only to attend the fair, carried on their return to their homes the news of invitation to join the great Jihad far and wide. Sad halted here for three months which were spent in intensive military training of the volunteers, viz., morally, mentally and physically.

When Umar heard from Sad demise of Muthana he ordered Sad to move on to Sharaf which was approx 280 miles from Thlabah (Zurwoo) and about 120 miles from Qadisiya. On his way to Sharaf, Sad camped at the village of Dhiqar. Here he found Muthana's brother waiting for him with his gallant 8000 men. He then left for Sharaf. While on his way to Sharaf, Sad received the following letter from the Caliph :— (O.P.I. No. 3) "Send name of a commander whose selection I leave to your discretion to guard the approaches from the Delta (of the Tigris) to the Arabian mainland and thus protect your flank from a possible assault by the Persians emerging from that direction" (Sayf-Tabari, 4/87). This place had abundant supply of water, fodder and dates. There were two main routes from Ahwaz to the Arabian mainland, viz. one from Madain, Hira and Qadisiya, and the other from Takrit to Qadisiya. Sharaf was located at their

junction. Moreover the route from Medina to Qadisiya also went via Sharaf.

Sad's army by now had swelled to 30,000 fighting soldiers. The numbers of men of administrative services that accompanied this force is not available.

On arrival at Sharaf, Sad sent strong cavalry patrols to obtain full and accurate information about the movements and strength of the enemy. Sad told the Caliph the arrangements that had been made to keep an effective watch with cavalry posts which had been posted on all strategic points along the Arabian Iraqi border from JABBANAH to GHUDAYY near the high lands where Basra is now located.

The Battle formation:

In reply to his letter and information, which was sent by Sad, he received the following (O.P.I. No. 4) letter from Umar:—

"On receiving my letter, divide the army into ten parts, appointing Junior Leaders ('Arifs) on every ten men and also commanders (Salars) on each of such ten (parts) units.

Then arrange the troops in the prescribed battle order.

Allotment of duties and arrangement of troops should be done in the presence and with the consultation of their Salars (Officers).

The Commanders (Salars) and Junior Leaders should be asked to take over their respective assignments forthwith.

They should be told that you proposed to fight the enemy at Qadisiya.

Mughirah-Ibn-Shu'bah and his cavalry should be recalled. (He was posted to guard the frontier, near the estuary and Obullah port).

Keep me informed about the plans of the Persians." (Sayf-Tabari 4/87). Further notes on Warfare O.P.I. No. 4 from Umar to Sad.

"March with your forces to Persia (Iraq).

Put your trust in God and ask His help in all your affairs.

Let it be noted by you that you are going to fight with a very brave people, far superior to you in numbers and arms, whose country makes movement difficult because of rivers, canals, marshes and pitch dark nights.

When you contact the enemy, or any of their warriors, your troops should be the first to make an assault, and avoid debates or discussions with them.

Beware of their artifices; for they are very cunning and crafty.

To match their superior power and advantages, you must have superior 'determination', 'will' to fight, and 'mobility'.

When you reach Qadisiya, which since old days has been the most strongly fortified of all the passages leading inland as it commands the wide and fertile plain, full of palm-groves, and has bridges protected by fortfications and impassable waterways ahead. Your cavalry shouldc over all approaches to the bridges and fords, while your main army should occupy a plain not distant from the Arabian desert and also the Persian fortified Localities. Here you should stand ready to strike at the enemy.

The enemy finding all their passages blocked, will throw its whole army, cavalry and foot; attack him then with dash and fight him as a means of gratifying Allah and winning His favour. If you are sincere in your effort and fight with courage and determination, I am confident that you will defeat him. Having been defeated, the enemy would never be able to gather a strength equal to yours, and even if he gathers it at all, they should be wanting in nerves. On the other hand, if they defeat you, the desert would be in your rear where you could withdraw. Since you will be at home in the desert surroundings and in an advantageous position, while your enemy is a stranger to

it and at a disadvantage, you will therefore, have an upper hand over him The scales would then soon be turned in your favour and victory would be yours."

On the day already appointed, you should leave your present camp with your army and alight (at a suitable place) between 'Udhab-al-Hijanat and 'Udhayb al-Qawadis. From here you should send cavalry east and west (to make raids in Sawad).

It is most important that when you select operational area it should not only be in an area which will give you power of manoeuveribility but also it should be healthy and provide shade for the troops. Once you camp at a place, do not withdraw from it, as it will show your weakness which the enemy will exploit to his advantage and his morale will go up.

Send spies in the enemy's camp and country to gain informatton. You should always be planning to defeat your enemy. Do not relax security measures which should be very strict. Send me a detailed report about your camp, its surroundings and also tell me where are the enemy's advance detachments and how far are they from your advance guards, and how far is the enemy's main body from you? I have the confidence that you will be victorious in Persia." Madaini, IKTIFA.

The reasons for the instructions are obivious. The Caliph felt the necessity of moving the Muslim troops in battle order when they were approaching so close to the enemy's country. Rustam, the Commander-in-Chief of the Persian Army, had established his headquarters at Madain, while his advance units were located in the vicinity of Qadisiya, while Sad had been ordered to move to 'Qadis or Qudays, a fort near Udhayb, (Udhayb-al-Hijanst). The whole district around Qadisiya was called Qawadis. So it is presumed that eventually the two forces camped not far away from each other.

Organisation:

Amir Sad acted on O.P.I. No. 4 before his army crossed the

Persian frontier. Tabari shows the division of Muslim troops as follows :--

The Unit.	Name of the Commanders	Remarks
Advance Guard or covering force.	Zuhrah-ibn-Abdullah Ibn Qatadah as his assistant.	He was ruler of Bahrain in Pre-Islamic days. He became Muslim at the hands of the Prophet.
Right Wing.	Abdullah-Ibn-Al-Mutasim.	A companion and a tried leader.
Left Wing.	Shurahabil-Ibn-Samat.	A young leader who won fame against the renegades in the reign of first Caliph.
Rear Guard.	Asim-Ibn-Amr-Al-Timimi.	An experienced and war veteran though young in age.
Mainbody or Centre.	Amir Sad-ibn-Waqas.	
(a) Scouts, ie., the protecting screen.	Sawad-ibn-Malik.	
(b) Reserve of Volunteers.	Salman-ibn-Rabiah and al-Bahili	
(c) Infantry.	Hamal-ibn-Malik and al-Asadi and	
(d) Camel Corps.	Abdullah-ibn-Dhil and Sahmin.	

The Unit.	Name of the Commanders.	Remarks.
Administrative Services.	Salman Farsi.	Famous companion who hailed from Persia and he, therefore, knew the country and its people.
(a) Qadi (Judge) and Treasurer	Abdur Rahman ibn-Rabiah-al-Bahili.	
(b) Supply and transport	Name of the Commander is not given.	
(c) Translator	Hilal Hijri.	
(d) Scrib Munshi	Zaid-ibn-Habl-Sufyan.	
(e) Physicians	Names not given.	

It should be noted that Sad had some of the elite of the Arabs under his command, for instance,

(a) there were 70 Companions who had taken part in the battle of Badr.

(b) 300 were those who had taken oath on the occasion of the 'Bait-ul-Ridwan.'

(c) 300 were those who had taken part in the conquest of Mecca.

(d) 700 who were the decendents of the Companions and they had war experience.

When advancing towards Udhayb oasis from Sharaf, an advance guard detachment of Sa'd's army reached Ghadile post, it found the place empty and unoccupied. It seems that the detachment of the Persian outpost had deserted their post and fled in hurry leaving behind a very large stock of swords, lances, Bows and Arrows and provisions and stores. There were also many cooking utensils and cooking pots, which proved very handy and useful to the Muslim soldiers.

'Ghadile' was a small but very strongly built fort, which had very high towers for observation purposes. It was situated in the Udhayb oasis area. The fort was built to guard the road to Hira as well as a bridge near it which crossed the river.

The Raid:

S'ad had located a strong combat detachment which captured the daughter of Mirzaban, the Commander of Hira along with the entire marriage party who were unaware about the fall of this fort in the hands of the Muslims. This raid was a complete surprise for the Persians. An enormous booty fell in the hands of the Muslims. The historians state that this raid was mainly responsible in forcing the Persian king to order Rustam to move on to Qadisiya. Whatever may be the cause, Rustam's troops remained passive throughout a period of nearly one year. Rustam reached Qadisiya after four months. Rustam's rate of march, viz. from Madain to Qadisiya, a distance of forty miles in four months, is a record of slow marching. Of course he did not march every day but his very prolonged halts at various camps show clearly that Rustam was going forward against his wish, and he wished to delay the advance as much as he possibly could.

The Muslim Camp at Udhayb Oasis :

It had very large orchard of datepalms and abundant supply of water. The oasis was located in the midst of an open plain. It was about ten miles from Qadisiya. In its rear it had the Arabian desert It was about twenty miles from Kufah. The plain except for this oasis was waterless and tree-less. Qadisiya fort had been built to keep the Arab raiders inside the desert. Ghabile fortress was built as an outpost to cover Qadisiya and to give it a warning in time against any enemy's advance from the Arabian desert. Sad camped near Udhayb. His stay here seems to have lasted several months during which Sad's army ideological warfare and resorted to raids in Sawad for foraging and to acquaint his troops the possible operational area and to keep them fit. He also sent strong combat patrols to gain information about the enemy and to disrupt the enemy's lines of communications. These deep raids had serious reprecussions

in Madain. The king urged Rustam to move fast and ordered him to give up his planned scheme of attacking the Muslim army, viz., to move detachments of his force one behind the other within supporting distance who would thus eventually attack the Arabs in successive waves. Rustam had hoped that the Arabs would be unable to stand the great momentum of such attacks and would lose their cohesion when the Persians would attack them in such a great depth. Rustam was confident that such a form of attack was unknown to the Arabs, they, therefore, would not be in a position to meet it. It has been stated by some historians that Rustam however, did not plan to lead himself his planned attack enmass, while the king wanted him to personally lead the army in attack against the Muslims.

Muslim Army at Qadis :

On hearing that the Persian army had left for Qadisiya; Sad left all the families of the Muslim soldiers at the Oasis of Udhayb and moved his army in the vicinity of Qadis (or Qudays) fort. His entire force was located in a fertile areas. Sad was fortunate that Rustam was still at Sabat, so he was able to build up his stocks of food which had run down badly during his stay of several months at Uahayb. Sad felt justified in punitive raids against those tribes who had broken the pacts made previously with Muthana. Sad reported about his arrival at Qadis to Umar. According to Madaini, and Iktifa, Umar sent Sad the following letter O.P.I. No 5.

"Abu Bakr with the grace of Allah kept himself on the right path, Allah was merciful to him and made him victorious everywhere. On his death bed he was happy to have enjoyed the blessings of Allah and Allah was indeed benificent to him.

After Abu Bakr's demise I am now on the trail he blazed for us and I can succeed as a Caliph only, if Allah is merciful, and will guide me and keep me on the right path. I am in receipt of your letter which states that the King of Persia is about to send against your army a very formidable force of his war experienced Generals and warriors, who are most modernly equipped. I advise you not to open the attack, especially when you say that Qadisiya area is rich in supplies

and the position that you are now holding is suitable for your mode of warfare. You should plan your campaign after careful and serious consideration of all factors. I would like to know the strength of the enemy's army advancing towards you. Who is the Commander-in-chief ? What distance in depth separates the King's army (at Madain) and his advance guard ? You should send a detailed and accurate report on the latest developments, so as to put me completely in the picture. Such a report will enable us to advice you regarding your plan of action. By the grace of Allah, you are conducting a campaign which has the blessing of Allah, as you are fighting in the way of Allah! Allah invariably makes his Mujahids victorious. He has promised victory to those who fight in the way of Allah and he never fails to honour his commitments.

He will keep Islam glorious for ever. Seek guidance from Allah, and act as enjoined by Him. I am keenly interested in the welfare of you all, and I am very desirous to see you all back, safe and victorious! You are facing a very powerful enemy of Islam, which gives me great anxiety I pray for yon all, and for my self, for faith, and for your glorious conduct during this campaign !"

In this letter, the Caliph was most probably reminding S'ad the omissions committed by Thaqafi while dealing with his enemy. After about a month of his stay, Sad sent a complete report as desired by the Caliph. He also informed him that a formidable army under Rustam was now on his way to attack the Muslim Army. Exaggerated rumours from Hira about the strength of Rustam's force had created a stir in S'ad camp, whose own force was about 30,000 strong. Umar sent the following letter to Sad :– O.P.I. No. 6. Keep your heart steady and free of evil thoughts. Give useful advice to your troops, exhorting them (in particular) to be sincere in their determination to fight and to regard the forthcoming trial as a means of getting divine favour. If anyone be lacking in the sincerity of determination to fight, or fails to regard the coming sacrifices as a means of getting the approval and reward of Allah, you should make him fully alive to both.

Allah helps in proportion to the sincerity of determination, and

rewards in proportion to the intensity of feeling to regard one's suffering as a means of deserving Allah's favour. I admonish you not to ill-treat the Muslims under your command, or neglect the momentous tasks committed to your charge. You and other Muslims should beg Allah for safety and well being, and oft and anon utter these words: La Haula Wala Quwwata illa Billah" (Ability to do and power to accomplish depends entirely on the help of Allah). The Quran. Inform me where the Persian armies are, and who are their various Commanders ? I wanted to give you some instructions but am unable to do so as I have no idea of the plans of the enemy, or of the region which your forces are occupying.

Give me a description of the country where the Muslims are encamped and also of the land that separates you from Madain (Capital of Persian Iraq). Your description should be so clear as to bring the whole picture before my mind. Give me a true report of your situation. Fear Allah and look to him alone for victory, and do not rely on anything that you do. You should bear in mind that Allah has promised you victory and success, and has assumed responsibility to fulfil it by making you victorious in this war. I warn you against doing anything that displeases Him, or makes Him with-hold the promised victory, or makes Him confer His favour on some other people." (Sayf-Tabari, 4/90).

Question may be asked why was Caliph so cautious on this occasion when he had collected 30,000 men of known reputation, and skill, while he had allowed Thaqafi a free hand to attack the Persians with much less troops?

Because the situation in Syria had again become grave. Heraclius was concentrating all his efforts on the defeat of the Army under Abu Obaidah who had besieged Damascus once again after the battle in the valley of Yarmuk. The Caliph felt that he may have to reinforce the army in Syria, yet he did not disclose it to others. He, therefore, to begin with, sent Sad's army only few stages away from Medina to lessen the burden of supply at Medina and yet it was not too far away, that the whole, or part of it could be sent to either battle front.

Muthana had defended the frontier most ably and the Caliph, therefore, decided to remain on defence and wait as regards attack on Iraq till the situation in Syria stabilized He ordered Abu Obaidah to counter attack the Romans. We shall discuss the situation in Syria later on. However, as soon as, situation in Syria had stabilzed. Umar asked Abu Obaidah to return the war experienced troops to Persia which had been sent as reinforcements to Syria under Khalid-bin-Walid, in the meantime, the Caliph wanted to gain time so he wrote OPI. No 7 to Sad.

"Do not be distressed, or upset by the rumours of the impending Persian attack, or on the reports of your spies. You should, on the other hand, beseach Allah for help, and place in Him your whole hearted reliance. Moreover, you should send a delegation of men of impressive physique, noted for sound judgement and bravery, to the Persian King to invite him to Islam.

I am certain that our invitation to him and his people to accept Islam will contribute to the weakening of their power and to our victory. Do keep me informed of all important development every day. Obviously Umar urged Sad to intensify ideological warfare in Persia to upset his enemy's plans.

Sad submitted his appreciation of the situation to the Caliph in which he emphasized that all landlords of Sawad who had signed peace treaty with Khalid-bin-Walid had broken their pledges, and had thrown in their lot with the Persians. There was, therefore, local opposition as well as, the large army that was now on the move under Rustam. The Caliph sent a detached force under Qutbah-bin-Qatadah, and under Utbah-bin-Ghazwan, which have been described separately so as not to disturb the continuity of this expedition.

Sa'd selected the fort of Qadis as his headquarter as it gave him excellent view of the surrounding country. The following two letters, the last of the Qadisiya series, recorded by Tabari, were probably received by Sa'd at Qadis, or Qudays:—

"I have received your letter and am informed about its contents.

Stay on where you are until the enemy launches his attack. Let it be borne in mind by you that the coming battle will remain a memorable event in history. If by the grace and help of Allah you defeat them, and they turn their backs, do give them a hot chase until you advance towards Madain with your whole army. This chase, Allah willing, will end in the destruction of the Government of Madain" (Saif-Tabari, 4/90).

As directed by the Caliph Sa'd sent fourteen men, who were chieftains of various tribes and were brave, of impressive personalities, of dignified appearance, and were well known for uprightness as members of peace mission to the Persian King. The Ambassadors of the Muslim peace mission travelled at such a great speed that the report of their arrival at Madain took the Persian King by surprise. While the Persian King arranged for a darbar, groups of on lookers had gathered round to see the Muslim cavalcade who was waiting near the edifice where the Royal court was to be held. The dress of these sons of the desert was unprepossessing as compared to the pomp and splendour of the Persian courtiers, "yet the sight of fearlessness and interpidity shone from their eyes did not fail to impress the spectators."

At the Court:

Yezdajird reminded the deputation of the Arabs their past humilations and threatened them of dire consequences if they did not return to their own country, however if returned home as advised by him, then all leaders and men would be amply rewarded.

Mughirah-ibn-Zurrah the leader of the mission in his reply stated that they had invaded his country as a reprisal of the wrongs he had committed on them and very calmly advised the King to accept Islam. If he did that, then he (King) would be their brother and then the Muslims would gladly withdraw, leaving only the Holy Quran with him for his guidance. However, if he refused to accept Islam but would agree to pay Jiziah to the Muslims, then Muslim would treat them as their ally (Halif). The Persian King was full of pride and vanity, so he scornfully rejected their proposals. The Arab mission

then said that the King had forced them to take up sword to decide the issue. They then left the court. Some historians have stated that this Muslims' peace Mission, at first saw Rustam at Sabat, and when they received discouraging reply from him, they then went to see the king of Persia at Madain.

The Persian Army:

In spite of King's orders, Rustam was still at Sabat while Sa'd had reached in the vicinity of Qadisiya. He had, however, sent very early on general Jalinus with forty thousand troops to Hira and ordered him to gain contact with the Arabs. He too sat there and did nothing, which could be termed useful, and he was punished for remaining ignorant as his own daughter's party was surprised. However, after the visit of the Muslim peace mission, the King, it is stated by most historians, wrote to Rustam that either he should go to fight the Muslim army himself, or he, the King, would lead the Persian army personally against the Muslims. So Rustam had no other choice but to advance. He appointed Hurmazan as commander of right wing, while Mehran-ibn-Behram Razi was appointed the Commander of the left wing. He ordered all the landlords of the country to send their men fully equipped to join his army at an early date.

From Sabat he went to Hira, then to Najaf and eventually reached Qadisiya with about 1,20,000 troops under his command and a troop of elephants. The entire march of forty miles as already stated took him four months.

According to historian Madaini, Sa'd reported the arrival of Rustam at Qadisiya with his 1,20,000 troops which included thirty-five war elephants. He stated that there was distance of only about fifteen miles which now separated both armies, and Yazdajird's camp was about seventy miles from Rustam's camp. Caliph Umar wrote him a letter O.P.I. No. 9 extract of which are as under:—

"I have received your letter which contained information of the location of the camps of the enemy. If the results of the mission are not satisfactory, then do not hesitate to give your enemy the battle,

and do not feel shy of superior and plentiful equipment, or superiority of numbers. When you advance to meet the attack then there should be no carelessness in carrying out the plan of attack. The distribution, and the allotment of tasks to various commanders should receive your utmost attention and care. Face the dangers of war calmly, with courage and determination. Patience and coolness in war pays high dividends. After victory, exploit the success by pursuit of the enemy, and do not give him any respite. Kill the forces, but spare all women and children. During pursuit do not leave any pockets of enemy troops behind you, those must be cleared. If the Persians ask for peace, accept it on the condition that those who had broken the pledges must leave the country. Offer them safe conduct during the journey. You may exempt the cripple, or old men, or those who can do no harm. Follow the instructions diligently." Madaini. Rustam requested Sa'd to send a mission to him to conduct peace terms. As desired by Rustam, Sad sent another peace mission who offered Rustam similar terms for peace which were offered by them previously to the Persian King. Rustam made the counter offer of paying handsome rewards to all salars, (Officers), and also to all men. "Every one in the Muslim army would receive a suit of clothing according to his rank and the Muslims of Medina would be given enough food to last them till the new crops were in from their fields," However, when the Muslims rejected his offer. Rustam asked them more time to consider the situation. He then asked the Muslim Mission to visit him again and this time his offer for the salars was much larger than last time and food ration was increased to one year. But when the Muslim remained firm on their original offer, he asked them again for more time to consider which was mutually agreed. However, when both parties met third time and there was still a deadlock, so resort to war was declared.

Historians have given many reasons for Rustam's attitude of delaying tactics which was indeed very passive, although he was tried soldier in war and one who had won great fame on various battle-fields. Some historians have given the reason that Rustam was an expert in reading the stars. He had seen bad omen which had de-

pressed him very greatly. There is noting novel about it. It is a fact which should not be rejected outright. There are even today, many persons highly educated and well matured both in the Western and the Eastern blocs who have great faith in lucky or unlucky stars. In Rustam's period Persia was well known for those learned men who could read the stars correctly. It is, therefore, very probable that Rustam was greatly affected by the result of his reading which had sapped his energy and made him very passive. Whatever may be the cause, Rustam was in no mood to give a battle to the Muslims, but his vanity and pride at last urged him to fight against his inner desire of remaining passive, or was it the order of Yazdajird?

In the meantime the Arab had become more daring and brave in their raids, viz. Talaiha-ibn-Khawalid Asdi, who had declared himself a Prophet after the demise of the Holy Prophet, but repented after his defeat at the hands of Khalid, was now a volunteer in the Muslim army. He went in the camp of Rustam's army in disguise to gain information. While returning home he stole two most valuable horses which belonged to a general of the Persian army.

He was spotted by the Persian guards who chased him. He killed some of his persuers and returned to camp with two stolen horses. One of the wounded persuers was also caught by Talaiha and brought to the camp who later on accepted Islam. He was named 'Muslim.' Many other Arab leaders of combat patrols also stuck terror very deep in the Persian territory. All these actions lowered the morale of Persian peasants and the soldiers.

Historians Madaini and Baladri have stated that S'ad had ٪ for more reinforcements as the enemy's strength was 4: to his I. Umar wrote to Sad: O.P.I. No. 11.

"You have asked for more troops although you have 30,000 troops amongst whom are very famous Arab warriors, like Malik-ibn-Auf, Hanzah-ibn-Rabiah, Talaiha-bin-Khawalid, Umro-bin-Mad-Yakrab and also so many other brave cavalry leaders. Your army of those Mujahids, who are devoted to cause are fearless, and who have great faith in Allah. You should beg and pray for Allah's assistance and

have self confidence in yourself. Face the enemy with dauntless courage and determination, pray for reward from Allah, fight Jihad selflessly unmindful of worldly glory. Face the rigour and dangers of war most calmly and fight the enemy most determinedly. This act combined with patience, will gain the fruits of victory for you. Those who fight devotedly in the way of Allah, they are amply rewarded by Allah. Look after the welfare and safety of the Muslims, and remain on guard against night attacks by the enemy. When you send men to fight the enemy, advise them to repeat oft and anon the Quranic verse "Ability to do and power to accomplish depends entirely on the help of Allah."

Warriors who distinguish themselves on the field should receive bigger share of war booty than others. When a Muslim warrior kills his opponents on the battle-field he is entitled to his enemy's dress as a war trophy.

Divide your force into seven divisions and appoint a commander for each of these. (Persumably the Caliph meant I/Right wing, 2/Left wing, 3/Centre, 4/Advance Guard 5/Rear Guard 6/General reserve and 7/Camp guard; author.) I have written to Mughairah to join you with his force from Basra. I have also instructed Abu Obaidah to send you reinforcement from Syria. When these reinforcements have reached you, then attack the enemy. However, if you get a favourable opportunity to strike the enemy with advantage, do not miss the opportunity.

The inferiority in numbers of your own force and the superiority in numbers of the enemy's force should neither worry nor upset you. "Very often Allah has bestowed victory to those who are smaller in numbers over those who are larger in numbers." Consult the experienced warriors already mentioned, and who are with you on matters of the art-of-war. Invariably experienced generals are well versed in the Art-of-War.

Discourage people talking and repeating the pre-Islamic events as it may revive the old fueds and bring new revenges in its wake. To raise their morale recite the verses of the Holy Quran, but do not over do

it, lest they may lose interest in it." S'ad won a decisive victory at QADISIYA (see chapter VII)

The Conquest of Ubla (Basra Province) :

Qutbah-bin-Qatadah was an Arab leader, who had become Muslim Like Muthana he was resourceful, skilful, and daring cavalry leader. Khalid had asked Muthana to raid the Persian territory in the direction of Hira. Khalid had also asked Qutbah to raid the Persian territory in the direction of Iraq.

Qutbah succeeded in establishing a base for his operatians by capturing Khuriba fort; which was an important Persian outpost, and which was, located on the route from Medina to Ahwaz and thus guarded the eastern border of Persia against raids by the Arabs.

Khalid-bin-Walid left Qutbah incharge of this fort and proceeded towards Hira. Qutbah thus safe guarded the right and rear of the Muslim army which was operating against the Persians in the vicinity of Hira. It also acted as a sentinal on the direct trade route from Ahwaz to Medina. When Khalid left Iraq for Syria, the population of this area became restive due to economic restrictions and became pro-Persian Government. Qutbah requested Caliph Umar for reinforcements so that he could conquer Shult-al-Arab area. Umar instructed Qutbah :— O.P.I. No. 12. "I am in receipt of your letter. I am satisfied with your successful raids against the Persian border towns. Stay where you are till further orders. Do not take undue risks and watch your steps, and carefully watch the movements of the enemy against surprise attack on the Muslim Army. (on the borders of Iraq.) "Madaini-Tabari.'

When Sad was ordered to proceed to Qadisiya, Utbah-bin-Ghazwan was sent to reinforce Qutbah with 500 cavalry. Utbah was appointed the commander of this detached force who was given the task to conquer Ublah (now Basra) which was an important seaport on the Persian Gulf where international trade was carried out. When Ublah was conquered, the Caliph ordered that a site should be selected for a permanent outpost there. Utbah was directed to send a detailed

report of the site, location, soil, water and climate etc. Utbah soon cleared all area along the coast now called the province of Basra. Later on when Caliph Umar heard some complaints about Utbah he wrote O.P.I. No. 13 to him :—

"You should realize that now you are an Amir, and as such you are trusted and listened to what you say. Your orders are obeyed and acted upon by those persons under your command. It would be unfortunate, if such a trust which is now under your care, should not enhance your position morally for the future, and also in this world. When you receive this letter, you are advised not to be harsh or careless about your subordinates. You should avoid committing those faults which can not be over-looked and which must be punished. Peace be on you." Aqad-al Farid.

Once Basra base was firmly established Utbah succeeded in conquering Mysum and most of the delta of Shatt-al-Arab which formed an important part of the province of Ahwaz. (Khuzistan Ahwaz, Hurmuz Sher) had been the capital of the province of Kuzistan. Hurmuzan, a famous general and a prince of the royal line, was the ruler of this province and also of the large and wealthy district of Mihrjan Qadhaq. Some months after the battle of Qadisiya, Hurmuzan launched a series of raids in the districts of Maysum and Dastmision to dislodge the Arabs from his own country, i.e. the lower Iraq, but he failed in achieving his object.

Caliph Umar, therefore, had succeeded in distracting Hurmuzan and his army to cause any serious threat to Sad's flank during his advance to Madain, the Caliph thus succeeded in removing a serious threat by a formidable enemy force under an ambitious general (Hur Mazan) of great repute. Realizing the new situation which had been created, Umar did not ommit to send reinforcements from Kufa (Arabia) to Utbah. In the meantime, however, Utbah had greatly augmented his troops by recruiting local volunteers to meet the situation in case reinforcements reached him late. Utbah had located intelligence sections and cavalry scouts at strategic points to gain information of the enemy movement in time. Hurmazan's army was

surprised and defeated by Otbah's cavalry near Nahr Tira. Hurmazan thereby lost to his enemy the most important road junctions and the bridgeheads which controlled the south-eastern parts of Ahwaz. The loss of these key points to the Muslim army placed the Persians in very awkward situation. Hurmuzan, therefore, sued for peace and a pact was signed.

However, very soon, it became obvious that Hurmazan had signed the peace treaty only to gain time and also to recover from shock of his defeat. When the prince became confident of having regained his strength, he caused to arouse a boundary line dispute between him and the representatives of the Muslim army. In the breathing time gained by him, strong reinforcements of kurds of FARIS had already reached him. Kurds were noted for their valour and as great fighters. It has been stated that his army was about 30,000 strong. He then broke the pact.

Utbah who was the Governor of Basra informed the Caliph of the Grim situation and requested for more men. The Caliph forthwith sent a strong cavalry force under the command of Hurqus-bin-Zubayr, a trusted companion of the Prophet; who was appointed as the supreme commander of this front. Hurqus defeated Hurmazan in a stern fight near Suqal-ahwaz. Hurmazan fled towards Mendhar hotly chased by the Muslim cavalry. The Persians left their camp and other stores intact so as to enable them to get away. The Muslims therefore, received a rich booty from the enemy's camp to replenish their deficiencies.

Hurqus stayed at Ahwaz while his combat cavalry detachment cleared the Area around Ahwaz from the hostile detachments, to restore peace and order among the civilians of the cities and the country. Ahwnz was an unhealthy place and full of mosquitoes, snakes and scorpions. Hurqus established his own headquarters on the top of a high hill to escape from heat and the pests. When the Caliph heard about this he wrote to Hurqus. O.P.I. No. 14.

"I learn that you have set up your camp on a hill which is difficult of ascent, where men cannot reach but after undergoing much difficul-

y. I call upon you to come down to the plains and not to put a Muslim to the hardship of climbing up the hillock. Be vigilant in the lischarge of the task entrusted to you. If you act in this way, you vill prosper in this world and get divine reward in the hereafter. Neither sluggishness, nor haste, should mar your action, for if you ire sluggish, or hasty, you will be unhappy in this world and for-'eit divine reward in the next". (Sayf-Tabari, 4/212).

Hurmuzan retired to Rama-Hurmuz, which now became his centre of activity. This city lay to the east of Manadhir in the hilly country of Ahwaz province. Hurmazan had suffered three major defeats himelf, and had witnessed several disasters in other operations at the ands of the Muslim Army. He felt that he needed time to put his ouse into order. He had already lost a rich and vital portion of his ealm. The Kurds had lost faith in him and had become unruly. His ountry, that remained with him, was being constantly ravaged by his nemy for foraging. His peasants and traders due to Islamic Ideological warfare were constantly going over to the Muslim camp. Under hese circumstances he decided to come to terms with the Muslims. He sued for peace and an agreement was concluded by him of a tipulated sum, covering his remaining districts; Rama Hurmuz, Tustar, Sus, Junday Sabur, Bunyaan, Mihrjan-Qadhaq in 17 A.H. 638 C.E.).

From the reports he had received, the Caliph was not satisfied with he administration of treatment to the Dhimmis. He felt that had fair nd kind treatment had been given to the dhimmis they would not have reely consented to change masters and taken part in revolts and nsurrections against the Muslims. Umar instructed the Governor of Basra to send him a delegation who had taken part in the operations in Ahwaz. This delegation was led by Ahnaf-bin-Qays Tamimi who was eld in high esteem for his judgement and simplicity. As a result of is investigations the Caliph addressed the following letter to Utbah-in-Ghazwan. O.P.I. No. 15.

"Deter the Muslims from ill-treating the dhimmis. Beware lest ou be deprived of your sovereign power because of any breach of

pledged word, or injustice on your part, when some other people be set over you. You have got this sovereign power under a promise to Allah to be just and honest and He has enjoined upon you to honour promises. So fulfil your undertaking to Him and act according to His wishes. If you do this, He will always help and assist you." (Sayf-Tabari, 4/211-12).

Caliph Umar learnt his lessons due to the defeat of Yaum-el-Jisar which were :—

(a) The selection of an Amir should receive most careful consideration.

(b) The Amir of a Lashkar should be given whenever possible an operational instruction in writing, prescribing the policy of the Caliph and the strategic plan.

(c) The Amir-ul-Momineen should control the strategic movements of the lashkars on various fronts and their moves and plans should be co-ordinated by the centre.

(d) Peronal reconnaissance was vital for an Amir before he launched his troops in battle. He should make a plan and stick to it. To ensure that it was being done, he asked for detailed report from the Amir before launching a big attack.

(e) Close co-ordination was necessary between the central government and the Amirs of the Lashkar by reliable intercommunication.

(f) Discipline was to be maintained at all costs.

(g) Moral qualities pay good dividends in war and it should be kept at high standard. Ideological warfare was vital to achieve victory.

(h) The Caliph persued the policy of developing the maritime power and economic blockade of the enemies, as laid down

by the Prophet. Local resources were fully utilized to make up the deficiency of raw material, such as, suitable wood for the construction of boats. They were imported from the Far East along with cotton, iron, and copper etc.

CHAPTER-VII

THE GRIM STRUGGLE AT QADISIYA

Strategically, the policy, which Rustam had so far followed, was passive and of procrastination. He felt that the raids and ravages of the Arabs would bring hate and sense of revenge amongst the Persians and all feudal lords would then fight the Arabs to avenge the wrongs done to them. More over, he felt, that protracted war would exhaust the Arab army who had not been trained to fight such a war. But the depredation acted very differently on the Persian public who constantly appealed to their King for the total destruction of the Muslim Army at an early date. Yazdajird constantly urged Rustam to annihilate his enemy who had become very daring and bold. When the peace negotiations failed, Rustam tried to play on the vanity of Sad whom he asked to cross the river and fight the battle to fulfil his boast of bravery. But Sad's reply was simple and short, either accept our terms of acceptance of Islam, or pay Jiziah, or cross the river and fight the battle in the open.

Rustam then asked Sad to let him use the 'Aqiq Bridge' to cross the river. Sad told him that he had won it with sword and that he could take it only with sword. Rustam flew into a fit of rage and exclaimed that he would soon teach the Arabs a lesson by totally annihilating their entire army. Rustam ordered new bridges to be made further down the river during the night and by next day his entire army had crossed the river.

The Persian Plan of Battle:

Rustam arrayed his army into two wings. Each wing was thirteen rows deep, and they were protected by vanguard, which was commanded by Jalinus, who was an experienced war veteran. Each wing was supported by a number of war elephants. Right wing was commanded by Hurmazan, while the left wing was commanded by Mehran. Rustam placed himself in the centre where a high platform was built for him which commanded view of the entire battle-field. A strong detachment of war elephants and cavalry

provided his escort. Rest of the Persian Cavalry was placed in the centre of each wing. King Yazdajird placed a chain of men from the battle-field to his place for conveying anything of importance which happened on the battle-field to the next man. This message was then cried aloud to the next man who in his turn passed it on the particulars to the next man, and thus the relay of intermediary carriers communicated the news to the King at Madain with great rapidity.

It has been said that one of the main reasons for the great speed and sudden activity shown by Rustam, was the news that Sad was suffering from an acute attack of Sciatica and was unable to move and thus could not personally take part in the battle. He heavily paid some Arab poets who wrote poems depicting that Sad was really malingering as he was afraid of Rustam and his army. Yazdajird congratulated Rustam in creating doubts and rift in the minds of the Arabs. In addition to this Rustam asked his brother Bandwan to raise a large army fully equipped which should be able to move at short notice and go as directed by him. Yazdajird wrote to all marazbans (Governors) to raise new armies as he indended to invade Arabia after the Arabs had been defeated at Qadisiya.

For the first time Yazdajird and Rustam were full of hope for their success since the arrival of Sad army on the frontiers of Iraq. Both Persian leaders showed great activity to speed up war preparation. Rustam desired to attack at the earliest possible moment and before Sad had recovered. He knew the high qualities of Sad as a soldier and was happy that his dangerous rival was unfit to personally lead his army.

The Muslim Army:

Just about the time Rustam reached Qadisiya, Sad had a very severe attack of Sciatica, which made it impossible for him to take active part in the Command of his army during the battle. He, therefore, decided to give instructions to his second in Command, Khalid-bin-Arfatah, who would lead the troops in person on the battle-field. However, Sad made himself carried to the watch tower of the Qudas fort where he was propped up by pillows. The tower commanded a full view of the entire battle-field. Sad arranged

that his orders would be passed on to Khalid-bin-Arfatah in writing which would be dropped down from the tower in globules for necessary action.

When this decision of the system of command was made known, it was not well received by some Arabs in Sad's army. As stated before, Rustam had exploited it, and had caused certain amount of criticism and bad feeling amongst some Muslims. There is nothing new in it, as invariably there is a small fraction of weak kneed people in all armies who give ready ear to such michevious news. Sad was not slow to recognise it, and he took immediate action to counter it. Firstly, he arrested the ring leaders of the corrupted group to curb their activities, and asked the various commanders to raise the morale of their troops. Secondly, he ordered the Huffaz and Ulemas to read and explain to the soldiers the Quran's verses on Jihad. Thirdly, he asked the poets to write and read the poems on Jihad to the troops.

Sad arrayed his army on the Islamic pattern of war which has already been discussed, viz., advance guard, right wing, centre, left wing, general reserve, rear guard, camps guards, the ideological groups, Combat patrols, and the intelligence section under their various commanders.

The Battle of Qadisiya: 'Yaum-ul-Armath':

Some Arab historians have stated that 'Armath' was small village, hence this name was given. This reason seems very flimsy as the battle of Qadisiya was fought continuously on the battle-field, but each day was given a different code name for reasons of secrecy.

The battle on the first day started with individual contests in skill-at-arms. The Arabs had most of the luck as their warriors managed to kill their opponents although they were very famous Persian war veterans and noted warriors. To take revenge, Rustam ordered his war elephants to attack the Arab Infantry. The Arab Cavalry soon came to the rescue of their infantry. The Arab sabres attacked the 'Fhilbans' (the elephant drivers) with very heavy and

accurate shower of arrows. This attack of the Muslim Cavalry succeeded as most of the elephant had thrown off their mounts.

The Persians cavalry, who up till now, were mere spectators, were now ordered to attack the Arab cavalry. Soon the infantry of both sides joined in the 'melee' which continued till late at night, when each side withdrew to its own camp. Both sides suffered heavy casualties. During the nights both sides cleared their dead and wounded from the battle-field. The Muslim wounded were sent to the camp in the rear where the Muslim doctors and ladies attended to their wounds. The (Muslim) dead were burried in the oasis.

Yuam-el-Aghwath, second day of Battle:

While the battle of Qadisiya was about to start, the reinforcements of six thousand warriors was on its way from Syria under the Command of Hashim-bin-Utbah. These men had been sent by Abu-Obaidah as directed by the Caliph. Hashim was a brother of Sad, and was commander of five thousand men who were chiefly from Bano Rabia and Mandar. The balance belonged to Arabs of Hidoj and were under Qaqa-bin-Umaru, Tamimi, a very famous cavalry leader who was young, but a tried war veteran. Qaqa was commander of the advance guard and arrived in the early morning of second day of the battle e.g. Agwath, his arrival was considered a God send. Later on as directed by Sad he sent a word to his men to join him in successive waves.

Soon after his arrival Qaqa challenged Behman, who had killed Amir Thaqafi at Jisar, for a combat. Behman was killed in this combat by Qaqa. A series of single combats continued in which the Arabs had the upper hand over their enemies as their horses were more handy and their riders better skilled-at-arms than the Persians.

In the afternoon Qaqa invented a new device of camouflaging some camels, who appeared as very strange animals. He pushed these creatures towards the enemy while Sad's Cavalry charged the Persians. The absence of Persians war elephants was very noticeable. The effect of these strange looking animals was this time the same on the Persian Cavalry as it had created by the elephants on the Arab Cavalry of

Thaqafi. On Yaum-al-Jisar the Arabs cavalry had difficulty in bringing their horses at close quarter of the elephants, on this day some of the Persian cavalry horses shied and bolted and thus caused confusion in their ranks. The ingenious device paid very handsome dividends to the Arabs.

The Muslim Cavalry attacked the Persian Infantry through the gaps that had been caused by those Persian cavalry whose horses had bolted and thus the Arabs inflicted very heavy casualties on the Persians.

Qaqa with the approval of Sad sent a word to Hashim to reach the camp next day, advance in successive waves and in extended order. Arrangements were made to raise large clouds of dust to impress on the Persians that much larger new reinforcements had come than was the case. Hashim, therefore, halted at a small distance from Sad's camp during the night and sent his troops in batches towards the Muslim Camp who were greeted by the beat of drums and shouts of Allah-ho-Akbar! The arrival of each batch of Hashim was announced by the Muslim army by the beat of drums, and the shouts of Allah-ho-Akbar (Allah is great). A small reinforcement had also arrived from the Caliph from Medina in the afternoon. The arrivals of these fresh reinforcements had great stimulating effect on the morale of the Muslims; its effect, however was not favourable on the Persians. So Yazdajrid, too sent new reinforcements to cheer up his troops.

The battle on the second day was more furious and grim than the first day, and it continued well after midnight when both sides returned to their camp. They attended their wounded and dead lying at the battle-field. During the night, as Feint, Amir Sad sent some cavalry in the direction of Syria and ordered them to return next day to the camp in successive waves and caused lot of dust to be raised to show as if bigger strength, as new reinforcements had come. He thus caused apprehension in the minds of his enemies that the Muslims were getting more war veterans from Syria, because Romans had been utterly defeated. The arrival of each detachment was loudly announced by the beat of drums and cheers. The night after the second

day of conflict was called 'Lailata el-Hadith' (the night of peace) as the Arabs had the better of their enemies.

Yaum-El-Amas:

As the sun rose in the sky for the battle on the third day, the conflict started again with individual bouts by notable warriors from each side. Both Commanders-in-Chief arrayed their armies on their own patterns as before, except on this day the Persian had posted strong infantry, as protective detachments on both flanks of the war elephant troops to guard them from Muslim cavalry's attacks. Moreover, strong detachments of archers had been posted in the 'Haudaws' of the elephants. Sad had sought the advice of those Persians who were now serving in the Muslim army, regarding the easiest and the best method of attacking the war elephants. They told him that it would be preferable if the two leaders of the war elephant were overpowered. These elephants were, one namely 'Abyad', who was white, and the other, 'Ajrab', who was piebald. They said that the weakest spots of the elephants were their eyes which should be aimed at by the archers and also by the Spearmen. Once blinded the trunks of elephants should be severed which will make these animals wild and uncontrolable, even by the elephant drivers. Sad sent for Qaqa, Asim, Hammal and Rabil and explained to them the method of attack on the two elephants. He told them to carry out an attack when an opportune moment was offered to them.

Madi-Karab offered to cause a distraction by opening an attack on Abyad whose heavy archers were causing casualties amongst the Muslim army. Madi-Karab and his selected band of mounted men charged 'Abyad' in lightening speed. The Persian infantry gallantly bore the brunt of the attack. Soon a detachment of Persian cavalry came to the rescue of their infantry. Now a Muslim cavalry detachment as reinforcement came to help their men. A grim struggle raged round the elephants who stood still. Ajrab was similarly attacked by the Arabs. The elephant drivers were well protected from the arrows of the Muslims as they were now provided with all round steel shields. Qaqa's party was first in successfully piercing the

eyes of 'Abyad' by a spear who wheeled back in agony and dispersed his own guard. Qaqa swiftly severed Abyad's trunk; soon after Arjab also met similar fate. The elephants rushed madly fortunately for the Arabs, towards their own rear. Their cries upset rest of the elephants who also bolted behind their leaders and caused great dispersion and disorder amongst the Persian ranks.

Sad gave the signal to his cavalry to charge through the gaps thus created by the stempede of the elephants. The Muslim infantry also went in to support their cavalry. One of the bloodiest and noisiest forays ever contested, now ensued. The soldiers of both sides got into grips and the battle continued although it was past midnight. It was obvious that both armies were determined to fight it out to the finish. The battle continued throughout the night and it was, therefore, named LAILAT-ul-HARIR, e.g. the night of rumbling noises. During the night Sad sent for Talaiha-bin-Khawalid and Umru, who were past-masters in guerrilla warfare, he told them to try to reach the rear of the enemy and if successful in reaching there, they should attack the enemy's rear and cause destruction in order to cause apprehensions and fear in the minds of the enemy about their own rear. Both of them reached in the rear of the enemy during the night and were well set at very early hours in the next morning i.e. fourth day. Talaiha decided to attack the Persian detachment which was guarding the bridge; while Umru set for himself the task of attacking enemy's rear by hiting here and striking there like a hornet. They decided to open the attacks after three shouts of Allah-ho-Akbar. Similarly Amr-Mehdi-Karab and Faret-Bin-Jamah had been ordered to attack enemy's rear and also those who were guarding the other bridge by a night march and an attack at early dawn. The war cries of the Arab commandos were heard by Bano Asad and their halifs (friends) Nokha, Bhila, and Kendah. They considered that Talaiha, their leaders (of Bano Asad) needed their help, so they attacked the enemy in the flank to draw his attention towards them. The battle which had raged the livelong night now became very furious and bloody at dawn.

Qaqa, who had fought many battles under Khalid-bin-Walid received the permission of Sad to attack the person of Rustam. He

planned to make a detour with a strong party of trusted and brave warriors and appeared in the rear of the Persian army, where he hoped to meet the least opposition. He thus hoped that by his surprise attack he may be successful in killing Rustam. It so happened, that Qaqa heard the war cry of Talaiha, Umra and others, so he too went in with his attack at about the same time. The Muslim army attacked the enemy with great determintion and soon more gaps appeared in the Persian army as some detachments nearest Rustam had been ordered by him as the C-in-C of Persian army to assist his own body-guards who were apparently badly pressed in by the Muslim cavalry. MEHRAN and Hurmuzan were taken by surprise by the order of the C-in-C and to find some of their troops had already been withdrawn towards the centre. Both leaders, therefore, decided to withdraw, to fill up the gaps caused by the troops who had gone to support the body-guards. But soon the rot set in, and a bigger gap than before was thus created in the centre through which the remaining Muslim cavalry pierced to the aid of Qaqa who had already attacked Rustam's body-guards.

Unfortunately for the Persians just at that time a strong dust storm came which blew away Rustam's tent and the Royal flag. Rustam came down from the raised platform ro protect himself from the dust storm. Qaqa's troops reached Rustam's platform but he had already left the place and was trying to cross the bridge. When Rustam discovered that he had been spotted; he jumped into the river to escape from being made a prisoner, but one Muslim warrior, Hilal-bin-Alqama, over-took him and killed him. He severed his head, put it on a lance. Having climbed Rustam's platform, he shouted; "I have killed Rustam", it was repeated by other Muslims. This exclamation made the Persian turn their eyes towards the throne and found it devoid of their commander-in-chief. Instantly there was a complete route and confusion prevailed.

Sad had already organised a persuit so as to annihilate the Persian army and to give it no respite. Some Persians generals very desparately tried to rally their troops round them to counter attack the Muslims; the notable among Persians generals who remained steady, were FIROZAN, HURMAZAN, MEHRAN, NARHIRTAN Shahryar,

Ibn-al-Namdani, Farkhan Ahwazi, and Khusran Shahnum Hamdani, the last one died manfully while he was fighting on the battle-field. While Hurmazan, Ahwas and Qaran and few others were successful in escaping arrest. The Persians casualties were indeed very heavy but the Muslims casualties were also about six thousand. From the Arabs points of view it was very heavy casualties especially when nearly two thousand are added to it of previous day's fighting. However, the decisive victory they gained was a most handsome reward to compensate this loss of life. Again when these losses are weighed against the losses suffered by the Persians the comparative results are most satisfactory.

Awards :

The spoils of war were distributed, according to the instruction issued by Sad. He sent 1/5 of it to the Central Government, and also sent details of what he had given to each warrior. The Caliph ordered that 1/5 reserved for the centre should also be distributed amongst those warriors who had shown great courage, devotion to duty, and outstanding bravery. The families of the martyrs should also receive extra share. The Caliph wrote : O.P.I. No. 19.

"Write to me the names of those who distinguished themselves in the battle-field. Which tribe fought most outstandingly on the battle-field? Who were those who proved most steady and enduring danger, determined, resolute, and calm on the battle-field as leaders, on Halat-ul-Harir ?" Madaini.

Announcing the victory of Qadisiya, Sad stated in his letter to the Caliph :—

"On the morrow of the victory about seventy companions, and on its fourth day a contingent of seven hundred Arabs from Syria, joined us as reinforcements. I have not given them any share of the booty, and await your directions". The Caliph wrote: O.P.I No. 20.

"In the name of Allah, the most kind and merciful, peace be on you ! I praise Allah, besides whom none else is fit for worship, and invoke His blessings on Mohammed, His Messenger. Your letter is to

hand. I offer my thanks to Allah for the victory he has bestowed on the Muslim through you. I have little doubt that Allah has put me under a trial by making me your ruler as He has done to you by making you my subordinate. If a ruler is kind to his subjects and they are loyal to him, then it becomes the duty of the former to treat the latter (subjects) well and it becomes the duty of the subjects to exercise self restraint and appreciate the kindness of the ruler. Basically the booty falls due to those who are present in the fighting, but a part of it should certainly be given to those who come as reinforcements even after three days of the battle (war). Even your slaves and clients join it after three days of the start of war, shall be entitled to a share of the booty." The Tuth-of-Waqidi.

The Morale raising value for the reinforcements and the non-combatants is very apparant in this policy letter of the Caliph, moreover, it gave impetus to those who were sent later on as reinforcements to reach the destination quickest possible so as not to miss their share of booty of war i.e. before three days at termination of the battle. They would then be available to meet a counter attack. if launched by the enemy. Many battles won but had been lost due to no fresh reserve to meet such counter attacks.

After the victory of Qadisiya two important latters one by Amir Sad and the other by the wing etc. Commanders, were addressed to the Caliph asking for his ruling on his government's policy with regard to Sawad's landlords and peasants, Amir Sad had said:—

"The people of the Sawad had fled for safety. After the victory, the faithful landlords who had kept their agreements and had not assisted the enemy came. I have (provisionally) assured them that we shall honour the agreements our predecessors had made with them. They say that (most of) the estate owners of the Sawad have deserted their estate and had gone to Madain. Pray let me have your directions with regard to :—

(a) Those who have kept their pacts.

(b) Those who had deserted their holdings.

(c) Those who say that the Persian Government had compelled them to go to war but rather than go to war against the Muslims they had gone into hiding.

Commander of the faithful. We are in a vast and arable country which lies deserted. We are small in numbers while those who wish to enter agreement with us are many. I am certain that to win their hearts by lenient and friendly policy, will not only result in the return of its inhabitants and agricultural prosperity, but will also weaken the cause of our enemy."

The letter by some other salars (Commanders) was sent as an appeal to the Caliph :—

"Some landlords of the Sawad claim that pacts had been signed with them by the Muslims in the past. But, as far as, we know none of the landlords of the Sawad with whom pacts had been made in the pre-Qadisiya days, (by Khalid-bin-Walid and Muthana) had kept them, except the princes of Baniqyah, Barusama and Ullays. The people of the Sawad assert that the Persian Government had forced them to break the pacts and go to war against the Muslims. They contend that they had neither gone to war nor deserted their lands due to their own free will."

Calling a public meeting, Caliph Umar made a speech of which the first half related to the importance of good conduct and respect for the Divine law, and the latter half dewelt on the situation in the Sawad as portrayed by the letters. He asked them to consider the matter and give to him their advice. Based on this councel the Caliph replied to O.P.I. No. 21.

"To the commanders," Allah, the Great and Exalted, has given man, under very special circumstance, option in all matters, but there are two exceptions :—

(i) Justice and (ii) His worship.

Human beings do not enjoy option under any circumstances to worship or not worship Allah, who cannot be satisfied but by much worship, has man no option, under any circumstances, in any matter of justice. It is his duty to be just to all, whether friend or foe, relative or stranger, and under all circumstances, whether good or bad. Though apparently justice smacks of leniency, its power to extinguish the flames of tyranny, which look strong and prevent disobedience of Allah, is very great indeed.

All landlords of the Sawad who have stood by their pacts and have not committed hostile acts should be taken under the protection of Islam as dhimmis. As regards those who say that they had been forced by their government to break the pacts, but did not go to war, or emigrate, you may either honour their word or abrogate the pacts and convey them to a place of safety in unconquered Persia."

To Amir Sad he replied, Q.P.I. No. 22.

"All landlords who have stayed and have had no pacts should be on par with those who have pacts as they (i.e. the former) did not emigrate and did not commit hostile acts. All cultivators, with a similar case, should be treated likewise.

All landlords who have had pacts and did not co-operate with the Persian Government should enjoy; provided evidence of their faithfulness is forthcoming, the protection of Islam on payment of Jiziah. If evidence is contrary, their old pact should be cancelled and new ones concluded.

In respect of such landlords who have co-operated with the Persian Government and emigrated (after the defeat of Qadisiya) you may either call them back or granting them protection of payment of the Jiziah, and restore their property, or if they refuse to come back, divide their land holdings among yourselves." Sayf-Tabari.

The Pursuit:

The Muslim army gave hot pursuit to the Persians and took

possession of most part of the central, lower, and westren Sawad on the right viz. southern bank of Tigris. Some of Sad's advance units went as far as Babal. The river Tigris was swollen due to the floods, so it was not fordable except at few places. Sad was anxious to restore normal condition in the conquered land at an early date to grow more food, and to procure other necessities of life for his troops. But some of his generals desired to be owners of the conquered land, so he sought the directions of the Caliph and wrote to him. Sad received the following letter O.P.I. No. 23.

"I am in receipt of your letter. You write that the Muslims want to divide among themselves the land they have conquered by sword. On receiving my letter, make a careful survey of the spoils (arms, cattle, food etc.) brought by your warriors and divide it among them after deducting the fifth (the Centre's share).

As regards the lands, rivers and canals, these are to be left in possession of the Persian agriculturist so that the revenue collected from them may be spent as the salaries of the army. If you give the land to them, nothing would be left for the coming generations." Futuh-al-Buldan, Asakir, Cairo.

Jarin-ibn-Abdullah of Bano Bajilah again demanded one fourth of the fifth (Khumis) of the Iraq conquests. The Commander-in-Chief (Amir) refused to entertain the claim and referred the matter to the Caliph who in reply to it wrote O.P.I. No. 25.

"If Jarir prefers to think that he and his tribe have waged war for a stipulated share like that of the Muallafat-al-Qalub, then give them the stipulated share. But if they think that they are sincere Muslims, and as such shall have privileges and obligations similar to their." "Futuh-al-Buldan. Jarir preferred to a Muslim's share and not to accept the stipulated share he had asked for earlier on.

Firozan was appointed by the king as the commander-in-chief. Firozan and Hurmazan, who were the commanders of the right and left wings had succeeded in crossing the bridge, over the river with

some of their troops in tact. Jalinus had also ordered his men to cross the river by the bridge but due to great rush, e. g. too many Persian soldiers tried to cross the bridge at the same time, it collapsed due to too much weight. Many thousand soldiers who, therefore went down with it in the river, were drowned. Many Persian soldiers who jumped in the river to escape capture or being killed by the Muslims were also drowned as the river was in full spate.

Firozan decided to fight a rear guard action and deputed Basiri and Bustam (the chief of Burs) to delay the Muslim army for longest possible period in the vicinity of Burs which was a strong fort and commanded the route to Madain via Babal. Burs was only few miles from Babal. Firozan also ordered all forces withdrawing from Qadisiya to rendevous at Babal which place he wanted to hold to the last. Hurmazan however, went to his own home i. e. the province of Ahwaz to lick his wounds, and to recruit more troops to defend his home from an attack by the Muslims at Basra.

Sad had deputed Zuhrah, Hilal bin Alqmah, Qaqa and Sharjil to pursue the enemy and to give them no respite. They crossed the river Eupharetes by the bridge of boats that was already in their possession. Zuhrah succeeded in overtaking Jalinus, who was killed personally by Zuhrah. These Muslim detachments had an encounter at Burs. The Persians were defeated. Basiri their leader escaped but Bustan, a local feudal lord, surrendered and accepted Islam. He joined the Muslim army, and later on proved very valuable to the cause of Islam in the campaign against the Persians. He not only knew the country well, but he knew a good deal about the construction of bridges, and crossing of other obstacles to be met during the advance of Sad's army. However, quite a large number of the defeated Persian soldiers reached Babal where a large fresh reinforcement also had already reached from Madain. In matter of few weeks most part of lower, and central Sawad and also country up to Babal, was free from Persian troops.

Zurah bin Hawiyah Jushami was a young, daring and enterprising cavalier. He had led his detachment of cavalrymen and inflicted heavy

losses on the enemy of General Jalinus, (who was of royal blood and had distinguished and meritorious war record). Jalinus was killed by Zuhrah. Divesting Jalinus of his valuable uniform and coat of arms, he dressed himself in it and appeared before Sad triumphantly. Sad rebuked him for appropriating the costly prize and wearing it without his permission. He asked him to surrender it forthwith. Zurah appealed to the Caliph and so did Sad. The Caliph wrote as O.P.I. No. 24.

"Do not hurt Zuhrah, the man who has so very admirably braved the flames of the war, and who would be of immence use to you in the fighting that is yet to come.

You cool his vehement zeal, damp his courage, and embitter his feelings. Restore to him his prize and give him in token of his extra-ordinary exploits 500 dirhams more than other veterans of Qadisiya." (Sayf-Tabari).

Sad Re-organises and Consolidates:

While Zuhrah advanced to the outskirts of Babal, Sad stayed on at Qadisiya as the Caliph had written O.P.I. No. 25.

"Stay at Qadisiya till further orders, rest the men, and gain information about the activitics of the enemy. I am sending you more reinforcements." Tabari.

Zuhrah sent a detailed report of the enemy who was concentrating at Babal and the country around Babal. Though Babal was a deserted city, but its old fortifications were still in good order, and could provide good shelter to a large force. The Muslim troops had by now enjoyed rest for nearly two months. As directed by the Caliph, Sad, therefore, decided to move up to Babal and then on to Madain.

Hurmazan who had retired to Ahwaz to recoupe and refit his army had again gathered a large force. When Sad left Hira for Babal, Hurmazan came from Ahwaz and attacked the Muslim army under Sad so as to stop it moving on to Babal to join Zuhrah's force but he suffered a heavy defeat. Hurmazan however, escaped to NIHAVAND.

The Persians holding Babal went inside the fort for protection when they found that two strong cavalry columns under Zuhruh and Hashim were converging on Babal. Later on they stole a march on the Muslims and went un-molested to Kutha which was a very strong fortified town. Later on, however, the Persian C-in-C, Firozan, decided to withdraw bulk of his army to Madain, but he appointed Shahryar as Commander of Kutha and gave him a large army with which he was to defend the fort against the Muslims and fight a rear guard action.

Sad halted at Babal and sent Zuhrah, and Hashim-bin-Utbah with a strong forces to capture Kutha. Babal was captured by Muthana few years back when he was under Khalid. He had defeated Hurmuz's army and his war elephants, but he had to withdraw suddenly due to the political change and military situation in Syria as well as in Persia. There were, therefore, quite few thousand Muslim soldiers serving with Sa'd's army who knew well the operational area and her people.

The arrival of Sad at Babal, and the weak opposition put up by the Persian army, very greatly lowered the morale of the peasants and the tradesmen. As the Muslims army advanced towards Kutha, thousands of peasants of the area neighbouring Sabar, and Babal came to offer their submission. Sad accepted their submission on the terms which he had received from the Caliph. Kutha was under the Command of Shahryar who was a Persian warrior of great fame. Shahryars army came out of the fort to offer a battle to the advancing cavalry columns of the Muslims under Zuhrah, and Hashim. Shahryar came out and challenged any Muslim to cross sword with him. After a grim battle Nabil of Bano Tamim succeeded in killing Shahryar. On the death of their leader the Persians retired to the fort and shut themselves up. But they slipped away during the night, and left Kutha undefended which the Muslim Army occupied without any opposition. Kutha was a historical place, and it was the seat of the government of 'Nimrud', who is said to have imprisoned Prophet Abraham in a dungeon which was preserved to that day. Following up the victory Sad came to Kutha and offered prayers at the shrine of Abraham.

Meanwhile Zurah and Hashim moved on towards Sher, which was one half of the capital, Madain, which was built on both sides of river Tigris. Bahrah Sher fort was commanded by Shahrzad who was the chieftain of Sabat. He was Persian general noted for bravery and skill at arms. The city and the fort was named Bahrah Shar (The Lion's Lair) as the royal body guards (cavalry) was located in this fort. This body-guard had a lion who was trained to fight and accompanied it on battle-field as their 'Mascot'. The cavalry men of this corps were considered as the flower of the Persian warriors.

The Muslim army's cavalry detachments advanced in two columns which were to converge at the city. Shahrzad decided to attack Hashim's column himself with a strong force and led by the lion. As Hashim was leading his troops the lion attacked him. Some historians have stated that the lion was directed against Hashim by Shahrzad ! Hashim killed the lion with one blow of his sword. The death of the lion was taken as most unlucky Omen by the Persian Body-guards. The Persian army therefore, withdrew inside the fort and did not offer battle.

The Muslim army laid siege of the city. Sad sent strong cavalry detachments in both directions to clear the enemy forces on the right bank of the river Tigris. They were also to reconnaitre and report about possible river crossings. The Muslims cavalry overran the whole of Sawad on right bank to the vicinity of Mosil, viz. far beyond Tekrit on one side, and up to Basra on the other. The Historians disagree as to the length of the siege of the city and the period of siege ranges between nine monts to eighteen months. During this period the Persians used to come out, fight a battle, and retire when they felt that they had enough of fighting. It is obvious that for the first time since the war began the Persians fought an offensive-cum-defensive tactics. They cleared the entire city from civil population and gave good account of themselves against their enemies in the battle-field. Shahrzad was killed by Zurah during one of the encounters; even then the Persians carried on the struggle. They were connected with Madain by a boat bridge which served as a link to bring supplies and reinforcements for them. Sad now concentrated more than ever before on food produc-

tion by the Persian tenants, who co-operated whole heartedly with the Muslim army. Yazdajird sent the peace terms to Sad, and requested that all country along the right bank of river Eupharates would become the property of the Muslims, who should return to their country and accept his sovereignty of Persia on the rest of Persia and Iraq. Yazdajird had added, that if Sad agreed to his offer, then he should withdrew his army from Sawad. Sad rejected the offer, as the Caliph had already given him the orders to capture Madain.

Good treatment and justice by Sa'd's army gave excellent results in return. There was plenty of food for the Muslim army and also cash to pay to the men liberally out of the Jiziah collected from the Persian peasants and traders. The taxes collected by the Muslims was very much less than what the Persian officials had collected from them. Many Persians accepted Islam. The news that Persians were helping Muslim army, very deeply depressed Yazdajird and his army. When he found 'Bahrah Shar' could no longer be defended, he ordered all troops to leave the citadel by the bridge of boats and to collect all available boats on the opposite bank. The bridge of boats was then set on fire and completely burnt which announced that Bahrah Shar had been vacated by the Persians.

Advance to Madain:

The river now seperated the two armies located on either bank. Sad had in the meanwhile discovered few fords which he could use. The river was in spate, the fords too were, therefore, not without danger, especially as they were guarded by the Persian army on the other side. Prince Kharzad was appointed the new commander of Madain, which place he was to defend to the last.

Royal House-hold leaves Madain:

Yazdajird's next step was to send the Royal house-hold treasures etc. they could carry away to Hulwan in the interior of the country on the northern side of Pusht-i-Kuh area. Due to this move the morale of the Persian army went down and every one looked over his shoulders for safety.

Sad attacks Madain:

Sad had heard that the Persian had lost heart so he decided not to wait for the floods to go down and decided to cross the river even under enemy's strong opposition. Hazrat Suleman Farsi's deep knowledge of his home country, and his own administrative ability proved very valuable in crossing the river. Suleman suggested Sad, what to do. One early morning the Muslim army began to cross the river from different fords. The water at these fords was deep and the current was strong but a strong force of Muslim cavalry successfully crossed the river and formed a bridge head. Soon some cavalry detachments were sent by Sad along the left bank of the river to collect all boats in one place and then these were sent to the right bank to transport the infantry and all essential stores across the river. In the meantime Suleman very soon established a new boat bridge.

The Persians offered a weak opposition at the time of river crossing as they were completely surprised by the fete of the Muslim cavalry in crossing the river and they surrendered. When the Muslim cavalry entered the capital (Madain) there was not a soul in it. The entire Persian army and most of the civilians of Madain had left the town. They, however, left behind them an immence amount of wealth and stores, whieh fell to the lot of the Muslims. There were magnificent buildings, very strong fort, huge treasures, big stores of weapons etc. all were left in tact for the advancing Muslim army. What state of demoralization was thus exhibited by the ruler and the people of Persia!

Friday Prayers:

As the entry into Madain happened to be on Friday, Sad, therefore, ordered a pulpit to replace the throne, but he left all decorations of the place in tact viz., unlike Sultan Mahmud of Gazana, who, it is alleged, destroyed every thing which was ornamental and which decorated the Hindu Shrines. Sad was a prominent companion of the Prophet, so one can safely say, that his action at Madain was according to the true traditions while that of Mahmud or other rulers who damaged the Shrines of Hindus, Christians, Jews and others were

wrong in their actions. In Friday Khutba (Serman) Sad read the verses from the Quran :—

"They have left many a garden, fountain, park, armour and riches which they used to enjoy. Thus it is that we put later people in possession thereof. "Sad also reminded the prophecy of the Holy Prophet about the conquest of Iran and the defeat of Kisra Kings.

The palace of Kisra was built in 550 A.D. and it was considered to be the most beautiful building in the world, (of that period). For the Arabs of the desert it was a strange and most dazzling sight, which had not been even dreamt by them. The palace had been built in a wonderful setting. There were most beautiful gardens and green fields which surrounded it. They were fed by canals from the rivers and the streams from the ice clad mountains. The booty was collected in the palace and then distributed among the troops, and a fifth was sent to Madain. Suleman soon restored also the old bridge of boats between Madain and Bahrah-Shar. Old citizens and peasants who had been hidlng soon returned to their homes as they had noticed that no atrocities were committed by the Muslim troops. The whole area was, therefore, once again humming with various activities.

Sad informs the Caliph:

Sad wrote a most detailed account of his victorious entry into Kutha, Bahrah-Shar and Madain. Sad received two letters from the Caliph as follows :—

This letter is given by Atham in his Futuh. It asks Sad to halt his advance in Iraq and stay at Madain until the new offensive launched by Heraclius in Syria is dealt with. It also directs Sad to return the troops which Abu Ubaidah had sent for his help. Atham records that Umar, as a matter of policy, avoided offensive war in Syria while it was on in Iraq and vice versa.

O.P.I. No. 26. "Wait in Madain for some time. Let your army take rest and let you be acquainted with the local conditions. Do not send troops after the fleeing Persian. Return the reinforcements' Ubaidah sent to you. Heraclius has launched an offensive against him

in Hims and as long as we are engaged in fighting him in (Heraclius), war should be avoided with the Persians." (Atham, p.35. Nasikh al-Tawarikh, 4/251).

(b) O.P.I. No. 27. "I urge you to fear Allah, the Being, by whose fear comes happiness to those who are happy and for want of whose fear, misery is the lot of those who are miserable. You know well, O' Sad, the favour of Allah in extricating us from idolatory and its followers, in getting us rid of the worship of the idols and in delivering us from their (idolators') misguided life. You are also aware of the way we got away from them, one camel carrying a whole party, including provisions and only one blanket, to share together. Those, who reached their heaven (Medina), did so after straining their utmost, and those who stayed back, were persecuted for their faith and beaten, their nearest relatives treating them the worst. All this and the Messenger of Allah was telling us on oath: 'You shall ideed be the masters of the treasures of the Chorroses and Caesars.' We, but wondered at his prophecy. Nevertheless, Allah kept you alive, and you yourself have been instrumental in getting those treasures. (Keeping all these great facts in view) it is your duty now to lead a life that disregards the wordly pleasures until you meet pour brethren, who starved while they lived, and were in rags, when they left this world, whose bellies were sticking to their backs, who were always careful not to displease their lord., who refused to be seduced by the world, or get changed for its sake. You should follow their example, and should not go astray. Behave like that auspicious and complimented people about whom Allah, the blessed, and Exalted, says: 'We have made them leaders, they guide in accordance with our decree; We have inspired them with the urge to do good acts, to perform prayers, pay zakat. They are our sincere worshippers!" (Kitab al'Maghazi wa'l-Futuh, No. 3268 pp. 369, 370).

In the first letter the Caliph had ordered Sad :—

(i) to wait at Madain, consolidate his position. He should not pursue the enemy too far, or recklessly. He should rest his troops who had fought a great battle.

(ii) he should return the seasoned warriors back to Abu Ubaidah in Syria as he needed them for his counter offensive against the Byzantine forces.

The strategy of the Caliph is self evident. He held one enemy in one theatre, while he struck his enemy at other front. He believed in consolidation of his position in areas, and not in a linear advance, 'prudence and calculated risk only to be taken', seems to be his watchward. The Muslims had advanced 150 miles deep inside the Pessian territory, viz. Madain which was about 100 miles from Qadisiya. They had fought many engagements and had been successful every time. The Caliph instructed Sad to treat the peasants, traders, and the landlords, kindly but justly. They should be settled on their lands and houses, as far as, possible. The Caliph instructed Qadhi Shurayhi; who was judge at Kufah, and wrote the following directions O.P.I. No. 28.

"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 jasticc" (see Ibn Sa'd, Ma'arif by Ibn Qutaybah, Isti'ab Aghani, Muruj al-Dhuhab and Sharh Nahj al-Balaghah). Another Version :—

"If a legal issue of which solution is to be found in the Book of Allah is brought to you, then do follow that solution paying no heed to the opinion of any legal expert (Muhtahid). But if it is not to be found in the Qura'an then seek it in the precedents of the Prophet. But if you do not find it there also, then you may act in your discretion, or may not act in your discretion, and I think this is a better course for you to consult me (Sha'bi in Izalah al-Khafaa' 2/25), (or consult me which I think is the safer course for you, (Kanz 3/175), or delay your judgement, and I think this is better for you." (Sha'bi in A' lam al Muwaqqi' in of Ibn Qayyim, Cairo, 1/51).

The Persian and Byzantine rulers joined Hands. When the Arab forces in Madain and Ahwaz area were consolidating their gains, the

Persians and the Roman utilized the lull in fighting, to limber up for a fresh but very vigorous effort. The situation in Sad's sector was :—

(i) The army of the north, led by Persian General Mehran had massed at Jalulaa, which is situated in the north west of Sawad. It is about 90 miles from Madain on the main route of Iraq and Khurasan, and thus it claimed a strategic importance.

(ii). Another army comprising the Christian Arab tribes of Musil region and the Romans had gathered at Takrit under Roman General Antaq. Takrit was strong fort which was considered a key fort of Iraq. It was situated at the bank of river Tigris (unfordable) which protected its northern boundary, while on the other sides a deep ditch which was deep and always kept full of water, made it safe from sudden rush by the enemy's cavalry, especially due to the fact that all roads leading to the gates were covered with grappling iron. Antaq had about 80,000 troops under his command.

Yazdajird having personally supervised all the arrangements for the defence of Jalu-laa, had then moved back to his headquarters at Hulwan, which separated Iraq from the mountainous Persian province of Jibbal.

Ahwaz Sector:

(iii) Yazdajird had been constantly sending emisseries to the princes of Faris and Ahwaz, urging them together to oust the Muslims from their dear homeland. Under the spell of this pressure, the princes of both provinces, made preparations for war at great speed.

Muslim Army :

Hurqus informed the Caliph and Abu Musa at Basra about treacherous intentions of Harmazan and other Persian princes.

The Caliph sent the following direction :—

I. To Sa'd-bin-Abi-Waqas, O.P.I. No. 29.

"Send a force twelve thousand strong under Hashim-ibn-Utbah to Jalulaa. The leader of its vanguard should be Qa'qaa' Ibn-Amr, its right and left wings should be commanded respectively by Si'r-Ibn-Malik, 'Amr-Ibn-Malik, Ibn-Utbah and 'Amr Murrah Juhani. Another force under Abdullah-Ibn-Matam should go to deal with (Greek general). Antaq, with the follwing as the leaders of its vanguard, right and left wings, rearguard and cavalry: Rib'i-Ibn-Afka, Harith-Ibn-Hasan Dhuhali, Furat-Ibn-Hayyan' Ljli, Hani-Ibn-Qays and Arfajah-Ibn-Harthamah" (Sayf-Tabari. 4/179-186).

II. "Soon after the above directive, Sa'd received the following:— O.P.I. No. 30.

"If Allah defeats Mehran and Antaq, then send Qa-Qaa, the leader of the vanguard, to take up positions between the Swad and Jibaal but not furhter on." (Sayf—Tabari, 4/179).

Accordingly Qa'qaa dashed forward and chased the defeated Persians till he reached Hulwan, which Yazdajird had already left for Ray, leaving behind a small garrison. Qa'qaa did not have much difficulty in taking the city. (Sayf-Tabari, 4/185-186).

III. O.P.I. No. 31.

"Sand with all possible despatch a large army to Ahwaz under the command of Nu' man-Ibn-Muqarrin. The following will be commanders in this army, Suwayd-ibn-Muqarrin, 'Abdullah-Ibn-Dhi, Al-Sahnayn, Jarir Ibn' Abdullah Himyari and Jarir-Ibn-' Abdullah Bajali, should camp before Hurmazan and ascertain his intention to break the pact and mount an offensive was correct."

IV. O.P.I. No. 32.

"When you besiege a fort, and the besieged people say that they are ready to lay down their arms, provided you decide their fate in accordance with the wish of God, do not agree to their request as you

do not know what the wishes of God in respect of them are ! On the other hand, you should ask them to surrender unconditionally, and then decide their fate as you deem fit. And if a man (a member of your army) says to a man (a member of the enemy army), "La takhaf" i.e., do not fear ('La Taujal', in Abu Yusuf), or 'Matars' (do not fear in Persian) or 'La Tadhal' (do not be afraid in Nabataean, according to Bayhaqi only), then he had offered him protection (Amaan) for Allah knows all languages." (Abu Yusuf, p. 202; Sunan of Bayhaqi, 9/96; and Kanz, 2/298).

To Abu Musa Ashari:—

(b) O.P.I. No. 33.

"Send a strong force to Ahwaz under the leadership of Sahl-Ibn-'Adi, brother of Suhayl-Ibn' Adi, with the following as lieutenant commanders: Bara' Ibn-Sur,' Arfajah-Ibn-Harthamah, Hudhayfh Ibn Mihsan, 'Abd al Rehman Ibn Sahl and Husayn Ibn Ma'bad. The supreme command of the armies of both Basra and Kufah, also of later reinforcements, if any, is to be given to Abu-Sabra-Ibn-Ruhm" (Sayf-Tabari, 4/215).

The sangguine battle of Halulaa took place in 16 A.H. (637 C.E.). Yazdajird had Kharzad as commander at the fort of Halulaa. He was younger brother of Rustam, and was young, fearless, skilful, and an energetic general. The Persian King it seems now decided to give preference to younger blood than the old, who had been found slow, ease loving, and wanting in leadership. The siege continued for many months, and nearly eight determined assaults by the Arabs were repulsed by the Persians, though with heavy losses to both sides. At last when a very severe dust storm began to blow, the Persians made a rackless rush attack against the Muslims. However, later on when the dust storm had become so violent that the entire area was enveloped in total darkness the Persians decided to withdraw inside the fort. Due to darkness the Persians lost their secret path to the fort, through the area which was heavily covered with grappling iron. They in dismay, therefore, decided to fill up certain portions of the moat with brush-

wood and earth to enable them to cross the moat and thus get access inside the fort.

Qaqa and his men being used to worse dust storms of the desert than this, had successfully followed the foot steps of the Persians and entered the fort along with the Persian unnoticed and took control of one of the gates of the fort and opened it. The Muslims were soon reinforced by Hashim and his men. The Persians who had defied all attempts of the Muslims so far and had fought very gallantly, lost heart due to this surprise attack. The fight was now fought between the Persians, who had raided the Muslim camp and Hashim's entire force. It seems that the rest of the Persian soldiers, never discovered the danger until it was too late. They lost heart and fled in great disorder outside the fort gates to save themselvas as the dust storm was still on. Many were drowned in the moat as they could not find their way about the area covered by the grappling iron. Many thousands were killed by the Muslim cavalry who was waiting for them and pursued them up to Khaanniqin.

Fall of Khaaniqin and Hulwan:

Qaqaa laid siege of Khaanniqin. Firozan escaped, but Mehran was killed by the men of Qaqaa. After the disappearance of their leaders, the Persian garrison surrendered without much opposition. Qaqaa, therefore pushed on to Hulwan fort, which also surrendered without much effort to defend it. Yazdagird meanwhile left for Ray. Sad suggested to pursue the enemy and wanted to go to Hulwan to completely annihilate the enemy. In the meantime Sad bin Abi Waqqas received the following O.P.I. No. 34.

"Stay where you are and do not pursue the retreating Persians. Make for Muslims a home and cantonment. In doing so take care that no river intervenes between them and myself." (Ibn-Ishaq-Tabari, 4/141).

The Caliph's appreciation proved to be correct as the events later on showed. Umar discouraged a linear advance which had an open flank which could be penetrated.

Ahwaz Front:

The Muslim forces had marched from victory to victory on this front and conquered Rama Hurmuz, Idhaj, and Sus, and at last laid siege to an important strongholds of Ahwaz and Junday-Saabur. The Persians put up a strong fight and the siege was protracted. One morning the citizens of the fort threw open the gates of the city and their merchants took out their commodities to sell to the Muslim Army and the cattle of the local came out for grazing. The Muslims were surprised by this dramatic turn of events.

The elders of the city came out and said:—

"We have accepted the message of Amman (Protection) and are ready to pay the Jiziah."

An inquiry was instituted in the camp and it was discovered that a Persian slave (now Muslim) had shot an arrow inside the fort carrying the Amman. The advice of Caliph was sought, Sad wrote to the Caliph:—

"While the Arab forces after conquering Rama Hurmuz, Idhaj, Tsutar and Sus, were busy with the siege of the last important city of Ahwaz, namely, Junday-Saabur, one of their slaves threw into it a writ of Aman (assurance of protection) tied to an arrow. The citizens of Junday-Saabur in their dark hour welcomed this message. They threw open the gates of the city and their merchants took out their commodities to sell to the Arab army and their cattle came out for grazing. The Muslims were surprised by this dramatic situation." The Caliph replied; O.P.I. No. 35.

"God has indeed given faithfulness a high position. You cannot be faithful unless you act faithfully shedding all doubts about keeping faith. Allow them (the peaple of Junday-Saabur) protection and honour the promise (made in the writ of the slave). A Muslim slave (a slave of the Muslims, Ibn Sallaam) is like other Muslims, and his Aman is like their Aman. It is, therefore, to be honoured. (The Futuh of Baladhuri, pp. 397-398 Kitab-al-Amwal of Ibn-Sallaam p.187: also Abu Yusuf p. 202). The above instruction shows very clearly

that once an individual became a Muslim, he acquired the same status as other Muslims. It was due to this treatment that slaves of the enemy's camp who fell in the hands of the Muslims became a great source of strength to the Muslim army. When Hurmazan heard the fall of Sus and that reinforcement from Kufah under Abdullah bin Masud, were on its way to join the main army under Abu-Salah who had besieged Junday-Saabur, he decided to attack the Kufa army near ARBAK (ARBIL). However, when he lost the battle, he disappeared in the country and later on went to Tustar, the most formidable fortified city of Khoristen. Having conquered Junday-Saabur, the Muslim army laid siege to Tustar. Hurmazan had worked feverishly hard to strengthen this place with newly dug ditches and repaired the fortifications, which were manned by a large army.

The Muslim army which had been victorious in all their battles did not wait long before they opened their attack on Tustar fort. The Muslims delivered many determined attacks, but they were repulsed with heavy losses by the Persian army's manogonels and catapults. The siege became long which brought lot of sufferings to the citizens. At last a citizen came to the Muslim camp and volunteered to show them a secret route which would lead them inside the fortified city. The Muslim commander sent Ashras-bin-Auf Shaibani in disguise to see it. On return Ashras was sent at night with a strong and selected batch of warriors to go inside the city and open one of the city gates. On their call 'Allah is great,' the Muslim army, who would be near the spot during all the night, would join them with attack. The scheme proved successful and the Muslim army occupied the fortified city but Hurmazan besieged himself in the citadel. He sent his peace terms to the Muslim army Commander that "if the Muslim solemnly promise to safely conduct me to the Caliph Umar to negotiate peace terms, I will surrender myself to you. Otherwise I and my army will fight to the last which would cause unnecessary bloodshed on both sides." The Muslim Commander asked the Caliph's advice who agreed to the peace terms offered by Hurmazan. The fight in Ahwaz, therefore, came to an end. Hurmazan was granted a handsome pension and a house in Medina as he had decided to live there. Later on he accepted the faith of Islam at the hands of Umar. Hashim-bin-Utbah left a

skeleton force in Halulaa, Khaaniqin, Qasir Shirin and Hulwan with an object of keeping the enemy under observation and he returned to Madain as directed by the Caliph. In the meantime a new Persian force under one of the sons of Hurmazan emerged from Pusht-i-Koh and swooped down in Sawad to challenge the conquerors. When Sad informed the Caliph about this new threat, Umar wrote to Sad: O.P.I. No. 36.

"Send a force under Darrar-Ibn-Khattab to meet the Persians. Ibn Hudhayl' Asadi should be the leader of its vanguard, and 'Abdullah-Ibn-Wahb-Rassibi and Mudarih-Ibn-Fulan should command the wings." (Sayf-Tabari, 4/187).

Soon after the princes of Jazirah raised a large army. A part of it was sent to Hims (Syria) to reinforce Heraclius and the rest proceeded to Hit Fort, which they occupied to challenge the Muslims. The Caliph ordered Sad :— O.P.I. No. 37.

"Send a force under 'Umar-Ibn-Malik'-Ibn-Utbah to Hit. Its vanguard should be commanded by Harith-Ibn-Yazid' Amiri and its wings by Ribi'i-Ibn-'Amir, and Malik-Ibn-Habib." (Sayf-Tabari, 4/187).

The enemy though defeated in previous battles had not given up the hope to avenge it when he was again defeated, he retired to the hills for shelter.

Mode of life of Muslim army of occupation:

The Caliph was alive to the fact that the resistenee of the Persians was not by any means over. He was shocked to see the wrinkled and pale faces of delegations who visited Medina from Sawad after the victorious of Jalulaa, Hulwan and Takrit. They said that the climate of Madain did not suit them. The Caliph, therefore, decided to withdraw all general reserves from Sawad and to locate them at Kufa which he decided to enlarge in size and improve it in such a way that it would be a popular place to stay. The Caliph felt that the reserves located at Kufa and Basra could reach any threatened point in time to

save the situation. The men and horses stationed there would be more healthy than in Sawad. However, the Caliph stuck to his policy of simple and hard life for all Muslims. He ordered that even the residence of the Governor should be simple and not lavish. A Persian landlord prevailed upon Sad to build for him a more decent Chancellary than one made according to the instructions of the Caliph and one which would be in keeping with the status of the governor (Amir). On hearing this the Caliph sent Muhammed-bin-Muslims to get the palace demolished and wrote to Sad: O.P.I. No. 38.

"Shift the mosque and rebuild it by the side of the governor's house. The presence of men day and night in the mosque will eliminate the danger of burglary in the treasury." (Sayf-Tabari, 4/192). O.P.I. No. 39.

"I learn that you have built a palace, known as the palace of Sa'd, in which you live cut off from the people. You have also made a gate to keep them away. I think it is not your palace, but that of folly. Only that portion of it which is adjacent to the treasury should be used by you for residence, and the rest should be closed. No gate is to be kept outside, so that people are not discouraged or prevented from coming and presenting their difficulties to you." (Sayf-Tabari, 4/193).

Fiefs to the Muslims for meritorious Services:

The Caliph appointed Uthman-ibn-Hunayf, a noted companion, to manage the irrigated lands which were owned by the Persian Imperial house and had now passed on to the Islamic Common-wealth. Umar gave fiefs out of this land (called Sawaafi) to some Muslims who had done conspicuous military service. One among them was, Jarir-Ibn-Abdullah, whose tribe, Bahilah had rendered great service and performed extraordinary feats of bravery during the battle of Qadisiya, and later on in the battles fought for the conquest of Sawad. They had also surrendered the previlige once granted to them to get 1/4 of Kamis. Jarir later on requested the Caliph for a fief. The Caliph gave a letter to Jarir to be given to Uthman: O.P.I. No. 40.

"Give Jarir-ibn-Abdullah out of the Sawaafi a piece of land that is merely sufficient to sustain him."

As no fiefs had so far been given to individual and the Sawaafi were considered public property, Uthman hesitated and thought it wise to consult the Caliph again, who wrote: O.P.I. No. 41.

"Jarir is truthful. Give him land in accordance with my previous directions. You did well to consult me."

International Marriages:

Hudhayfah-ibn-Yaman was revenue officer of sawaafi lands around Madain. He married a jewish Persian lady. The Caliph wrote :— O.P.I. No. 42.

"Marriage is permissible with women of the revealed religions, but I dislike it on the ground that Persian women are often attractive and if you start marrying them then the Arab women would be thrown into the background." (Sayf-Tabari, 4/147).

"I urge you to divorce your Jewish wife on receiving my letter. I am afraid that other Muslims would follow your example and this would be a great misfortune for Arab women." (Izalat-al-Khafa 2/102 and 108).

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CHAPTER-VIII

THE GREATEST STRUGGLE OF THE PERSIANS

Persia:

Though the Persian king Yazdajird had suffered several crippling defeats since Qadisiya, he had given up neither hope, nor effort. He still enjoyed the loyalty of a great majority of his subjects. He had still vast funds and resources. He was, full of determination, and untiring energy. He, therefore, had decided to make another supreme effort to crush the Muslim army, who had invaded Persia as his first objective. Having achieved his first objective, he declared that he would invade Medina, and ravage the whole Arab land to avenge the wrong done by the Muslims. The historians (Arabs) say, that Yazdajird had written pathetic letters to all his vassals and provincial governors, and had urged them to join him, and to do their utmost for the common cause. He impressed upon them to make the greatest effort as he firmly belived that they were still capable of destroying the Muslim Army, which they had so far failed to achieve, due only to lack of planning and piecemeal efforts on their part.

Syria:

Yazdajird did not omit to excite the feelings of the Christian tribes of Mesopotamia and Syria. According to the testimony of Sayf-ibn-Umar, when Khalid-ibn-Walid was busy with the conquest of the remaining part of northern Syria and towns along the Syria-Roman frontier, the Christian tribes of Mesopotamia concluded a pact of mutual help to expel the Muslims from Syria. Accordingly a large army of the Romans and Mesopotamia Christian tribesmen attacked Hims, the headquarters of Abu Ubaidah. Moreover, the Roman Commander also had sent in various direction several strong detachments who were directed to intercept forces coming from various Muslim bases as relief to Hims.

Although Abu Ubaidah was able to recall Khalid and few other detachments to Hims; nevertheless, the forces under his command were inadequate to meet the situation with any fair chance of success. He, therefore, informed the Caliph and asked him for help. When the Caliph heard the disturbing news of the gathering of storms in Persia and Syria in the shape of new armies being raised on a large scale, and that most peasants in the Persian operational had broken their pledges and joined hands with the Persian king and their own feudal lords; he again sent for Ahnaf-ibn-Qays Timmi, whom the Caliph held in high esteem for his judgement and his knowledge about political affairs in Persia. He had already reported to the Caliph after his first visit that the behaviour of the Muslim was just and fair towards dhimmis. The revolts and immigration of the dhimmis was due to other causes, which he now reported as under:—

(a) The Muslims were fair and just to the dhimmis.

(b) The revolts were due to the fact that the Caliph had stopped the advance of the Muslim Armies beyond certain limits in Persia, which had been wrongly interpreted as weakness of the Muslims power.

(c) The king of Persia was held in high esteem by the Persians. The king was yonng and energetic. He was exploiting the present 'Muslim policy on war' to his best advantage. "There could not be two rulers in one realm. One of them must get out. They should drive out the enemies, i e., the Persian king. Once he had been driven out there would be no trouble in Persia."

(d) The Roman king's agents were very active amongst the Christian Arabs in Jizirah and Syria. A firm policy at this time was needed. *Hurmuzan*, who was also in Medina, corroborated the statement of Ahnaf Timmi.

In the end Ahnaf put up a plan for the conquest of Persia for the consideration of the Caliph and the council at Medina. Umar

accepted the views of Ahnaf Timmi and thanked him for it. Two fresh revolts in Hamadhan and Dinawar gave a fillip to put the plan of general offensive in Persia into phases.

(a) The battle of Nihavand.

(b) If victorious at Nihavand then the Muslim army should conquer the whole of Persia.

(c) Jazirah was also to be conquered. In the case of Syria it was planned to consolidate all positions already conquered and then to conquer Palestine; which should be followed by the conquest of Egypt so as to deny the Romans their grannery and their sea bases and also the great wealth they got from Egypt as revenue. Strategically the plan would also seal the back door of Syria against any incursions in future by the Roman Navy against Syria and Palestine. Amar-bin-As, who knew Eygpt well as trader, greatly advocated this plan of the conquest of Palestine and Eygpt.

Persian Camp:

The Plan: The king Yazdajird efforts bore fruit in Persia and he was able to gather at Nihavand a large army (over 1,50,000 according to one estimate, and 60,000 according to another) under General Fayruzah which was equipped with modern weapons and had very high morale. The Persian king also planned to send very strong detachments in order to eliminate the Muslim detachments (which the Persians knew were weak), viz., at Hulwan, Khaaniqin, Qasr Shirin, Fort Jalulaa, and Madain. When these places had been contained or recaptured, then all Persian detachments should deliver a converging attack on Kufa, which, according to the information sent by the Persian secret agents was facing internal dessensions. It was a well thought out plan which was not only ambitious, but had a fair chance of success, if it was carried out effectively and with determination by all commanders of the Persian forces.

Moral:

Ferozan sent a circular letter to all feudal lords stating:—

"The Persians never invaded the Muslim country, and they did not interfere with the new religion of Islam which was introduced by Mohammad in Arabia. Abu Bakr limited his activities to the few towns and villages along the border of Sawad. However, since Umar had become a Caliph, he had invaded our country. He had been insulting the Persians and their religion. He wished to drive us out of our homes, because we had not efficiently defended Sawad. It was time that we deliver a counter attack against the Muslims. If we would not attack him now, I am sure, that the Muslims would advance in due course.

It is imperative that we should drive every soldier of the Muslim army from our country and cities. Our next objective should be to attack Kufa. Once Kufa was destroyed, the Muslims would not stay in Persia but they would flee to the desert to die due to starvation."

The Battle of Nihavand:

The Muslim Camp:

The Caliph on receipt of the news about the Persian king's plans had issued a warning order to Sa'd: O.P.I. No. 43.

"Ask the Arabs of Kufa to get ready at once for war and rush on the day you receive my letter a force under Qa'qa bin-'Amr to Hims, where Abu'-Ubaidah has been encircled. This force should reach Hims with all possible despatch." (Sayf-Tabari, 4/195).

Nu'man-ibn-Muqarrin, a veteran warrior and companion, wrote to the Caliph that he would be more happy on the battle-field than as a revenue collector of Kaskar. The Caliph accepted his request and selected him as commander and wrote to Sad: O.P.I. No. 44.

"Nu'man has written to me that he does not like the job of the revenue collector of Kaskar which you have given him. He wishes to be on the battle-field. Send him as commander-in-chief of your

most important front, namely Nihavand. ....." (Ibn-Ishaq, Tabari, 4/231).

The Caliph ordered Sad to send cavalry detachments to report on the correctness, or otherwise of the rumours that had been circulated by the Persians. He addressed another letter to Nu'man : O.P.I. No. 45.

"I have appointed you Commander of an army which is to fight against the Persians. Go in the direction of Nihavand and camp at Maah. I have asked the Governor of Kufa (literally the people of Kufa) to provide you with a force (literally to join you there). When all your forces have assembled, go and fight Fayruzan (Commander-in-Chief of the Persian imperial forces) and his Persian and non-Persian hordes. Pray God for victory and do not fail to utter these words of Quran. "La Haula Wala Quwwatah Illa Billah." "Power to do and accomplish comes from God only." (Sayf-Tabari, 4/239).

The Caliph having ordered Nu'man to command an invading force which would be formed by detachments sent from Basra and Kufa. Umar at the same time ordered Salma-bin-Qyas, Harelah-bin-Reyat who were commanding detachments in Faris, and Ahwaz, to attack the Persians so as to draw their attention towards the safety of own homes. There by denying Fayruzan receiving further reinforcements and also preventing the local Persians to raise standards of revolt against the Muslims. The Caliph wrote to the Governor of Kufa O.P.I. No. 46.

"Send forces in large numbers from Kufa to Nu'man-Ibn-Muqarrin. I have asked Nu'man to march from Ahwaz to Maah. The levies from Kufa should join him and then Nu'man should proceed to Nihavand. I have appointed Hudhafah-Ibn-Yaman to be their (Kufi levies') Commander until they reach Nu'man. I have written to Nu'man that if any mishap befalls him, then Hudhayfah, will be his successor, and if Hudhayfah falls, then Nu'aym Ibn Muqarrin will succeed him. (Sayf-Tabari, 4/239).

Nu'man had already fought against the Persians in Ahwaz front when Hurmazan, after breaking his pact with the Muslims, had launched an offensive in concert with other Persian princes. When Hurmazan had been defeated the troops were sent back to Basra for rest. This force, which had fought so gallantly under Nu'man, was again placed under his command when Nu'man was at TARZ. Tarz was situated on a large plain about thirty miles to the east of Hulwan, and twenty miles from the highway that linked Madain with Khurasan; Nihavand was about ninety miles from it.

The force from Kufah also joined Nu'man at Tarz. It was at Tarz that Nu'man sent out reconnaissance parties, under famous and dashing cavalry leaders, Talaiha, Amr-ibn-Madikarib and Amr-ibn-Salma to gain information about the Persian army and ordered them to render a detailed report to him about the topography of the country that lay between Tarz and Nihavand (Maqdisi and Yaqut). Nu'man also received a letter from the Caliph: O.P.I. No. 47.

"You have in your army a number of men who were great warriors and notables in the Jahiliyyah days (pre-Islamic days). They should be given precedence over those who have less experience and knowledge of war. Consult Talaiha, 'Amr Ibn Madikan-ibn and' Amr Ibn Salma in Military strategy and seriously consider their advice. But give them no command." (Sayf-Tabari, 4/240).

Ahwaz Front:

The Caliph was not unaware of the fact that large number of reinforcements for their king would try to join the Persian main force that was gathering at Nihavand. Nihavand was linked with FARIS Province by several roads and good many of them passed across Ahwaz province. The Caliph sent orders to the Commander in Ahwaz to ensure that the Persian King did not get reinforcements from there and also to guard on their own frontiers against any infiltration or surprise attacks by the Persian forces. Moreover, in this way Umar hoped that the Persians of this area would be too nervous to leave their homes for Nihavand for the fear of attacks on their homes by the Muslims

while they were away from it to fight a war against them at Nihavand. O. P. I. No. 48.

"Prevent reinforcements from Faris going (to Nihavand) for use against your brethren and thus guard your people and territory. Stay on the Ahwaz Faris frontier until further instructions." (Sayf-Tabari, 4/239).

The combat patrol under Amr-ibn-Abi-Salma retired after a march of twenty-four hours to report about the topography of the area and the fact that 'no enemy had been seen'. Umar-bin-Mehdi Maqyab, returned to Tarz after a march of 48 hours to report about the enemy and the surrounding country. But Talaiha had been given the task to go on till he had contacted the enemy even as far as Nihavand, so he went on to the neighbourhood of the enemy's camp. Having seen all he could, he also returned to Tarz. Talaiha reported that the enemy was planning to stay on at Nihavand for sometime till all the reinforcements had arrived there. The main force would then march simultaniously at an appointed time (which so far had not been fixed) along the entire front in conjunction with other strong detachments which had been planned to proceed to uproot the Muslims throughout Persia. Talaiha also reported that the Persian soldiers and their mounts were fat and soft, and in his opinion, they would not last a fight which lasted continuously for several days. He suggested that Nu'man should attack the enemy immidiately and to give the enemy no time to gather more strength, or to get physically fit for the fight. When Nu'man found that the approaches to Nihavand were left unguarded by the Persians, he decided to proceed immidiately to Nihavand itself. The arrival of the Muslim army came as a surprise to Ferozan who could not believe that Nu'man would dare to advance against him with only 30,000 men! Ferozan was in a fortified camp which was formidable and a wide area had been covered with iron graples to give it protection against enemy cavalry surprise attack. It was well provided with provisions. Ferozan asked Nu'man to come to terms. A deputation of Muslims was sent to Ferozan but it failed to reach any agreement.

It seems Ferozan had invited the deputation for peace terms simply to gain reliable information about the strength of his enemy's army and also to gain him time to make necessary preparations to attack his enemy. He needed this time badly as the Muslim army had reached Nihavand without being noticed by his cavalry. A few days later, the Persians opened their attack against the Muslim in their set pattern, viz. by sending out troops early in the morning and when they felt tired they used to return behind the walls of the fort whose approaches were guarded by a wide net of grapple iron.

Nn'man held a conference of the leaders and expressed his concern about the situation. He did not possess strong Manjike (catapults) which could destroy the walls and the wide net of grappling iron (Gokhros) which was obstructing the advance of Muslim cavalry. By fighting in this manner Nu'man felt that the enemy would not only gain their much needed time, but there troops would get war experience and they might also gain higher morale than at present. It was decided at the conference to try and lure the enemy out in the open and then strike him a really hard blow at a time when his energies had been nearly exhausted. Qaqa was selected to decoy the enemy by a feint attack of considerable strength.

The Plan of attack by the Muslims at Nihavand:

Qaqa was to open the attack with a large force under his personal control. While few other strong combat detachments were sent out to surround the fort and then shower continuously heavy showers of arrows to show that the attack on the fort was on grand scale, and a genuine one. It was hoped that the enemy would send a force to engage the force under Qaqah, who would withdraw while fighting vigorously and contesting every inch of the ground during his withdrawal.

Nu'man was to withdraw a large force to hide it in broken country for an ambush. He was to deliver a counter attack in the left rear of the enemy when an opportune moment offered itself.

Talaiha, Amar bin Ali Salma and Umar were to deliver commando

(guerrilla) attacks in the rear of the enemy who had come out the fort and try to close in the gaps left by the Persian through the grappling iron net spread around the fort, this action they hoped would cause confusion in the mind of the enemy especially if the Muslims succeeded in co-ordinating the attacks on the entire front.

The Battle:

Qaqa opened his attack with great determination. The archers proved very deadly in their shower of arrows inside the Persian fort. Ferozan sent a strong detachment to attack Qaqa's force. The battle was fought most determinedly by both parties till afternoon when Qaqa's troops began to withdraw as planned slowly but determinedly. Ferozan decided to reinforce his troop and lead the attack personally against the enemy who was withdrawing. Due to very superior numbers of the enemy and fresh troops Qaqa's position now became really precarious and he soon found that now he was being pushed back more by the pressure of the enemy than by his own design. The battle was now raging so far away from the fort that the Parsian archers could no longer hit the Muslim soldiers. Qaqa was very impatiently waiting for the counter-attack by Nu'man. The sun was about to set when Nu'man delivered his counter attack in the enemy's left and rear. Qaqa force now reformed itself and became general reserve of the Commander. The fight became most furious. Nu'man's horse was hit by an arrow and he came down with the horse. Few more arrow hit Nu'man while thus on the ground, which killed him. Nu'man's brother Naeem held the flag up, and handed it over to Hadifah-bin-Yaman. The night fell and the battle went on. In the end the physical unfitness of the Persians began to tell very heavily upon them, specially when the enemy had not been beaten, and they began to waver and began to retire as before to the fort. They were paralysed when they found in the darkness of the night that the roads inside the grapple irons had heen either closed, or could not be located by them. Just at time the Commando parties attacked them. The Persians were now being attacked in the flanks, front and rear, so they lost heart and fled in all directions but being chased by the Muslim cavalry.

The Victory:

Naeem who had taken over the command, ordered Qaqa who was now in general reserve to accompany him to pursue the enemy. Ferozan tried to escape but was killed while fleeing by a Muslim warrior. The Persians went to Hamadan to take shelter there. However, Hamadan offered to surrender, which was granted by Qaqa When Qaqa returned from Hamadan, the Muslim army had already occupied Nihavand fort. The booty received at this place was immense, as a priest had volunteered to show the secret treasury of Yazdajird.

The news of the victory at Nihavand was received with great joy and given the name of 'FATEH-al-FATUH' (Decisive Victory). It was, indeed a decisive victory. The road was now open for the grand offensive to obtain complete mastery over entire Persia. While the Muslim troops were moving towards Nihavand, Umar had ordered various commanders to reach strategical places from where they could have supported the Muslim troops in case of a reverse, but they had also been assigned other tasks in case of victory when the general offensive was to take place. However, all commanders had been warned to wait for further orders, which we shall discuss later on.

The New Hope:

If the victory at Qadisiya had unlocked and opened up the road to Madain, the disaster of the Persians at Nihavand was like a stab in the very heart of the Persians. The whole of the kingdom of Persia was now at the mercy of the Muslim Army. The Persian king however, had not, as yet, lost hope, and he decided to make another stand in the interior of the country arround Ray, Merv, and Asthgar. Moreover, the feudal lords of the princely order, had only now sensed the gravity of the danger that lay at their very door step. They, therefore, swore to aid their king in fighting their common enemy. So far they had also witnessed that every time the advance of the Muslims was made only up to a certain limit, and then they were stopped by their Central Government at Medina. The Persian considered it as a

weakness of the Muslims. They, therefore, hoped to get again a breathing time to raise and reorganise their armies and also their power of resistance before any advance, if any, by the Muslims was launched, moreover, the Persians knew that the hands of the Muslims were full at the time in the conquest of Palestine, and the defence of conquered lands in Syria. The Persians remembered very well that the attack by the Persians and the conquest of Jerusalam and loss of Holy Cross had then aroused the Romans from their deep slumber, and it was for this reason that the tide had turned against them and in the favour of the Romans. It was the struggle for restoration of the Holy Cross and Holy Places of Palestine by the Romans which had brought about great humility and defeats to the Persians. Once they were victorious ; but later on they became a defeated and humiliated nation. "Will the history not repeat itself," the Persians asked, especially when Heraclius was still alive and piloting the fate of the Roman Empire?

It was faith in the defence of his motherland coupled with hope of loyal assistance from his feudal lords that put new life into the Persian King and also in the minds of defeated Persian army. They resolved to counter attack and thus eventually drive out their enemy from their homeland, as did the Romans drive out the Persians out of Syria and Palestine. Even before the fate of the battle of Nihavand was decided, Yazdajird had already commenced raising new forces in Isfahan area. His feudal lords had also followed the suit by raising large armies and strengthening their fortification. The Persians stacked all fortified towns with large reserves of food, grain, and fodder. They, therefore, prepared themselves for long sieges, and protracted war. The priests and the elders went round the country exciting hatred amongst the public against the Muslims. Every means was employed by the Persian leaders to wage the new war with vengeance and with great enthusiasm against the aggressors.

The Grand Offensive for the conquest of Persia:

The news of victory at Nihavand was received with great relief

and jubilations at Medina. The Caliph was very sad to hear the loss of his great leader Nu'man and he appointed his brother Naeem as his successor.

The time was now ripe to put his plan for the grand offensive into operation. Various leaders had already been sent to take post at important strategical centres and 'points of apui' from where they could jump off for the tasks that had been allotted to them. In order to simplify the explanation we propose to follow each commander's advance separately and where necessary, we will state the actions of various commanders when they joined for combined action. The Caliph' plan was to send strong detachments under leaders selected by him to various places of strategical importance where they would be suitably placed.

(a) To act as rallying point of his main force which was advancing towards Nihavand in case of their defeat.

(b) To threaten various realms of the feudal lords, this action would prevent further reinforcements reaching the Persian king and pin down the feudal lords in their own areas.

In case of victory at Nihavand, all commanders would proceed when ordered to carry out the tasks allotted to them. The object aimed at was to launch a staggering counter offensive attack along the entire front simultaneously against all the pockets of resistence of the enemy forces. It has been stated that the Caliph considered Ray and Ispahan, where the Persian king was moving about, as the head of the body, while the province of Faris and Adharbijan were its two arms, and the other centres of enemy such as Astghar, Khurasan, Metran and Ram Hurmaz as other limbs of the body. His plan was to serve the head, viz. to capture Ray and Isphan and also the Persian king, dead, or, alive. If this object was achieved the limbs with the loss of head would automatically become lifeless.

Sad-ibn-Abi-Waqqas becomes victim of Propaganda:

While intensive military preparations of the Persians which culminated in the battle of Nihavand was being carried out far and wide in Persia, some selfish people of Kufah complained to the Caliph against their governor Sad. The Caliph made an inquiry into their grievances, and though he did not find any substantial evidence against the governor, he, nevertheless relieved him of the post. Abdullah-ibn-Abdullah was appointed a governor in Sad's place ; inspite of the fact that Sad requested to be reinstated at his post. The change of the governor appeared to be step which was full of risks, that was being taken by the Caliph when very heavy storms had already begun togather on the Persian front. Sad had taken over this command under very adverse conditions and he piloted his forces most efficiently and successfully against a well equipped, well trained enemy and one which was at least 4:1 stronger than his troops. He had achieved notable victories and managed to meet with success many serious eventualities which came even as a surprise to him. Sad was a victim of scietica, and perhaps, it was for his physical defect, the Caliph decided to replace him with a leader who was mentally and physically sound. Abdullah, his successor was an experienced warrior and a Companion of great repute. Abdullah had been Governor of Kufa during the battle of Nihavand but had requested for an active command of an army in preference to the Governorship of Kufa. The Caliph agreed to the request of Abdullah and he was given command of the army in the big counter offensive.

Kufa had grown very big in size, the Caliph, therefore, later on sent two extra officials e.g. in addition to Kadhi Shuryah to Kufa, one Ammar-ibn-Yasir, who was to handle political affairs and act as governor and the other, Abdullah-ibn-Masud, who was charged with education and control of the Public treasury. O.P.I. No. 49.

"I have sent you Ammar-Ibn-Yasir, as Governor and Abdullah-Ibn-Mas'ud as teacher and minister. They belong to the most illustrious Badr Companions of the Prophet; so follow them and obey their word. In sending 'Abdullah to you, I have made a (personal)

sacrifice. I have also appointed Ibn Ma'ud as the Director of the Public treasury and Ibn Hunayf as the revenue collector of the Sawad. I have fixed for them ('Ammar, Ibn Mas'ud and Ibn Hunayf) one sheep every day of which half belly shall go to 'Ammar and the remaining half will be divided between the other two." (Ibn Nu'aym, Waki' and Qabisah in Ibn Sa'd 6/3).

"O people of Kufah! You are the foremost of the Arabs and my arrow which I shoot if some one assails me from here or there. I have sent 'Ahdullah Ibn Mas'ud to you and in doing so I have made a personal sacrifice. (Ibn Sa'd, 6/3).

The appointment of a Governor, a teacher and minister, a Qadhi, and a revenue collector, show that the Caliph was not fully satisfied with the political affairs at Kufah. This military outpost served the Muslim army most splendidly, though after the death of Umar it became a constant headache for those who succeeded Umar as Caliphs. It became hot bed of politicians and trouble makers and eventually became a centre of hot heads, who gave a most grevious blow to the progress of Islam when the people of Kufah treacherously acted against Caliph Ali, a most brave, enlightened person, was perhaps, too kind hearted to hold and lead the Kufans on tight reins. The rot had set in by the removal of Sad as governor! Would the history had been written differently had Caliph Umar acceeded the request of Sad to his return to Kufah as a governor? This action might have had so sobering effect on the Kufahans, but now it is too late to say, yet it is a matter, which needs careful and thorough study by all, as such problems do come up fairly often in front of those who hold the reins of the government. We also know that decisions looked at from one angle only; viz. to please the public, have invariably been source of great worry to many governments in the past.

The Caliph now selected Abdullah-ibn-Abdullah the successor of Sad-ibn-Waqas Governor of Kufah to be a Commander-in-Chief of the armies which were to be employed in the general offensive. O.P.I. No. 50.

"March from Kufah and camp at (the cantonment of) Madain.

Invite the Muslims there to go to war with you but do not select and order them at your own will. Inform me about those who volunteer." (Sayf-Tabari, 4/246).

At Madain Abdullah received orders from Medina to proceed to Isfahan which was an important province linking north-west Persia (Faris and Kirman). The Caliph had already directed Abu Musa Ashari, also a war experienced and noted leader, to lead an army from Basra, via. Ahwaz to Isfahan. Abu Musa had been ordered for concerted action and co-operation with Abdullah.

On his way to Isfahan (Isphan), Abdullah passed through Nihavand. He agreed to take many volunteers who offered their services from its garrison with him to the front. The towns and villages of Isfahan province came to terms with the Muslims after feeble resistance. Lastly the provincial capital, Jayy was besieged. It was a formidable fort but it was held by feeble hands, who it seems were caught napping. They did not expect the appearance of converging Muslims forces under Abdullah and Abu Musa Ashari to invade their city so soon. The people of Jayy concluded a pact with the Muslims. The Caliph wrote to Abdullah: O.P.I. No. 51.

"March to Kirman and join Sahl-Ibn-Adi (leader of army sent to conquer Kirman under the general offensive plan) and fight in concert with him. Leave at Jayy a garrison to guard it and appoint Saa'ib-Ibn-Aqra as the Governor of the Province." (Sayf-Tabari, 4/248).

From Jayy Abdullah advanced towards Isfahan. However, Yazdajird did not wait for the arrival of the Muslim army but left for Kirman, as soon as, he heard the defeat of the Persians and the surrender of Jayy fort. Abdullah laid siege of Isfahan. After few days, the Commander of Isfahan, Fazwasta asked for peace on the following terms:--

(a) "The Muslims will permit those who wish to stay on to live in their own homes and cultivate their own lands on payment of Jaziyah. All lands that night have been confiscated by the Muslims will be restored to the Persian owners.

(b) Those Persians who wish to leave the country would be allowed to go wherever they like and their safety would be guaranteed by the Muslims. The lands of such Persians could be disposed off by the Muslims as desired." Abdullah agreed to these terms and now the Persians of entire area became dhimmis of the Muslims.

Abu-Musa-Ashari:

There is serious divergence of opinion among early historians with regard to the role of Abu-Musa-Ashari, who succeeded Utbah-ibn-Shazwan, viz., who was the conqueror of Ahwaz. Utbah had conquered Manaadhir, Nahr-tira, Ahwaz town, Surraq which represented about half of the whole province. The other half was still under the decendents of Hurmuzan. However, under the counter offensive plan of the Persian King the entire country revolted and took up arms against the Muslims. The Muslims army had to reconquer it once again. The Caliph wrote to Abu Musa. O.P.I. No. 52.

"The Persians have revolted and have gathered forces at many places such as at Ahwaz-Tustar, Manhaadir, to attack the Muslim detachments there. On receipt of this letter invite all men capable of bearing arms at Basra to accompany you to meet the challenge of the Persians. When you reach the country of the enemy, then before you take any other action against the Persians, you should invite them to accept Islam. If they agree then you should give them full protection. You yourself should follow the righteous path and keep your troops fighting fit but do not tire your men with content fighting and due to it they are likely to lose interest in fighting, and become tired, and stale. Keep them happy and be kind to them. By this act of yours they will meet the enemy full of confidence and cheerfully. Only those Muslims will be rewarded by Allah who are fair and just in their actions. Infuse the spirit of brotherhood amongst the Muslims. Advice them to study Quran, and they should abstain following pre-Islamic customs. The revival of old customs will give birth to old feuds and enemities. You all should remember that Allah has promised victory to those only who follow Islam most righteously. You

all should, therefore, live such a life that will please Him. He has said that he would take away his blessings amongst those who are not true to the faith, and replace them by new nations." (Futuh-Athem-Kufi).

Abu Musa, therefore, advanced from Basra while the other columns of the Muslim armies had advanced from Kufah. Ahwaz province was very rich and fertile province which had been given away by the Persian Kings to the Princes of the Royal blood as fiefs. Most of these princes were also the generals in the Imperial Persian army. They were called 'Asaawirah.'

Abu Musa's early encounters were with the Asaawirah's troops. They were beaten in every encounter. Some army officers and men desired to take the locals as prisoners-of-war and act as their slaves. Abu Musa did not agree with it, so referred it to the Caliph for a decision who replied: O.P.I. No. 53.

"Set free all prisoners-of-war. You should abstain from the temptation of becoming tillers and owners of land. Asaawirah should be treated as dhimmis." (Shuwah Advi Futuh Baldum). Later on when Abu Musa conquered Mandaahar which was a rich agricultural district. Again some army officers expressed a desire to own land and to be given as share of war booty as cavalrymen, although they owned Persian horses, the Caliph replied: O.P.I. No. 54.

"Mandaahar is a city of Ahwaz Province. You should give them the same treatment as accorded by you to others under my previous instructions.

All Persian horses are of Turkish breed. The owners of only those horses should get the share as cavalrymen whose horses are in quality, as good as Arab horses." Baladuri, Muhalab-bin-Ali-Sufrah, Almughni.

Eventually when these princes saw fortified town after another town fall in hands of the Muslims, who had already reconquered the cities of Ahwaz, Shustar, Rama Hurmaz and were about to lay siege to the fort of Tustar, the majority of the princes of Ahwaz Province decided

to come to terms with Abu Musa Ashari as they felt convinced they were not capable to beat the Muslim army. They selected General (Prince) Siyah Asawari to put the following terms to Abu Musa Ashari:—

(1) "We shall fight the Persians on your sides.

(2) We shall be neutral in your civil war.

(3) You will help us with troops and moncy if we are attacked.

(4) We shall be free to reside in any city which is situated in the Muslim territory.

(5) We shall be free to affiliate ourselves to any tribe we like.

(6) We shall be placed in the highest grade of salary. (Sharaf-Ataa).

(7) The Caliph at Medina will sign our agreement."

Abu Musa had no authority to agree to the above, he, therefore, made the counter offer that "embrace Islam and you shall enjoy all those rights which we enjoy and shoulder all those responsibilities which we shoulder."

The Persian delegation did not accept the offer made by Abu Musa and again requested him to forward their case for the decision of the Caliph. Abu Musa agreed to this, and referred the case to the Caliph, who accepted all terms except the one relating to the highest salary. The dignitaries along with their followers embraced Islam and joined their Muslim brethren in the fierce siege of Tustar. One day Abu Musa, complained to General Siyah, the leader of the newly converted Persians, of their half hearted participation in the fighting. Siyah replied that he and his party were new to the faith and as such they did not possess the same religious earnestness, determination and resolution of purpose as did other Muslims. "More-over" he complained, "you have not given us Sharaf-Attaa (highest salary)." Abu Musa conveyed these expressions of Siyah to the Caliph who replied:

"Place them, keeping in view their respective claims to bravery and merit, in the first category, and give them the highest salary given to any Arab." (Sayf in Tabari 4/128-19 and the Futuh of Baladhuri, p. 380).

Abu Musa allotted 2500 Dirhams Sharaf-Attaa to six of them who had shown extra ordinary heroism, first grade salary of 2000 dirhams annually to one hundred of these.

The fall of Tustar, Rama Hurmaz:

After the fall of Sus, Abu Musa decided to re-conquer Tustar which lay at a distance of about 50 miles to the south east of Sus. His spies informed him that the ruler (a decendent of Hurmazan) had collected a formidable force of over 60,000 men Tustar was a strong fort where all treasures of the family of Hurmazan been stored for safety. Yazdajird also had sent 10,000 men and necessary stores. Abu Musa had with him only ten thousand cavalrymen. He, therefore, requested the Caliph for more reinforcements as Tustar was a fortified city, and was located on the bank of the river Dujayl and it was surrounded by high mountains. The Caliph ordered Jarid Bajali, the Commander at Hulwaan and Ammer Governor of Kufah to rush to the aid of Abu Musa. With the arrival of new reinforcements the strength of the Muslim army went up to about 20,000 sabres. Abu Musa sent Jarir, and, Naeem to Rama Hurmaz which lay about 100 miles south east of Tustar for two objects:—

(a) To intercept any reinforcements coming from that region to Tustar.

(b) To persuade its (Rama Hurmuz) citizens to embrace Islam. In case of their refusal, the two forces should keep the city under strict observation. Jarir pitched his camp near the city of Rama Hurmaz, while Naeem laid waste all country around the city and also conquered two forts which acted as subsidiary to the main fort of Rama Hurmuz. As the citizen of Rama Hurmuz did not accept Islam the Muslim forces virtually laid siege to it. Both forts put up strong resistence to the Muslims.

After a long and bloody siege, a Persian treacherously guided Jarir's army into Rama Hurmuz – by the means of a secret passage which brought the water of river Dujayl for use inside the fort. A grim battle followed inside the fort, which Jarir eventually captured. Jarir also seized the movable property of the enemy as spoils of war.

The news of the capture of Rama Hurmuz shocked Abu Musa, who was still besieging Tustar, summoning a meeting of the elders, Abu Musa said:

"I had given six month's respite to the citizens of Rama Hurmuz to think over the terms that had been offered to them by the Muslims, but Jarir, acting in haste, laid siege to the city before the expiry of the respite, forced them into defeat, seized their property, and cattle! What is your opinion?"

The council of elders advised Abu Musa to submit a report of the event to Medina. The Caliph was very much distressed by the report and called for an immidiate enquiry. The enquiry consisted of some prominent companions, such as, Anas-ibn-Malik, Hudhayafah Yamaan, and Baraa-ibn-Malik who were addressed this letter: O.P.I. No. 56.

"Thoroughly investigate this matter. Ascertain whether Abu Musa had given the people of Rama Hurmuz six month's respite (as he claims) and whether he had given them a written undertaking to this effect. Ask Abu Musa also on oath to declare that he had given the respite, and if it is proved that respite was given (and Jarir had attacked Rama Hurmuz before its expiry) then return every slave and slave girl brought from Rama Hurmuz, and if a woman from there has become pregnant by a Muslim, detain her until delivery. After it, give her the option between staying with the Muslims or going back to Rama Hurmuz." (Nasikh al-Tawarikh, Book II, leaf 152, and 'A them, p. 65).

The letter is silent on the payment blood money (Diyah) to those Persian families who had been killed in the battle. This procedure had been adopted when Khalid-bin-Walid had waged a war

against a tribe who later on alleged that they had declared their wish for peace. Hazrat Ali was sent by the Holy Prophet to make payment to the families of those who had lost their lives. Abu Musa eventually conquered Tustar and Manaadhur which put up the strongest fight against the Muslims of all the forts of Ahwaz. According to Bulduri, Abu Musa proceeded under orders from the Caliph to help Uthman-bin-Ass. They jointly conquered Anjan whose population accepted to become dhimmis except those who wished to leave the country. The latter were granted freedom to go anywhere and they would not be taken as slaves, and their properties would not be confiscated. Both commanders then conquered Shiraz, whose citizens also accepted the above mentioned terms. They then conquered Dara Bajarad and Fasa where the same terms were asked by the Persians and accepted by the Muslims.

Naeem ibn Muqarrim Commander at Nihavand:

After the victory at Nihavand Naeem and Qaqa had pursued the enemy to smash it. In their persuit, they had come to Hamadan, whose commander, Khurasan Shunum, felt compelled to sign a pact with the Muslims. But no sooner the two generals had left Nihavand for Hamadan, then Kursau broke the pact and became hostile. He collected a large force near a place, called Dajrawaz which was situated between Hamadan and Qazwin. As soon as the news of the violation of the pact by the Persian governor of Hamadan was brought to the notice of Caliph, he made up his mind to re-establish Muslim sovereignty over Hamadan and conquer all lands dependent on it. The Caliph wrote to Naeem O.P.I. No. 56.

"March with an army to Hamadan. Give the command of your vanguard to (your brother) Suvayd-Ibn-Muqarrim, and that of the left and right wings respectively to Ribi'i-Ibn-Aamir Tamimi and Muhalhil-Ibn-Zayd-Ta'ii" (Sayf-Tabari, 4/251).

Naeem reimposed Muslim domination over Hamadan and shifted his headquarters from Nihavand to Hamadan:—

(a) to pacify the western dependencies of the Capital.

(b) to regulate financial affairs and to collect stocks of food for the Muslim forces during the grand offensive.

He also sent immediately strong cavalry detachments to subjugate its eastern and north eastern dependencies. As these cavalry detachments pushed its way ahead, sweeping over the region known as Dashtipay. Due to this new threat by Naeem's forces, the Persian king's appeal, forged princes of Gilan, Ray and Adharbijan into an alliance against the Muslims. The princes sent armies as under:—

(a) An army from Gilan under general Muta.

(b) An army from Ray under General Zaynabi Abu-al-Farrukhan.

(c) An army under Isfandyar from Adharbijaan. These armies concentrated at Waay Rudha, road junction midway between Hamadan and Qazwin. The Muslim cavalry at Dashtipay reported about this very high hostile concentrations of enemy to Naeem and the Caliph.

Naeem decided to act swiftly. He left a small garrison at Hamadan (Hamadhan) and attacked the enemy near Waaj Rudha. The Persians put up a strong fight but eventually lost the battle due to un-co-ordinated effort of the three generals. However, the casualties on both sides was very heavy. On receiving the news of this great victory Umar sent Naeem the following O. P. I. No. 57.

"Appoint a deputy at Hamadan and reinforce Bukayr-Ibn-Abdullah (Leader of the expedition against Adharbijaan under the general offensive scheme) with an army under Sim'ak-Ibn-Kharashah, and march yourself to Ray to meet the hostile forces there. On defeating them, take up your headquarter at Ray, which occupies a central position in those lands and can very well supply your requirements." Sayf-Tabari, 4/253).

"Appoint a deputy at Hamadan and yourself march to Ray and send Sima'ak-Ibn-Kharashah with an army to conquer Adharbijaan." Naasikh-al-Tawarikh, 4/416).

Soon another concentration of the enemy was reported by the Muslim cavalry to Naidym. Syaawaksh, the grand son of the famous princely General Bakram Chobin, was the ruler of Ray and its dependencies. He sought the help of the neighbouring princes of Dumbaayand, Tabaristan, Qamis, and Jurjan to meet their common foe, the Muslim army. In the meantime, the Commander-in-Chief of the combined forces, Zaynabi-Abu-al- Farrkuhaan, who had already tasted his latest defeat at Waj Rudha, was convinced that the tide of the Muslim conquest could not be arrested. He had also some secret grudge against his prince ruler. He, therefore, made a secret pact with the Muslims against the Persians.

Zaynabi told Naeem that the army of Siyawaksh was so large in comparison to the Muslim army that it was unwise to fight straight on the battle-field because it would cause un-necessary bloodshed on both sides. He asked him to send 10,000 cavalry with him which he suggested to use to capture the town, while the Persian army was fighting in open battle-field against the Muslims. He explained his plan by saying that he could descend upon the town by surprise by a secret passage. "Once the town was in our hands we would push the local people out of the fort to inform the prince of what had happened, this would cause great panic and the Persian forces would flee to look after their kith and kin and their homes in the city of Ray." Naeem agreed to it and sent a strong cavalry detachment under Mandaaher-bin-Amer with Zaynabi.

The rival forces met at the foot of hills outside Ray. While very bloody battle was being fought the Persian commander and the troops were distracted by vailing and crying of the citizens who informed the prince that the Muslims had already taken the city and occupied the fort. Panic caught the Persian army who were attacked from the front and the rear by the Muslim troops. Those who escaped, were few, they fled to Damughan. Treachery by Zaynabi lead to an easy victory for the Muslims. The Caliph sent the following letters to Naeem on learning about the victory. O. P. I. No. 58.

"Send Suvayd-Ibn-Muqarrim to (subjugate) Qumis. The leaders of the vanguards, the right and left wings, of his army should be

respectively, Sinaak-Ibn-Makhramah, Utaybah-Ibn-Nahaas and Hind-Ibn-Amr Jamali." (Sayf-Tabari, 4/254). O.P.I. No. 59.

"Since the fleeing Persian forces have no leader, it is easy to liquidate them. Stay at Ray and send your brother Suvayd-Ibn-Muqarrim to Damaghan with orders to pursue the fleeing Persian forces as far as possible after conquering Qumis (Capital of Damughan)." (Nasik-al-Tawarikh). The defences of the city Ray were dismantled, to avoid any further trouble from the Persians. Zaynabi was given the Satrap of Ray in recognition of his services. All area around Rayy and Qumis was easily cleared of the enemy troops who were like a flock of sheep whose shepherd had been killed but it was being chased by a pack of wolves. The result of this victory of the Muslims at Ray was very effective, as all neighbouring feudal lords and peasents except from Turjaan, Tabaristan and Adharbijaan, offered to become dhimmis. There were no enemy forces between Ray and the Caspian Sea. Suvayd-ibn-Muqarrim was sent to Bastam, from where he wrote to the ruler of Jurjaan. This Persian prince agreed to pay Jaziyah and signed a pact for peace, on behalf of Jurjaananad Dahastan provinces. This prince had added a new clause in his peace terms which stated that when the Persians of these provinces give military aid to the Muslims, they would be exempted from Jaziah. The prince of Tabaristan soon followed the suit and signed a peace treaty with Suvayd. Adharbijaan had not as yet submitted to the Muslims. Naeem had established peace at Ray, he raised force which Zaynabi contributed lavishly by supply Persian soldiers as volunteers. Naeem divided his force into two armies, one of which was commanded by Utbah-ibn-Qad who was ordered to advance from Hulwan into Adharbijan, the other under Bukayr-ibn-Abdullah was to enter this province by the north western route, via Mosil. No major war took place and the two generals pushed forward along their allotted lines of advance and areas. In this way the princes of the whole province signed peace pacts with them and this province also came under Muslim sway.

Bukayr Conquers Muqaan, and Sherwan, and also a Caspian Port:

Bukayr was now ordered to sheer off further north to the Caspian

provinces of Muqaan and Sherwaan. While Utbah was ordered to consolidate the gains in Adharbijaan. Bab Yabab al Bawat was fortified port on the Caspain Sea. When the Muslim forces under Bukayr reached near the port, their ruler Shahr Baraz came out of the city and asked for peace which was granted on the terms which were now in vogue. Bakayr sent a strong cavalry detachment under Saraqah to pursue the Turkish force which had come to the aid of the Persian princes. However, Saraqah died on the way. Abdul Rehman Rabiah succeeded him. The Turks crossed the river and went to their own territory. Abdul Rehman was ordered to return as the Caliph had prohibited the Muslim army commander to cross into the Turkish territory. Thus ended the battles on this front. Utbah received the following letter from the Caliph while he was at Adharbijaan, O.P.I. No. 60.

"(O Muslims) wear clock (Ridaa') waist wrapper, (Izaar), and shoes; discard trousers and leather socks; practice markmanship ; get rid of stirrups; learn to ride the horse by jumping on its back; speak the Arabic language, habituate yourself to the simple and industrious life of Ma'aad (Ibn' Adnaan, the Arab ancestor of the northern branch); O Muslims! Eat coarse food and wear coarse dress; live like brothers; avoid ease and the dress of idolaters; expose yourself to the sun. which is the bath of the Arabs." (Shu'ab al Inan by Bayhaqi (MS). "The Messenger of Allah has forbidden the silken dress except that it be a piece of three to four fingers in width (except that it be like this and he (the narrator) made a sign in the air by the forefinger and the middle one." Shuab al-Imam by al-Bayhaqi, (MS) "(Ansab al-Ashaaf by Baladhuri; potograph, Humi aat al-Du'al al' Arabi-yyah, Cairo, 9/615-16 Kanz 8/58). O.P.I. No. 61.

"I understand that you are in a country where flesh of dead animals forms part of food and their hide (or fur) forms part of dress. I forbid you to eat the flesh or wear the hide (or fur) of animals that are not slaughtered." Ibn Sa'd, 6/67, Leyden.

Retrospact:

Ahnaf ibn Qays Tamimi, Ahnaf was a great advocate of grand offensive to uproot Yazdajird and his feudal lords and to clear the

whole of Persia from hostile forces. The Caliph gave him the task of the conquest of Khurasan. It was the northern province of the Persian Empire which had so far escaped the ravages of war. The military and commercial highway linking Arabia, Syria and Iraq with Khawarizn, Transoxiana, and China passed through it and thus it formed as a trade link to all these countries. Ahnaf was given 5000 sabres. Abu Musa was asked to support Ahnaf in the comquest of Khurasan. After the disasters at Jalulaa and Hulwaan, Yazdajird had retreated for sefety in this province and had established his headquarters at Marvi-Shah-jahan. It was from this place that he drew up plans for the grand counter offensive against the Muslims and also to stir up revolts in the territory which had been conquered by the Muslims. The King had spent a few years at this place without being seriously treated by the Muslim forces until Ahnaf and his force crossed the border of Khura-san from the direction of Nishin. Yazdajird was compelled to seek the help of the Turkish princes of Samarkand, Balkh and Bukhara, across the river oxus. He also sent an emmisory to the Emperor of China to invoke his assistance.

The Conquest of Herat:

Ahnaf met no serious opposition till he reached Herat. Herat was a strong fortified town which was defended by nature with high moun-tains all round it. It was a great trading centre and was well stacked with food, grain and fodder to enable the garrison to hold out un-aided against an enemy for a very long time. But the garrison did not put up a strong fight and sued for peace. Ahnaf left a small detachement to look after Herat. He also sent out two detachments, viz. one to Nishapur, and the other to Sarkhas while he himself left for Maro Shahjahan.

Others Armies in the Grand Offensive:

Uthman was given the command of Muslim forces that had been collected at Behrayan. He proceeded to Basra where his army received more reinforcements. He crossed the Persian gulf by a fleet of boats and took possession of the island of Ainah Kawan. He then entered the province of Faris and pushed on to the fortified city of Tanj

which had already been besieged by Mujashah-Bin-Masud, who had also advanced from Basra with a converging force under the plan of grand offensive, but he could not make any further progress. The citizens of this city put up most gallant resistance. This was the city which had inflicted a crushing defeat on Ala-bin-Hazarmi and eventually badly mould his army. The city eventually threw up their arms and sued for peace. Those troops who had come from Behrayan wanted to take their revenge on the citizens who had killed as many of their citizens but Utham granted them the usual peace terms on the payment of Jaziah. Majashad was now directed towards Shahpur and Urad Shahir which he conquered after stiff fights.

Uthman advanced towards Asthaz which was the Capital of the province of Faris. This city was considered very sacred by the Persians as they had conquered the lands of Iran by entering through this city which remained the capital of the kista rulers for many generations of Sasan dynasty. The Persians had built the largest and the most sacred temple of fire in this city. It was located near Parsapolice, which was destroyed by Alexander the great. Harbarz, the prince, the ruler and commander of the army was a capable and energetic leader. He collected a large and well trained army which had also won the glory of causing defeats on the Muslims under Alaa. Their morale was, therefore, very high. Harbaz decided to advance and meet his enemy near a small town Joor. Harbarz's army was defeated but he succeeded in withdrawing his army's remanants in tact inside the fort of Asthaz.

Uthman laid siege of the town which he was able to intensify as he received large reinforcements. Eventually the citizens were the first to surrender, but Harbarz kept on the fight from his citadel. During one night Harbarz succeeded in escaping from a secret passage along with some of his devoted guards. Uthman soon discovered it and sent some strong detachments to pursue him and to capture him. All of a sudden Harbarz presented himself before Uthman and sued for peace. Uthman granted him peace on the terms that were in vogue under the direction of the Caliph. Caliph Umar was greatly pleased with the fine leadership of Uthman and appointed him the governor of

Behrayn at the end of the campaign. According to Buladuri, Abu Musa joined hands with Uthman and this combined force conquered Shiraz Fisa. Darabajard and Seneniar (of Uradsher province), and granted the usual peace terms to them.

Suhail Bin Adi:

While Uthman Thaqafi was busy conquering Faris, Suhail, who commanded another column was fighting his battles under the general counter-offensive plan. He was given the task of the conquest of Kirman. The inhabitants did not put up any serious fights and soon sued for peace on the terms granted to other Persians.

Hukam bin Umar Taghafi:

Humak was given the task to bring Mikran under Muslim domination. The Persian ruler's force from Mikran had built up a very strong fortification along the river Mikran. The Mikrani army was defeated and only those escaped death who succeeded in crossing the river. Hukam came to the city of Mikran and took post there. The famous report, often quoted by the Muslim writers about possible invasion of India and Mikran was written by Hukam to the Caliph Umar and was sent along an elephant which he had received as war booty. The report had said :—

"The plains and the mountains of Mikran were waterless, and whatever is available is bitter in taste. The country is extremely hot, and treacherous There were no fruits, stocks of grain and fodder were not available. The country was full of deadly disease of fever and dysentery. But the population is very well built, powerful, skilled in warfare and hardy. But they are treacherous, and un-reliable. They never keep their faith." The Caliph it is statad asked if, he had tried to write a poetry rather than a report on a country.

Asim-bin-Amar:

The Caliph had selected Asim to conquer Sajistan under his grand offensive plan which province lay to the north of Kirman. Later on Abdullah-Bin-Amyr joined him with more troops. Contrary to the

other Persians, the troops in Sajistan came forward to meet their enemies (Muslims) near their border. When they were defeated by Asim in a pitched battle they withdrew and took shelter in their provincial capital Zarnaj, which was a strong fortified town. After a prolong siege, the people of Sajistan agreed to sign treaty on the usual terms of the Muslims. This was agreed by Asim.

Jaz ibn Muawiyah Tammi :

He was uncle of Ahnaf. He was detailed under grand offensive plan by the Caliph to supress the objectionable activities of Magians who had so far permitted marriages between brother and sister, an aunt with her nephew etc. The Caliph wrote : O.P.I. NO. 62.

"Revoke all marriages contracted by the Magians among Mahaarin. (It is plural of Mahram, a very near relative with marriage is unlawful, such as, mother, sister, and aunt). Forbid them also to mumble over their meals." Kitab al Amwal by Ibu Sallam and Kanz. It has been stated that the Magians did excellent spy work cleverly for Yazdajird and had a very efficient system of transferring the news to their king.

The last battle by the Persian King :

As no aid from Turkish princes had reached Yazdajird, the King, therefore, left Mero Shah Jehan for Maru Zudh, which place is situated on the banks of a large river Oxus, where he decided to dig in and fight a battle. Ahnaf pressed hard on his heels, and Yazdajird could not fortify himself, so he fled to Balkh. It was near Maro Rudh that Ahnaf received fresh reinforcements from Kufah. Ahnaf himself stayed at Maro Rudh but pushed the new force to pursue the Persian king at Bulkh which was the most easterly district of the province bordering river Oxus. The Muslims laid siege of Bulkh where Ahnaf joined his force. In a sanguinary battle, Yazdajird was defeated and he was forced to abandon his domains and seek refuge with the Turkish princes across the river Oxus. Ahnaf wanted to cross the river to pursue the king Yazdajird to death, but had been told not to cross into Turkistan. He had asked the Caliph for permission and had received the reply : O.P.I. No. 63.

"You must not cross the river (Oxus) and confine yourself to the victories you have won on its left side. O Muslims ! You are aware of the qualities of character which have enabled you to conquer Khurasan. If you persevere in those qualities, success will always be yours. Do not cross the river (for I fear) this may break up your strength." (Sayf Tabari, 4/263-64).

The Turkish princes collected a very large army and moved it towards Khurasan. Ahnaf decided to withdraw his force towards the interior, and took position along the river Maro Rudh. It was a strong natural position which was protected by the river in the front, while its flanks were made secure by high mountains, thus they could not be easily turned. Ahnaf took steps to convey through secret agents the orders of the Caliph to the Turkish princes that the Muslims sought friendship of the Turks and that they had no designs againat their territory. The Turkish force advanced and took position on the opposite bank of Maro Rudh and waited for an attack by the Muslims. However, when the Turks found that news of goodwill spread by the Muslims seemed true, They withdrew in stages across the river Oxus in their own territory without being followed, or worried by the Muslims, they decided to disperse and return home.

The End of Yazdajird:

It was about this time that the Caliph was murdered by a stranger at Medina. However, Yazdajird took advantage of the stay of Turkish forces opposite Bulkh and he moved on to Maru Shahe Jehan where he had burried large amount of treasures. When he heard that the Turkish forces were dispersing he dicided to leave the country with the treasure but his courtier stopped him doing it. Fearing treachery from his own people, he decided to leave his realm for good, and seek shelter with the Turks at Farghana. Yazdajird lived in hope for several more years and was successful in stirring up a revolt in Khurasan during the reign of Caliph Utham. He crossed the river Oxus to make another bid for his throne. His forces however were badly smashed. While trying to escape once again into Turkistan, he was murdered by one of his own officers. Thus ended the struggle of a

ruler who had the determination and energy to fight for a cause but he had no ability to put his plans into operation successfully. The Persians were let down by their ease loving and jelousy ridden feudal lords and generals. The body was fat but it was niether mentally, nor physically fit, for the task that they had assigned to themselves. Thus ended the conquest of Persia by an ill equiped and a poor nation who was despised by the Persians. The plan went without a hitch and all commanders co-operated with one another most selflessly. It is a master piece, of a well co-ordinated plan over a most difficult country which was most suitable for defensive plan but it was not properly used.

CHAPTER-IX

THE SYRIAN CAMPAIGN

It is considered that before the Syrian campaign is expounded a brief sketch of most renowned personalities and its causes, is presented to the readers.

Abu Obaidah:

He was one of the early Muslims. The Prophet held him in high esteem and for his remarkable moral earnestness and integrity, called him 'Amin-al-Ummah.' For some time he had acted as the tax collector of the Prophet at Najran, and was much impressed by the Christian monastic life there. He had also lived in Christian Abyssinia when the Muslims were being persecuted at Mecca by the Quraish. Umar and Abu Bakr had great faith in his ability and honesty. 'Umar is said to have remarked at his death "if Abu 'Ubaidah were alive, he would entrust the Caliphate to his charge."

His conduct in the Syrian wars shows that he was a man of remarkable character. He abhorred war and seized every opportunity of avoiding bloodshed. Never was an offer of surrender, peace, or agreement, rejected by him, and the agreements concluded by him with the Syrians, or the Greeks were most faithfully observed. In 15 A.H.(36 C.E.), when he had to leave the great city of Hims (Emessa) in order to avoid the far superior forces of Heraclius advancing from Antakiyah (Antioch), he ordered his officers to return the Jiziah money collected from the people of Hims as he was unable to give them protection which he had guaranteed in lieu of the Jiziah. He was more liked and trusted by the Syrians than Khalid, as he was more conciliatory than the latter.

He took the appointment of Khalid to the Supreme command with good grace, and his own appointment to that office by 'Umar some months later in no way flattered him. There is no evidence to show

that it had a depressing effect. Khalid respected him for his moral earnestness and mature advice and he keenly appreciated Khalid's military skill. He did not inform Khalid of the latter's dismissal until Khalid knew of it from other sources some days later after the fall of Damascus. When Khalid asked him why he had not let him know of the Caliph's orders, he said, "I did not want to convey the news myself. I did not want to sadden you while the war was on. I might have informed you when it was over. Besides, I have no ambitions and seek no wordly gains. The world and all it stands for is destined to ruin. We Muslims are brothers and co-workers in a joint mission, and it can never be harmful to the interests of a man in this world, or the next one, if one of his brothers becomes his chief, or ruler. Moreover, the ruler is exposed to the danger of trials and mistakes."

In all matters relating to the military strategy and army dispositions, Abu'Obaidah always honoured the advice of Khalid and never tried to assert his high position. But in other matters he would sometimes go against the wishes of Khalid without, however, displeasing him. He had the great virtue of being considerate to friend, and foe, alike. He had completely indentified himself with the lot of other Muslims. When in the calamitous (Plague of 18 A.H. 639 C.E.), 'Umar called him to the capital, saying that he wanted to consult him on an urgent matter, Abu' Ubaidah, reading the Caliph's mind, begged to be excused. "Being in the army of the Muslims," he wrote to Umar, "I cannot prefer my own safety to others. I know why the Commander of the faithful has summoned me. You want to keep alive a person that is doomed to death. So, please, exempt me from the obligation of coming to you and allow me to stay on." His life was model of austere simplicity. It is said that during one of his sojourns in Syria in 15 or 16 A. H. (636 or 637 C.E.), the Caliph paid a visit to his tent and was moved to tears to find that all it contained was a piece of saddle felt, a large dish, a water skin and a cooking pot with pieces of bread inside. Futuh Alsham by Azdi, The History of the Conquests by A'tham, Tarkish al-Kabir by Ibn' Asakir and Isti'ab by Ibn 'Abd al-Barr).

Heraclius, the deliverer of christendom and restorer of the unity of the Eastern Empire and the one who reinstalled the true Cross in Jerusalam, was the ruler of Byzantine (Emperor) when the Holy Prophet had sent his emissary.

Mutah, which was located off al-Baqato the east of the southern extremity of the Dead Sea, was the scene of a battle. The city was very famous for the manufacture of Mashrafiyah swords. Zaid-ibn-Harith was sent by the Prophet at the head of 3000 Mujahideen to avenge the martyrdom of the emissary sent to Ghassanid prince of Bursa. Zaid and two other commanders of the force lost their life. Khalid-ibn-Walid was successful in extricating the remnant of the shattered army. The event was the first gun that was fired in a struggle which was never given up till the proud Byzantine Empire was finally defeated in 1453, when Constantinople (now Istambul), its capital, was occupied by the Muslim army.

The only campaign in Syria led by the Holy Prophet in person was against Tabuk in A.H. (A.D. 630).

Caliph Abu Bakr:

At the conclusion of the Riddah wars in autumn of A.D. 633, Abu Bakr at first sent them strong lashkars, each about 3000 strong as follows:—

(a) Amr-ibn-al-As took the coastal route via Aylah.

(b) Both Yazed Ibn-abi-Sufan (who took his brother Muawiyah with him), and Shurahbil-ibn-Hasanah marched northwards, took the direct Tabuk maan route, and began operations in southern and south eastern area.

Later on the numbers of each of these lashkars rose to about 7500 strong.

(c) Abu-Ubaidah-ibn-al-Jarrah soon followed the above mentioned lashkars and he took the famous pilgrims route and, then older caravan route from Medina to Damascus.

On 4th February 634 A.D. Yazid triumphed over Roman General Sergius who was a royal prince by birth, near Qaysariah. The Romans retreated towards Ghazzah, but Yazid overtook them and annihilated them at Dathin. On other fronts very little progress had been made by the Muslim armies.

Heraclius made Emesa (Hims) as his new headquarter, and put his brother General Theodorus at head of a large army to expel the Muslims from Syria. To meet the situation Abu Bakr ordered Khalid Ibn-al-Walid, "the sword of Allah," the victor of Riddah wars and conqueror of al-Hira and Ayn-al-Tamr, was appointed generalissimo of the Muslims armies in Syria. Khalid appeared with dramatic suddenness in the rear of the Byzantine (Roman) army. Having defeated Ghassanid at Marj Rahit which was a camp of these tribes about 15 miles from Damscus, and near Adhra, he conquered Busra (old Damascus, Eski Sham). Khalid had ordered all forces, except that of Amr, to join him near Busra.

"Systematic campaigning," says Hitti, "now started. Khalid won his first great decisive victory over the Roman army, at AJNADYAN on 30 July 634 A.D."

By defeating the Romans at AJNADYAN, Khalid had observed the principle of "Maintenance of the object" by defeating the enemy in detail, before the latter was able to concentrate its armies to make a concentrated effort to relieve Damascus. Heraclius was a war experienced General, who had foresight and good imaginatic for planning war. To beat his enemy he invariably used his navy and all possible land routes to concentrate his forces on the selected point. He had intended to throw a strong net round the Muslim forces who were besieging Damascus. The enemy (Muslims) had either to face it and fight it on all fronts; as the Muslims army would be attacked in her rear by the then besieged army inside Damascus; or, to retire by the only exit left open intentionally by Heraclius to the Muslims was the back door which Khalid had used when he had reached Damascus from Iraq. But that route would not have supported such a big army. It was unfortunate for Heraclius that his generals and their armies were slow moving and preferred to march on main roads only. The

country tracks etc., were never watched or searched. Khalid was, therefore, able to slip through the big holes of the net. The Romans were surprised to find him at Ajnadyan, viz., in their rear. They had to turn round and fight him a battle on a ground most suited to the tactics for Khalid's light cavalry. After skirmishing for days and beating a force here and then striking another one unexpectedly at a distant and at different place. he was at last able to strike the death blow to it. Having paralysed the striking forces of the Roman Emperor, at Ajnadyan in Yarmuk valley, Khalid, again moved fast, and having counter marched at very great speed he besieged Damascus once again. After his arrival at Damascus, Khalid received the information, that most of retreating Roman forces were retreating towards Fihl. He had informed the Caliph Abu Bakr about the victory at Ajnadyan who replied, O.P.I. No. 64.

"Begin with the conquest of Damascus as it is the capital of the Romans and also strategically an important fortified town. Send strong cavalry detachments to Fihl, Hims, and Jerusalam to contain the enemy there, and stop forces from that area coming up against you to aid the Roman forces in Damascus area. If these three places fall before Damascus, it will make me very happy, however, you should at first deal with Damascus. Having conquered it, leave a garrison to protect it, while you advance against Fihl. When Allah grants you success in Fihl, then you and Khalid should proceed to Hims. Leave Sharajil in Jordan and Amar-bin-As in Palestine, to deal with the affairs there. Every Amir of the province will assume the command of all those troops who are in transit in his area and he will hold this appointment till the troops (reinforcements) in transit have not cleared his area." "Tabari, Sayf-bin-Umar."

While the battle of Ajnadyan was being fought, Heraclius had reinforced his garrision in Damascus and stocked it with grain and every kind of war stores. The Emperor fully realised the strategical value of Damascus and therefore, took every precaution to make it impregnable. Heraclius did not lose heart, but modified his plans. This time he decided to engage the Muslims near Damascus with a strong force, and having pinned him down on his ground near Damas-

cus, he decided that he would then throw in the net all round him. Many historians have been unfair by remarking adversely against Heraclius. The fault lay in the ease loving, slow moving Roman army and their leaders. Khalid beat him by being 'there' before his forces could reach it, they were, therefore, caught on the hop on the wrong foot. When the Muslims besieged Damascus, Tuma the Governor of Damascus was a skilful and talented general. He, while informing the Emperor about him being besieged, asked him for further reinforcements so as to enable him to annihilate the aggressors once and for all. It should be noted that Khalid was still the C-in-C and he was in operational command. Khalid was not unmindful of this eventuality. He had, therefore, posted a strong force on a defile to stop any reinforcements reaching Damascus. Many bloody skirmishes were fought during the four months of the siege.

In one of these skirmishes Aban, a companion and a warrior of note, was killed by Tuma. He was married on the day following the victory of Ajnadyan. His wife Um-i-Aban-Bint-Abad-bin-Rabiah, swore to avenge her husband's death. Soon she got her chance and one day when Tuma come out to give Muslims a fight, she got near enough and hit Tuma with an arrow in his eye. Not satisfied with the result she took part in battles (dressed up as man) and succeeded in killing quite a few Roman soldiers. She was eventually surrounded by the Romans who captured her, but Abdul-Rehman-bin- Abu-Bakr rescued her. Majority of reinforcements that were sent by the Emperor went to Busra and Baisan as Khalid's detachments held them near the defile, while the rest dug themselves in at Marj-al-Saffan. There these troops numbering many thousands sat and awaited orders of the Emperor.

When no reinforcements reached the besieged Damascus for months, the population felt very uneasy. Tuma had sent many messengers carrying his letters to the Emperor requesting him for aid. Khalid intercepted them on the way and also the replies sent by the Emperor, but the messengers were allowed to go after the contents of the letters had been noted. Khalid was, therefore, fully in the picture about the situation in Damascus. The severity of the attacks by the

Muslims increased. Khalid entered the city with the aid of a local priest with a selected band of men on the day Tuma had given a feast. The Muslims over-powered the guards and opened the gates of the fort. Soon a bloody fight ensued. Tuma hurriedly sent a deputation to Abu Ubaidah who was quite far away from the scene of the action and unfortunately was not fully in the picture. "Abandoned by the Byzantine garrison the civilian population of Damascus reputed by traditions to be the oldest city in the world capitulated on 25 February 635 A.D. The terms "says Hittt." Served as a model for future arrangements with the remaining Syro-Palestinian cities."

"In the name of Allah, the compassionate, the Merciful. This is what Khalid bin-al-Walid would grant to the inhabitants of Damascus if he enters therein, he promises to give them security for their lives, property and churches. Their city wall shall not be demolished, neither shall any Muslim be quartered in their houses. There unto we give to them the pact of Allah and the protection of His Prophet, the Caliphs and the believers. So long as they pay the poll tax, nothing but good shall befall them." Baladhuri.

"The Poll tax was evidently one dinar and one garib (measure of wheat) on every head per annum. One of the fairest provinces was for ever lost to the Eastern Empire. "Farewell ! O Syria, and what an excellent country is for the enemy—Were Heraclius words of adieu! Hitti".

Khalid was the conqueror of Damascus. But while Khalid had entered the city, at night and was forcing his way forward, though after stiff resistence, the crafty Syrian Governor Tuma knew that the occupation of Damascus by the Muslims was a matter of few hours and the fact that Muslim honour the pledge, though being given by a Muslim slave, he despatched another deputation of elders and priests to Abu Ubaidah during the night for his acceptance of the terms of surrender treaty. Abu Ubaidah agreed to the terms of the surrender treaty offered by the Syrian deputation. He then accompanied the deputation and met Khalid's force more or less in the centre of the town. Kahild stated that he had won the town by sword, while Abu

Ubaidah stated that he had entered after granting protection and accepting the peace terms offered by the Syrian nobles and elders. The surrender of Damascus according to the most prevalent view, took place in Rajab 14 A.H. (635 A.D.), roughly thirteen months after Umar's accession, but according to Futuh al-Sham of Waidi, it seems to have taken place in Rajab 13 A.H. (634 A.D.) that is within three months of Abu Bakr's death. The latter date seems more correct and Khalid was demoted for leading Muslims to a dangerous campaign for the sake of money when he pursued Tuma. Khalid thus endangered the safety of Muslims placed under his command for taking revenge from Tuma who had very cleverly double crossed him. Though right in letter but Khalid was wrong according to the spirit of the Muslim law so he was punished.

The Story:

The Governor of Damascus was married to the daughter of Heraclius. According to the terms of the surrender treaty, Abu Ubaidah granted the residents of the town :—

(a) Right of emigration along with every thing they wished to carry.

(b) An assurance that within three days and nights of their departure, they would not be molested.

When Tuma and many other Greeks departed, they took with them large quantities of valuable articles, such as silken garment, gold and silver. Khalid was very unhappy to find the wealth of Damascus drained off by trickery and cheating, and though he thoroughly disliked the terms of the treaty with Tuma, he had to accept it with grace as Abu Ubaidah had already given his consent to it. He therefore, decided to avenge the fraud and planned to attack Tuma and capture his valuable luggage after the period of security and safety granted to the Greeks had elapsed. He over-took Tuma and his party far away in the hills of northern Syria. Tuma was killed in the fighting and his wife was taken as a prisoner. While on his way back to Damascus the emissaries of Heraclius overtook Khalid. They requested Khalid to

release her which he did. Khalid and his party, luckily for Khalid, returned safely to Damascus.

The Booty:

There was difference of opinion as regards silver and gold and large stock of wheat and barley which fell in the hands of the Muslims in the part of Damascus captured by Khalid. Khalid desired it to be distributed amongst his men, while Abu Ubaidah desired it to be returned to the population of Damascus. This matter was referred to the Caliph for a decision. In the meantime the reporters had informed the Caliph about the Tuma's incident and also the release of Heraclius's daughter.

Discipline:

Umar was a strict disciplinarian and it seems his first reaction was to demote Khalid. He wrote : –

According to the transmitters (of Tabari 4/54, Cairo,) this was the first letter writeen by 'Umar on becoming Caliph), O.P.I. No. 65.

(Tarikh al-Kahir, by Ibn 'Askir, Cairo, 1/151).

"In the name of God, the Most kind and Merciful. From the servant of God, 'Umar, Commander of the Faithful, to Abu' Ubaidah.

Peace be on you !

I praise God, who alone is fit for worship. I have to tell you that Abu Bakr, the successor of the Messenger of God, had died ('Inna li' Llahi wa Inna Elahi raji'un'). May the mercy and blessings of the Lord be upon Abu Bakr, who was right in conduct, just in command, and fair in demand, was kind, chaste, conciliatory, easy of access and forbearing! I hope the Lord will recompense us in a fitting manner for the calamity that has smitten me in particular and the Muslims in General. It is my earnest wish to deserve the mercy of the Lord through taqwa (divine fear), to obey Him as He keeps me alive and get the reward of Paradise when He makes me die. He has, indeed, power to do everything He likes.

I learn that you have laid siege to the city of Damascus.

I have appointed you to the Supreme Command of the Muslims in Syria.

Send forth detachments of your army to the countryside of Hims (Emessa), Damsacus, and all other important towns of Syria. But before doing so, weight this matter well and act according to the considered opinion of the Muslims and your own. "Let not this suggestion of mine incline you to risk your army and court harm at the hands of the enemy.

All Commanders of the army that you may spare and that are not needed for the siege should be sent to me. But keep back Khalid-Ibn-Walid, who is indispensable to you". O.P.I. No. 66.

I call on you to be in constant fear of God, the eternal being besides whom everything else is perishable, who has guided us to the right path and has taken us out of the darkness of paganism to the light of Islam.

I have appinted you commander of the army of Khalid-Ibn-Walid. You must, now, take on your shoulders the duty of managing the affairs of the Muslims in the best possible way.

Do not embark the Muslims on dangerous enterprises for the sake of booty.

Before sending them to a new land, or lodging them in a strange place, make sure of the local conditions and routes through your scouts.

When you send out a detachment of troops, see to it that it is in sufficient strength.

You should not do any act or pursue any policy likely to land the Muslims in disaster.

God wants to test you by making you my subordinate as He wants to test me by making me your chief. I feel it, therefore, my duty to ask you to shut your eyes to the pomp of this world and keep your

hearts away from its temptations. Beware, lest the love of the world may bring disaster to you as it has done to the by-gone peoples. You have seen their tragic end.

Another form of letter : O.P.I. No. 67.

"From the servant of God' Umar Ibn Khattab, Commander of the faithful, to Abu' Ubaidah Ibn Jarrah.

Peace be on you !

I praise God who alone is fit for worship and invoke His blessing upon Mohammad, I have appointed you director of the affairs of the Muslims. This appointment is proper and right and you should not feel shy of accepting it as God does not feel shy of doing things that are proper and right. I call upon you to be afraid of the Lord, the Great Being, besides whom everything else is perishable, who has taken us out of the darkness of paganism into the light of Islam and has shown us the right course after we had been misled. I have appointed you Supreme Commander and you are to take over the charge of the army from Khalid. Do not send the Muslims on hazardous enterprises for the sake of booty nor send them in small mumbers against big forces of the enemy. You should not say that you have hope of victory, as victory does not come from mere hope, but by deep conviction of the soundness of one's cause and through faith in the Lord. Beware of endangering the safety of the Muslims, or landing them in disaster. Shut your eyes to the splendour of the world, and restrain your heart from succumbing to its tempatations. Be on your guard against loving it, for this is sure to destroy you as it has done to the by-gone peoples. You have seen their tragic end and are aware of the spiritual disease from which they suffered. There lies a thin curtain between you and the next world. Your predecessors have already gone and you are living, so to say in expectation of your departure any moment from this dreary world. The wisest man is he who is ready to leave and has divine fear as his provision. Be considerate to the Muslims as much as you can. The wheat and barley which you got at Damascus, and which was the cause of much quarrel among you, should be given to the Muslims, and the gold and silver found there should

also be distributed among them after taking out the Khums (Centre's shares).

As for your dispute with Khalid regarding peace and war, your opinion must be decisive in all such matters, as you are the Commander-in-Chief. The treaty you have concluded with the people of Damascus must be enforced. Khalid made a mistake in giving away the daughter of Heraclius as a present to her father. He should have realized a good ransom that could be spent on needy Muslims."

The Demotion :

It was Khalid's turn to take the demotion with grace and in the right spirit. He said, he would feel honoured to serve even as a private (Mujahid) under Abu Ubaidah for whom he had respect and regard. "The turn of the administrator, the pacifier", says Hitti" now came. Abu Ubaidah, was appointed by Umar, Amir e.g. Governor-General, and to replace Khalid. Khalid submitted to the order without a murmur. Great friendship, cemented with affection, existed between these two leaders. Abu Ubaidah never interfered with the strategical or the tactical plans of Khalid who invariably accompanied him."

When the Caliph heard that the Muslims reconquered Damascus, he wrote; O.P.I. No. 68.

"Return immediately all those troops who had come with Khalid from Iraq as reinforcement to S'ad-bin-Abi-Waqas, who is engaged in a grim battle against Rustam." Tabari, Sayaf-bin-Umar. Some soldiers had indulged in drinking wine, Umar wrote to Abu Ubaidah O.P.I. No. 69.

"Who so ever commits the crime of drinking, he should be stricken with 80 Lashes. I swear by Allah, that piety and simple living is most suited to the Muslims. It was important that those persons should have observed the Islamic laws. They should devote their time in saying prayers, and should have thanked Allah for all his blessings. If any one commits the crime of drinking second time, he is punishable with death sentence." Futuh al Sham Waqdi.

The Battle of Fihl :

Damascus fell, if not unexpected, at least before it had been contemplated by the Emperor, its fall dismayed the Romans beyond measure. Abu Ubaidah sent some strong detachments to reconnaitre the country and to gain information about the Romans. He himself, however, along with Khalid proceeded to Baisan to destroy the enemy force there.

The Muslims camped at Fihl, only few miles away from Baisan, which is situated southwards of Tibriah, at a distance of 18 miles. The Roman General, Siklar, had innundated the country intervening between Fihl and Baisan. Silkar sent an emissary to negotiate terms of peace. Mudah-bin-Gabal was sent by Abu-Ubaidah to the Roman camp. The Romans refused the terms offered by Mudeh. Siklar now desired to negotiate with Abu Ubaidah direct. Abu Ubaidah had kept the Caliph informed about the situation of Fihl, i.e., the negotiations by the Romans and their strength and tactics etc. The Caliph replied O.P.I. No. 70.

"I have received your letter in which you have given the proposed offensive plan of the Romans, their negotiations, and also the reply you have given them, stating there in the terms, true facts, and causes of our invasion in Syria. If you have already achieved victory over the enemy before my letter reaches you, and this early victory will not surprise us, as Allah has been most gracious to us by granting us victories, over our enemies, and also many other blessings; well and good. If, however, you happen to meet a reverse, then do not either feel dejected, or depressed, or bow your head before the enemy for peace terms. I am confident that in the end yon will be victorious. Syria belongs to Allah and I hope that the prophecy of the Holy Prophet will come true. Insha Allah you will be the conqueror of Syria ! You should have courage of conviction. Allah invariably favours those who show determination and are honest of purpose. "O Allah you have graced us with your blessings in the past, as well as, the present, on those who are the true believers. We pray you for victories in the future. Do not desert us in our trials and be merciful to us". Futuh Al Sham Azdi.

Kahlid suggested to his chief that the Romans were trying to gain time only and they were not serious about making peace, it was, therefore, essential that the Romans should be attacked without delay and before they receive further reinforcement. Heavy fighting started and went on for few days. At last Khalid suggested to Abu Ubaidah that time was ripe to lure the enemy into a trap and then finish him off. His plan was simple. He arranged that his left flank should fall back, slowly but giving away every inch after heavy fighting, thus pretending that the withdrawal was really due to the enemy's pressure. The Romans who had the worse of the battle on the previous days were so elated by the withdrawal of the Muslims that their right wing cavalry detached itself from the main body and rashly charged the Muslims.

Khalid got the chance he desired. He went in with his general reserve through this gap, and attacked the person of Siklar, the Roman Commander-in-Chief, who lost his nerves and tried to flee to save his life, but he was killed. The Romans lost the day and very few out of 50,000 Roman soldiers managed to escape, as those who escaped the sabres of the Muslims were drowned in the sea of mud, which was created by themselves to give them protection. Rest of the towns of Jordan province fell without much fight. Baisah, Bursa and all crossings of the river Jordan were captured by 23 January 635 A.D. Marj-al-Saffar fell on 25 Feb. 635.

The Conquest of Aleppo :

The Muslim army moved at great speed, after the victory of Fihl towards the fortified city of Aleppo which sued for peace, but the Governor of Aleppo, a royal prince, who was also the Commander of the forces of the province, shut himself up in the very strong hill fort of Aleppo. He defied every attempt of Abu Ubaidah for months. In the meantime Abu Ubaidah did not write to the Caliph, hoping to do so when he had conquered the fort. Umar became worried over this silence and wrote O.P.I. No. 71.

"In the name of God, the most kind and Merciful. From the slave of God, Umar to Abu' Ubaidah, his commander in Syria. I have not received any letter from you since many days past and I am excee-

dingly worried. Lack of news about my Muslims brothers has greatly distressed me. I cannot see why I am not getting any letter or messenger from you. It seems to me that you want to report only about victory or spoils. Though very far away, I am always praying for your welfare and am as anxiously waiting for good news from his dear son. I am sure that you will do all you can to strengthen the Muslims and Islam". (Waqidi, Cairo I/159, Calcutta 3/32).

When the Muslims failed to capture the Aleppo fort after various attempts, it was decided to raise the siege, and that the Muslims troops should camp in the open field near Aleppo city thereby to encourage the Romans to come out of the fort and give the Muslim fight in the open. Abu Ubaidah wrote to the Caliph and explained to him that his cavalry had raided the country side of many of those cities which had not surrendered. In the end he mentioned that after a siege lasting some months, he had raised the siege of Aleppo fort, and withdrawan his troops near the city. Umar wrote in reply O.P.I. No. 72.

"Your envoy has conveyed your letter to me. I am delighted to learn about the victories and the precious help that Allah has granted us against the enemy. I also know with regret about the Muslims who fell as martyrs for the cause of Islam. You say that you hove retired from the fort of Halab to lands between Halab and Antakiyah. I do not agree with you on this matter. Is it fit for you to leave unvanquished a man whose territory and capital you have conquered ? Your action is bound to create everywhere the impression that you have failed to subdue him. This will not only damage your prestige and contributed to his, but will also rouse to active hostility to those who have so far been idle, or afraid of you, revive the ambitions of the Roman army, and encourage the princes of Syrian to conspire against you. You should not, therefore, proceed further unless you have taken the fort.

After its conquest, send out cavalry to the plains and post horsmen in the mountain passes and let all points of strategic importance from Ma'arrat (probably Ma'arrat Misrin, a city in the district of Halab, about 15 miles away (Cf. Yaqut) to the banks of the Euphrates) be

covered by your army. However, you should be ready to make peace, or enter into settlements with every prince, or town that may wish to do so on your onward march. I entrust you and all the Muslims to the charge of Allah. I am sending herewith some companies of Arabs, clients, footmen and horsemen hailing from the East Yeman who have volunteered to lay down their lives for the sake of Allah. More reinforcements shall continue to reach you. (Waqidi, Calcutta 3/36-3, Haqai al-Akbar by Faridun Beg, qouted by Rafiq Beg 'Azm in his Ashhar Mashahir al-Sharq, Cairo, pp. 454-5).

When the Caliph heard the news of the victories in Jordan he wrote to Abu Ubaidah. O.P.I. No. 73.

"I am very pleased to hear about the victories and I thanked Allah for it. I would be better if you stay in the conquered land and consolidate it. Rest your army. Do not advance and get your army seriously engaged, till Sad-bin-Abi Waqas has dealt a death blow to the Persian."

However, this letter had reached Abu Ubaidah when he had already conquered Hamah (Fpiphana).

Aleppo :

After the conquest of ALEPPO Abu Ubaidah had asked the Caliph to reduce the capital of the Emperor, but the Caliph commanded him to consolidate his gains before he made further move which he might be allowed to undertake possibly next pear. O.P.I. No. 74.

"You have stated in your lether that you have already sent your cavalry detachment towards Antioch. In my opinion you should not have dare it. Recall your troops and stay at Hims till the year is over. When I have carefully considered about your future plans for war. you will be duly informed. I pray Allah for his guidance and help." Futuh-al-Sham Azadi, Futuh Asam Kufi. (Only an extract has been presented to the readers).

The Muslims army now advanced and conquered Balbak, Hims, Qinnasrin, Epiphana) and other towns alse fell like ripe plums one

after the other in the laps of the Muslims. The people of some of these towns, such as, Sheyzar (Lasissa) welcomed the conqueror Khalid, accompanied by players playing on tambourines and singers. They bowed down before him while seeking his protection.

The peasants and the landlords of Jordan had not only helped the Romans but also had fought against the Muslims. Many Muslims in the army requested their Amir Abu Ubaidah that the conquered land should be distributed amongst them as war booty. This case was referred to the Caliph who replied O.P.I. No. 75.

"I have read with interest the account of your victorious battles. I have given due consideration to the proposals and I have come to the decision that leave the land in the hands of those Syrian peasants who pay Jiziah. They are well versed with the local conditions and methods of agriculture, they, therefore, can gain better results than if the land is cultivated by the Muslims soldiers. Be careful that you do justice to the dhimmis and they should not be oppressed." Futuh al Sham Azdi.

When Abu Ubaidah received reliable news about the departure of Heraclius from Antioch to Edessa and his determination in preparations for a new counter offensive, which he thought could be smashed while in its infancy, if he was allowed to attack now. The Caliph wrote O.P.I. No. 76.

"You stay at Hims. Try and win over to your side the brave and warlike Arabs of Syria. Invite them to accept Islam and thus join us as our brothers. You should keep yourself in good heart. I will continue to send you reinforcements and food etc., regularly." Tabari.

The Caliph was asked about his direction regarding taking out of processions by the Christian during the Easter. Umar wrote O.P.I. No. 77.

"As regards the procession which the Christian wish to take out during the Easter carrying the holy crosses, but without any banners, you should allow them to do so provided they do not pass this pro-

cession through those parts of the city which is predominantly Muslim." ALKARAJ, Cairo.

In pursuance of this command Abu Ubaidah established his headquarters at Emesa. Amar took up his head quarters in Jordan. Khalid was sent to Damascus. While other detachments under various officers were sent to various conquered cities to rest and refit themselves. It is obvious that Umar did not wish to commit himself seriously on both fronts when he knew his resources were very limited. He accepted the risk about which we will have to say later on

Heraclius, it seems, had obviously been caught on the hop again as most of his strongly fortified towns had fallen without much opposition. It is obvious that no plan of defence had been worked out by the Emperor in case his armies were beaten at Fihl. Moreover, no town held by Roman General sent their armies for mutual aid to those posts which were attacked by the Muslim, as if by turn. Those who had not been attacked sat and waited to be struck down by the Muslims one after the other. The Muslim army was, therefore, able to force upon their enemy a situation which he was not able to defend or challenge. Khalid was invariably able to beat the enemy by surpirse attack, i.e., whatever type of surpirse attack he sought to achieve against his enemy it was most thorough, every thing else though subsidiary, was pushed in with determination so as to make it look real and thus mislead and mystify his enemy.

Jablah's Affair :

After the battle of AJNADYAN Jablah-bin-Anham, the Ghassani Arab Chief of Syria decided to throw in his lot with the Muslims. He wrote to the Caliph that he and his tribe wish to become Muslims. Umar wrote O.P.I. No. 78.

"You are welcome to come to Medina. When you become a Muslim, you will enjoy as our equal all the privileges as other Muslims do. You will also share with us all our responsibilities." Aqad al Farid, Cairo.

Jablah Ghassani went to Medina and accepted Islam but he again

left Medina and joined the Romans. The Caliph wrote to Abu Obaidah O.P.I. No. 79.

"Jablah-bin-Anham came to Medina with his relations and notables of his tribe. I accorded him suitable welcome and they all accepted Islam on my hand. I was indeed very pleased that they had accepted Islam and became Muslims, as I felt they by this action of their they had strengthened the cause of Muslim. I was, however, not aware of the will of Allah. We went together for Haj pilgrimage to Mecca. Jablah performed the Haj ceremonies for seven days. During one of these days his waistband (rope) was, by chance treaded by a Baduin, with the result that his waistband fell on the ground. Jablah turned round. frowned and said, "May Allah curse you! You have undressed me in the house of Allah." The Baduin replied, "I swear by Allah that it was unintentional." Inspite of it Jablah slapped the Arab across his face with the result the Arab bled from his nose and he also lost four teeth. The Arab complained to me. When I questioned Jablah, he said, "He treaded my waistband in such a way that it fell on the ground. Had I not been inside Kaba and had observed its sagacity, I would have killed him on the spot."

I told Jablah that as he had admitted his crime there are two alternative open to him; one, you are pardoned by the Arab, or, in other case I will order you to pay ransom for it. To this Jablah replied, "Will you ask me to pay ransom to a Baduin though I am a King?" I told him as you both are Muslims, "you Jablah will be superior to him only if you have established superior conduct than him, and not because you are a King." Jablah asked me for one day's grace to think over the affair before giving his final reply. I asked the Baduin (FAZARI) who agreed to grant Jablah's request. In the meantime Jablah, fled on his fast moving camels towards Antioch during the night and it is possible that you may be able to lay hands on him.

Stay at Hims and do not resume operations by advancing further in the enemy's country. Send your secret agents to Antioch which is the headquarters of Heraclius. Keep a vigilent guard on Ghassani

Christian Arabs." Historians Futuh al Sham, Waqadi and Yaqubi have also stated Umer's such stiff attitude against Jablah.

The Decisive Battle of Yarmuk :

The breathing time given by the Muslims who had stopped their further advance was fully utilized by Heraclius who summoned all his noblemen and warriors to consider a plan for at least stopping further advance of the Muslims. Of course, he wanted to throw them out of Syria like the Persians, if he could. In the meeting of his councillors he asked them why they could not defeat the Muslims who were inferior in numbers, and training in the art-of-war and their equipment was also poor in quality! It has been stated that all those who were present hung down their heads with shame and no one dared to make any answer. At last one old warrior ventured thus :—

"The morale of the Muslims is far superior to those of our people. They are neither proud nor selfish, and they meet each other on equal terms. They pray at night, and fast during the day. They are hardy and live a simple life. On the other hand, we drink, indulge in dissolution, fail to fulfil our promises, and oppress the weak. The inevitable consequences of these diametrically opposite habits is that while all their undertakings are marked by enthusiasm and firmness, all our enteprises are conspicuous by their vociferation and weakness."

This blunt, though true statement by a veteran warrior, gave a rude shock to the pride and egotism of all those present. The Emperor's object was achieved, as every one realized the truth, so they resolved to face the enemy with determination, and courage. Heraclius issued commands to all nobles of the provinces to raise new armies and later on they should be ready to march to any place decided by him.

Abu Ubaidah had watched the new situation and sent reports to the Caliph.. He also held a council of the commanders and companions to discuss the issue ! After a heated discussion it was decided to vacate Hims—and that they should concentrate their efforts at Damascus where Khalid had his headquarters. Umar was grieved to

hear the evacuation of Hims and its neighbouring forts. He despatched reinforcements to Damascus and assured Abu Ubaidah of his full support and his confidence in his leadership. At Damascus Abu Ubaidah held another conference and said; "general insurrections had become prevalent in most of the conquered land. In the countryside and also the population of all cities had re-assured their loyalty to the Muslims but it could not be relied upon." He then asked their opinion. Many leaders stood up at one time and Qys-bin-Hira was their spokesman, he said, "we should fight it out at Damascus."

Khalid's Appreciations of the Situation:

Everyone seemed to agree, but Khalid remained silent ! Abu Ubaidah noticed his silence and asked for his personal opinion. He replied that it seemed that the majority wanted to meet the enemy at Damascus and he would accept their verdict, though he personally had very different views on the subject. When Abu Ubaidah insisted to hear his views, Khalid told the assembly that it would be better for them to get clear of the net that the enemy is trying to throw around them. He also told them that the Emperor had made concentration of his troops at the following places; Tarsus, Sarmin, Aleppo, Hamash, Tortosa, Tyre. While the main army of over 50,000 strong was being concentrated at Antioch under the command of his brother General Theodorus. Heraclius had also ordered his navy to assist his army. The naval forces were placed under the command of his son Prince Constant. The Romans, it seemed, had planned to land forces at various forts along the coast and supply them with various stores. Prince Constant was also given about 20,000 men as general reserve under his personal command. It was obvious Khalid remarked that the Emperor had prepared himself for a decisive battle.

Khalid then told the war council that from the dispositions of the enemy it was very obvious that he wanted to surrouud us. While the navy and troops at Tyre and Jerusalam and other ports could place themselves in such a position as to stop any reinforcements reaching us from home and also to cut our line of retreat to Medina. He, therefore, advised them to consider the plan of fighting the battle

in Yarmuk valley where the ground was suitable to their tactics and there was the possibility of reinforcements reaching them before the final battle was fought with the Romans.

The war council agreed with Khalid, who was told by Abu Ubaidah to make out a plan and that he would be given free hand by him to carry it out as the force commander.

The Battle of Yarmuk:

Khalid having relinquished, for the time being Hims, even Damascus and also other strategic towns, he concentrated some 25,000 sabres in the valley of Yarmuk, the eastern tributary of river Jordan, the junction of rivers Yarmuk and Al-Raggad, modern Kirbat Yarmuk, near Ajnadyan. Except for a serious skirmish near Damascus itself, when his rear was attacked by the enemy, Khalid left the enemy forces waiting for him at various important road junctions guessing, and hoping to catch him; while Khalid took an unimportant cross country track and reached his destination unnoticed to the disappointment and disgust of the Roman army.

Heraclius who had received reaffirming reports that 'the Muslims had lost heart and who were withdrawing from all strongholds; had to modify his plans, due to this new situation, and he ordered (his) all commanders to pursue the enemy and annihilate him. He told Prince Theodorus that he had ordered the navy to help him to concentrate the Roman Army in Yarmuk valley. There is vast difference in the numbers of the opposing forces given by various writers. Arab historians have stated that the Roman Army was between 100,000 to 240,000 men and the Muslim army opposing it to be 40,000. Hitti has stated that only 50,000 Romans under Prince Theodorus opposed 25,000 Muslim sabres. It is quite possible that the two opposing forces at Yarmuk were of the number which Hitti has stated. However, it is most probable that when the Arab historians gave the numbers of Romans at 100,000 to 240,000 against 40,000 of the Muslims, they counted the approximate strength of both parties in the entire operational area. In this case, the strength of the opposing parties in Syria would reach that mark in numbers. It is however,

quite clear that the Romans were at least 2:1 in numbers and far superior in armament and equipment, when they met the Muslims in the Yarmuk valley.

A letter was written by Abu Ubaidah to Hazrat Umar : O.P.I. No. 80.

"The Romans have planned for a counter offensive on a very grand scale. Every person who can carry arms has been conscripted for the defence services. The Bishops, the clergy and the cleric, have left their places of worships and have joined the Romon army for a crusade. The Emperor has obtained troops also from Armenia and Jazirah (Mesopotamia). The total strength of the army is estimated to be four hundred thousands. I, therefore, have decided not to keep the Muslims in the dark about the events and called a conference. They decided to move to some part of Syria, unite all our forces there and then fight the enemy. We hope that you will also send us some reinforcements. When thus united, we hope to beat our enemy. Amir-Al-Momineen! Please send reinforcements in succession! If we remain deserted without reinforcements from you, we are most likely to perish in Yarmuk valley as we will never turn our backs on the enemy, as by doing so we lose our faith in Allah. We are facing a most powerful enemy who can be beaten, if it wills Allah, and also provided we get more troops as reinforcements or, we can beat the Romans with the present army if Allah sends Angles to our aid." Tabari.

Umar replied this letter, O.P.I. No. 81.

"Abdullah-bin-Qarat has brought your letter in which you have stated that the Romans are concentrating troops for counter offensive on a large scale by land and with the aid of their navy, and that the Bishops, the clergy, and every able bodied man had joined hands to fight the Muslims!

You should not be dismayed with the overwhelming numbers of the enemy troops. Allah is not with them and when Allah does not support a body, its numerical superiority becomes useless. You

should not, therefore, feel depressed with our inferiority of numbers. You should hold fast with your faith in Allah and fight, with determination where you are, and you should not wait for the enemy to attack you. I am confident that by the Grace of Allah you will be victorious. He is the merciful, the Benifactor and the one who bestows victory.

I am surprised to read words of despair in your letter, such as, 'if the Muslims stay where they were, they are most likely to perish etc.' However, I am gratified to see in the concluding sentence that you all are determined to die to defend your Faith. I swear by Allah, who is supreme, that if you (in the Muslim army) all face the situation with faith and determination, and if by doing so you become martyrs, your sacrifice will bear fruit. Undoubtedly those who become Martyrs are most fortunate, the Quran had confirmed it. Those who have common sense should also learn a lesson from the traditions set by the Holy Prophet. Those who were fortunate enough to fight for the cause of Islam under the leadership of the Holy Prophet, were neither despaired, nor they feared death. Those who survived along with the Holy Prophet have faced the death and the enemy with faith and courage, and without any fear against very heavy odds on all such occasions. They faced hardships and trials cheerfully, such are traditions set forth for us by those Mujahedeens who fought for the ever lasting cause and glory of Islam. I desire that you read this letter of mine to all soldiers and advise them to fight gallantly for the sacred cause of Islam, and to keep the flag of Islam flying at full mast. Allah will reward them in this world, and, as well as, in the next! I cannot reconcile with your statement that the Muslims under your command are not capable of taking on such an innumerable Roman force. How can a Muslim of your status utter such words? Especially when you have been in the past constantly defeating Roman armies who were also far superior in numbers than yours. I swear by Allah, that had our fighting been dependent on our resources and strength of arms, then I have no doubt in my mind that in that case the Romans would have destroyed us long age. But we have been fighting against them with faith in the way of Allah and never

even thought that we had achieved successes by our own force of arms! Of course, we never ceased praying Allah to grant us success!. You should also pray Allah for guidance, help and victory. "O believers, be patient and advise others to be steadfast. Keep your army ready. Do not be aggressors. Allah will make you victorious." (The Quran.)

I am sending three hundred sabres as reinforcements along with this letter."

Futuh-al-Sham Waqadi, Futuh-al-Sham Azadi. There are many other versions by Arabs historians of this letter and all of these show that the strength of Romans to that of the Muslims was 9:1 at Yarmuk. However, it is not the numbers, though sometimes they do count, is the subject under our review but the strategy and the generalship of the two belligerents which stands out.

Once, the Muslims were prepared to take calculated risks, they made use of the mobility and manoeuveribility of their troops. While the generals of the Roman army followed passive tactics; they were slow moving, and lacked imagination. On the other hand, the Muslims were hardy and capahle of long marching at great speed, under very trying conditions; the Romans were slow and soft.

At Yarmuk Skirmishing went on for weeks and Khalid patiently waited for the reinforcements from Medina to reach him and also to rest his men. Once the reinforcements reached him, he waited for the day and the weather, which would suit his tactics on the ground he had carefully chosen to give his enemy a good fight. As the battle area was not very far from the desert and the changes of temperature along the sea coast invariably attract sand storms; some of these could be very violent. Visibility on such days became very limited. Only those who are accustomed to it, such as, the sons of the desert, can move about freely and keep their direction. It creates worst darkness than the thickest artificial smoke screen, as the entire country becomes as dark as it is at night time; of course, such days are also minus the stars to guide one's course. Moreover, the sand and dust

makes it most difficult to keep one's eyes open and the hot dust makes one extremely thirsty, and one loses good deal of energy.

Only those can appreciate it who had the taste of such a storm in a desert. Those who may have to fight or travel in such an area, should study the weather conditions very carefully. "Month of skirmishing," says Hitti, "came to a climax on 20th August 636, a hot day clouded by wind blown dust, of one of the most torrid spots on earth, and undoubtedly fixed upon by Arabian generalship. Those of the Byzantines and their Armenian and Arab mercenaries, who were not slaughtered on the spot were relentlessly driven into the steep bed of the river and rugged valley, the few who managed to escape across it were almost annihilated on the other side. The Prince Theodorus himself fell and the Imperial army was converted into a fleeing, panic stricken mob. The fate of Syria was decided. One of the fairest provinces was, for ever, lost to the Eastern Empire. "Farewell O! Syria, and what an excellent country is for the enemy," were the Heraclius words of adieu!''

Retrospect :

Khalid used his old tactics to mystify his enemy but it was again in a new and noval form. Most sons of the desert know when and of what type of dust storm is expected. He lured the enemy in such a way that the Roman cavalry reached the perimeter of the Muslim's baggage camp and where the families of Muslim soldiers had been housed for safety. This camp was located on a small hillock which was not easily accessible for a cavalry charge, especially that of heavy cavalry. The Muslims ladies had been warned, and, therefore, armed for the occasion. This was additional safety precaution, as there was also a strong camp guard of Cavalry for its protection. By their headlong advance, the Roman heavy cavalry while the dust storm was getting denser every minute and becoming a tempest; had caused a large and serious gap in the Roman army. It had also left the flanks of the Romans Infantry unprotected. Khalid's reserve which had been kept concealed behind the hillock, swooped down on the rear of the Roman cavalry in the approaching darkness of the dust

storm. The Roman cavalry was surprised, and lost heart. They were badly cut up by Muslim cavalry who appeared, it seemed, from everywhere.

In the meantime, the vigilant Khalid went streight through the gap and attacked the body-guards of Theodorus who was killed. The Romans were totally unaccustomed to this type of dust storm which the general of the sons of the desert used to his best advantage.

The writer has witnessed dust storms of this nature in Mesopotamia in 1915-18 World War. The Arab leader Sheikh Ajmi used these dust storms; its dust, (which blew in our faces,) its darkness which was worse than even at night time, and their intimate knowldege of the terrain to his great advantage and which acted as a greatest handicap to us, i.e. the British expiditionary force. It is imperative that the force commander must study the effect of rain, snow storms well over the terrain of the operational area, he would be fighting a war. History is full of such examples, yet it is human nature to say to oneself, "it will never happen this time"; though it has happened again and again!

When the Caliph heard the news of the victory at Yarmuk, he wrote to Abu Ubaidah O.P.I. No. 82.

"I am indeed pleased to hear that Allah has graciously granted you decisive victory over your enemies. Distribute the spoils of war to the troops. Give special awards to those who fought with distinctive courage. Make sure that all those who deserve, get their due share. Attend to the care and welfare of the Muslims. Praise and thank them for their bravery, courage, devotion and determination. I will soon send you instructions regarding your next plan of action". Tabari, Futuh at Sham Waqdi.

No further serious resistance stood in the way of Muslim army until the natural limits of Syria, the Taurus Mountains were reached and no difficulty was experienced in reclaiming the cities conquered. "We like your rule and justice", said the citizens of Hims, "far better than the state oppression and tyranny under which we have long been living". Hitti and Baladhuri have stated that it was representative of the

sentiments cherished invariably by the native Syrians everywhere towards the Muslim conquerors. Aleppo and other northern towns soon surrendered once again to the Muslims. In 17 A.H. (638 A.D) the important military base of Heraclius in the great city of Antakiyah fell. Announcing this victory to Umar, Abu Ubaidah stated in his letter that Antakiyah was a very fine city and that he had not made this as his headquarters as he feared that the Muslims might get used to the comforts and luxury of the town, and have their zeal for Jihad relaxed. He also referred to the growing fondness of the Arabs for pretty Roman women and their eagerness to marry them. He asked for directions for future action. The Caliph replied O.P.I. No. 83.

"In the name of Allah, the most kind and Merciful! From Umar, Commander of the Faithful, to Abu Ubaidah, the Commander-in-Chief in Syria. I praise God, besides whom none else is fit for worship, and invoke His mercy and blessing on His Messenger Mohammad. I think Allah, who has conferred this victory on the Muslims, who has reserved the reward of the hereafter for those who fear and revere Him, and who has been kind and helpful to us throughout our trials.

You say that Antakiyah is a town of such plenty and comforts that you thought it inexpedient to let the Muslims stay there, lest they should be used to comforts and have their zeal for Jihad slackened. I think you should have done otherwise. For Allah has not disallowed good things to the pious and the God-fearing. He says: "O ! Messenger of Allah ! Eat good things and do good acts. I know all that you do !" (The Quran) You should have, therefore, allowed them to relax, and rest and enjoy the nice food of Antakiyah to their hearts' content. You say that you are awaiting my directions for advance to the 'Durub' (fortified mountain passes that lie north of Antakiyah leading to the Byzantine territory) in the rear of the enemy. Well, you are in a much better position than I to judge on this matter as you happen to be on the front and must have been well informed by your spies about the enemy If you think that an advance across the Syrio-Byzantine mountain passes would be in the interest of the Muslims, you should send cavalry in that direction and penetrate into the Roman lands, blocking all routes to the enemy. Your cavalry should

be accompanied by reliable Arab Christians to guide them in the difficult terrain. If the commanders of a town, or fort wish to enter into a settlement with you, do concede their wish and abide by your agreements with them. As for the eagerness of the Arabs to marry charming Roman women, you should allow marriage to those who have no wives, and if they wish to buy Roman maids, you should also allow them to do so in order that they may not be driven to immoral acts. Peace and blessings and mercy of Allah be on you and your comrades !" (Waqdi, Cairo 3/136-37, also with textual variations in Haqa'iq al-Akbar by Faridun Beg quoted by Rafiq Beg Azam in his Ashhar Mashahir al-Sharq, Cairo, p.454).

After the fall of Antakiyah the Muslims conquered Manbij in 18 A.H. (638 A.D.). Abu Ubaidah sent raiding parties to prepare the way for further conquest along the new Muslim Syrio-Roman frontier. In one of these raids one of the Commanders, Abdullah-bin-Hudhafah, fell a captive in the hands of the Romans. Umar wrote to Heraclius O.P.I. No. 84.

"In the name of Allah, the most kind and Mereiful I praise God, who has neither wife nor children, and invoke His blessings on his Messenger Mohammed, the victorious! From 'Umar.

Release, Abdullah-Ibn-Hudhafah, whom you have captured! If you do so, Allah may, perhaps, give you guidance but if you refuse to release him, I shall send a force of brave warriors who are not distracted from the remembrance of Allah by trade or any other occupation. Peace be on those who follow the right course and are mindful of the punishment of the next world". (Waqdi, Cairo 2/18). Abdullah was released by the Emperor.

It was reported to the Caliph that Khalid had anointed his body in Syrian public bath,with a preparation that contained wine as one of its ingredients. The Caliph wrote O.P.I. No. 85.

"I understand that you have anointed your body with a preparation of wine not withstanding the fact that Allah has forbidden wine whether pure or diluted, as He has forbidden sin whether openly

done, or in secret. Allah has forbidden touching of wine just as he has forbidden its drinking except that one may have to touch it to wash it away. You must clearly realize that wine is an unclean thing and to apply it to your body means to pollute it. So if you have once applied it by mistake, do not do so again."

Khalid replied to Umar and tried to justify his action by supporting it with a statement that the preparation had been so thoroughly diluted with water that the wine had lost its properties. The Caliph's reply was O.P.I. No. 86.

"It seems to me that the grandsons of Mughirah have become a victim of rudeness. I pray to Allah not to cause you to die in this state." (Sayf-Ibn-Umar, Tabari 4/204).

The Caliph was aware of the great strategical and political importance of JAZIRAH Province. After the fall of Antakiyah the Roman Emperor had shifted his headquarters to Ruha, because it was his birth place, and for its fertility, and being most central place for directing operations against the Muslims in all directions. It was here that the Crusaders made their first headquarters in eleventh century to give a death blow to the Muslim states who were the custodians of the Holy places. Arab Historians disagree with dates of conquest of Jazirah, and also to name it's conqueror. This is understandable as they seem to have overlooked the fact that armies were sent by the Muslims at various times, either to temporarily pacify the Romans, who were threatening the flanks of some army, viz. Sad's advance in Persia, or, to protect the flank of forces who were advancing in Syria ultimately to conquer Antakiyah. But the stage had now reached when this thorn in the sides of the forces in Persia and Syria was to be removed. The Caliph wrote to Sad-Ibn-Abi-Waqqas O.P.I. No. 87.

"As God has made the Muslim supreme in Syria and Iraq, it is time for you now to send an army from Kufah for the conquest of Jazirah. The supreme command of the army should be given to one of the following : Khalid-Ibn-'Urfutah, Hashim-Ibn-'Utbah and Iyad-Ibn-Ghann," (Ibn Ishaq-Tabari, 4/196). This order was what we call to-day a "Warning Order" to convey to the Commander-in-Chiefs of

the areas what was possibly in the mind of the Caliph as Generalissimo. However, Umar had already decided on a systematic conquest of Jazirah by phases. Walid-Ibn-Uqbah, was charged with the task of securing the submission of the Arab tribes of Mesopotamia as a pre-requisite to the complete conquest and submission of Jazirah later on. It was hoped that tribesmen of the houses of Rabiah and Tanuk Arabs, would be gained, and they would then probably fight as halif (Allies) of the Muslims. These tribes submitted except with the exception of the tribe 'lyaad' whose members fled to the domains of the Byzantine ruler, at the instigation of his agents. When Umar heard this, he wrote to the Emperor: O.P.I. No. 88.

"I learn that one of the Arab tribes of our country has gone over to yours. By Allah, you must return, or we shall breack our pact with the Christians of Dar-al-Islam and send them all to your country," (i.e. in numbers equal to those of the Iyaadis, Sayf-Tabari, 4/198).

On receipt of this letter the tribe was returned to Jazirah by the Emperor. The Taghlib Arab tribe of Jazirah refused to accept Islam and preferred to remain Christian and pay the Jiziah (poll tax). Walid Ibn Uqbah argued that since they were Arabs nothing but Islam could be accepted from them. At the instance of the Taghlibis, Walid referred the matter to the Caliph who wrote O.P.I. No. 89.

"The principle of no choice except Islam applied to the Arabs of Hedjaz cnly. You should, therefore, allow the Taghlibis to follow their religion. Any Taghlibi who wants to accept Islam even after the imposition of the Jiziah shall be allowed to do so." (Sayf-Tabari).

The holy city of Jerusalam was besieged by the Muslims several times since Amr went there, but the Romans held out because they received help by sea from Egypt and the fortified posts along the sea coast. Moreover the forces at the disposal of Amr were only enough to cause a diversion and to stop the Roman armies in Palestine and Egypt to go to the assistance of the troops in the North. Amr had done this job most efficiently and he had contained Roman forces in that area which were at least five times to his own strength. Again the Romans could not use the resources of that country for the

benefit of the Roman troops fighting the Muslims, except by carrying everything by a long route to the sea ports, then lift it by ship and again send it by a circuitous route to Damascus operational area. Abu Ubaidah asked for his next move, as his move further north in Syria had been stopped by the Caliph. It was now a question of the conquest of Jazirah, Qurnasin or Jerusalam. The Caliph replied O.P.I. No. 90.

To Abu ' Obaidah-Ibn-Jarrah:

"From 'Umar, Commander of the Faithful, to Abu 'Ubaidah, his commander in Syria. "I praise Allah, besides whom none else is fit for worship and invoke. His blessings on Mohammed, His Messenger !

You have asked for my instructions for the next move after the victory of Yarmuk. The cousin of the Messenger ('Ali) has suggested that you should advance on Filastin (Jerusalam). I hope that Allah the Almighty and Glorious, would enable you to conquer that city. Peace (and His blessings and mercy be on you and the Muslims ! Allah is enough for us and is the most excellent trustee)." (Waqdi, Cairo, I/137, bracketed portion is from Calcutta Edition, 2/244).

Abu Ubaidah reinforced Amr-Bin-As's troops. They pressed the siege of Jerusalam with extraordinary vigour. The Roman Commanders defending the city of Jerusalam finding their position helpless, showed readiness for terms provided Caliph Umar personally negotiated and signed settlement. Abu Ubaidah informed the Caliph about the terms of surrender. The matter was put before the war council who advised the Caliph to go to Syria. The pact was signed at Jarusalam in 17 A.H. (638 A.D).

THE CONQUEST OF JAZIRAH

When Jerusalam fell, the princes of Mesopotamia (Jazirah), were alarmed at the conquest of most part of Syria by the Arabs and their penetration as far as the north banks of Eupharates. They entreated the Emperor for help. They still had fresh in their memories,

when they had forced Abu Ubaidah in a state of siege at Hims and the ultimate withdrawal of the Muslims to Yarmuk, which they had ascribed to their feat of arms Sad was then ordered to send a strong force into Jazirah from Persia to cause a diversion at Hit which had enabled Abu Ubaidah to withdrawn unmolested to Yarmuk valley.

Encouraged by fresh request of his nobles, the Roman Emperor had moved to his headquarters to Odessa to stir up the people also against the Muslims. The Caliph decided to nip the trouble in the bud and he had already warned Sad to get a force ready which was capable to deal with the situation in Jazirah. Sad selected Iyad-Ibn-Ghann as the Commander of the force. Iyad-Ibn-Ghann was a modest and an experienced war veteran and a straight forward fearless leader who had previously fought in Jazirah. He, therefore, knew the country well. The Caliph wrote : O.P.I. No. 91.

"From 'Umar Commander of the Faithful, to Iyad-Ibn-Ghann. Peace be on you! I have always found you keenly devoted to the interests and problems of the Muslims. Like your predecessors you have always urged them to live righteously and fear and obey Allah. I take this opportunity of rejoicing with you by fervent belief that a worthy reward awaits yon in the next world and good reputation shall adorn your name in this. I am quite sure that with the fine qualities of your character you shall be blessed with success in both the worlds and will leave behind an enviable reputation.

I hope that you are aware that the Romans have massed large forces in the Jazirah to use against us. I want to send an army to disperse them under a Commander who must be God-fearing, shrewd, brave and a real warrior. I personally considered this matter and also consulted my advisers, and our unanimous choice fell upon you. We felt that none else could be able to carry out this campaign more efficiently than you. On receiving my letter, take as many troops from Yazid-Ibn-Sufyan as are needed by you for your purpose and set out in right earnest to the Jazirah. Taqwa (fear of Allah) should be your guiding principle. You must not displease the All-Knowing Being, who is aware of your acts and thoughts equally well. In solving

your problems you should turn to the Book of Allah and the practices of the Messenger and his first successor, Abu Bakr Let not the large numbers of their army and the small numbers of your own upset you. In the past small forces of the Muslims have overpowered large armies of the disbelievers. You may be aware that the Messenger of Allah had prophesized on the occasion of the battle of Khandaq that Allah would enable us before long to conquer the emires of the Kisra (the Chosroes) and the Roman Emperor Qaysar (Caeser) and bestow on us their wealth. Iyad, you have seen that Allah has fulfilled the prophecy of His Messenger and brought the realms of the Kisra and the Qaysar (the Caeser) under our control. The armies of the disbelivers have been defeated and captured and everyone has recognised our sovereignty and agreed to pay the Jiziah. Heraclius, the leader of the disbelievers, has fled in panic to Constantinople. We should, however, remember well that all that we have acquired is due to the graciousness of the Exalted Allah and that it is our duty to be grateful to Him. "That is the favour of Allah. He confers His favour on whomsoever He likes." (The Quran). I have asked Yazid-Ibn-Sufyan to give you as much army as you may require to deal with the enemy. With this force and under the blessing of Allah cross into the Jazirah and set about your task." (A'tham, p. 54).

Raqqah, an important city, capitulated on stipulated terms, after feeble resistance. Ruha followed the suit. By this time Busr-Ibn-Abi-Artat, a companion, came with 2,000 cavalry as reinforcements from Jordan. Busr asked Iyad for a share of the spoils of war which he got from the conquest of the above mentioned Raqqab and Ruha cities. Iyad refused to comply with the request on the grounds that the two cities had been conquered exclusively by his troops without any assistance, from Busr's cavalry. Busr asked Iyad either to be sent back or stay where he was till further orders. Iyad sent him back to Jordan. Muaqiyah referred the case to the Caliph, who wrote: O.P.I. No. 92.

"Yazid-Ibn-Abu-Sufyan had sent an army under the command of Busr-Ibn-Abi-Artat as a reinforcement to you. It has been brought

to my notice that you have sent back that force. It was sent to help you, to add to your strength to dishearten your enemy, and force him to speedy surrender by showing that reinforcements were pouring in to you. I am unable to understand your action. On receiving my letter let me know what has prompted you to act in this way."

"Iyad in reply said : "Both Raqqah and Ruha had been acquired before the arrival of Busr and the booty had already been distributed. When Busr asked a share for his troops, I told him that as the two towns had been conquered prior to his coming and without his help he had no right to a share, that he would be given his due when we got booty with his help. This enraged Busr. I feared lest he might become hostile to me or cause a rift in the army, thereby encouraging the enemy and retarding our own progress so I requested him to go back. Moreover, I did not need his help."

This explanation set at rest the suspicions of the Caliph. He appreciated the wisdom of 'Iyad and wrote him the following letter: O.P.I. No. 93.

"I am in receipt of your letter which sets forth your plea for sending back Busr. I am satisfied that your action was sound. May Allah, the Exalted, give you a good reward for your services to Islam and the Muslims. I pray Allah that I may be able to keep you in office as long as I am alive. When I die, I shall recommend to my successor to keep you in office as long as you are alive. Be happy and carry out the Jihad to the best of your ability." (A'tham, p. 56).

When Iyad had completed the subjugation of Jazirah the Caliph wrote: O.P.I. No. 94.

To Iyad-Ibn-Ghann:

"In the name of Allah the most Kind and Merciful! Peace be on you! I thank Allah the Mighty for enabling the Muslims to subjugate the province of the Jazirah, and for making them prosperous

after dire want. Now I have no fear of their poverty, but I do fear that they may become vane by the abundance of wealth and be destroyed. 'Iyad, you have done very well, have spared no endeavour to liberate the Jazirah and have left there a praise worthy legacy. May Allah reward you in a fitting manner for your service to Islam and the Muslims! On receipt of this letter, you should appoint one of your senior commanders, trusted in his word and deed as your successor and go back to Syria. Yazid-Ibn-Abu-Safyan (the Commander-in-Chief) is ill and if he were to die before you take over from him, Syria might be lost and the affairs of the Muslims thrown into discorder. You should, therefore, hurry to Syria." (A'tham, p. 60.)

On his way to Damascus to take over from Yazid. Iyad made a short halt at Hims. Here he fell ill due to plague and passed away after a few days illness. Yazid had been also ill and he also died. The Caliph now decided to conquer Qaysariyyah (Chalais) which had so far held out and had proved a thorn in the side of the Muslims in Syria when they were trying to conquer Jerusalam. The reason for its being able to hold out was that the Roman Emperor was able to reinforce the city by sea.

Conflicting dates have been advanced by the annalists with regard to the conquest of Qaysariyyah (Ceasaria). Abu Ma'shar and Waqdi assign it 19 A. H. (639 C. E.), Ibn Ishaq to 20 A. H. (640 C. E.) and Sayf to 15 A. H. (636 C. E.). Azdi and Baladhuri are in favour of the year 19 A.H. (639 C. E.) that is to say, the year following the death of Abu Ubaidah, when Yazid was appointed Commander-in-Chief. According to Azdi, Yazid laid siege to Qaysariyyah under order from Umar (vide letter 48). This heavily fortified city offered fierce resistance for several months. Yazid was compelled due to shortage of fodder to go back to his headquarters, Damascus, with the greater part of his cavalry. He left his brother Mu'awiyah in charge of the siege, and the latter with intensified efforts succeeded in forcing the great citadel to capitulate. This view of Azdi is endorsed by several historians. Sayf, however, takes a different line, as his wont, and says that 'Umar gave Muawiyah direct orders to conquer Qaysariyyah. To Muawiyah-ibn-Abu-Sufyan, O.P.I. No. 95.

"I have appointed you to conquer Qaysariyyah, march to it, praying Allah to help you in your misson. Let these words of the Holy Book be frequently on your tongue, " La Haula Wala Quwwata Illa Billah." 'Man has no power to do any thing but with the help of Allah. He is our Lord and sustainer, in Him we put our trust, to Him we direct our hopes. He is our guardian, and a very powerful guardian and helper He is indeed." (Sayf Tabari, 4/156).

The city being heavily fortified, offered very fierce resistance which lasted several months. Yazid who had been Commanding the actual operation of the siege had taken back to Damascus a large number of Cavalry as the force ran short of fodder. Muawiyah the entrusted commander of the operation by the Caliph stayed on. With intensified efforts Muawiyah was successful in forcing the great citadel to capitulate in 19 A.H. (639 A.D.). Arab historians put different dates for its conquest but Hitti puts the date in October 64 A.D. which is most likely correct. "Between 633 A.D. to 640 Syriah north to south was subdued. This easy conquest," says Hitti, "of the land had its own special causes The Hellnistic culture imposed on the land since its conquest by Alexandar (332 B.C.) was only skin deep and limited to the urban population only." The envoy who brought the tidings of the great victory of Qaysariyah, was clad in silken roles taken from the Roman spoils. The Caliph disliked ostentation and luxury. He at once objected to the dress of the envoy. Umar already had evidence of the slackening of the religious earnestness among many Arabs and their drift to luxury. He wrote : O.P.I. No. 96.

"In the name of Allah, the most Kind and Merciful. From Umar-Ibn-Khattack to Abu-Ubaidah-Ibn-Jarrah. I praise Allah, besides whom none else is fit for worship, and invoke His blessing on His Messenger Muhammad!

I am glad to know that Allah has conferred a great victory and the treasures of the Roman Emperor on the Muslims as promised by our Messenger. I am sure that you will soon get the treasures of the Persian Kings also. I offer my thanks to Allah. I learn that the Bedouin Arabs are getting enamoured of the world and its plea-

sures. The world has spread out its net before them. Wordly delusions are powerfully attracting them and they have turned their eyes from the delights of Paradise. They boastfully, in clothes of silk and of satin, have taken to sweets and bread of wheat. These things have made them unmindful of the hereafter. Ibn- Jarrah! I also learn that they have begun to disregard the prayers and have given up the prescribed ones. You must punish them. Don't let them have their own way, but take stern action, or you will come to grief at their hands. If anyone does not perform the duties prescribed by Allah, inflict on him the punishment fixed by law. "You should bear in mind that you are a ruler and that every ruler is responsible to Allah for the conduct of his subjects. Allah says : 'If we established them (in power) on earth, they will offer prayers, pay Zakat, and will enjoin good acts and forbid from bad ones." The Messenger has styled you Amin-al-Ummah (the Trustee of the Nation) and you must justify this title. If, therefore, you find any Muslim giving up the prayers, do punish him well. We would be busy conversing with the Messenger, but, as soon as, the prayers would be announced, we would at once give up talking and devote ourselves so thoroughly to the prayers that we forget one another. The Messenger is said to have observed: 'Allah the Exalted and Great, says that the mosques are my abodes on earth, and those who worship there are my visitors, and blessed indeed is a man who visits Me after having cleaned himself well at his house and that it is up to the master of the house to honour such a visitor! The Messenger has also said: "All duties imposed by Allah on me are binding until life time except the prayers which I must offer even in Heaven'.

Ask ' Amr-Ibn-As to make an advance on Egypt. He should have due regard for 'Amir-Ibn-Rabi'ah-'Amiri and other senior Companions, and should benefit by their advice. You should also send an army, if you can afford, to the lands of Rabi'Ah and Judd-Ibn-Salik. I pray Allah to bless you with His help. Peace and mercy and the blessing of Allah be on you". (Waqdi, Cairo, 2/21).

According to the Futuh of Waqdi when the conquest of Sham

(Syria including Palestine and Jordan) and Misr (Egypt) was completed, the Caliph addressed the following letter to Abu 'Ubaidah, who had supervised the operations in both the lands : O.P.I. No. 97.

"In the name of Allah, the most Kind and Merciful. From 'Umar Commander of the Faithful, to Abu' Ubaidah Ibn Jarrah. Peace be on you ! I praise Allah, besides whom none else is fit for worship, and invoke His blessing on His Messenger, Muhammad.

You have done your best to destroy the disbelievers and please the most powerful Allah. I am sure your meritorious services will entitle you to a good reward on the Day of Judgement. We have never found you remiss in the discharge of your duties. You have followed with sincerity and devotion the Sunnah (Practice) of the Messenger and have spared no effort in the cause of Islam. May Allah accept your and our endeavours and may He forgive your and our faults!

Now (that Syria and Egypt have been subjugated) you should despatch a force under ' Iyad-Ibn-Ghann to the country of the tribes Rabi'ah and Bakr (Mesopotamia). I hope that Allah, the Exalted and Glorious, will make him conquer that land. I urge him to fear Allah, do his utmost to please Him and wage war with determination. He should follow the example of the truly faithful and sincere warriors and carry out the order which Allah gave to the Chief of the Messengers." 'O Messenger, wage war with the disbelievers and the hypocrites when they become aggressors. Peace and mercy and blessings of Allah be on you and all the Muslims." (The Futuh of Waqqi) Cairo. When Yazid and Iyad died, the Command of the forces in Syria was entrusted to Muawiyah. The Caliph wrote to Muawiyah O.P.I. No. 98.

"Allah has made Islam sovereign, debased the dis-believers and thus fulfilled His promise. Also the prophecy of the Messenger that Syria and other lands will be conquered by them and the treasures of the despots will come under their possession has come true. Of special significance is our latest gain, Qaysaariayyah, famous in Syria for its strong fortifications and regarded by the Romans as impregnable. You should now undertake an advance on Ghazzah and Asqalan

(coastal towns). The Messenger has said: "You will make conguests in Syria and I rejoice with you in the tidings of the conquest of two bridges, Ghazzah and 'Asqalan". He has also said : "Before long a section of my followers will settle on the shores of the sea and I recommend to you Asqalan. When disorders break out in the East and West it is difficult to live in the towns and villages, then you should go to live at 'Asqalan. Every place has an agreeable spot and the agreeable spot of Syria is 'Asqalan'.

On the receipt of my letter you should march without delay to "Asqalan and try hard to liberate it and the surrounding country. I hope that Allah would enable you to conquer that district. When you reach 'Asqalan, do keep me informed about the day-to-day happenings, there." (A'tham, p. 61). The Caliph also wrote to Muawiyah O.P.I. No. 99.

"I wrote you a latter in which I shall try my best to see that you and I act in accordance with the dictates of justice. If you adhere to the five principles enunciated below, you shall keep your faith untarnished and deserve the best divine favour.

(a) If a suit is brought to you, you should demand of the plaintiff two trustworthy witnesses and of the defendant an unequivocal oath.

(b) Be kind to the wronged that he may be encouraged to state his complaint fearlessly.

(c) Pay due regard to a stranger who has come over a long distance to lay his grievances before you; for if you are inattentive to him or detain him for long, he would feel frustrated and go back home abandoning his claim, and none but you will be responsible for the harm done to him.

(d) Do not discriminate between the plaintiff and the defendant.

(e) If you fail to arrive at an appropriate decision in a case, try to bring about a reconciliation between the contending parties. Peace be on you." (Eayan of Jahiz, Cairo 1932, 2/75; Abou Yousuf, Cairo, p. 117; Ibn Jauzi, History of 'Umar, Cairo p,132; Izalat al-Khafa, 2/119 and 180, al-' Iqd al-Farid, Cairo, 1913, 1/45).

To all Amirs of the Provinces from the Caliph, O.P.I. No. 100.

Administration of Justice is indeed an indisputable duty and a practice followed from ages (i.e. from the birth of Islam that is the birth of ADAM who was the first Prophet).

When a suit is brought to you, grap it well (then pass judgement and execute it) as it is no good to pronounce a verdict without executing it.

The Judge's Office is (the application) of either an unequivocal ordinance of the Qur'an or a practice that may be followed.

Understand this when considerations are put before you, for it is useless to utter a plea when it is not valid.

Equalise all Muslims in your court, and your attention so that neither the man of high station will except you to be partial nor will the humble despair of justice from you.

The claimants must produce evidence, from the defendant on oath may be exacted.

Compromising is permissible between litigants provided no law is voilated thereby.

If you have given judgement and upon reconsideration come to a different opinion, do not let the judgement which you have given stand in the way of retraction, for justice may not be annulled and you are to know that it is better to retract than to perish in injustice.

Use your brains about those matters which perplex you to which neither Muslim Law nor Practice seems to apply.

Study the theory of analogy, then compare things and adopt

the judgment which is most pleasing to Allah and most in conformity with justice so far as you can see.

If a man brings a claim in absence of (the defendant) fix a date by which the defendant is to appear; if the plaintiff then produces evidence, his claim shall be allowed otherwise you will be entitled to give judgement against him.

All Muslims are credible witness except such, as have been proved to have given false witness, and such, as are suspected of partiality on the ground of relationship whether of blood or of parentage. Allah concerns Himself with your secret character, and leaves you to follow appearances.

Avoid fatigue and the display of weariness, or annoyance at the litigants in the court of justice where in Allah enables you to earn reward and make a handsome stores. For when a man's conscience towards Allah is clear, Allah makes His relations with man satisfactory, whereas if man simulates before the world what Allah knows that he has not, Allah will put him to shame." The above letter is authentic and contains some of the basic principles of justice and allows the use of individual discretion in legal matters.

P. 512; 'Uyun al-Akbar by Ibn Qutaybah, Cairo, 1925, I/66; Ansab (rotograph), 9/623; Bayan by Jahiz, Cairo, 1332, 2/124; '-i' lan al-Muwaqqi' in by Ibn al-Qayyim, 1/71/72; 'Iqd al-Farid by Ibn Abd Rabbaihi, Cairo, 1913, 1/46; Sharh Nahj al Belaghah by Ibn Abi-I-Hadid, 3/119; Kamil by Murarrad, Leipzig, 1870, 1/9; Nihayyah al-Arab by Nuwayri, Cairo, 1926, 6/257; Subh al 'Asha by Qalqashandi, I/193; 'Adab al-Qadi by Aby Zayd Sam'ani, MS. No. 629, 10812, pp.45, Maktabat '1-Azhar, Cairo; the Muqad-dimah of Ibn Khaldun, 1/184; 'Umar by Ibn al-Jauzi, p. 135, Sunan by Bayhaqi, 10182; Nasb al-Rayah by Ibn Hajar, Cairo, 4/81/82 ; Izalah, 2/110; Mabsu by Sarakhsi, Cairo, 16/60-65; Kanz (major part of the letter), 3/I24; Musnad by Bazzaz, MS. No. (924) 29025; Maktabah '1-Azhar, Cairo). "(Journal of the Royal Asiatic Society, London 1910. pp. 311-312. A summary of the letter is also given by Dr. M. Hamidullah in The Islamic Culture, Hyderabad, India 11-169) –THE ISLAMIC REVIEW.

CHAPTER—X

THE CONQUEST OF EGYPT

Amr-Ibn-As:

Amr was a Quraishite, forty-five years old, war-like, fiery, eloquent, clever, ambitious and a shrewd political genius. In the pre-Islamic days he too used to trade in leather and perfume. His commercial trades in Syria, Egypt and Abyssinia and his wide contact with men of different cultures and ways of life had considerably widened his outlook and enriched his experience. He is described as powerfully built and a short statured man, with large eyes and large mouth, a bright open face and broad shoulders. He loved position and authority. He was one of those Qureshi notables whose ancestors had held power and position in pre-Islam days and who had talent, both inherited, as well as acquired, but who could not gratify their desire to shine and prosper owing to unfavourable circumstances. Islam offered them immense opportunities and opened before him a new field of action.

The Conquest of Egypt :

Amr it seems took advantage of the presence of the Caliph Umar in Syria to secure his authorization for the conquest of the last Roman strong hold in the south i.e. Egypt. Amr-Ibn-As had put before the Caliph that the conquest of Egypt will bring power and prosperity to the Muslims. It was a most wealthy country and he was familiar with its cities, roads and her strategic position viz.:

(a) It was the granary and the trade centre of Byzantine Empire. It was a most wealthy land.

(b) The country was the door to the conquest of the rest of the North Africa corridor whose people had been made un-warlike by the Byzantine rulers and its defence was weak.

(c) Alexandria was the base of the Byzantine navy which did not only control the coast of North Africa but also the coast of Syria and the Mediterranian Sea.

(d) The Palestine army had been invariably assisted by Roman troops from Egypt by the Roman Navy and after its defeat at Jerusalam it had retreated to Egypt.

(e) The conquest of Egypt will bring power and prosperity to the Muslims and cripple the Byzantine trade and economy. Umar, according to Ibn Abdul Hakim, Yaqubi, said, "Proceed to Egypt. I shall consult the council about your expedition and my letter will follow soon".

It appears that when Umar returned to Medina, the defence Council pointed out to him the risks and perils involved especially when the Persians had not yet been completely subdued and the danger of the counter attack on large scale by the Romans was still a possibility.

As already stated Abu Obaidah had deputed Amr at the instance of Caliph to lead an expedition into Egypt in 18 A.H. 639 C.E. when the conquest of Syria was complete. 'Waqidi'.

It is pointed out that Abu Obaidah had already done a great deal in clearing the way for the conquest of Egypt by conquering most of the coastal forts and fortified ports and fortified cities of Palestine and Syria leading right upto the border of Egypt. It is quite evident that Umar wanted to remove all possible threats of counter attack by the Roman army assisted by her Navy, based on Egypt. The threat was real and could have had very far reaching effects if the ruler of Egypt was daring and a good General. However, as Umar could not disregard the wishes of the war council, he obeyed it but with certain reservation. Umar despatched a messenger to say, O.P.I. No. 101 :

'If my letter ordering thee to turn back from Egypt overtakes thee before entering any part of it, then turn back, but if thou had entered the land before the receipt of my letter, then proceed and solicit Allah's help". It is said by some historians that Amr did not open the letter

until he had reached al-Arish 12th December 639 as he had sensed the contents of it. He, however, opened it on his arrival at Al-Arish where he had met no opposition from the enemy.

The Advance :

Amr took the ancient international caravan trade route used by Abraham, Cambyses, Alexander, Antiochus and later on by Napoleon and Djemal Pasha. Umar wrote Amr and advised him to invite Muslims all along the route to go with him to conquer Egypt and that they should march with his army.

Umar wrote to Amr O.P.I. No. 102:

"Invite the Muslims along the route to go with you to conquer Egypt and march with those who volunteer, continue the advance and be sure that I shall be sending you reinforcement."

From AL-ARISH he proceeded along the caravan route till he had reached Al-Farma, which was seventy miles from Al-Arish. It was also known as 'Pelusium' because it was situated on one of seven branches of the river Nile as it enters the sea, and this stream was called Plusi. It was a fortified town built on a small hillock.

Cyrus (Al-Muqawqis) was the patriarch of Alexandria and the Viceroy of Egypt since 631 A.C. On hearing Amr's advance he hurried to the fortified town of Babylyoon, across from the isle of Al-Rawdah in the Nile which acted as a deterrent in the way of further progress of invaders. The Roman army which was about 25,000 strong was commanded by Angustalie Theodors, who sat in his fort and did nothing to destroy the invader, a typical passive attitude of the Roman Generals, who had more faith in brick and mortar forts for defence than on their own force of arms.

In the middle of January 640 A.C. Amr besieged the fortified city Al-Farama (Pelusium), key to eastern Egypt with 4000 sabres and captured it after a month's fighting. The Roman had allowed Amr to cross the seventy miles difficult going desert route without offering any opposition as they felt that the Muslim army was past master in the

art of desert warfare. The Governor of Egypt had already surrendered Arish, because it was very near Jerusalam, so the Muslims could be reinforced easily from there. More over the Roman General had thought that it would present a difficult problem for the Commander of the Roman Army to send reinforcements across seventy miles of waterless Egyptian desert. The Commander of the Roman army, therefore, decided to hold the fortified cities of the delta of the Nile as his first line of defence and meet the enemy exhausted by long march through the desert.

Al-Farma Fell:

After one month's siege and bitter battles, Farma surrendered on 20 January 640 A.C. Amr now moved south and having passed Mujdil, he reached a place where Kantra stands today. He then moved towards the west and reached Kasaheen and he then moved south west till he reached Bilbis in February 640 A.C. Amr had met only weak opposition during his march upto this place.

Many Arabs Muslims, as well as, non-Muslims who had settled in the area joined Amr's army as volunteers. Amr rested his army for a month, while he waited for the reinforcements from Medina to catch him up at Bilbis. While Amr was at Bilbis his secret service agents reported to him that he would be attacked there by a large force of the Romans who had been sent from Babylyoon to annihilate the Muslim Army Instead of waiting for the enemy to attack him, Amr made a surprise attack on the enemy while he was on march on a ground suitable for his tactics. The battle was grimly fought by both sides. However, when the commander of the Roman army, who was specially picked up as target by specially selected Muslim warriors, was killed, the Roman soldiers lost their hearts and fled. Many thousand Romans lost their lives. The casualties among the Muslims was also heavy.

According to historians Ibn-Abdul Hakan, Suti and Ibn-Tuqi, Barwi, after a conquest of Bilbis and waiting for a month for the reinforcements which did not reach Amr at Bilbis, he pushed on towards Babylyoon. Amr met slight opposition during his march till he

had reached a strongly fortified village. Um Dunun, which was situated on the river Nile a portion of modern Cairo, namely Azbakyyah, stands where the fort then existed. It was in the vicinity of the famous Roman fort that Babylon stood, which the Romans had now turned into their base of operations and point of appui against Muslims. The ruins of the walls of the fort, Um Dunun, reminds one of its formidability and defensive power, and also points out that it is not the stone and mortar but the will of people to attack the invader that can save them from subjugation by their enemy. The Copts, as a community, did not help the Romans whole heartedly and they also had not so far given any active support to the Muslims due to the fact "that Heraclius had driven out the Persians from Egypt" was still fresh in their minds.

A Copt:

"A copt" says Hitti, "is to all intents and purpose, in thought, ways, manners and even, so far as we can learn from History, in his mode of Government, when he had one, and fashion of religion, a whither and more intelligent negro: nor, indeed, after the type of the western coast, but that of Darfoor, Kordofan, Seunar and east inland districts. Still, African or Asian, the copt is always a son of Cleopatra, and a brother of the too fascinating Pleidas of our own day, the seven songstresses of Kena, we shall find him well instructed in the history of his own country, well read too in Arab and Muslim literature; shrewd and far sighted in his views, of many best, benefit Egypt and her government, her agriculture, irrigation, trade and so forth. We shall find him, too, a kindly a tolerant disposition, as easy going view of life, a keen relish for its pleasures and a singular, are not in kind unlike those of his dusky and perhaps elder brother the negro."

CONDITIONS IN THE EASTERN ROMAN EMPIRE AT THE TIME OF THE ADVENT OF ISLAM

Justinian had been dead five years after a reign of thirty-eight years at the time of the birth of the Prophet and during the last forty years of the latter's life, the throne of Constantinople was occupied

successively by Justin II (565-578 C.E.), Tiberius II (578-582 C.E.), Maurice (582-602 C E.) and Phocas (602-610 C.E.), while Heraclius (610-621) reigned all through Medina period (622-632 C.E.). It is surprising how all that was truly Roman had been swept away by that very class which chose to call itself Roman. Instead of the administration being in the hands of the "People" or their Senate, it was not composed of one solitary order dependant upon the will of the Imperator, and entirely distinct from the people. The people were themselves divided into number of sub-castes, namely:—

(1) **The Curule Caste:** Consisting of landed proprietors, who could neither become soldiers, nor traders.

(2) 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 descend from father to son.

(3) **The Military caste:** But all these classes fell prey to the terrible policy of taxation, which proved to be the bane of the Empire. As a writer on the subject says. "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 sources of revenue."

It is strange that though the Romans had so much superiority in fighting strength and they were fighting in their own territory, yet they had adopted very passive strategy and sat behind the ramparts of their forts where they waited for their enemy to attack them at his leisure. The Viceroy of Egypt never sent troops as reinforcements in the aid of Al-Farma, Bilbis or Um Dunus. In the case of Babylyoon, he did send troops, but in this case also, he did not raise even his little finger when he saw the strong-hold Um Dunun fall, though it was only a stone throw distance of Babylyoon. Historians have given various reasons for it, such as copts were disloyal, the Roman officials

were corrupt etc. These factors were weighty and must had made the Viceroy nervous, but as one has noticed in the campaigns in Syria, the Roman Emperor had made no plans to provide mobile reserves who could go in on the land between the forts, and attack the besiegers of his forts in their rear. Moreover, the Roman troops had not been taught that "attack is the best form of defence." Apparently they had no liking for mobile warfare either. His policy and planning was mostly a static warfare when the forts were away from the sea coast.

Amr had carefully studied the situation, and he also knew the strength of each fort and also its surrounding country and that more Roman reinforcements were pouring in the area and that he should get back to a place where he could join hands with his own reinforcement that were on their way to join him. He knew that it would be dangerous to attack Babylyoon without the aid from his reinforcements, so he decided to cut off all supplies to Um Dunun, which he wanted to capture, to make it his own 'point of appui.' He, therefore, laid siege to it and to demoralize the besieged he spread the news that his reinforcements had joined him.

Amr succeeded in capturing the fort, though after playing a deceptive hoax and also after a bitter fight. Once he got inside the fort, he took possession of all the boats, which he now used to cross the river. When his troops had crossed the river, he burnt the boats and disappeared in the desert with his army with the exception of a small detachment to garrison the fort, and thus he left his enemy guessing about his next move ! When he arrived near Al-Fayum, he heard that a strong force under Roman General, Hannah had planned to deliver a surprise attack on the Muslim camp. Amr's scouts located the enemy's secret camp in an Oasis. Before Hannah knew, Amr was upon him and his men. General Hannah was killed and many thousands who managed to escape lost their lives due to thirst, as they lost their way in the desert. Amr meanwhile learnt that his reinforcements were on their way to Un Dunun, so he returned at great speed to join it and occupied Un Dunun second time. Amr's victory and the death of General Hannah depressed the Roman Commander-in-Chief, who sent Hannah's Body to Constantinople to be laid at the feet of the

Roman Emperor. Of course by this act his main object was to get more reinforcement from the Emperor; in this object. Theodorus succeeded, as the Emperor despatched a large army as reinforcement by sea.

After crossing into Egypt, the first major obstacle which the Muslims encountered was fortress of Babylyoon. A ditch had been dug on its eastern, northern and southern sides, while the river Nile guarded its high and thick walls on the western side. At several points, gates opened from the ditch in the open space opposite the fortress, and each gate was for a considerable distance barricaded by iron rails. Its defence was arranged by a Roman General, and the Governor of Egypt Cyrus (Mukukis) had come over from his capital Alexandria to personally guide its Garrison and to fortify their hearts. Amr made repeated attempts to storm the fortress but he met with no success. Skirmishers continued outside it for several months. Amr had done his best. To make the siege effective and force a decision more men were needed. So he applied to Medina for reinforcements. The Caliph with all possible despatch sent four thousand men as reinforcement and wrote, O.P.I. No. 103.

"I have reinforced you with four thousand men, of whom every thousand has a separate commander who alone is equal to one thousand men, Zubayr Ibn Awwaam, Miqdad Ibn Amr, Ubaidah Ibn Saamit, Maslamah Ibn Mukhallad (another version, Khaarijah Ibn Mudhayfah). Let it be known to you that you have (now twelve thousand men, and twelve thousand can not be defeated for paucity of numbers." (Futuh Misr by Ibn Abd al Haam, Cairo, 1914, pp. 54-56, Husan al Muhadarah by Suyuti, Cairo, 15/2).

History is silent in giving details of return march of Amr to Um Dunun, and how he re-crossed the river under the very nose of the Roman Army, led in person by their Commander-in-Chief. Western historian Butler considers that Amr used a ford which was located north of Um Dunun, to cross the river un-noticed. Having established his base, he again left a small force in the Fort and moved fast and succeeded in joining hands with his reinforcement under Zubair

Ibn Awan. General Theodorus missed his great chance offered by the Muslims. The Muslim reinforcements were marching in two separate columns along the route which Amr had used from Al Farma, while Amr was separated from them by the river, the Muslims could have been attacked thus divided, and beaten in detail. "Theodorus" says Butler, "as usual lost this golden opportunity and allowed the Muslim columns to join hands without any opposition been offered by him. Amr, therefore, joined the force under Zubair at Ain-Al-Shamas. This raised the morale of the Muslim soldiers very greatly".

Zubair Arrives :

Zubair was a cousin of the Holy Prophet and had a very distinguished career as a leader of men in many campaigns. He was a daring Cavalry leader, who was considered by some, even better than Khalid, because they thought the latter took too much risk, while Zubair was daring and a clear thinker and took only calculated risks!

Ain Al Shamas :

Ain-Al-Shamas was known as 'Medina-Al-Shamas' as it was a centre of culture learning and the seat of the Government before Alexanderia had replaced Ain-Al Shamas, the latter had therefore, been deserted and when Amr reached there, the city was in ruins but it still showed its signs of greatness as a city, and the massive walls of the ramparts clearly indicated its value as a great fort and as a campaign site for security. The Greeks called it Heliopolis. Amr selected this place for his camp as it also gave commanding view of the country around it. There was plenty of good water and fodder and the country around it was rich for all kind of food and provision. Amr decided to rest his troops, as well as, Zubair's men who had been marching for months on hard scale of rations.

The Battle of Heliopolis :

General Theodorus, who had been urged by the Emperor, and encouraged by the new reinforcements he had received, decided to attack Amr. He held a meeting of his advisers and discussed with

them the plan of his action. Theodorus was so confident of his success that he gave out publicly that he would soon attack the Muslims and annihilate them near Heliopolis. Amr's secret agents gave him all details of the plan of attack on Amr's army by the Romans. Thus forewarned, Amr made out his plan as follows :—

(a) He sent during the night a strong cavalry detachement who was to lay in waiting in the old caves near the camp of Bano Wail tribe.

(b) He sent also during the night an other strong cavalry detachment to the rear of the Um Dunun fort, where it was to lay in an ambush.

Both these detachments when ordered, were to attack the rear of the enemy when he was fully engaged by Amr in a grim battle. Zubair was given a strong reserve to push in his counter attack when suitable opportunity offered him. Amr himself left his camp before dawn and halted near the place, which is now known as Abassiyah and was near Um Dunun to meet the attack of the Roman army.

The Romans :

The Roman Army left Babylyoon in great pomp and show under Theodorous after the sun had risen. They were full of confidence about their victory. Both armies came to grip before noon. The battle was fierce and sanguinary. Both parties seemed determined to fight it out to the bitter end when all of a sudden the Muslim force that had taken position in Bano Wail caves made a surprise attack in the right rear of the Roman army. Before the Romans had recovered from this fierce surprise attack, when the other Muslim force came out of the ambush and attacked the Roman army in its left rear. Zubair counter attacked with the reserve just at that time on the right rear of the Roman army who were already confused by sudden and surpirse attacks by the Muslims. Theodorus was killed in this fight. Romans finding themselves leaderless took to flight. Many thousands of them were killed, but still quite a large Roman army, however, succeeded in taking refuge in Babylyoon fort. But it was not before long all those

who could find boats got into them and left Babylyoon and escaped to Alexandria. Amr left a small detachment outside to watch Babylyoon and sent detachments to Al Faum, to the province of Manufig, viz. the southern part of the Delta. The people of this area which lay in primary of Babylyoon accepted to pay Jiziah. Babylyoon was now at the mercy of the Muslims. Amr laid siege to Babylyoon which lasted many months. As no reinforcements or provisions reached from Alexandria, the Governor of Babylyoon eventually asked for peace terms and requested Amr to send a deputation to discuss with him the peace terms.

Peace Terms :

Amr sent a deputation which was led by Abadah-Bin-Samat and instructed him to offer the usual terms that had been offered by the Muslims to other people. When the Muslim deputation was received in audiance by Governor Cyrus, he desired that the negro, i.e., Abadah, to be removed from his presence, before he could discuss the terms of peace. Cyrus had the greatest shock of his life, when he was told that the gentleman he was referring, was the leader of the Muslim Mission. After some protests, Cyrus settled down to business. Cyrus tried to impress upon the Muslims of the power of the Romans. When that failed, he tried to win them over by offer of the gift of gold, when that too failed, and Abdah insisted on three alternatives offered by the Muslims i.e., 'accept Islam and join our brother-hood as our equals' or 'pay Jiziah' if these two are not acceptable, then sword only would decide the issue. The meeting proved fruitless. Cyrus asked for truce lasting one month, but Amr agreed to give him only three days to make up his mind for a final reply.

When Cyrus told his people the three alternatives the Muslims had offered, the Romans, especially the army, became furious and very angry. There are two versions about later events :—

(a) The Arab historians state that Roman soldiers decided to settle the issue by sword. They fought a battle, and having lost it, they fled by boats from Babylyoon.

(b) Dr. Butler, a Western historian states: "The Roman nobles asked for one month truce, but Amr agreed to give them only three days of grace. On hearing the reply the Roman decided to fight out the issue and made a surprise attack during the night on the Muslim Camp before three days of truce were over. Inspite of this surprise attack, the Muslims faced the situation calmly. A very sanguinary battle took place, in which both sides fought with determination and courage. At last the Muslims gained a decisive victory over the Romans. The Romans having suffered a very heavy loss of life, took shelter in the fort." But Dr. Khurshid Ahmad Fariq describes it as :—

"Amr personally saw Aristotle in the fort of Babylyoon, but nothing fruitful came out of the meeting. Aristotle said that his father, Cyrus was observing the Christian Ramadhan, during which he, neither held court, nor met ambassadors; that he (Aristotle) would forward 'Amr's proposal (Islam, or the Jiziah, or war) to him after a few days when the fasts were over. Having thus deceived, Amr, he planned a treacherous assault on the Muslims. He concealed a force of some thousands men in the cover of night behind the Muqattam mountains which lay near the camp of Amr. Next day, which was Friday, when the whole army was offering the congregational prayer, these men made an assault from behind the praying Muslims, killing four hundred and thirty-six, out of whom sixty are said to have been men of rank. The rest were saved by a miracle. A section of 'Amr's army was out to the neighbouring villages to purchase fodder and food, and it chanced to return just at the very moment the treacherous attack of Aristotle's men was in progress. It fell upon the assulters and cut them to pieces. After referring to all these and other relevant matters, 'Amr's despatch ended with these words "Commander of the faithful, we are now in a raging sea of the enemy, so help us and send an army which may help us to fight our foe". (Futuh Misr by Waqdi, p. 58). The Caliph wrote O.P.I. No. 104.

"In the name of Allah, the All Merciful. From Umar-Ibn-Khattab to Amr-Ibn-As Peace be on you! I praise Allah besides who none

else is fit for worship, and invoke his blessings on his Messenger. I received your letter and knew (with anguish) the tragedy that befall you at the hands of your enemy and of their treachery to you- a tragedy that had already been registered in the book of Destiny. It was your duty, O' Ibn-As, not to have trusted and listened to your enemy. O! Ibn-As, I have known you to be a man of sound judgement and good management. However, Allah must carry out what He has ordained. Be lively and energetic and don't allow remissness to harm the interests of the Muslims. You must know that every ruler is answerable to Allah for his subjects. So manage your affairs well and don't trust your enemy, and be cautious. For your chief, by Allah, had never passed his nights without caution and has never discredited any news about the enemy. May Allah help you and me to obey Him ! I have issued orders to the Amin-Al-Ummah, Abu Obaidah-Ibn-Jarrah, to send you an army. Peace be on you and on those with you and His mercy and blessing ! (Futuh Misr by Waqdi, p.59).

The Muqauqis (Cyrus) retreated to the nearby Nile island of Raudah which had been linked to the fort by a bridge of boats. Here he negotiated with the Muslims. He had been too deeply impressed by their discipline, austere life and religious zeal and try them any further in battle. The lesson of the defeat of Heraclius in Syria was before him. His terms to the Muslims for the cessation of warfare were :—

(1) All adult Copts of Egypt (Upper as well as Lower), excluding children, women, old and disabled persons, will pay a yearly tax (the Jiziah) of two dinars (about $ 15/5 then and about $35/-) at the present rate of exchange.

(2) The Copts will retain all their belongings.

(3) The Roman population (over 10,000) will have option between living in Egypt under Muslim protection on the payment of the Jiziah, or emigration. These terms were, however, subject to the ratification of the Emperor (Heraclius) at Constantinople.

The Copts did not like the Romans and their rule. Religious and political causes accounted for that. Muslim conduct seems to have impressed them from the very beginning of Amr's entry into Egypt. Ibn 'Abd-al-Hakam records, that one senior Coptic Bishop at Alexandria, had in a letter exhorted the Copts to welcome the advancing Muslims and that they (the Copts) had extended their help to 'Amr when he was dealing with the Roman defenders of Farama. (Futuh Misr by Ibn-'Abd-al-Hakam.) After the pact with the Muqauqis, the Copts openly and willingly co-operated with the Muslims. They procured food and fodder, repaired roads and bridges, and their leaders accompanied the Muslim armies for guidance and help. (Ibn-Abd-al-Hakam).

The draft agreement sent by Cyrus to the Roman Emperor at Constantinople highly displeased him. He repudiated it outright, administered a sharp reprimand to the Viceroy and criticized his action. "The Arabs came to you," he said in his letter of condemnation" with only twelve thousand men, while you had in Misr (the city below Babylyoon) innumerable Copts, and even if they had disliked war, chosen to pay the Jiziah and preferred the Arabs to us, you had more than one hundred thousand well armed Romans at Misr and Alexandria, and yet you failed to fight successfully, small and ill-armed hands, of the Arabs and chose for yourself and the Romans the humiliation of the Copts. You and the Romans must fight till victory or death." (Ibn-Abd-al-Hakam).

In December 640 A.D. Amr was informed that the Emperor had refused to ratify the terms of the peace treaty. Fighting again broke out amongst the belligerents. It is stated by the historians that the treaty terms forwarded by Cyrus shocked the Emperor who became on a nervous wreck. Although he gave instructions to defend Babylyoon to the last yet he, neither sent from Constantinople fresh reinforcements, nor sent an energetic and a capable General to re-organise the defence of Babylyoon. In the meanwhile the water in the Nile became very low due to dry season. On Feb. 641 A.D., Heraclius died which depressed the Roman greatly.

At last during the night in March 641, Zubair taking advantage nearby dry bed of the Nile, scaled the ramparts with a selected body of men who over-powered the guards and thus succeeded in opening the gates of the ramparts. The Muslim waiting outside rushed in and eventually captured Babyloon. Dr. Butler, however, has different views:—

"When Zubair succeeded in over powering the guards, he found still another wall which intervened in his entry inside the fort. He had, therefore, to wait their till dawn. In the meanwhile the Commander of the fort seeing the Muslims on top of the ramparts sued for peace on the condition that if their lives were spared they would surrender the fort. Zubair objected to the terms as he felt that they would soon capture the fort by sword. But Amr did not agree with Zubair and accepted the peace terms offered by the Roman Commander who agreed to surrender the fort in tact and should leave by river with few days rations only." Tabari has not given any details. Cyrus was not in Babylyoon as he was still in prison.

Amr reported to the Caliph about this victory and asked for h permission to move on to Alexandria.

From Umar to Amr, O.P.I. No. 105.

"In the name of Allah, the All Merciful. From the servant of Allah, the Commander of the Faithful, Umar-Ibn-Khattab to Amr-Ibn-As. Peace be on you! I praise Allah, besides whom none else is fit for worship, and bless His Messenger. When you receive this letter of mine go to hunt out the enemies of Allah wherever they may be in the land of Egypt and show no leniency to them. Look into the affairs of the subjects and do them justice as much as possible. Seek forgiveness of Allah by forgiving men. Keep in force the laws of the land and write down in the pubiic registers the taxes which the subjects are to pay. Revive the decaying traditions of justice. This life is only transient: what is going to last is either good reputation or eternal disgrace." (Futuh Misr by Waqidi).

On 6th April, 641 A.D. the Muslim Army entered victoriosuly in

Babylyoon. Amr having conquered the eastern border of the Delta, now gradually began on 13th May 641, to reduce the country towards its apex. After a bloody encounter he captured Nikiu (Shabshir) an important fortified town on the Nile.

Babylyoon was in the hands of the Muslims but the Copts around the city and in the country side had formed themselves in an organised body to resist the advance of the Muslims at all costs. Amr being fully alive of it managed to win most of them over by persuasion. This was a great political, as well as, diplomatic victory for Amr. When Umar heard about it, he is said to have remarked, "it is surprising how Amr wins with his sweet words where others fail even with their might and sword."

The Muslim army was anxious to move on, as after about three months the river would be again in flood. Amr left a detachment to guard all routes to Babylyoon to ensure provisions etc., reaching him uninterrupted and he then left with the intention to capture country around Alexanderia The army moved out of Babylyoon city in May 641. Amr took the route along the left bank of the Nile, this area now a days is called Behera Province. This route is intervened by fever streams as compared with the route that lies in Manufia Province. The newly created friendly relations with the Copts proved very useful in negotiating the crossing of streams, as they were experts in bridge building and road making. The elders of the Copts proved valuable in creating friendly relations in the new territory. Amr was now heading for Naqyus fort. Romans decided to defeat Amr before he reached the fort and two armies met near Tarnuts (Taranitah).

The river Nile now intervened between the Muslims and the fort. While Amr was planning to build a bridge to cross the river he saw the Romans coming over in boats to attack the Muslims. Amr ordered the archers to shoot them and ordered the Cavalry to swim across the river. However the Roman Army Commander hastily rowed his boat down the steam towards Alexanderia and escaped. On seeing the Commander depart, the Roman Army across the river grounded their arms and surrendered.

Amr having cleared the surrounding country under Roman influence advanced via Kom Sharik and proceeded along Nehr Kalofi. Amr's scouts informed him that an enemy force was a waiting to attack him near Sultyes in the open country. It was a golden opportunity for the Muslim to meet their enemy in the open. After a hard fight the Romans were out manoeuvered and defeated. They did not stop till they had reached Kiryun fort, to take shelter in it, which formed one of the outer defence of Alexanderia.

General Theodorus who had been recently sent as the Commander-in-Chief of the Roman forces in Egypt, decided to defend Kiryun at all costs. He personally came with a selected body of large force, and on arrival, he seemed satisfied that the garrison commander of Kiryun fort had greatly improved and further strengthened the fort which was protected by Saban Nehr. When the local Romans heard the arrival of the Commander-in-Chief, a very large number of them voluntered to join the Army. These volunteers belonged to the towns of Fyus, Saini, Bulhyeb and other neighbouring towns and villages. The Roman army was therefore, well over 30,000.

It is doubtful whether Amr received any more large reinforcement from Medina after Zubair. His force was then 12,000 sabres. He must, of course, had casualties and had also left detachments at few strong points like Babylyoon and Naqyus fort. He might have also received some locals who had become volunteers but even then his army did not exceed 12,000 sabres. It is, however, quite probable that the Caliph might have sent some reinforcements, as Syria front was quite close and Iran had nearly subdued, so it would be correct to consider a sure probability of the reinforcements being on the way, even if they had not reached Amr because Umar had sent a signal to Amr to go ahead, which could be translated to mean that he would soon get new reinforcements.

The two belligerent forces met in the open and very hard battles were fought for ten days without any decisive results. At last on the night of tenth and eleventh day, the Romans withdrew to Alexanderia. Amr heard the news with gratification.

It is unfortunate that history is silent in explaining how the Muslims achieved the victory and why did the Romans withdraw in such a haste! Majority of Arab historians such as, Suti, Abdul Hakam, and others have dismissed the accounts in one sentence that "Allah granted decisive victory to the Muslims who pursued the Romans to the very gates of Alexanderia. Romans suffered very heavy losses in life." Dr. Butler states that the Romans withdrew in order and offered stiff resistence during their withdrawal. Hanah, whose book has been the source of Dr. Butler's history book, has stated that Theodorus withdrew when he discovered that Amr had sent for flanking movement a large force in order to cut his line of communications with Alexanderia. This move of Amr frightened Theodorus, and to avoid being surrounded and cut off, he withdrew! This sounds to be the real reason as no general likes to be entrapped and to find that he is completely cut off from his main base. It is obvious that for Theodorus, the safety of Alexanderia was vital, while the protection of Kiryun fort was only subsidiary. It is quite evident from Hanah's account that though pressed hard yet, Theodorus due to surprise move and superiority in number succeeded in breaking the ring made by the Muslims.

The Romans must have suffered heavy losses during this retreat but it is very creditable performance of the Roman General and the steadfastness and gallantry displayed by the Romans soldiers. It seems that Amr acted cautiously and perhaps could not spare to send large enough force who was able to cut off the Romans from their base. Moreover, the road and country from Kiryun to Alexanderia had been cleared of all the obstacles, and there were small forts as 'points de apui' held by the Romans who protected the lines of communications between the battle-field and Alexanderia. It is, therefore, problematic if Khalid's bold tactics which were invariably carried out with determination would have paid more handsome dividends. However, Amr desired the enemy to withdraw and to attack and to inflict casualties on him during his withdrawal. In this limited objective, Amr succeeded.

"The Muslim Army was now held up by the formidable fort of

Alexanderia. Having liquidated Babylyoon, the Muslims after a short pause for rest, had advanced to Alexanderia, the capital of Egypt. Between it and Babylyoon there were a number of fortified towns, the majority of which had been conquered. But both man and nature had fortified Alexanderia. It was defended on the north by the sea on the south by the canal and Lake Mareotis and on the west again by the Daragon canal, on the east side and south east alone that the approach was open." The Arab conquest of Eygpt by Dr. A. J. Butler 1902, "opposite the city walls there were several others fortified positions at strategical angles." (Ibn Abd al Hakam). The Roman High Command had set up a double defence (I) the city with its subsidiary defence and (2) the fortified suburban villages, which had been of late, been further reinforced. It took the Muslims several months to pierce through the outer defence system. The Roman Emperor (Heraclius) had ordered the Governor of Alexanderia to make an all out attempt to beat the invaders and to fight for every inch of land. Arms, provisions, and soldiers, were now poured in from Constantinople to Alexanderia, and the Emperor himself was resolved to go there and supervise the military operations. For he and his Ministers felt strongly that the loss of the capital would be a crippling blow to the Roman Empire and its prestige as the champion of Christianity.

Alexanderia occupied a very important position in the Christian world. It had many churches, of which some were of the first rank. Since the loss of Palestine, the greatest festival, Easter would be celebrated at Alexanderia. Apart from being an international port it was old and highly developed centre of science, learning and art. Some of the most magnificent specimens of the Bazantine architecture adorned it. After a desperate battle, lasting several months, the Roman armies in the outer defence system were defeated. They took shelter in the fort of the great capital, and with this started the second phase of fighting, which the invaders found much more difficult and trying than the first. The factors which aggravated their difficulties were over and above the disadvantages imposed by natural and man made defences, and the volley of stones from the catapults, the stubborn and determined resistance offered by the defenders, who had no half-

hearted elements in their ranks, such as the Copts, and who had been now charged with a fantical zeal to save their Government, their religion, and its most rare monuments.

The Defences of Alexanderia:

Alexanderia "after Constantinople was the finest and strongest fortified city in the world." Opposite the city walls there were several other fortified positions. The Roman High Command had set up a double defence (1) the city with its subsidiary defences and (2) the fortified suburban villages which, had been by late further reinforced. The city had a garrison 50,000 strong, which was backed by the Roman navy which was also the most powerful navy in the world. Against this Roman force, Amr's army was far inferior in numbers and also in equipment, especially in the case of siege machines, and Navy which Amr possessed none! Moreover Amr's base Medina was very far away, and his lines of communications lay in a most difficult country. He knew that he could not hope to be reinforced by more troops quickly in case of set back. Luckily for Amr, Umar was alive to his needs, as he received further reinforcement, which swelled his army to about 20,000 sabres.

Umar wrote to 'Amr' O.P.I. No. 106.

"I wonder at your delay in conquering Egypt, with which you have been occupied for the last two years. (To my mind) this delay is due to nothing but your unprecedented conduct and your foundness for those things of the worlds of which your enemy is fond. Allah the Blessed and Exalted, never helps any people unless they are earnest in their determination. I had sent you four men and informed you that each of them was equal to one hundred men. I have known them to be so, but if the fondness of the world has changed them now as it has changed others; it is a different matter. On receiving this letter of mine, make a public speech exhorting the Muslims to fight their foe, to adhere to patience and determination and to make a concerted attack. This should take place on Friday when the sun has declined (a bit), for that is the hour when divine mercy descends and prayer is granted. The people should

supplicate Allah for help and victory". (Yahya Ibn Khalid in Ibn-al-Hakam, p.71. Husan al-Muhaadarah by Suyuti, I/58, Ibn Iyas in his Futuh Mist (first edition, 1311 A.H.), 1/31, omitting certain parts of the letter, states that it was in connection with the conquest of Misr (Babylyoon and the city under its walls) and not Alexanderia. I, after Ibn 'Abd al-Hakam, prefer to take the work of Misr to mean the whole country and not the particular town).

Amr had no other alternative but to attack the fort of Alexanderia, unsupported by siege machines, with the result his army suffered very heavy casualties from the catapults of the Romans who fired it from the High walls of the castle which gave the users of the Catapult necessary protection from arrows of Arabs and the height also gave long range to the missiles which were thrown by them on their enemies.

Amr, it seems, decided not to allow the sons of the desert to sit before the impregnible fort and lick their wounds, as this waiting would have sapped their morale. He, therefore, left a small force to watch Alexanderia and left the camp with the rest for conquest in the country where going would be easy. His first objective was to return to Babylyoon to recoup supplies and funds. He then left for upper Egypt for few marauding expeditions.

He, therefore, decided to subdue the cities of the delta which were the homes of most of the brave soldiers who were defending Alexanderia, by this move, he hoped to create uneasiness in them and also lack of confidence in their Government, who could not defend their homes and also protect their families.

Amr conquered most of the forts in the country, such as, Ain Shamas, Feum, Ashmuneen, Afmym, Bashrudat, Said, while his detachments conquered Dometta, Tuna, Damira, Shuta, Waqhalah, Naba, and Bosyr. In this way he conquered most of Misr with the exception of few forts which were built along the coast and were like islands. The Copts in this area neither supported the Muslims whole heartedly nor they fought against them but instead they adopted a neutral policy,

as they were not happy with the Rule of the Romans and they were not sure if they would like to be governed by the sons of the desert.

Most villages and towns of the Delta and Misr during great advance in the interior, therefore, preferred Jiziah to war. But there were several fortified villages and town especially near Alexanderia which offered stiff resistance and fought stubbornly. However, the unchecked conquest of the country by the Muslims lowered the morale of the soldiers, as well as, the civilians in Alexanderia. They now did not want war, but peace, and forced the Governor of the city to negotiate for peace with the Muslims.

The Governor of Alexanderia (whose name is not given) sent a message to Amr that he was ready to pay Jiziah and enter Islam's protection provided that all persons captured from the villages of Alexanderia were returned. Amr reported to the Caliph and sought his instructions. Umar wrote O.P.I. No. 107 :

"I am in receipt of your letter in which you say that the Governor of Alexanderia has offered to pay the Jiziah provided that you return to him all persons thaken captive from his villages. By my life, a permanent income from the Jiziah by which we and the future generations of the Muslims may benefit, is much dearer to me than a booty which is divided and there it ends. Tell the Governor of Alexanderia that you are ready to accept the Jiziah on the condition that the slaves who are with you (i.e. with the army will be given option between Islam and Christianity, that any one of them who chooses Islam will belong to the Muslims, and his rights and responsibilities will be identical to theirs, that he who chooses the religion of his community will be charged the Jiziah not exceeding that charged from his other co-religionists, that we are unable to return those slaves who have been scattered over Arabia and reached Mecca, Medina and Yemen, and that we should not like to enter into an agreement upon a matter which lies beyond our reach." (Ibn Ishaq Tabari 4/227).

Hiraclius died in February 641, and was succeeded by his son Constans who soon restored Cyrus to his post and sent him to Alexanderia in order to conclude a peace treaty. Cyrus signed a treaty

on 8th November 641 with Amr (who had returned from Babylyoon) on these terms:—

(a) Accepting payment of a fixed tribute of two dinars per adult (head) and a land tax payable in kind.

(b) Agreeing not to allow Roman Army to return, or attempt to return, or attempt to recover Egypt.

The Emperor Constans ratified the treaty which meant the loss of one of their richest and fairest provinces to the Muslims. The city was evacuated by the Byzantine Army in September 642. Amr informed the Caliph :

"I have captured a city (Alexanderia) from the description of which I shall refrain. Suffice it to say that I have seized there in 4000 villas with 4000 baths. 40,000 poll tax paying Jews and four hundred places of entertainment for the royalty." Ibn Abd-al Hakam has stated that Umar celebrated the great tidings by holding a simple but dignified service (prayer) in the Prophet's Mosque.

When Alexanderia fell, all those Romans who could afford it, left the city by sea for Constantinople. The Muslims found many houses, villas and placcs vacant. 'Amr requested the Caliph to allow him to set up his headquarters at Alexanderia, where there was ample accommodation for this army. 'Umar as a matter of principle disliked settlements of the Muslims at places separated from their Arabian base by sea or river.

He wrote to Amr-Ibn-Al-As. "I dont't like it that you should settle the Muslims at a place separated from me by river or sea in winter or summer (Ibn Lahi'ah in Ibn' Abd-al-Hakam).

In accordance with Caliph's Umar's policy regarding new cantonments the site on which Amr pitched his Camp outside Babylyoon, became the new Capital, "Al Fustat." The first building to go up was a simple mosque (641-2) which stands today after repeated rebuildings and additions

It seems Amr had also asked for a general policy about the captives in Egyyt. Umar replied O.P.I. No. 108:

"Give option to those of them who are in your army between Islam and Christianity. He, who accepts Islam, will belong to the Muslims and have rights and obligation identical to theirs, but if he chooses his own religion, then let him go to his village." (Yazid Ibn Habib, Futuh Misr by Ibn al Hakam, Cairo).

Umar wrote another O.P.I. No. 109 :

"I have fixed (annual) salaries in the Public Registers (Diwan) for all those Muslims and their families that are here and also for those residents and non-residents of Medina who had gone to Egypt or elsewhere (for war) and have now come back. Find out those whose salaries have been fixed by me and who have settled in Egypt and continue these to them and their families. Allot those who have domiciled in Egypt but whose salary I have not fixed, in proportion to that fixed by me for another Muslim of similar status. Take two hundred dinars for yourself which is the monthly salary of the Muhajir and Ansar Veternas of Badr. I have not given this salary to any other man of an equal status, as you happen to be the governor of a province.

I am aware of your financial obligations. To meet them you must increase the revenue (Khaaraj). You should collect it justly and for its proper sources and abstain from using it for personal ends. After taking out the salaries of the Muslims and other unavoidable Government expenses, send the remainder to me. Let it be noted by you that no Fifth (the Centre's share of the booty) is to be taken from Egypt, as it is a treaty land (different from the land conquered by arms) and (as such) a permanent source of revenue for the Muslims (present and future). Give from it, first to those who defend the frontiers and perform other public duties, distributing the remainder, thereafter, among those who have been mentioned by Allah in the Quran.

It is to be noted by you, O Amr, that Allah sees you and your actions. His Blessed and Exalted Majesty says in His Book: 'Make us the leader of the God-fearing'. He wants that men should follow

His lead! You should also note that you have (in Egypt) non-Muslim communities who have made pacts with you and are under Islam's protection and that the Messenger of Allah has enjoined us to treat them well. He has also asked us to be kind and considerate to the Copts. He says, 'aceept my recommendations to treat (the Copts) well as they are your kith and kin and will live under your protection'. Your relationship with them is through the mother of Ismail who was a Coptic lady. The Messenger, may Allah Bless him ! says : 'If a Muslim wrongs a member of a community with whom an agreement has been made, or imposes on him a tax which is too heavy for him, I will be his adversary on the Day of Judgement! Beware, O Amr, lest the Messenger of Allah is your adversary, for He will certainly overcome those who quarrel with him'. By Allah, O Amr ! I have been put under a trial by becoming the ruler of this nation. I have a feeling of weakness in me. My subjects have dispersed in far off lands. I am worn out. I beg Allah to cause me to die, unduly praised or censured. By Allah, I fear that if a camel were to perish of neglect in the farthest corner of your domain, I shall have to answer for it". (Kanz 3/162 Ash-har Mashair al-Islam by Ragiq Beg 'Azm, Cairo 3/613, Jamaharat Rassa'il al-Arab by Ahmed Zaki Safwat, Cairo, 1937, 1/217-219.

The Suez Canal:

In order to open a direct water-way to the holy cities of Arabia Amr, cleared the ancient Pharaonic Canal which under the name of Khalij (Canal) Amir-Al-Muminin, passed through Hiliopotes and connected the Nile north of Babylyoon with old Qulzum (The Klysma of antiquity modern Suez) on the Red Sea. Trajan had cleared the canal, but through neglect it had silted up again since his reign. Before the death of Umar in 644 A.D. twenty ships laden with Egyptian products were unloading their cargoes daily in Arabian ports. It was most welcome convoy as famine had affected Arabia most terribly.

Some Lessons on:

The Muslim Policy and Strategy in the Field:

The campaigns in Syria by Khalid, and in Egypt by Amr, are

both fascinating and most instructive in illustrating the true value of leadership. I (the author) found it most interesting as I had remarked in the book on Islamic Ideology on war series in Englieh and Urdu while discussing the campaigns of Khalid-bin-Walid and Amr-bin-As etc., that Mao-Tse-Tung must have drawn inspirations from them for his strategic plan and conduct of operations against the allied Kuomintang forces, that they resemble very greatly with the Islamic campaigns of the period of the Caliphates-Abu Bakr and Umar period This remark won me a visit to China, and discussions on the subject with various political leaders, senior General staff, Generals in Command of division, industrialists, and the intelligensia, spiritual leaders, Buddhists, and Muslims, and leaders of the Communes and the peasants. It was a wonderful experience. For instance both Abu Bakr and Umar, formed small hard corps of Muslim troops under various hand picked leaders, such as, Khalid-bin-Walid, Amr-bin-As, Ibn Zubayr, Sad-bin-Abi-Waqas and others, a base on which their armies grew and became invincible. Inspite of fact all ranks of these troops were full of missionary zeal, yet the presence of the Muslim traders and 'Hufaz' proved most invaluable addition for the propagation of Islam, and carrying out ideological war which brought in many hundreds of thousands volunteers, who were Christians, Jews and Pagans to the Muslim armies. Again the just, fair and sympathetic treatments to the peasants (dhimis), local traders and citizens of not only the Muslim occupied areas, but even in the forward areas, i.e. still under the domination of their rulers paid very handsome dividends. It was really the conduct of every Muslim in these armies which inspired confidence in themselves and gave them success in all their undertakings.

Initiative and Leaders:

Moreover, the aggressive Muslim policy, once these powerful countries had declared war on the Muslims, wrenched the initiative from the hands of the Byzantine and the Persians rulers, and it was now passed on to the Muslims, which they held firmly for the duration of war. So much so, that these great rulers adopted a continuous passive defensive policy, to keep their hold only on strategical bases, trade centres, and forts which protected their lines of communications

and trade. To build up large armies, these rulers conscripted most of the able bodied men of their domains for the defence serviecs thus paralysed their own food production, industry and trade, all most vital sinews of war. Success in the pursuit of the protracted conflict strategy is predicated upon keeping the enemy in a defensive and reactive frame of mind and thus preventing him from seizing the initiative, Sad, Amr and Khalid carefully planned a *'Containment policy'* and applied counter pressure against their enemies a series of constantly shifting geographical and political points in the enemy territories corresponding to the shifts and manoeuvres of the grand strategy of the Caliph at Medina. Their enemies were, therefore, conditioned to believe that it was not safe to carry war in the 'open' beyond a limited space around their strategical strong posts, or far away from the sea coast, where the Roman navy could not come to the rescue of the army.

It is not difficult to see how the communists made the Western Strategist believe during the Chinese war of Liberation, or in Korea, where the U.N. Commander decided not to push on beyond the YALU river when all was in his favour. He thus lost the fruits of victory because 'he did not know his enemy' as they had not studied the Islamic Military History through shear 'vanity' or 'superiority Complex.' It has also been stated that when the U.N. military Commander in Korea was 'all set' for a counter offensive which might have changed the accounts of history of Korean war, he was ordered to halt, and instead to sit on a conference table! Because the Military Commnnder was not a free agent and he was spoon fed from Washington where the government was not aware of how to counter the strategy of protracted conflict, to manange the conflict in space and time. Compare it with the letters written by Umar, most noted for being a man of iron will and great disciplinarian, to Iyad who had been dupted to conquer Al Jazirah. See O.P.I. No. 110, 111. What is happening today (1967) in Indochina testifies the above statement.

Trading for time:

The Muslim Commanders-in-Chief and their leaders at Medina had been fully trained at Hudibiyah by the Holy Prophet, 'trading

for space, for time.' 'The truce of Hudibiyah' was the turning point in the history of the propagation of Islam. This technique was stolen by Lenin, as he called it his own and named it 'four dimensional approach.' When some companions of the Prophet enquired from the Prophet for the reasons for what they considered a policy of appeasement. The Holy Prophet replied:—

"In due course, everything that seems to have conceded will be taken back by, nay ten times more." The history has recorded the truth of this truth. Mao, is another exponent of this theory. I had discussions on this subject with the Chinese leaders (Civil and Military) during my visit to China, Mao had warned his Commanders against militry adventurism and to avoid great battles in the early stages of war, and gradually to break the morale, the fighting spirit and the military efficiency of the enemy. This is what was done by Khalid, Amr and others before a decisive blow was delivered against the enemy, Mao called them 'Liberation Wars' after the Muslim leaders, 'Jihad,' with its ideological warfare they freed the sharfs, the peasants, etc.; from the tyranny of the feudal lords.

Ideological War:

Attrition:

The type of strategic planning, forced by the Muslims on the Romans, and the Persians, (and in case of Red China by Kuomintang and their allies), was most defective, that in their heyday when they could press hard their enemies, the Muslim, they allowed them to retire un-molested towards their own base, and along their own lines of communications; i.e., towards the desert areas (or in the case of Red China the areas towards the Russian territory which was mountainous and broken). There the Muslims rested, reorganised and were reinforced, and thus they met their enemies once again. However, when Khalid, Amr etc., (or Mao-Tse-Tung) delivered counter attacks they ensured:—

(a) to mislead and mystify their enemies by besieging an important town like Damascus. This or similar action

forced their enemies to send succour to it. All such reinforcements of the enemies were attacked by superior mobile Muslim forces, while their enemies were still on the wrong foot, i.e., on the march, and therefore, they were annihilated. Those enemy soldiers, who managed to escape from being killed on the battle-field, by being made prisoners of war or had surrundered to the Muslim army, were converted by ideological war to join the Muslim forces (or Mao's forces) on their own. This is how the Muslim forces grew bigger after every battle. The Persians, Byzantine (or Koumintang) leaders became jittery and changed their plans often, and carried out their war plans half heartedly, as they never knew what was the next move of their adversary!

Mystify the enemy by aggressive action:

(b) Another most interesting point to a student of history is the way Mao opened his war in the initial stages. Like Abu Bakr and Umar he sent out many army columns whose main object was to keep the enemy guessing, where, how and when the decisive blow was to fall. Abu Bakr sent eleven columns but only two columns were the main striking forces, while the rest were for ideological warfare and deception only. However, these deceptive columns tactically worked hard and most aggressively as they attacked isolated towns or forts weakly defended, enemy forces on the move were surprised, and written off. Moreover, the Caliphs ensured before delivering such attacks that superior forces were concentrated against their enemy forces to be attacked. Every victory was exploited through ideological propaganda by other Muslim columns sent out for deception in the area. The ideological war was thus fought everywhere and by everyone with great fervour. Land reforms were introduced immediately after occupation of an area and the tillers of the land became the owners of the land (dhimis) i.e., they paid

poll tax which was very much less than those peasants had paid to their old lords. No Amir, general, or others, were allowed to take possession of the land or places for their own use. Ownership, light taxes, guaranteed security, just, sympathetic and fair treatments to the traders, citizens, and labourers of these areas encouraged them to become allies of the Muslims. These local peasants then fought the ideological war for the Muslims amongst their own people in forward areas also, which made the internal security situation for the powerful enemies of the Muslims, a very intricate and difficult affair to handle. For example Amr-bin-As left Syria with 4000 sabres, with the instructions to invite volunteers on his way, which he succeeded in getting, and they were mostly camel owners, who acted as a most valuable means of pack transport in the mobile warfare, and also as guides, and for making long distance raids by the Muslims deep in the Egyptian territory. Amr started the campaign of attrition, and his first step was the neutralization of intermediate strata, i.e., the peasants, traders who were though not directly involved in the struggle but whose weight would decide the outcome of the conflict.

Itinerary:

Amr's itinerary of the conquest of Egypt is full of interest as it illustrates the 'campaign of attrition.'

Amr took Arish with 4000 sabres on 12. 12. 639 A.D. Having covered nearly 100 miles, he took Farma on 2.1.40, the towns of Maujdil, Fostate and Bilbis fell on 2.3.640 A.D. Here he stayed for one month to rest his troops and to prepare the ground for further conquest with the campaign of attrition with the aid of ideological war and took Um Dunun by tactical surprise attack to enable him to cross the river in flood by the boats collected by his enemy. He, thus, crashed through the gate to Egypt and advanced towards Babylyoon. Having left an observation post made up of the locals in the vicinity

of the fort to watch the enemy, Amr left for Feyum and continued his ideological war against the Byzantine now in that countryside. He left the traders and the peasants alone, but he took possession of all the government grain stores, treasury and other assets. This formed a rich booty and he then comfortably spent his time waiting for the reinforcements whose immediate arrival he broadcasted very loudly. He then rushed back towards Um Dunun. Amr crossed the river secretly during the night by a ford south of the city and went back to Ain Shams and joined the reinforcements from Medina about 8000 sabres under Zubair. It is interesting to note the characteristics of some of the leaders in the reinforcement; Zubair, a daring and most capable cavalry leader, Talaiha Aside, Mussalah-bin-Kukhlad and Maqod-bin-Aswad, par excellence commodo leaders. The Roman army in Egypt which was over 80,000 strong, passively sat and watched the enemy all this time. They were immobile, or they dared not move out of their forts. They were like a bear chained to a tree. Amr re-occupied Um Dunun and later on laid the foundation of Cairo (Fustat) at this place. He again went back to Feyum to raise the morale of the local peasants and to recruit more troops and conquered the entire provinces of Feyum, and Munofiah. His army had now swelled up to about 20,000 strong. He had also collected large stocks of supplies and other war stores.

Siege of Babylyoon and after:

Amr besieged Babylyoon in Sept. 640 A.D. After skirmishes at first, a truce was made and then a provisional peace treaty in Oct. 640 was made, subject to the approval of the Emperor Heraclius, who rejected it and imprisoned the governor of Egypt at Constantinople. But Babylyoon fell on 6th April 641. Amr rested his army during the period during which he could receive orders from the Caliph about his suggested plan. Moreover, Babylyoon was the stronghold of Coptic Church, and fuedal lords, who were not only rich but had powerful following. It would have been fatal to leave behind his line of communication such a strong enemy base supported by the Roman navy. Amr's leaders and men did excellent ideological work, amongst the public of the area. In 641 A.D. he left at Babylyoon a

small garrison while he advanced with the rest all along the left bank of the river Nile (the present province of Bahra) towards Nequs, an important trade centre. The citizens, traders and peasants of the area flocked round Amr in large numbers, who had already gained the fame and the goodwill of the Egyptians. They helped him by acting as guides, missionary workers, labourers and by building bridges across the numerous canals. Having brushed aside the opposition near Taronah (TARANTAH) he took Nequs, not without stiff battle and bold tactics. He now decided to halt and to win over the local population in the neighbouring towns and the country by introducing reforms according to Islamic ideology of co-existence, equity and fraternity. He then advanced towards Alexanderia along Nehr Colony. He fought and won a stiff battle near Wanhur (Saltess) about six miles from Alexanderia against very powerful force of the Roman army, whose remnant took shelter in the fort Kerewain which stood as a sentinal to Alexanderia.

Alexanderia:

Amr pushed on to attack Kerewain and fought a sanguinary battle, which lasted for ten days, and the Muslims eventually took the city. The road to Alexanderia was now clear. He tried many times to capture Alexanderia fort but his assualts were repulsed with heavy losses due to the various war machines the enemy used effectively from behind the parapets of the Fort.

The Economic Warfare and Blockade:

Amr decided not to waste more lives or time for fruitless task of taking the fort by assualts as he felt the time was not yet ripe for it. Amr was quick in uptake, so he realised that the sands of moral of Romans had not yet run out. Having left a strong detachment to continue the siege and to protect his rear, he left for the conquest of the country himself and also according to Balludri, the following detachments were sent to conquer, re-settle all towns and the countryside, thus gained:—

(a) Abdullah-bin-Sahmi, to Ain Shems as pivot of manoeuvre.

(b) Kharajah-bin-Hazafah, to Feyum, Ashmuniun Afmeem, Bashrodat and Said, as his centre of activity.

(c) Umir-bin-Wahab Harmiji, to Tantis, Domitta, Tuna, Wamira, Shata, Qahalah, Naba and Bosir.

(d) Uqbah-bin-Amar Hajunni, and Wardan, a freed slave, to upper Egypt. Combat units were employed dispersed over a large area with great success as their mobiliry enabled them to unite at the appointed place and time. This form of tactics will be one of most vital means of surviving nuclear attacks, also it will enable such parties to deliver counter attacks with their nuclear weapons on their enemy.

When World War-I came to an end, the Western Allies (U.S.A., British etc.)invented tank and achieved a great success through this great invention but forgot all about it and treated it (task) as a step son. Germany adopted it and in 1940 drove out the Allied forces with the co-operation of tanks and air force from the Europe.

During the last phase of the second World War the American Commander-in-Chief in the East presented to the Allies a new operational fromation to meet the crisis, organizing itself in forces and combat groups based on air craft carriers and supported and protected by battle-ships cruisers and destroyers. He thus defeated the most formidable foe of the East. But here again its use and value one was overlooked when the Americans fought a war in Korea, only a few years later ! Had the Chinese or the Russians been ready for global war, the situation would have proved much more grimer than it actually became. A pertinent question is; did the lesson learnt viz: when and how military operations should be sub-ordinated to politics was implemented in Korea? Push by the Chinese in Korea was a good copy of Khalid battles in the Yarmuk valley. It was done very efficiently and was creditable. Again the Western nations owe a great debt of gratitude to General Mac Arther who repelled the great onslaught by the Communists! Amr succeeded in winning over and establishing his administration over most of the country, who lived most happily under Amr. In the meantine many skirmishes, were

fought around Alexanderia but no counter attack was delivered determinedly by the Romans who inspite of their superiority in numbers came out of the fort, fought an indecisive battle, and withdrew behind the stone walls.

The death of the Emperor :

Heraclius died on 2nd Feb.' 641, which brought internal strife for power between his sons and his Queen. Eventually Constance took out the old governor of Egypt from the prison and sent him back to Alexanderia in Sept.' 641. Meanwhile the morale of the army, the locals and the traders had gone down considerably. The economic and ideological, (spiritual warfare conducted by Amr had succeeded and eventually forced the hands of the Roman Emperor to sue for peace. Amr who had taken Arish in December 639 A.D. occupied Alexandria on 8 Nov.' 641, A.D. Egypt was conquered within a period of less than two years. Amr pushed on to Barqa but the Caliph ordered him to halt to consolidate his gains. The old lessons which we have learnt with regard to morale in these campaigns will hold good if only we will understand them and apply them correctly. The Communists have succeeded in applying them correctly and have been successful because they have studied the Islamic History.

The Strategy:

In few words, Amr attacked only those cities or fortified posts of the enemy which were weakly defended. He waited for an opportune time to capture those fortified cities or forts which were either defended by enemy troops of moderate size, or whose morale had heen sapped. As regards strongly defended cities like Babylyoon and Alexanderia he waited most patiently till conditions were ripe and he then took them by assault. Moreover, Khalid, Zubair, Sad and Amr carefully planned to eliminate the Commander-in-Chief of the force opposing them as one of the main objectives of any battle. Of course they succeeded in most cases as they 'knew their adversary'.

The dramatic capture and release of Chiang Kai Shek at Sian by Mao Tse Tung and the capture of Governor of Damascus Tuma, and his wife, the daughter of Heraclius by Khalid and to release her later

without any strings attached to it were responsible for creating most favourable impresion amongst the local public. The Huai Hai campaign of the Red Chinese is a good copy of the conquest of Alexandria. Again Amr made good use of the intervals between battles to rest, train and consolidate the areas won. However, he never permitted breathing space to his euemy and kept him in suspense. He invariably succeeded in misleading and mystlfying his enemy who was kept on the horns of a dilemma.

From the above brief description, it is obvious that the campaign fought in 1945-49 against a combination of most powerful nations with most modernly equipped force, which was numerically stronger against his belligerent, (Communist), who was poorly equipped, had hardly any finance and one who started from a scratch like the Muslim army. The success in Huai Hai campaign gave Red China complete control of the ports along the Yellow Sea and the Phai Bay, just as the conquest of Alexenderia gave the Muslims the Command of the Southern Coast and ports of the Mediterranean Sea. To Mao-Tse-Tung goes the credit to have used those Islamic principles of war so brilliantly and successfully. It provad, if proof is needed, that principles never change though their method of application changes, due to newly invented weapons of war and the modern means of communications. Lastly the Islamic policy, grand strategy, diplomacy and strategy in the field though neglected by the Western powers, is rich of knowledge and will pay rich dividend to those who study it and apply it intelligently. Had the commanders of the Arab forces studied Islamic history, 'knew their enemy', and followed the Islamic Pattern of War, they would have saved themselves from the most humilicting disaster they suffered at the hands of Israel in June 1967.

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CHAPTER—XI

THE POLICY AND GRAND STRATEGY AS IMPLEMENTED BY THE CALIPHS

Policy of Government:

While considering strategy of the Supreme Commander (Amir-Ul-Momeneen) of the Muslim Armies, 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.'

Strategy must consider itself as entirely dependent and subservient to the national policy. which in the case of the Caliphs was based on the 'Divine policy.' Again the policy to be pursued may also depend on tactical results, as was the case, after the defeat of the Muslim Army at the battle of the Bridge, ('Yuan-al-Jisar',) which 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 the Caliph that in the Arab Peninsula itself none but those Arabs who are freedom loving, and loyal to the motherland, should ever be tolerated. To this end, he expelled all those, e.g. Jews and Christians of Najran, who had broken pledges over and over again. His over-riding objective was NOT to preserve peace at all costs but to destroy the evil forces which destroy peace. He, however, permitted them to sell their land and property and found for them new homes in the newly conquered territory of Syria. He thus demonstrated that 'firmness and hardness' of decision should not be mistaken for continuously rattling that sabre!

The second cardinal point in the Council's policy, was to organise all Muslims into a complete religio-military commonwealth. The

Arabs serving in the conquered countries were not to hold, or cultivate landed property outside the Arab Peninsula. Moreover, the Caliphs insisted that the conquered peoples should be treated fairly, sympathetically,and unmolested by the Muslim Officers and the men. The subject peoples were left in their professions and in possessions and the cultivation of the soil. As 'dhimis', the subject peasants enjoyed the protection of the state and had no military duty to perform, so they paid tribute i.e., poll-tax, varying according to the productivity of the soil. However, if the locals volunteered for military duty, then they were exempted from the payment of 'Jiziah'. When a subject accepted Islam. he was freed from all tributary obligations. He acquired the status of equality. The third principle was that only movable property and prisoners won as booty during the actual battle only, constituted 'FAY' and belonged to the Muslim community as a whole.

Again the army was the UMAH, i.e., the entire Muslim nation as the Quran had enjoined all Muslims of both sexes to join Jihad. In action 'Amir' (Commander-in-Chief) was also the Viceroy of the Caliph (Amir-ul-Momeneen). The conquering Muslim armies lived in camps, well away from the towns, so as not to disturb the civil population or oppress them e.g. at Jabiyah, Hims, Amwas, Tabariyan (in Jordan), Ludd (Lydda, Ramlah (in Palestine), Fustat and Alexanderia (in Egypt), Kufah and Basra in Iraq, Askar Mukram, in Kusistan, Shiraz, in Faris, Baraqah and Qayrawan in North Africa etc. All these camps later on became bases, as 'Point of apui', and cantonments. This precaution was essential to protect the life, honour and property of the conquered people.

There are, however, certain other lessons which shine out from these campaigns. They must always be adhered to in War by those who aspire to be leaders of men. They are :—

Grand Strategy must be closely allied at every point with national policy. This is the answer to many critics who have failed to fathom the acceptance of truce terms by the Muslim Commanders at a time when all was going well in their favour, when any delay, and the truce

during the hostilities meant delay, and time gained by the Persians or the Romans, to gain respite and opportunity to collect more forces as reinforcement. The Holy Quran says :—

"If they incline to peace, incline thou also to peace and trust Allah. And if they attempt to deceive thee, then verily Allah is sufficient for thee." (8 : 61,62)

At the onset the destruction of the enemy's forces must form the objective. Everything else, the occupation of cities or territories, is only of secondary importance. When fighting became inevitable the following rules for conduct of War were laid down for the guidance of soldiers by the Holy Prophet :—

(a) Unnecessary cruel ways of killing were forbidden, and also the torturing to death of the enemy prisoners of war. 'Fairness is prescribed in every matter. So if you kill, kill in fairness.'

(b) Killing of non-combatants, women, minors, servants, slaves, not taking part in actual fighting, the blind, the monks, hermits, the old or those physically incapable of fighting, was forbidden.

(c) Prisoners of war were not to be decapitated.

(d) All excess of any kind were prohibited.

(e) Adultery and fornication even with captive women, were to be stoned to death or to be whipped.

(f) No massacre after conquest could be condoned.

No wonder, therefore that the western writers have recorded, the above conduct of the Muslim Army 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 Zoroastrinism, its Cyrus, each leading 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 Himalays, and from the deserts of Cenral 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".

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 military means to fulfil the ends of policy. As tactics is an application of strategy or a lower plane, so strategy is an application on a lower plane of grand strategy. If practically synonymous with the policy which governs the conduct of war, as distinct from the Government's 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 for grand strategy should both calculate and develop the economic resources, moral rosources 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 i.e. jihad.' This shoulld take account and apply the power of financial pressure, and, not least, ethical pressure to weaken the opponents' will". Says the famous British Military Historian Liddle Hart: "A good cause is a sword as well as a buckler."

It is ismpossible to be too strong for a decisive battle. The whole efforts of Islamic strategy was directed to this end, not diverting more

forces for secondary objects than were absolutely necessary.

No rigid system was adhered to, the object being to choose by sound judgement the shortest path to the desired goal.

The original intention of Abu Bakr and Umar was to make the Arabian Peninsula secure against foreign aggression and to free the Arabs under foreign domination. It was for this reason that they had no intention of conquering Persia beyond the borders of Iraq-Arab. Similarly he had planned to conquer Damascus the hub of the Byzantine trade centre and which was also 'point of apui' of the Roman army especially that part of Syria where Ghassanid Arab lived who acted as sentinals to the trade route and were the staunch allies of Byzantine. But Umar's original operationals plans were upset by the Emperors of the Romans and the Persians. He, therefore, ultimately decided to destroy the ruling family of Persia and go as far in Syria which would make his conquered territory secure against aggression by the Romans by land or sea; which meant the conquest of Egypt also.

Umar fully realised that changes in the plan of operations lead to incalculable losses of strength and time. Unless, therefore, the enemy or the elements which enforce such alterations were to be avoided, as sudden changes of 'intention' of the leader had often produced the greatest misfortunes. It was for this reason that Umar had to call 'halt' to the Commanders-in-Chief in Persia and Syria and to stop further conquests, till it suited his plan of operation. He wished to take full advantage of his plan of working on 'Exterior', as well as, on 'Interior Lines'. He found safety in employing at least some part of the same forces successively against the enemies on two fronts; for instance, Khalid had been sent by Abu Bakr with picked cavalrymen from Persian Front to Syria where things had not gone on according to the plan. However, when the Romans had been beaten at the decisive battle of Yarmuk in Syria, Umar ordered that Khalid's cavalry which had come from Persia, should return to Persia to reinforce Sad's army against the Persians. In the meantime Umar ordered Abu Ubaidah to halt and consolidate his conquests while Sad was busy

smashing the Persians. Great and prompt resolution. extreme energy, bold daring were some of the secrets of success of Umar, as Amir (a Supreme Commander) which enabled him to defeat his two most powerful enemies, the Romans and the Persians. "It is more difficult, says Marshal Von Der Goltz, 'to conduct successful defensive upon interior lines than to executive an outflanking or concentric attack." Umar fought both exterior, as well as on interior lines mode of war most successfully. He was prepared to take calculated risks and won great successes. Nothing, not even the most extraordinary action of his enemies upset him or surprised the great strategist Umar and his colleagues, the members of the war council; for example, the co-ordinated action by the Roman and Persian Generals to attack simultaneously the Muslim army by co-ordinated moves in AL-JIZIRA and in Madain were successfully met according to the plan and the enemy was beaten.

Umar's campaigns demonstrate that true victory on the battlefield, can be won only by an army that moves to attack; only in the attack can an army achieve the ultimate purpose of its being; only by attack can a commander take control of the two vital factors in war time, and peace, and thereby seize the initiative. Once he gained initiative, he held it at all costs and thus in his supreme effort he imposed his will on the enemy's commanders.

His armies demonstrated that surprise is a most effective weapon in the hands of the attacker and if surprise is to be effective, an essential condition to it is the preservation of secrecy.

Again speed and mobility in all stages of planning and execution of an attack is essential, if the initiative is to be gained and maintained. Simplicity and flexibility are essential to enable the battle to run according to plan.

Umar's campaigns portray that in war a commander is pitting his personality, determination, and ingenuity against those of his immediate opponent. To defeat the enemy, one 'must know him' i e., his nature, workings, his strong, as well as, his weak points!

In the battlefield events cannot always have been foreseen in their entirety, and the rapid co-ordination of the effort of all arms will depend upon the timely decision of the force commander that may affect the whole future course of the operations. The opportunity to push reserves through to exploit success will be fleeting, and that the commander must grasp it while it lasts, i.e., it was fully demostrated, at Yarmuk and Qadisiya.

These campaigns also demonstrate that the successful conduct of a defensive battle will depend on an appreciation of the fact that in the fluid situations which arise, hard and fast distinction between the attacker and the defender has disappeared, the defender must keep a mobile reserve, in order, that he may rapidly convert a defensive battle into an encounter battle on ground which he knows and in circumstances favourable to himself. A commander may fight a defensive battle for various reasons, but final success can be gained only by returning to the offensive. For example when the Muslim army had successfully besieged Damascus, the Roman Emperor Heraclius made counter moves against the besiegers, which forced them to abandon Damascus twice, which eventually culminated in the battles of Ajnadin and Yarmuk so brilliantly fought and won by Khalid-bin-Walid against an enemy far superior in numbers, armaments and resources but slow moving and whose commanders had been trained to fight passively. These successes of the Muslims turned the scales against the Romans.

Similarly due to defeats at the battle of Qadisiya, and Jalula, the Persians lost the war and their country, as they had adopted passive defence strategy and tactics. This shows that the stronger is not absolutely sure of success in war. The mental capacity and the rapidity with which both parties can assemble their forces at the decisive point will invariably decide the issue. On the part of the Persians or Romans, National policy did not act harmoniously with strategy. The mobilization of all the forces did not follow immediately after the Emperors had decided on their offensive war plans. There was hesitation and great loss of the time, of so much time indeed, in launching the counter offensive that the Muslim

struck first unexpectedly that the start of several weeks gained politically (by truce maneouvres) was entirely lost and with it, the war.

On the part of the Muslims we see the policy and strategy coming from the same powerful source headed by Abu Bakr and (Umar) and his two councils of the companions and others co-operating harmoniously. As soon as Abu Bakr or Umar saw that war was unavoidable, he did not spend a day more than necessary for the concentration and the strategical deployment of the army and other preparations necessary before entering upon a protracted struggle. While at the same time giving assurance of his desire for peace, he united all political, and psychological forces he could get together into one body. A protracted war by a poor nation like the Arabs was considered unconceivable both by the Byzantine and the Persians. Both governments had, therefore made no plans to fight such a war-they met the situation piecemeal and thus lost the war. Again on the part of the Persians, or Romans, no serious effort was made to unite all the forces for the main battle. Their leaders and (generals) were hampered by the antiquated strategy of the previous campaigns of the past centuries tied down to old methods of static warfare, which consumed much time and retarded the movements of the army. Moreover, their political unity was faulty and leadership lacking and their Morale was at a low ebb. Abu Bakr and Umar were always ready, and never undecided. Their arrangements, definite and appropriate, were carried out with consistency, and they impressed on their troops an active and eager spirit. The Caliphs carried out their ideas with consistency and ceaseless activity. The rapidity of movements of their forces took their opponenets' breath away, and prevented them from thinking for one moment that they could make a mistake. 'They preferred the good, did not lose time seeking for the best.' In spite of superiority of the Romans and the Persians in numbers, and warlike training, the Muslim armies had opportunities for gaining decisive victories, and they did not let it slip away from their hands.

The Strategical Deployment:

"The strategical deployment is the starting point of all strategy, and one may go further and call it the crown, the principal part; as mistakes made in the original concentration of the armed forces can hardly be rectified during the entire campaign." 'The strategical deployment is the assembly of the armed forces to meet the hostile forces at a decisive point with a good prospect of success, and should at the same time cover the base of operations from the enemy." General Bird.

The object, of strategical development, therefore, is two-fold; offensive and defensive; circumstances decide which of the two is more urgent; those deciding circumstances are closely connected with policy, politics and may change from time to time due to many factors, such as, economic.

Thus, when Umar became Caliph he saw the Persian Army carrying out the strategical development in the offensive sense, "to push the Arabs back in the desert." After the lapse of some time, however, when the Persian's deployment was complete; they sat and waited, till Umar was able to deploy his army against them which compelled the Persians to change their plans from offensive to passive defence in order to cover its base Madain. While the Arabs (Thaqafi) on the contrary, at first had endeavoured to protect his base (Medina) which had been threatened, but he was enabled later on by the arrival of fresh reinforcements, to take the offensive, without tying himself strictly to the protection of the latter, e. g. Medina. This process was again repeated before the battles of Qadisiya, and Jalula took place in Persia. At Damascus and Hims, in Syria, the Muslim army had to go on defensive as the Romans seriously threatened their base and because the Muslims were not well placed strategically to meet their enemy's threat. But later on the situations changed and the Romans had to cover their base after their defeats at Ajnadin and Yarmuk. The base in the case of Persians was at first at Madain, but later on they shifted it to many places. As regards the Romans it was at Constantinople and for the Muslims at Medina thus, the

base of an army is the country from which it draws reinforcements, reserves, supplies of every type and should work mixed with 'points of apui' such as to Damascus, Hims, Alexandria, Kufa and Basra etc.

It is in the interest of a power at war to be able to begin the offensive immediately upon the completion of the deployment, but not before, so as at once to seize the advantages of rapidity and initiative. The way Umar ordered the advance of his armies towards Persia, Syria and Egypt are excellent examples; for instance, Sad was ordered to move slowly, as the strategist must judge whether the army is efficient in the elementary, as well as, in the practical tactical instruction, in the training of soldiers, of the officers, of the subordinate leaders, before he decides whether or not he is strong enough for the struggle. The superiority of force which enables the leader to take offensive, does not consist merely in the mere number of assembled combatants that was the fault with the Persians and the Romans. The administrative services should also be sufficient and efficient to make the forces mobile and fit for the task entrusted to them. This fact was sadly overlooked both by the Byzantine and the Persians, whose armies were tied down to the forts etc., due to lack of transport or planning.

Example:

One of the finest examples of strategical deployment on the Persian front was the grand offensive to completely annihilate the Persian Army and to end the rule of King Yazdajird. The main force of the Persian King was concentrated at Nihavand where he hoped to start his counter offensive to destroy the invading force of the Muslims. He had also ordered all his Feudal Lords to get their forces ready at various provincial capitals, which should join him in the counter offensive and eventually in invading Arabia and to occupy that country and thus remove the Muslim menace once for all. Both sides had, therefore, planned for a grand offensive, however, while the Muslim Supreme-Commander, Umar, fully appreciated the 'value of time' the Persian generals had not fully realised its importance.

Umar was Commander of a force numerically weaker but better prepared and his reinforcements were more concentrated and well placed e.g., at Kufah, Basra, in Faris, and Ahwaz etc., while his invading army was concentrated along the entire front from Persian Gulf to Nihavand area. Umar, therefore, struck the deadly blow before the Persians expected it and the Persians were, therefore, not ready to receive it. Yazdajird's plan was sound, but his generals let him down as they were slow and immobile. Moreover, he was not an aggressive leader and he lacked confidence in himself. However, the most creditable performance of Umar was the excellant co-ordination and the synchronization of the time of advance of all detachments all along the front who joined in the main counter attack at the appointed time. The Persian forces were mystified and 'held down' on their grounds and they were defeated in detail. "How true it is" wrote Willington, "that in all military operation time is everything."

It is evident that the prosperous issue, or failure of a strategical plan will depend greatly on the timely delivery of the blow. If the operations are illtimed, or if miscalculations are made and time is wasted, as was the case with the Persians after the battle at JISAR bridge, Madain, Nihavand. the Muslims were thus afforded an occasion of taking on the enemy forces at disadvantage and defeating them in detail.

The value of time is also seen in the success of opportune measures, which is often due to the factor of surprise, and the punishment which usually ensues from mistiming. Both Emperors, relied more on numbers than on the fighting efficiency or power of manoeuvre of their armies, otherwise, how could Khalid, Sad, and Amr, had overcome the hundreds of thousands of enemy warriors with their handful of Muslim soldiers? Victory in any form of conflict generally goes to the side which succeeds in applying the greatest effort at the most vulnerable spot of the opponent at the right time.

The Will Power:

Know they enemy :

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.' It is not sufficient to know only the numbers and composition of the enemy's troops. The hostile force consists, like our own, of a combination of figures and efficiency, which we can only approximately judge. Still less can we estimate correctly the rapidity with which the enemy can complete the deployment of his forces.

Every state keeps secret, its plan of mobilisation and the movement tables intended for use during the strategical deployment. Very little reliable information transpires with regard to these points. Still the strategist must, as we have seen, 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. The errors made by Roman Emperor and the Persian King Yazdajird can be seen clearly in the battles of Qadisya, Yarmuk and the conquest of Egypt. But above all, it is vital that each individual should devote himself in such critical times to conscious work in his own sphere and concentrate there on all his energies. The old English saying, "ENGLAND EXPECTS THAT EVERY MAN WILL DO HIS DUTY", truly depicts the picture of the Muslims during the Caliphates of Abu Bakr and Umar. Cost of inaction, or economic lethargy in Persia was measured in terms of defeats on the battlefields, as well as, the lives lost, and also the total disappearance of the Persian Government.

Mobility:

The end of all war has been in the past, is today and if ever there can be another war, will be, the final land battle, the last act of what Marchal Jomimi terms 'the impassioned drama' of war! The strategical deployment, the will power of the troops can be put into best use only if the leader has the power of manoeuvre which means, the ability to move fighting strength to the place at which a decision can be got and a victory gained. The Caliph's ensured it by raising a mobile cavalry which was supported by infantry and the latter was

transported on camels. Again the armies travelled light and their transport was capable in keeping the pace of the fighting force. It was all mobile on camels. The readers might have noticed that the Muslim armies invariably stole a march on their enemies through superior mobility and manoeuvrebility, surprise, and active co-operation of all the components of the force which produced the full strength of the Muslim army against the enemy's weakest link. It was the flexibility which implies the power of concentration, or dispersion i.e. the ability to disengage during the battle and reinforce other sectors as required during a stress, that left the Persian, as well as, the Roman generals on the horns of a dilemma. The Muslim generals displayed high standard of leadership and they possessed simple and straight forward human qualities which won for them the confidence of their men. They also displayed intelligence, commonsense determination, enthusiasm, tact and sense of justice. They were, cheerful in the face of difficulties, ready to share their men's hardships, and displayed indifference to personal danger. They showed initiative and readiness to take responsibility; and obvious pride in command and above all confidence in themselves and their leaders.

Mobility and immobility are necessarily comparative terms as regards marching, for large armies can at best move slowly. It was the immobility of the Roman and the Persian armies which brought so many inglorious defeats and disasters upon them when they were pitched, against the Muslim armies who were hardy and could undertake long marchs under the most adverse conditions. Unfavourable weather, rivers in full flood, storm, rain or snow, could not deter their onward march, in fact the Muslim leaders took full advantage of such occasions, as they then took their enemy by complete surprise who had considered movements of troops under such conditions as impossible. The crossing of the river Tigris in full flood and in face of the enemy by the Muslim army, demoralised the Persians so much that they left their most renowned Capital Madain with its fabulous wealth etc. undefended, and surrendered it without even raising their little finger to defend it.

Surprise, which represents an inability of the mind to interpret a

presenr occurrence, and of the nervous system to adopt 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, a deadly weapon if wielded with care! Success in war is therefore, rarely attained by passive measures. War is. as has been pointed out. essentially a business of transportation and mobility.

Trained Imagination:

Umar ensured that the leaders. especially for higher command, possessed trained imagination, which is necessary to enable a commander to gauge the qualities and intentions of the Commander of the enemy, to visualize what will be the effect of his orders on the force under his command, and to give proper weight to the varying conditions under which the troops will have to move, or to work, or to fight. It was for this reason that Umar gave preference for command to the "Companions of the Holy Prophet" as they had been trained under the direct supervision of the greatest military genius, the Prophet, who gave them training on the battlefield, as well as, in the Mosque; i.e., physical, mental and moral. The fact that majority of the commanders of the enemy were without a trained imagination, they were therefore, unable to gauge the fighting qualities of their own troops, and therefore, they were not capable of making the best use of their troops and failed in maintaining the morale of those under their commands. These lessons were very forcefully expressed, though after a period of 1300, which prove how uptodate are the injunctions of Quran, by the famous British Field Marshal Robertson in his well known biography, is reproduced.

"A matter of more immediate importance is that the nation should realise the necessity for having educated leaders, trained statesmen, to conduct its war business, if and when war should again come along. 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 ! This is the more to be regretted because, as the Empire (British) is scattered all over the globe, occupies about a quarter of the world's surface, and exceeds in population one-quarter of the human race, the problems which confront British statesmen are far more numerous and intricate than those which had have to be dealt with by the statesmen of other countries. Long after August 1914 ministers could be seen grouping uncertainly toward in the discharge of their duties having no good knowledge of the principles or methods which should guide them; the numerous questions which daily arose came too frequently as a surprise, whereas they ought to have been foreseen and the ability to deal with them on sound lines had too often to be acquired by experience, the most costly of all schools.

Years before the close of the last century thinking men urged that those intending to follow a political career should prepare themselves for it by a careful study of military history that is, of the defence of empires, but although some of the universities took steps to provide facilities for this study, it continued to be shunned in favour of more popular subjects, such as social reform, which were, and still are, deemed to have hereafter value for the cabinet aspirats.

Far be it from me to suggest that embryo statesmen should study military history with a view to becoming generals and admirals! As a great military writer has truly said: "War is, above all, a practical art, and the application of theory to practice is not to be taught at any university, or to be learned by those who have never rubbed shoulders with the men in the ranks". This being so, the statesmen should never attempt to frame a plan of campaign for himself, that way lies disaster, as war proved in the Great War; he should never try unduly to influence the professional whose function it is to frame the plan to go back on his considered judgement ; once he has approved of a plan, he should not interfere with its execution, or limit the

number of troops to be employed; and, in general, he should recognise the line beyond which his interference in the domain of the naval, Air, and military-leader becomes an impediment rather than an aid to success.

But although the statesman is not required to handle fleets and armies, and, from lack of practical experience and acquaintance with details, should never attempt to handle them, he ought to have a correct knowledge of the way in which the use or misuse of those instruments may affect the welfare of the State, and he is required to have the same kind of knowledge with respect to finance, shipping, industry, food, and all the many other component parts of the nation's strength. Here, again, he should not attempt to become either a bank manager, a shipbuilder, a cotton-spinner, or even a farmer, but he ought to be able to appreciate the values, relative and collective, of the resources with which these experts deal, and to recognise the point where, in the nation's interest, his control should intervene and where it should be withheld.

It is much too commonly supposed that war is a matter solely for armies and navies, and that a stateman's duties are concerned almost entirely with those services This is as wide apart as the poles from being the truth. War draws into its vertex every element of the national life, nothing escapes it, and upon the statesman devolves the responsibility, once war is declared, for combining the whole diplomatic, political, financial, industrial, naval and military powers of the nation for the defeat of the enemy.

It seems impossible that he can properly carry out this task unless previously fortified with a good knowledge of the business of war, and there is little doubt that if political and military history had been more carefully studied by British statesmen in the years before the Great War, the evils attending constant changes from one military plan to another would have been better understood by them ; there would have been less repetition of the mistakes made in the Napoleonic wars of dissipating our forces in secondary and unsound enterprises; our commercial, industrial, and man-power resources would have been

more intelligently co-ordinated and brought into requisition at an earlier date; income-tax would probably now be at a lower rate than six shillings in the pound; and, most important of all, fewer wooden crosses might be seen on the battle-fields of France and elsewhere.

Again, a knowledge of military history is as indispensable to the statesman in peace as it is in war. At the present moment, for example, there is an outcry for greater economy, and the fighting services being of an unproductive character are rightly regarded as being amongst the first where reduction of expenditure should begin An essential preliminary, however, to this step is the adoption of a sound and stable policy based on established principles of war, and on a comprehensive survey of the whole question of Imperial Defence. If our military edifice is built on this foundation, it will be both safe and economical; if it is erected on the shifting sands of opportunism and political expediency, it will be neither economical nor able to weather the storms to which it may be exposed.

These observations on the duties of the statesman may seem to imply that he alone made mistakes in the Great War, and that the soldiers and sailors were convicted of none. I can assure the reader that this is far from being my opinion, so far as the soldier is concerned. He frequently omitted to practise the things that he had been so careful to learn before the war; he was taught a great deal that he had not before known ; and he was compelled to realise that the principles he had been at such pains to lay down required much amendment in their application. My desire is not to draw an unfavourable comparision as between the statesman and the fighting men, but to emphasise the increased importance of the statesman's duties, and the necessity of their being undertaken only by men who have been educated to carry them out. I have seen the Government machine at work at close quarters for many years during peace, and for a longer period than any other British General during war, and the conclusion to which I have come is that the conduct of modern war is so complex that in the Cabinet as elsewhere, the days of the amateur are over.

It is for this reason, and at the risk of appearing to trespass beyond my legitimate sphere, that I venture to suggest that all those who aspire to exercise ministerial control over the future destinies of the Empire should make military history the subject of much more systematic study than has hitherto been the custom. By this means only, so it seems to me, can they hope efficiently to discharge the duties devolving upon them in peace, and usefully to assist in guiding their country through the ordeal of war." F.M. Robertson.

To the Caliphs goes the great credit of fully realizing the fact that the activities of war were no longer confined to the theatres where operations take place. They ensured free and rapid intercommunication within the Muslim Commonwealth, as well as, between the various fronts, which is necessary for proper co-operation. co-ordination and to ensure that all resources may be used to the best advantage. The great deserts, rivers and mountains were crossed and recrossed by the Muslim depatch riders in speed unknown at that time. It was a machine that never faultered or failed.

The Moral Factors:

"It is a principle that, subject to the possibility of supplying the troops with water, food, fuel and amunitions and of maintaining intercommunication, no army can ever be too strong, and, therefore, every available man should be sent to the front". Bird. Possession of numerical superiority, as has been already pointed out, does not, however insure preponderance of force in war. In war, said Napolean, "Opinion is everything. There is not much difference after a battle in the material condition of the victor and vanquished, but the moral difference is immeasurably great"! The influence of moral is clearly demonstrated in all the decisive battles won by the Muslim armies which was invariably numerically inferior to their enemies. The Muslim armies were in a position to force upon their enemy, the pattern of war which their enemies were not in condition to accept. With human conduct comes discipline. Examples of the discipline of Muslim troops and of their superior officers, abound. Amir Abu Obaidah most cheerfully accepted to serve under Khalid who was not

only Junior in rank and age, but who had fought against him as his bitterest enemy and also of Islam in the battles of Badr, Uhad, The Ditch and Hudibyiah. When the most renown and greatest General, Khalid was demoted from the rank of Amir (Commander-in-Chief) to the rank of Salar (Commander) of Cavalry, he accepted the order most loyally and gracefully and successfully fought the most famous and decisive battles of Fihl and Yarmuk. Khalid was punished as he commanded and peronally led :—

(a) Muslim soldiers for a dangerous excursion against Toma, Governor of Damascus which was not 'in the way of Allah' but it was either to take revenge or to pursue greed !

(b) By acting in this way Khalid acted contrary to the injunctions from the Holy Quran. and the traditions of the Muslim army.

The punishment looks extraordinary when it was given to a general whose services were most urgently needed due to the fact that the war situation at that time was most ciritical and adverse to the Muslim army. But Umar had confidence in himself, as well as, in the men under his command.

The second punishment accorded by Umar to Khalid i.e., cashiering too, seems most astounding. But Khalid again took it patiently and without a murmur in fact he rebuked those who criticised the action of the Caliph. Khalid said to them that "he never fought for rank, glory, or greed, but to serve Islam and he will keep his horse and sword ready for the service of Islam as an ordinary private whenever the call was made!"

It was this very spirit which was displayed when Sad was removed from the post of Amir of Kufah. This spirit of loyalty to the cause of Islam was revived when General Tariq the great, was chained and whipped by his supreme commander Musa. When Tariq was later on encouraged by some to revolt against Musa, he said simply, "I will be the last person to rebel and thereby set an example of indiscipline and insubordination in Islam!"

Obstacles :

The campaigns in Persia, Syria and Egypt clearly show the influence that is exercised on strategical operations by geographical features, like that of most of the factors connected with the conduct of war. It is dependent on many inherent and absolute advantages and drawbacks; but it is in direct proportion to the skill of the Commander, to the manner in which he has been able to wed his aims with his means, and to the timing and execution of the movements which in their turn, depend to some extent on the quality of the troops. It has been well said, "the difference between a great captain and common general is immense, the one is victorious when the other is defeated," as the latter would invariably take shelter behind, an obstacle and be defeated.

The presence of an obstacle, then may be turned to advantage by an able general, the obstacle being utilized for the purpose of placing enemy in a difficult situation. When this is not possible, effective step will be taken to modify the difficulties and drawbacks arising from the existence of the obstacle.

On the other hand, measures either to use or discount an obstacle may prove ineffective when leadership of an army is in the hands of a commander without abiltiy, with the result that his troops will be exposed to surprise and defeated in detail. The crossing of rivers and mountain ranges in Persia by Sad's Army and of strategical moves by Khalid and Amr, in Syrian and Egyptian deserts and mountains, are fine examples how a daring and enterprising leader can surprise and defeat his enemy, who had taken shelter behind obstacles. It was the surprise and efficiency of the measures taken for its exploitation that crowned the Muslim leaders with success.

Pursuit :

"Victory" said Napolean, 'is nothing, one must exploit success. The secret of war is to march twelve leagues (a league is=3.6 miles), fight a battle, and march twelve more in pursuit'. Direct pursuit seeks to reach the enemy by the route (normally straightest), to keep

him in motion, take prisoners and trophies or at any rate to bring a retiring enemy to bay, to hold him inorder to defeat him again."

Indirect pursuit usually chooses a route other than taken by the enemy, seeks to anticipate him and cut off his retreat, or to cause him to fear such an eventuality, so that he may never stop to offer resistance.

After the defeat of the Muslim army at Jisar, the Persian's pursuit was direct and that too was not carried out with zeal and determination with the result that Muthana Thaqafi was able to extricate his badly moulded army, reform it and later on he struck back.

But Sad, Khalid and Amr, used both the direct, as well as, the indirect pursuit after each victory i.e. Qadisiya, Madain, Jalaula, Nihavand, Ajandyn, Yarmuk, Babylyoon etc. These battles at the same time demonstrate practically what is meant by holding fast an enemy on its ground. The result of the combination of these pursuits by the Muslim leaders was that the enemy was held, entirely surrounded, and was totally destroyed. History fails to name any other pursuit with grander resalts in the whole history of war in all ages !

Economic, Psychological and ideological Warfare :

Umar and his colleagues had fully realized the value of economic warfare against their enemies, which meant crippling their trade, the sinews of economy. The ten companions who had gone to India and the Far East had done extremely well in gaining friendly contacts and in winning the confidence of the local population in those distant countries. Their cultural centres soon became also the trade centres, for example, Kulam Mali, Dubel, Thana, Nagapatram, (India), and Sarandip (Ceylon), Kalah (Malaya), al Waq-al Waq (two ports of same name, one in Indonesia and the other in New Zealand); Canton (in China) and Kal-al-Minor (California, U.S.A).

When the pirates in Indian Ocean threatened the Muslim traders, a naval fleet was sent from Oman which having destroyed the pirate

nests at Thana and Dubel, returned safely. The trade then became normal.

The use of naval fleet for an amphibious action by Umar against the Persians was great step towards the evolution of the Muslim Maritime Power. Another great step was the reopening of the Amir-ul-Momineen Canal (the present Suez Canal) to give a flip to the trade, goods from the Far East and India which now were not to disembark at the ports in the Persian Gulf, Southern coast of Arabia, or through Red Sea on to Egypt. Through this canal also came much needed grain and cloth etc. from Egypt to Arabia. The Byzantine ruler was, therefore, forced to re-open the old disused land route from Peking to Khuthan, on to Cherson and then by boats on to Constantinople, by payment of large gold subsidy to the Turkish rulers along the Caspian Sea, Black Sea and in central Turkistan. It was to disrupt this northern most route that the Muslims went beyond Bokhara and even up to the shores of these seas. As the Byzantine had imposed embargo on the sale of wood and other materials to the Muslim which could be used for navy, the Caliphs bought either the raw material or the ready made boats from India and China. If the Muslim army was the sinews, the Muslim maritime navy was the lifeline of the Muslim economy, trade and ideological warfare.

This policy was persued with vigour during the Caliphate of Usman, when the struggle for the command of naval supermacy began in the Maditerranean Sea, a struggle which lasted for over three centuries before the Muslim navy became for the first time, the masters of the Mediterranen Sea. The up and down struggle continued till the nineteenth century when the Turkish Navy was finally contained in their own waters and it vanished after World War-I.

What was the chief cause of the errors of Roman Emperor Heraculius and King Yazdajird? The greatest mistake was that they thought proper to deviate from the proper course which common sense dictated. In order to make concessions to that phantom, public opinion, the misguided clamour of the feudal lords and street politicians; they declared war too soon and before preparations were

complete, and they, in their great hurry, omitted 'to know their enemy' before they decided to attack him. Common sense demanded concentration of all forces at vital points for example, for the Persians near Qadisiya. But considerations for the misguided clamour of the rabble prevailed over the demands of common sense of strategy. In view of this clamour, the offspring of mere vanity, a retreat was out of the question after the bombastically advertised victory at 'Jisar'. The Persian armies were brought to a stand still and scattered along the entire frontier on a passive defensive role, and the Muslim army was given an opportunity to crush them in detail by superior mobility and leadership. After the reverses at Qadisiyah and in the neighbouring country, the only correct resolution, that of uniting all Persian forces farther in the rear was never made till it was too late. Again the same consideration for internal politics forbade listening to the voice of reason, i.e., to the demands of strategy. From the time the Persian Capital Madain fell, Yazdajird lost all freedom in his strategical dispositions. His will was not only opposed by that of his opponent (Umar), but he had completely to subordinate to it his views. He not only had to accept the law from the enemy but was daily dominated by him and found his dispositions interfered with. A castastroph became unavoidable. The errors in the original concentration of the forces, at Qadisiya and not at Madain, could not only be rectified in the course of the campaign but had as a consequence the complete destruction of the Persian army.

The state of Byzantine, and Persion politics, the invariability of these governments to do what it considered sound and correct, the consideration it had to show to the unbridled passions of its feudal lords and clergy, were the main causes of the disasters in the field.

Those politicians who oppose the government in all things on principle, should take a warning from the example enumerated and desist at least in critical times, from undermining the confidence of the people in the command of the army, navy, or airforce, i.e.. the supreme commander, although it may appear to them as if the latter were not taking the very best measures. The question is not so much that the

very best be done, but that total subordination be accorded to the one will to win which keeps its goal steadily in view.

The knowledge that the strategical deployment and the subsequent direction were the prime causes of success should ensure modesity in judging our own achievements, and caution us against conceit. 'Modesty adorns the true artist,' says a proverb. Our leaders in the art of strategy have set us a shining example. The Holy Prophet and the first four Caliphs ever gave honour of victory to Allah (God) alone. May every one seek contentment in the consciousness of duty done, and not in the winning of laurels in which he had but an infinitesimal share. For then each will have done his part to preserve the crescent and Pakistan in the position which it has gained for itself on blood-stained battle-fields, to the blessing and peace of the whole world. And lastly, discipline was inculcated in every Muslim soldier (Mujahid) from the lowest to the highest by the teachings of the Holy Quran. "The Quran is a book by the aid of which the Arabs conquered", says historian Deutach, "a world greater than that of Alexander the Great, Greater than that of Rome, in as many ten of years as the latter had wanted hundreds to accomplish her conquest, by the aid of which they came to Europe as to hold up the light to humanity while darkness lay around."

The Open Society :

In matter of religious tolerance, the English historian Finlay says; "During the Muslim rule there was no organised attempt to force the acceptance of Islam on a non-Muslim population and no systematic persecution intended to stamp out the Christian religion".

Hazrat Umar gave the following instructions as a 'Will' to his would be successor in office :—

"I enjoin on him with regard to the people who enjoy the protection of Allah and his Prophet (i.e. the non-Muslims) to keep covenant made with them, to fight in their defence and not to lay on them a greater burden than they can bear." The secret of the success of the

message of Islam in such an unprecedented short period lay in its objectives, which are :—

Freedom from physical and spiritual bondage by the abolition of hereditary kingship, curbing capitalism and declaring there is no priesthood in its system of life.

Ideological Training :

'It is more important to look to the future than dwell on the bitterness of the past.'

Let us recapitulate some of principles of strategy which were observed, at random, and state when and where they were applied and then if they could be applied now.

During the periods the reinforcements were waiting to go up the front line, and during the lull in the fighting, and officers and men received the spiritual education, (by explaining verses of the Quran) by their fellow officers and men was carried out. It is termed as ideological training by the modern communist. This form of training strengthened the internal unity, improved the political quality, as by it the men realized 'what they were fighting for' ; the military technique and tactics of the units improved greatly as every one was told that to fight a successful war, cool heart and head was necessary and rashness and vanity in a battle was fatal and was equal to committing suicide which was prohibited by the Quran. It unquestionably improved the quality of leadership, as well as, the steadfastness of all, as they knew that they were 'striving in the path of Allah' and that 'the faithful are brothers'. In this union of retionalism and ritualism lies to a great extent the secret of the power that Islam has, and will exercise over the minds of men.'

'If you would win the great masses, 'Said the Propeht, 'give them the truth in rounded form, neat and clear, in a visible and tangible guise.' The peasants (dhimis) and the citizens of the liberated areas were given freedom and possession of the land they had been tilling previously, as serfs, or slaves, and therefore they could be thrown out

at the sweet will of the landlord. The source of man power and material support for war, therefore, became inexhaustable. The emancipated people helped the Muslim armies with great enthusiasm and waged a resolute struggle to retain their longed freedom. The captured soldier, nay, many times officers and men of the enemy volunteerily came over and joined the Muslim armies whom they considered better led, better cared and the ones who were fighting for a true cause for the benifit of humanity and not for 'self'! The rear of the battle fronts in the conquered countries which were thousands miles became a well knitted whole. Only token garrisons were left, therefore, to make the lines of communications secure. Every Muslim soldier was, therefore, set free to go to the front. The transportation and supply of food and other necessities for war was supplied by the locals, this proved a great blessing. The land reforms were the cementing force which gave the Muslim armies security, moral and material support of the local population. The conscripted Persian and Byzantine officers and soldiers when they came over to the Muslims, proved invaluable after little training as fighting men, road and bridge builders, in the intelligence squad and also very useful for the ideological training amongst their own countrymen. Fifth Column, or Commando work, or ideological work was also allotted to them as a task. The raids carried out by the Muslim cavalry gave the public a feeling of insecurity, that their governments and rulers were unjust regarding levy of taxes and forced labour etc., when they could not protect them from the enemy raids.

The result of actions taken by the Muslim Commanders in the field and due to defeats and setbacks at the hands of the Muslim armies in Psy-war, economic and ideological warfare was indeed very noticeable and far reaching, in that the Byzantine and the Persian government felt insecure about the loyalty and fidelity of their own forces, as well as, their people. It was due to paralysis of the will that the enemy adopted a strategic policy of passive defence, especially areas far away from the sea coast. These governments, therefore, decided to defend only startegically all important forts on their lines of communications, cities and trade centres etc. They massed

troops to form defensive hedgehogs, not caring much about their mobility and therefore, their aggressive fighting power. This faulty policy had no effect in checking the fast moving Muslim Cavalry which appeared suddenly, pierced through and returned by a different route after committing a raid. The ruling juntas penalised the local population which created more bitterness and hatred for their rulers. Although Heraclius kept his seat on the throne with great difficulty although his governors mutinied often, but the Persians changed their rulers often. These new Persian rulers tried hard to change their strategic passive position to an aggressive defence. They planned counter offensive but the Muslims stole a march on them every time by defeating their army before they had completed their concentrations, or advancing columns to such areas, by surprise attacks and annihilated them peacemeal while they were on their line of march. This change in the enemy's outlook caussd an adjustment in the plan of action on the part of Muslim Commander-in-Chief, who was now in a position to plan to take large fortified cities and enemy camps by storm. The methods adopted by the Muslims were simple as :—

(a) They contained the garrisons and denied its supplies or reinforcements reaching them from outside.

(b) They emancipated the peoples of the areas around the besieged garrisons, by land reforms, secure trade facilities, just and fair treatment to all civilians.

(c) By establishing observation posts, intelligence reports and local ideological Groups the Muslims invariably succeeded in annihilating the enemy reinforcementt while they were on move. Thus large numbers of the enemy were killed, or surrendered who then volunteerily joined the Muslim armies. The operations of Apostacy carried out by Khalid, and operations by Khalid, Abu Obaidah, Amr-bin-As and Sad-bin Waqas are excellent examples to show that strong forts like, Damauscas, Halab, Qansarin, Jerusalam, Babylyoon, and Alexandria and others fell in the lap of the Muslims like a ripe plum.

Such opportunities were not missed, as Khalid, Sad and Amr's armies grew bigger and bigger like a snow ball as their march towards the enemy progressed. Victories came to their heels as they now went to the battlefield far superior in numbers, armament and better equipped and highly paid than when they had originally left their base. The only point now remains is if these principles are out dated, or have been applied recently and their possible use in the future!

The answer is, that they are NOT out dated, they have been sucessfully used in China in 1947-49 and Korea, against the most powerful alliance of Governments, like the U.S.A., the British, the French as allies of Koumintang government, and against the 12 U.N. nations whose forces came to support South Korea. Again this system has been used in the Cuba, and in Algerian against the most modern and powerful nations. These Islamic campaigns have been briefly described but they deserve most detaliled careful, and searching study. Whether the belligerents adopt the conventional or unconventional war methods, it is strongly felt that these principles will greatly help those statesmen and Commanders who may, God forbid, have to plan and fight World War-III-which will be a war of annihilation and destruction on an unpredicted scale!

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CHAPTER-XII

EPILOGUE

To sum up for the future.

Dilemma:

When the World War-I ended it brought in its wake Hitler, who forged World War-II. At the termination of Hitlers' war the world became spilt into two blocs; the Eastern Bloc led by U.S.S.R. and the Western Bloc led by the United States.

Inspite of the so called nuclear deterrents which have been invented and stock piled by both blocs, the possibility of a hot war cannot be ruled out because both parties are calculating every minute, and will continue to do so, who will be greater loser of the two if and when the World War-III comes! The Western bloc is at a disadvantage at the moment in this case as its countries were neither built, developed, nor planned to meet a nuclear war. They cannot now change the set up.

I belong to a generation of soldiers whose lives have been made a nightmare by the two world wars, armed uprisings along our national borders (Frontier campaigns) and the blood baths due to nationality bitterness e.g. communal roits, ets., *the latter* is now like a plague which has engulfed the entire world! One has not to go far to find it, as the entire East and Africa are badly affected by it. These countries are classified as backward areas; bnt unfortunately this disease is also at its worst in the Western Countries by wanton aggressions by the big members of the UNO and their allies under the heading of two conflicting ideological doctrines or moral codes!

We have to decide which way we ought to fashion it to achieve our object—peace! However, its solution depends upon others as well; we may call them problems. To pretend to give its solutions would

be beyond the scope of a single book and a single writer. The issues are global and so interlocked that to consider the problems of one sector oblivious to those of another is but to court disaster for the whole. While Asia and Africa is commonly referred to as the gateway to Europe and U.S.A., it is no less true that Europe and U.S.A. is equally the gateway to Africa and Asia; as the broad influence of one cannot fail to have its impact upon the other as long as industry, raw materials, and trade, are the life line of both the Eastern, as well as the Western blocs.

To the backward countries the disturbed situation is a common place, but it is not so for the Western bloc, who has been accustomed to look ahead to forecast accurately what lies before them. The West must face the fact that this is pure evil, and that they cannot escape it. The Eastern bloc countries are really nothing but 'nations in arms'! Successful war might be as lucrative for them as for hill pirates; a raid on the plain, as they, like the pirates, have already provided hideouts to give them shelter from the law. Moreover the Eastern bloc countries have got not only their 'nations in arms' but they have also developed their countries in such a way that at least some of its portions may escape the punishment of the first atomic strike and be in a position to retaliate by a second strike. Moreover, in the last two World Wars the Eastern bloc' like the Israel, has obtained outstanding benefits. They may, therefore, reasonably hope to gain more in the next global conflict!

Red China and World War-III:

As I looked during my visit in Red China at their planning of cantonments, industry, agriculture, food, cities, air bases and shipyards and communes, etc; I was convinced that they had not overlooked the possibility of a major atomic conflict, so they have planned to meet it. Whether it will be the case, no one can say! Let us sincerely hope that there will be no global war! Being a soldier I firmly believe the fact that war itself is the evil and now the nuclear cum Gas war will, in any event, bring pure disaster to both parties: that no good can now come from the war itself. The

U.S.A. is using Gas (napalm and other types) in Vietnam and Israel used it against the Arabs in 1967 conflict. The problems of the world- which has now shrunk very considerably- are numerous, and each one is beset by arguments good, bad and in different, some no more spacious than others as they have been so elaborately staged that it requires the greatest discernment to expose them.

The past experience of World Wars shows that the termination of a war lays down the seeds for another war, more bitter, more destructive for the loser and thus most unprofitable for the victor. "But if war were more generally and thoroughly studied," said Colonel Henderson, 'the importance of organisation, of training, of education, and of readiness would be more generally appreciated, abuses would no longer be regarded with lazy tolerance, efficiency would be something more than a political catchword. Nor is this all. A nation that understood something about War would hardly suffer the fantastic tricks which have been played so often by the best meaning statesmen, diplomacy, and strategy would keep step."

The study of war must bring out the contrast between the characteristics of modern war and such wars as that of the past, to neglect the comparative study of it, to allow people to forget what it means, or to allow them to give up defence services, (Army, Navy and Air Force) is an ideal in which a nation cannot indulge serious consequences and that policy will indeed be more likely to promote future wars. The study of war must be comprehensive, comparative, and must include the moral, cultural psychological and economic element which plays so considerable a part in modern war!

Eye on the Future:

In studying the lessons of the past, it is well to look forward.

It is difficult to compare the effect of atomic missiles and gas, deathray, etc. on morale with that of other conventional weapons, but it is unquestionable that if all understood danger of absolute war, the constant strain of watchfulness, the ever increasing attacks of cold war giving out the fear due to new long range most destructive

atomic missiles and the new gases with more painful properties, must tend to weaken the spirit of the armed forces, as well as, the civilians of the World—the events in Indo-China and Arab-Israel conflict confirm this statement.

What part are such weapons likely to play in a future war? Here prophecy would perhaps be rash! Whatever may be the part of such modern weapons (atomic and gas) in the encounter battle in the future by land, by sea and by air, as the fighting forces become more and more completely mechanised, their maintenance will entail the existence of ever increasing organisations in the front, as well as, in the rear bases, aerodromes, railheads, supply parks, research centres, cities and organization for testing the new inventions which from their size, their permanence, and their nature, are admirable targets for attacks by these weapons. Much would depend on the state of defensive measures.

Let us now consider the different phases of the third world war; the beginnings will be very different in the future from the past. Instead of a period when efforts of each combatant are concentrated on their own mobilisation,—an aggressive power would have tried, done her best in an over whelming victory in cold war, not really to win so much in the field of sympathy, but to cover up her designs, as long as unjust can be made to appear as just. There would be no declaration of war, but the aggressive power will do its utmost to strike under 'pre-emptive strategy.' A decisive blow at the very heart of her opponent by paralysing her enemy's vital centres, such as, heavy industrial centres, lines of communications, the military installations by atomic missiles, air attack, and gases etc., i.e., by every means at her disposal, for it is clear that any delay makes victory more uncertain and of more doubtful value.

The future war in these initial stages will now begin from inside the country of the enemy. Moreover, the action of guerilla troops dropped from air and the use of hostile elements inside the country against their own people and country deserve serious attention and be kept in view.

KNOW THINE ADVERSARY !

What guidance the Islamic campaigns under review can given us for the future ?

The Weapons of War :

It was Napolean who advised and practised 'Total War.' It lay dormant till Churchill revived the idea in 1941 (World War-II). Hitler retaliated with V. Bombs and the U.S.A by dropping the atomic bomb on Hiroshima. These actions opened up a new era that henceforth the 'God of War' would stride forth up atomic and weapons gas and that the future wars would be "absolute and total." The lessons learnt during the aimless bloodshed during the Crusades and the Napoleanic wars had been forgotten. It was couple of years before World War-I, when the author had joined the army, the object of war was to defeat the enemy forces only. It was criminal to use even 'Dum Dum' bullets agaiust the enemy. The civilians were not to be touched! The present policy of 'all in' since the termination of World War-II has given a new notion - though mistaken, that older instruments of diplomacy and military power were obsolete in formulating foreign policy or strategic plan; although the events in Korea, Congo, Cuba, Laos, Algeria, Indo-China and Arab-Israel conflict have taught us otherwise. They have discredited the notion that all the weapons of war of the pre-atomic age are outmoded.

The increasing complexity of modern weapons technology and the secrecy through 'secrecy curtain' makes comprehensive and effective arms control plans more unwieldy than ever. It is nothing short of a nightmare especially in the absence of an adequate basis for a world system of International Law which would be respected by all !

The author was kindly granted the previlege to glance through the bambo curtain in China in 1959. I am convinced from what I saw that the disarmament, as was discussed, and may again be discussed by the leaders of the two blocs on previous agenda, has no value! It may look a tall statement, but my reasons are that the old maxim, that "it is the man and NOT men, who count; holds good today more

than it ever did before." The readers, it is hoped, have noticed that the Byzantine and the Persian Governments had gone to the farthest extent to keep the Arabs humble by imposing sanctions and restrictions on the sale or barter of any material which could be turned into weapons of war, i.e. iron, copper, cloth, wood (for boats) and cotton or silk yarn etc. Yet when the Arabs were organised, united and trained by 'a Man' Mohammed and though equipped with inferior weapons, they beat those most powerful, the best equipped, and the most wealthy Empires of the World. Conflict in Indo-China supports this statement.

The Communists have studied the Islamic history and have greatly benefitted from it. In their own way they are, therefore, creating a "New man" who is aggressive, bold, hardy, fanatic and subject most rigidly to their own code which is very different, if not opposed to the Islamic and the Christian ideology. In China I saw the Communes—the universities in the cities, and also those in the country. I was amazed to see their efficiency in their regimented life. China in 1940 was one of the most backward countries of the World. The women were treated as chettles, the labourers or farmers were oppressed. They were addicted to drugs in the worst form, and they lived the lives of beasts. Red China is no longer asleep. She is on the march, though on a "forced march." I have no first hand knowledge of U.S.S.R. as I have not visited it, but what I have been able to discover, I find that Russia has already changed her policy on the basis of the experiences gained in the Red China's policy and programme.

Instead of moving the people in the cities from the country, Russia like China, has now counter marched and is concentrating her entire energy on the development of her vast undeveloped countryside including deserts, forests and moutainous areas. The factories are therefore, being staggered in the newly developed forests in the countryside. It is obvious, they have already started working on a strategic plan not only to survive after their enemy's 'First' and even 'Second' atomic strike, but to achieve the ability to strike back with full vengeance. I have already explained it in 'My impressions of the Far

Eastern trip' and I repeat that the Eastern Bloc has already stolen a march on the Western Bloc in planning and the execution of strategy to fight a nuclear war. The situation for the West is very serious, as one cannot shift the sky scrapers of New York to another place for security and safety reasons. The United States undoubtedly has nuclear weapons ranging from twenty Kiltons down to fraction of a Kilton. They have short range rockets, such as, Honest John, Davy Crockett, and infantry weapons which could be fired from a bazooka and air to air, and air to ground missile and those which could be used from naval craft. The public would like to know for reasons of creating confidence in them, as well as, amongst the armed forces, if these weapons have been tested, which is necessary also for the development of 'third generation' nuclear weapons. We also are not sure whether the Russians too have carried out such tests or not ! But we do know that the Soviet Union and China has many places, such as salt caves, where they could be tested with immunity. But what about 'pre-emptive' gas attack on the civilians-what is happening in Vietnam or happened in Jordon in June 1967?

Explosions and detections:

Freeman J. Dyson, Professor at the Princeton Institute has said :—

"My personal opinion is that nuclear explosion in the Kiloton range could be concealed very completely. That is to say, I believe it will be feasible to build a building looking extremely like a normal industrial structure, within which Kiloton explosions can be contained. The cost of such a facility may not be exorbitant and the earth tremours which it produces may be no larger than those produced by industrial operations." So it could be safely said that the West, or East, as things stand, cannot detect with certainty the entire U.S.A. or Soviet testing. Seviets could not throw away such gains, i.e. that they could make such testing unnoticed ! The West must meet this challenge, if they wish to keep themselves ahead of such events. It is here, where the alliance of underdeveloped countries could be of great value to the Western bloc; more especially the desert areas, forests and mountains areas of the Green crescent.

In fact, to strengthen the defensive aspects of the entire military system of the West, the effects of nuclear weapons on various ground installations i.e. ships, hardened missile sites, weapons and shelters must be tested under all types of climatic conditions. The expansionist designs for testing weaponary under Israel flag by the West is hopelessly futile-inadequate! Diplomatically and strategically it is a big blunder!

The Death Ray :

Senator Thomas J. Todd of Connecticut's address before the Senate on May 12, 1960 on 'Khrushchev's fantastic new weapons' boasts, considers the possibility of such weapons as :—

"Then there is the matter of 'neutron bomb.' Such a bomb can theoretically be produced by tailoring the energy of a fusion explosion so that, instead of heat and blast, its primary product is burst of neutrons. Such a burst would do negligible physical damage, but it would immediately destroy all life in the target area. It would, in short, operate as a kind of deathray." A great deal of experimental water has passed down under the bridge in Indo-China since May 1960 by the U.S.A. and U.S S.R. To a great extent, this assumption of Senator Todd appears justified and possible. Russia has also moved fast for the last 14 years or so. It is hoped that United States scientists would not repeat the same serious error, as they did in 1958 by overestimating their own ability to detect what is, or may have happened behind the two curtains. Moreover, it is said, 'that man's knowledge of methods of disguising tests has been advancing faster than his knowledge of the methods of detecting, identifying and fixing, responsibility for violations of a test ban." Atmospheric test can be detected with reasonable accuracy though these may have been carried out behind the curtains. But the underground tests, especially in the very remote expanse of U.S.S.R. and Red China would be most difficult to detect!

Still there are remote oceanic areas and the outer space tests where fixing possibility and the responsibility for nuclear or Gas tests is still in its infancy. All such secrecies or curtains, the threats and

horrors of thermonuclear war etc. and the problem of security negotiations, are the gravest threat to the peace and well being of the mankind ; who is being denied fabulous sums of money which could be spared for social uplift. Moreover, security cannot be created in the atmosphere of suspicious fears which are being enhanced by propaganda and ploymanship by leaders of both blocs which has nullified all hopes of those who desire peace!

Soviet Military Bluff.

Again just as the West underestimated the nuclear power of the communist, it is possible that she is now overestimating the U.S.S.R nuclear power by accepting her bluff. Strategic nuclear power, however, depends not merely upon the possession of atomic weapons but also on the effectiveness of the delivery systems, and defence capabilities. In 1940 Hitler came in with a big bang due to great superiority in numbers in tanks and bombers. However, it was not long before the myth of large number of bombers was cleared by the superior models of the British and the U.S.A. fighters and bomber aircraft who having gained air superiority kept it for the rest of the war. The size of the missile stockpiles has not great value unless, of course, the West is caught napping and unprepared. It is admitted that U.S.S.R. have stepped up her nuclear military offensive. Yet Red China and Eastern Eurpoen though inside the curtain, are not as yet her partners in sharing the secrets of nuclear weapons and its production! Inspite of it, China has exploded her hydrogen bomb on 18 June 1967.

Nuclear Warfare:

Armed forces on land, sea, or air must defend themselves against atomic weapons by dispersal on a wide front and the great depth, formed into small units self contained, possesing fire power, and carrying supplies which would make them semi-independent for at least short time operations, and enjoying a high order of mobility, which would enable them to concentrate or disperse swiftly, run the gamut from light guerrilla fighting to sustained combat, between formations armed with low and medium atomic weapons.—These

could be land or sea forces with whom air forces could co-operate. It would mean transport of improved type, and a great increase in medical and signal personnel. It would be necessary that all units of allies of the Western Bloc should be equipped, trained on one system and the major western powers will have to trust their allies in sharing the secrets of the maintenance, its use and at least they are capable to repair upto "first aid repairs" in the field, the ability to manufacture nuclear weapons by all Western allies will act as the best deterrent! The U.S.S.R. could not blink the fact. But U.S.A., U.K and France are complainant!

Chemical Warfare :

The fact, that the belligerents of World War-I and -II, and Korea, carried chemical warfare weapons and did not use it, does not mean that chemical warfare was not an effective weapon. On the contrary, chemical warfare is effective in almost all areas of the temperate zone and also in the tropics with the exception of few desert spaces, deep caves, bunkers in mountainous areas etc. which are indispensable to protect troops against nuclear blasts, render these troops susceptible, not only to older agents like mustard gas, which is very persistent, but also to the newer agents 'V' and 'G' and napalm gas bombs persistents including the psychochemicals. Nearly all populated regions of earth are also susceptible to enemy action with biological warfare agents. Too much attention has been directed towards nuclear weapons and the gas potentials are now been given due attention in The Cold War Conflicts in Indo-China and Arab-Israel where various chemical warfare weapons are and have been tested.

Unconventional War:

To base our policy on the idea that nuclear or chemical warfare is unthinkable, is to make such a war more likely. The Arabs have paid heavily for this neglect. If, however, we cleave to the idea that such a war is possible, it will probably never occur, due to the fact that belligerents in World War-II. Though went to action fully prepared for chemical war acted as deterrent only for both

sides. But it has been used and is being used by the U.S.A. and Israel because their enemies did not possess chemical warfare weapons.

Ideally the unconvential, (i.e. it embraces political warfare, paramilitary, insurrectionist, revolutionary subversive and guerrilla activities) regular, or, semi-organised armed forces should be ready to engage at all time in general, as well as, in limited war. In its wide variety of phases, unconvential warfare will be, for years to come— at least 1970, when the Soviet Russian and Red China hope to launch a grand campaign in its typical aggressive strategy to turn the entire Soviet Union and China a model Communist country. The present, regimes allege, i.e., China and Soviet Union, as it stands at present are not fully communist, as they have purposely left some loopholes in their system, and indispensable instrument of world strategy. The activities of Red Guards in China in 1967 go far to confirm my views!

Economic War:

The exercise of economic power as an arm of strategy is as well established practice of statecraft, as the employment of military force, psychological techniques and politics and diplomatic manoeuvres. Economic, like military strategy, is chiefly concerned with efficient allocation of available resources for the accomplishment of desired goal. It is not the attitude of the Western bloc towards the Muslim countries and under developed areas only that it is ambiguous for a number of reasons, but that there are many loopholes even amongst the Western bloc NATO countries, is an undeniable fact. For the under developed countries, the Western bloc "Pundits" harp on cultural, colour and political differences and therefore, conveniently forget their responsibilities as good Christians ! The same factors apply to Soviet Russians and Red China's cultural and political ideals, as opposed to spiritual tolerence ! Alliance system is indispensable to any sound strategy, may it be Eastern or Western, but it must also insure all allies against attack, defeat and occupation. Liberty is neither cheap nor easy! Complaisance among allies destroys alliance system.

The Baby:

As in China, Indo-China, Congo, Algeria, Cuba and Tunis the Guerrilla and unconvential war has so far proved an ideal means for limiting war, and also for waging a limited war. Although this form of warfare is the favourite in the Eastern bloc, yet it has been neglected and has been the stepchild of the Western planning!

The jolts and set backs which are not too few, it is felt, should have given the Western bloc some food for thought. It is considered that vanity prohibits the Western planners to adopt a baby- ideological warfare which took its birth in the Green crescent 1400 years ago, and is now a pet of the Eastern Bloc thinkers! They are free to choose their own pattern, but experience gained, goes far to show, that it would prove invaluable, if adopted also by the armed forces of the Muslim bloc countries i.e. the army, navy, air force. However, co-ordination of all regular forces, ideological groups, psychological warfare activities, partisan forces, political and spiritual conviction is vital for conducting successful operations. It is a special art-of-war and it should, therefore, be carefully practised and mastered in the beginning by selected officers, non-Commissioned Officers and other ranks in the three services who should form as training cadre and a foundation and framework for spreading the gospel throughout the armed forces as well as the civilians. A hurried course of instruction is unlikely to produce experts or success in war. Wingate's expedition in Burma, Suez and Cuba affair, should serve as the latest warning to the Western countries and failure of the Arabs in Arab-Israel War 1967.

The Dilemma:

The fact that under the threat of nuclear attack neither side can mass its forces for attack to deliver counter attack, or for defence, is the crux of the modern strategy, as well as, the tactical handling. To the extent that when either side concentrates forces, the other side may be tempted to resort to nuclear or chemical warfare. Armed forces based on traditional concepts of organisation or handled according to old ideas like the Arab Forces in Arab-Israel conflict are

not capable to cope with the kind of combat situations which are likely to arise in the future !—'Know thy enemy'!

Once a small nuclear or chemical war has broken out, it may quickly 'escolate' in general war. In any event reliance on tactical nuclear and chemical weapons should go hand in hand with nuclear and chemical weapons with a high degree of strategic invulnerability to reduce the risk of a tactical nuclear war spiraling into a general exchange. It might be prudent, therefore, to spend large sums of money on maintaining strategic retaliatory insurance, as well as, to pay the bill for maintaining a higher level of multicapable armed forces and thus reduce the risk of an unwanted general total war. In military affairs nothing is absolute in the scientific sense ; nothing is unthinkable or impossible in war. "If the outcome of all wars were predictable many of them would have never been fought! A war, or a battle, is NOT decided on the basis of any one factor, not even such an important one as predicted atomic, or chemical war casualties under a 'preventive' or pre-emptive war!

Guerrilla Warfare:

The Guerrilla Warfare has come to its own again. History repeats itself, but it is surprising how too few take notice of it. Like the rulers of Byzantine and Persia, Kuomintang leader Marshal Chaing-Kai-Shek and their all powerful Western allies, it seems, were gripped by paralysis of will power due to guerrilla-cum-ideological warfare. They therefore, became too slow in the uptake, and met defeats and eventually disaster at the hands of those forces, who were very inferior in numbers, in resources, as well as, in equipment.

Another great psychological move which had done very great harm to the morale of the Roman and Persian soldiers as well as, civilians was raids carried out very deep in the country by fast moving Muslim Cavalry under their adept leaders. Again these commandos and ideological groups, often selected the leaders of the enemy troops as their prize targets. This method of warfare was copied by the Red Chinese from Khalid's art of war when they by capturing or killing

the Kuomating generals, such as, CHIN CHIN Liao Yao-Ksiang, Li Tao, Pai Feng-Wu, Cheng Ting Chi and others, completely disorganised their enemy troops, who were then like a flock of sheep without a shepherd being ruthlessly chased by a pack of wolves. This happened during hot war, the communists have also proved themselves adepts in the Cold War in U.S.S.R and Red China!

The Western powers had to face another most critical situation in Korea. At the end of it they considered that they had learnt a lesson, but again it was like a nightmare to them during the Suez crisis 1956 where their amateur effort failed most miserably. I met some of those who had been sent to kidnap General Nasser. I could see clearly the reasons of their failure, because, heretofore Western military writers, strategists and leaders had considered guerrilla warfare almost in purely military terms. It was due to their limited use and restricted outlook which guided the Generals of the Western bloc armies during World Wars-I and in World War-II in kidnapping Raza Shah of Iran and their successful threat to submission of King Faruq. There is no question that valuble lessons that could have been gleaned from the study of Islamic Military History for the modes of counter guerrilla organisation and operation may have increasing significance in atomic age when technological developments make decentralization, flexibility and mobility of armed forces more essential than ever.

Even in the old days, viz., campaigns of Islamic period under first four Caliphs under review, the ideological warfare by the Muslims played a decisive role in a larger political and economic dimensions in paralysing the Persian and the Byzantine Governments. U.S.A. Army's trained guerrillas failed in their coupe in Cuba because they had not studied this art of war in its true dimensions. Col. Lawrence of Arabia's Tactics, or Wingate's or those Resistence movement etc. were a purely military affair and their success was therefore a limited one. It was due to the persuit, or putting into practice of such tactics that U.S.A. fell a prey to black mail by their enemies in the Cuban affair.

Looking ahead to the ultimate total mechanisation of land forces by vehicles which are amphibious as well as can fly in the air, and improvements in the internal communications in a country with air

services to help guerrillas and missiles, the concentration of fighting power with the aid of such fast moving means of communication units, with almost complete freedom of manoeuvre, we have arrived at conditions analogous to those existing in air and in sea power.

Passing on to the battlefield, which would be an open warfare the success will go to the country which has achieved a very high standard in mobility and whose senior as well as, junior leaders can lead their men in war of wide dispersion, and concentration with a lightening speed at an appointed time and place. Again it will be the junior leaders, whose initiative and uncontrolled, yet good leadership, will help the Commander-in-Chief to win wars.

The Muslim leaders over and over again portrayed how such wars could be won. By dispersing the units, as if they had been badly routed, the Muslim army over and over again misled their enemies to pursue the Muslims. The enemy thus dispersed his forces prematurely and they, therefore, fell an easy prey to the Muslims, who were much more mobile than their adversaries and whose junior leaders had become great judges when to concentrate and where to attack. That was one of the secrets for the success of small Muslim armies over large Byzantine and Persian armies, though the latter were better equipped, and had good war experienced senior leaders, but their junior leaders were neither fully trained, nor they had gained confidence in themselves nor they had won the confidence of their troops. No wonder, therefore, that the Muslim leaders concentrated their death blows on the persons of the opposing Commanders-in-Chief, and once he was killed, or lost his nerves, the battle was lost. We also see that at the battle of Motah, although three successive Muslim Commanders-in-Chief were killed, yet the Muslim Army stood firmly and fought firmly till Khalid-bin-Walid, the self appointed Commander-in-Chief, successfully brought them out safely from a position when complete annihilation of the Muslim army was well in sight.

All training of ideological groups, or Commandos, guerrillas should be based on "knowing thy enemy", which means that they should have closely studied all modes and habits of their opponents,

civilians as well as, the armed forces. The ideological and guerrilla warfare should form part of the Government Policy which directs the diplomacy and the strategy in the field of operations. All economic and psychopolitical weapons which would be used effectively against the enemy should be clearly stated. It is the communications network more than anything else, which enables the contemporary groups to nullify the political psychological, and economic effects of their opposing numbers. Guerrillas from communist bloc, unlike the average citizen of the freeworld, do not feel ill in blackmail, violence, bluff terror or such methods to achieve their object. Their spies are ruthless and use all types of unconventional methods to achieve their object. They would play most unhesitatingly upon the humanitarian longing of the God fearing peoples for peace. There is nothing new in the principle of guerrilla warfare for a student of military history. It was the Muslim ideological groups against the Romans and the Persians, the Spanish guerrillas against the Muslim rulers of Andulasia, and also the armies of Napolean; the fight of the Russian partisons during Nazi invasion in 1942-44 and Mao's liberation army in 1946-49 China and Korea, or the Assasians against the Ommeyide and the Abbaside. Communists Guerrilla invariably follow the rules of the conduct of war of the Assasians. The democratic world would have to take cognizance of the extent to which public authority is divided and limited in democratic regimes, the slowness of parliamentary procedure, the restriction on police action, as is being practised by U.S.A in Vietnam all are grave impediments in counteracting uncontrolled and "all in method" of guerrialla warfare. It is feared that the Western armies feel that they have adopted themselves with difficulty to the requirements of scientific war in its perfectionized form which was the real cause of great set back during early stage of war in Korea. My discussions with Senior Chinese officers in China support my statement. In other words the western armed forces have allowed themselves to be put in straight jackets. They will have still more difficulty in reconverting themselves to plan strategically to fight a dispersed and elusive enemy, who may use simple weapons, viz., rifles and grenades mancarried rockets or he may use atomic weapons on land, or from sea by landing ashore or from submarines, or land as

para trooper, or as suicide squads from aircraft, and then vanish away into wild country, or go underground in the cities, or in the country by burying his weapons to be used again "on as required" basis.

The history of the war of liberation of Chinese and now in Indo-China indicates clearly that the communists, very much like the Assasians, make serious study of every situations, hence their planning is flexible. The way Mao frustrated and then won the intellectuals of China on his side in ideological war is commendable and worth study. The ideal devotee of the Communist gospel is one who seeks certainty philosophically, is emotionally attacked to a prejudice, or a pre-established position, has not been fortunate to put his ideas into practice, is unwilling to verify his preconceived notions due to false vanity and has wrong idea of objectivity. They are adept in couching their messages in an authoritative style. The guerrillas must know the country, the culture, habits and language of the locals, as well as, of their opposite numbers.

Lastly if the western bloc is determined to meet the threat squarely then it is essential that they should formulate a policy based on equity and justice immediately which could be put into operation and lose no time in meeting the crisis. The policy, however, would be like the one used by Amir Timur (Tamarlane) of Samarkand against not only the Assassins but against their leader, "The Old man of the mountain"! Timur, therefore, having pulled out the tree from its roots, burnt it to ashes, thus he succeeded in destroying the entire system for good.

Search for a Policy:

The present world situation, therefore, needs a clear cut policy and strategy which will be capable of meeting all eventualities and challenges from whichever quarter they may come. The policy laid down by the Holy Prophet proved sound and practical, viz.: 'active defence strategy'. The Romans and the Persians shouted aloud what they could do with their resources and armed forces, but they never mustered the necessary convential forces-in-being at the right moment and at the right place to persue their policies—their defensive policy was too passive.

Had the French and their allies not committed themselves in 1939 to a stationary defensive strategy, World War-II would not have occured, as they expected Hitler must attack their illfated fortified position i.e. MAGINOT LINE where he would not make a headway! France was defeated and came under the occupation of Germany. S. Korea and Congo were saved because United States pursued active defence policy. It is, however, questionable if the United Nations policy would not have secured better results by steering clear of short sighted political objectives. The work was half done and Congo and Korea are still the two trouble spots.

Portugal is using conventional weapons in Angola and South Africa against the locals. Though these incidents, flouting the U.N.O., are most objectionable, yet so far they have made the war a limited one ! Whether it will remain like this is indeed very doubtful? There is lot of hot wind blowing in the midst of Cold War.

The sorry state of peace that has followed the two World Wars, in fact most wars, can be traced to the fact that unlike strategy, i.e. the practical adoption of the means placed at a general's disposal to the attainment of the object in view, in the realm of grand strategy is for the most part 'terra-incognita still in exploration and action'.

Grand Strategy:

"The horizon of strategy is bounded by War" says Liddle Hart, "grand strategy looks far beyond the war to 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 properous. 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 expands her strength to the point of exhaustion,

bankrupts its own policy and future. This happened to Hitler's Germany.

Disarmament:

The crucial question confronting the World today, is whether a disarmament pact will not lead us to another war. The memories are still fresh how Hitler secretly armed his nation and caught the whole world napping so badly that they had to adopt a policy of appeasement (Munich Pact).

Again the free world is not too sure whether in the contemporary climate of world politics meaningful arms security negotiations between the two blocs are possible and desirable, when every man and woman (behind the curtains) has been regimented into communes and fully trained as soldiers. In this connection powerful neutral nations whom one may call "sitting on the fence", waiting to pounce on an easy prey such as, Goa, especially when one knows how the U.N.O.'s decisions have been flouted and ignored by those very neutrals who have been claiming themselves the greatest advocates of peace! However, it is not suggested that there should be no fresh approach on arms security negotiations. The arms control negotiations must start soon, in fact the sooner the better. But the conference, to make it a representative and responsible body, must include representatives from:—

The Western Bloc.
The Eastern Bloc.
The Neutral Group
and the outsiders, such as, Red China.

Live and let live :

Should it be our purpose to combat communism only 'to live and let live' and also should not our objective be to decry appeasement? All our efforts should be to destroy any one's capabilities for waging international conflict. The enemies of Islam soon discovered that the firmness of the Holy Prophet, Abu Bakr and Umar's hardness of decision was not continuously rattling the saber. A sane measure and moderation

is the leaven of all constructive undertakings. Once the aggressor knows that 'the willingness to use force exists, then it acts as the best war preventive. Strategy is inseparable from the willingness to take calculated risks and deny the enemy a guarantee of immunity in case he persists on his aggressive motives. Only bold and sustained action by evolutionary ideas of leadership and co-operation as a team, can the Western bloc world emerge the victor in their great struggle "to live and let live?" History brings us "not peace but sword as a deterrent." Will the heads of God fearing peoples governments grasp it ? The world situation is grim!

It is wondered, if it is really appreciated by the Western bloc that the Green Crescent is acting like a shield, a shock absorber, or as a buffer state, both for the Western, as well as, for the Eastern blocs. Had the Western Nations realized it fully then Israel would not have been encouraged to flout 1948-49 U. N. O. Agreement! She would not have sponsored 1956. Suez crisis and now Arab-Israel conflict 1967. It is a sad commentary but facts must be faced. Once Green Crescent is removed, the most violent and disasterous results will be the outcome of it,—it will mean a total war of extermination between the Western and Eastern blocs —the most barbarous and devastating the world could even imagine. The preventative and, therefore, the cure lies in the application of the principles of active self defence, i. e. "Jihad, that is, to fight in self defence in the way of Allah and for the good of mankind and NOT for greed, self, or lust!

Diplomacy:

Both Abu Bakr and Umar had to face a double pronged protracted conflict in the field of diplomacy. The Roman and the Persian Governments had to be treated in a different way than other rulers like the neutral King of Habash. The normal condition of the Islamic diplomacy is peace and its main instrument was compromise. However, the policy of the Romans and the Persians being penchant and one sided, compromise was met with blank refusal by the Caliphs. Rudeness and threat, was therefore, countered with counter threat.

The bully had to be kicked 'ere' he mistook the Muslim's compromising attitude as a weakness. Even the calling of halt during operations for strategical reasons was mistaken by the Persian ruler as weakness of the Muslims which made him bold and truculent.

According to the opinion of Charles W. Thayler, in his book 'Diplomat', "Soviet Diplomatic negotiating behaviour at present is nothing but a copy of the Byzantine and the Persian diplomacy which was devoid of fair play or confined to any moral code of conduct! Morality has been defined by Radio Mascow in a broadcast on 20.8.50 as "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 consolidation and the completion of Communism." Therefore, from the point of view communist morality, only those acts are moral which contribute to the building of a new Communist Society. It is always necessary to remember J. V. Stalin's words.... "in order to avoid mistakes in politics and not to fall into the circle of idle dreamers, the party of the proletariate must proceed in its activity not from the abstract 'principles of human intelligence' but from the concrete conditions of material life of the society as the decisive power of the social developments."

The Western diplomacy in general and U.S.A diplomacy as leader of the Western Bloc in particular, has remained static by its earlier role in an earlier era of history of nineteenth century when the Western Powers were gifted by general stability by what is known as, 'balance of power' in Europe It was possible then to adjust differences by negotiations. That type of diplomacy no longer functions. Sabre rattlings of the past has been replaced by missile stock piling. There is hardly any elbow room left for the diplomats to bluff, or manoeuvre round on abstacle. There is a lesson from history! "American Statecraft has yielded ground to Communist Strategy" says the authors of 'A forward strategy for America.' "For two fundamental reasons. namely because, first, as a people, we find distasteful the crude policy of power politics. Secondly, too few of our diplomats have been able to regulate their individual roles to the grand strategy– to the waging of the conflict as an organic

whole. The steady deterioration in the past years of American diplomatic positions can thus be traced to the relative decline in America's substantive power in the military, technological, economic and psychological sectors, as well as, to the failure to link diplomacy to all the elements of power." To this the author, may add, that the events in Indo-China and in the Arab land portrays it and that false pride and vanity amongst some of the American officials serving abroad has great bearing in keeping these officials unaware of the true situation. No wonder, therefore, that they are invariably caught by complete surprise. Not fully understanding the conflict, face saving devices are sought, such as to buy time and to put off the fateful decision, hoping that some magic would get them out of difficulties. In the meantime the communists had already stolen a march on the United States and U.K. whose government is harassed by the public pressure which is the main secret weapon in the hands of the Soviet to out manoeuvre the U. S. A. and U. K. It is imperative that the United States and U.K. must sieze the initiative and subject the Soviet decision making machinery to maximum pressure as did Caliph Umar with the Byzantine and the Persian Government. This can happen only if both U. K. and U. S. A. give up the ideology of lust for power.

The Congo crisis, the South African obstinacy against the advice of U. N. O., the Algerian problem, the Vietnam War and M. E. crisis and Angola Tragedy, are only some of the factors which are eating up the very roots of U. K. and United State's policy regarding improving America's Alliance Diplomacy as a leader of Western bloc, which means steamlining the U. S. A's policy with those of the colonial powers with their former colonial wards. At least some of these colonial powers have so far failed to realise that they are in the sixtees of the Twentieth Century, and that their unrealistic attitude towards world affairs have caused most serious breaches in the security chain of NATO, CENTO, SEATO These fissure are deep, wide and dangerous. Such actions have made smaller nations suspicious and they are now on the horns of politico–psycological dilemma. The position of United States has been made far from enviable. The President of U. S. A. could profitably learn lessons

from the life of Umar on occasions, and like the Congo, or Indo-China or M. E. crisis, the U. N. O. should say to the U. S. A. President in the words of Umar, "Remember a great responsibility has been placed on your shoulders. You have not been sent to oppress the people and enhance the difficulties of the people. Do not humiliate them in any way. Do not assume superior complex and do not think yourself superior because egoism and self show are evil things." There lies the security of the God fearing peoples. United States alone cannot weather the storms. The allies must work as a team, and share the burden. Will U. S. A. be able to keep them as a team? Again there are dangerous rifts in the political and economic physiognomy of Western Bloc. Eastern Europe is behind the iron curtain. Great Britain who is adept in diplomacy can play a pivotal role and as a shepherd for the United States. Umar had a vast number of confederated Shiekdoms—wild not long ago; but he guided them with diplomacy so well that they worked as a team. The deepening suspicion of the under developed nations in the event of world conflict will put most serious hinderance in the execution of the Western allies security plan, as it did in the case of the Persian and Byzantine Governments. It is in these countries where the reserve of manpower, mineral resources and other raw materials lie. Pertinent questions may be asked. Has the policy of the U. S. A., as leader of the Western Bloc, been working efficiently inside the Crescent (i.e. the Muslim World)? If not, why not?

Can U. S. A., or the NATO powers thrive in isolation, and can she afford to cold shoulder her possible Muslim allies? Nay, not even Asian-African allies, at the alter of appeasement of the Colonial Powers! The happening in Red China, Vietnam, Arab world, Africa, and South America should be taken as writing on the wall. It is admitted, that the task of balancing the Western Bloc interests is not only difficult but it is most delicate. But the stakes too are so immense that they deserve serious consideration! Let not the Communists tactics sharpen a Dilemma which has so far confounded the Muslim allies and friends of the Western bloc. Effectiveness of the alliance in the spheres of political, military and cultural fields on

global scale, is vital for the self preservation of the freedom loving people.

The Conduct and Diplomacy:

Grand Strategy is diplomacy's elder sister. Moreover, it should be noted that when the Caliphs sent diplomatic missions to negotiate treaties, the leaders of the Muslim Missions co-ordinated the diplomatic thrusts with the psychological arm of the strategy, such as, the leader of the mission who was sent to the Governor of Egypt, was a Negro, whose clan as a whole, though copts, were given the most humiliating treatment.

This Muslim leader was ordered by the Byzantine Governor, Cyrus, to quit the court because he was a Negro, but he had to eat his words and eventually negotiate with the Negro! Similarly the misson which was sent to the court of Yazdajird was dressed in their usual coarse and simple dress. They moved so fast that they outstripped the pace of the Royal messengers. The fact that they looked fresh, cheerful after a very long and trying journey, amazed the hundreds of spactators who had collected spontaneuosly to see those who had defeated their Imperial Army. The Persian's amazement saw no bound when they noticed that the whole lot pulled out few course pieces of bread, dates and water out of their goat skins to quench their thirst and hunger. They could not find any special distinctions regarding, who was the leader, or the private among these Muslims. Their straight forwardedness coupled with hardiness, upright attitude, honesty of purpose, impressed the Persian King, his generals, and the public, who had already heard the just and fair treatment which the Persians of the conquered lands had received from the Muslims. It is the conduct of the men of the armed services, and other administrators in the foreign land which makes or mars the public opinion! It was the public pressure within the Byzantine and Persian Empires which forced the pace of steps to stop the avalaunch of Muslim advance, who had become hasty and therefore, unbalanced. The Red Chinese took a leaf out of the Muslim history when they forced in August 1948 the role

of the Kuomintang government from strategic offensive to that of passive defence. Having once gained the initiative Mao-Tse-Tung did not let it go. The secret of his success was based on reliable internal unity and improved political quality, perfected military technique in co-operation of strategical use and tactical employment of various branches of the armed forces, i.e. the regular units of armed forces, militias, guerrilla warfare, labour unrests, and strikes, peasant movements and psychological warfare by the Red intelligensia; against their enemies. Again like the Muslim leaders the Red China leaders duly realised the fact that 'opportunities must not be missed, time once gone does not return.' Again Mao ordered, "In particular, you must not wipe out all enemy forces at CHANGCHIAKAOU, HSINPAO-AN. and NANKOW, because that would compel the enemy east of NANKOW to make a quick decision to bolt. Please make sure you understand this point. . . ." Mao having collected large number of prisoners-of-war, he then by kind treatment won them over to his side which was unknown in the Chinese history, not only in the current struggle but her past history. He thus struck a death blow to the prestige and the cause of Chiang-Kai-Shek, who now appeared to his own soldiers as a butcher and selfish. Whether Chaing-Kai-Shek was such, or he was not, is another question, the fact remains that while Peoples' liberation army grew from 1,200,000 in June 1948 to 2,800,000 men ; the Kuomintang troops were reduced from 4,300,000 to 3,650,000 men. This is what co-ordinated diplomatic, psychological and strategic actions can achieve for those who follow the Islamic Military History!

Harnessing of Economic Resources:

The Caliphs demonstrated an exemplary ability to make the best use of their meagre resources in expanding their armed forces, and maintaining them most efficiently and the soldiers did not have at a single moment to look over their shoulders for it. At the same time the Muslim Caliphs having studied well in advance the pattern of the Roman and the Persian markets for foreign goods, they then successfully planned and disrupted them. It was their amazing ability coupled with determination that enabled them to cripple the

economic structure of the most wealthy state of the world. It is a lesson which the modern economic strategist must grapple during the decade of sixties if they desire to dull the glamour of the so called dynamic revolutionary system of the "Godless creed"! But time is not necessarily on the side of Western bloc as they have allowed their enemies to steal a march on them.

During my (author) discussions with the Red Chinese leaders, they impressed upon me that they were copying the French and German pattern. I am afraid, I did not agree with them then, e.g. in China. I had studied many books written by many famous French and German writers which believed in 'total war.' I had also a taste of it myself in two World Wars and knew that the Germans treated their prisoners-of-war in a most inhuman way, yet I had met many Chinese officers and civilian leaders who had been taken as prisoners-of-war, who spoke very highly of the sympathetic treatment they had met from the communist forces, which ultimately induced them to change their masters. Moreover, I did not see serious war scars in the cities etc. of China which is contrary to what I saw in Europe and elsewhere during World War-II. But I can see the meaning of it now. Like Bismark, Mao-Tse-Tung has militarized the entire Chinese nation and he has also thrown the nation into rapid industrialization. Like Hitler, many Nato powers are now helping Mao with the supply of heavy machinery. It remains to be seen, if this adventure will bear the same fruits which brought out Hitler's cry "living space" and World War-II ! However, the cry may not be "more living space," but also "more space for trade." The heavy industry means manufactured goods for trade. Unfortunately for the Chinese all, the pleasant places in the world for trade are already fully occupied.

The Red flood is moving towards southern and western Asia, to America and also to Africa. They have many sympathizers in Europe , the supposed birth place of Western democracies. The policy on economic constrictions, if it is to continue to be effective, should be universal for all western bloc powers!

Strategy and Public Opinion:

Strategy is a serious business and cannot be conducted as if it were a popularity contact. Umar's life sketch can be taken as a useful guide which also depicts that invariably, when once the strategic decision maker wanted to please the crowds, he was defeated in battle i.e. the battle at Jisar. It also demonstrates that the successful strategist is he, who makes the necessary military and conflict decision and gains public support precisely, because he convinces the public that his decisions are sound. Umar was never afraid to face the public, this was the secret of his success. It is wrong to imagine that public opinion could emerge spontaneously, it must be created! Umar invariably quoted the verses of the Quran, the traditions of the Holy Prophet and the decisions or opinion of his consellors, and suppressed the demagogue, who humours the public by easy solution of logic. He, therefore, moulded the public to support what must be done. It is truism today that no people can be forced to be free, or exhorted to make sacrifices, which they do not believe are necessary. It is far from being easy to arouse a prosperous and easy going people to their own defence. It is not easy for them to master intellectually the discipline, and sacrifice required even for their own survival. The people of the Persian and Roman Empires who did matter in decision making, did not realize this fact till it was too late ! It is a lesson for deep consideration for those in the Western bloc if they are suffering from this very weakness.

The Strategy of the Godless Peoples has been and will be aimed at completing the world wide expansion of the Communist ideology in the light of past experiences and victories gained.

It will in future be aimed more effectively at the dissolution of alliances of the past than before, by harping on colour problem, the colonial outlook and the economic structure, that has plagued the Western World, although they claim themselves good Christians, or Jews The very shrinkage of the geographical area and economic markets controlled by the Western democracies may cause the Western bloc to surrender as it did happen in the case of Byzantine and the

Persian Empires ! To stop the onward march of the Communists with their spearhead in the Middle East, Far East, Africa and the Latin America, the West may wreak massive vengeance upon its tormentor. But would it be worth a while if it canuot retrieve its over all losses? Only spiritual thrust of equity, no co-ersion in the matter of religion and unity of purpose can halt the communist onslaught. Military and non-military techniques are interrelated and mutually supporting. To gain initiative, the Western world must discard strategic concepts that are passive, reactive, greed and they must give up wishful thinking about their security.

They must risk war, even the holocaust of neclear destruction, in order to live as freemen and for the sake of mankind, to live a better life ! Freedom is not a marginal luxary. To be sure, this is more easily said then done. Strategy must be an integral part of the policy. Effective defence eases greatly the problem if one knows when, where, and how to attack. Alliance system is indispensable to any sound strategy. their governments should sink differences and thus united meet the challenge squarely with determination and effectiveness-easily. said than done!

To defeat the enemy one must know him, i.e. his nature, workings, and his strong, as well as, his weak points. The sinews of God fearing peoples lie in the unity of God, unity of purpose, which is co-existence, fraternity and tolerance, which is enjoined by God on all who have faith in Him—may they be Muslims, Christians, or Jews.

War for Self Defence:

We, the Muslims invariably accept the possibility of war in self-defence, an aspect of human condition and by providing for their normal security, which in turn acts as best deterrent to war and breaking through the vicious circle of fear, insecurity, and arms race. When such state of affairs happen, then those who believe in policy of aggression become reluctant to persue their policy. The enemy is thus not kept guessing about our intentions towards initiating surprise attack under pre-emptive strategy as a matter of fact our policy is

NEVFR to plan such an aggressive attack. Such a policy creates a sense of mutual security which could bridge the chasm of conflicting national interests, or ideologies.

Psychological Strategy:

In the sphere of psychological strategy, the primary requirements is not so much technical equipment as an improved and adroit idea which could successfully and effectively wage the global ideological battle. Sincere workers are a pre-requisite to its success.

Other facilities are books, magazines, libraries information centres, motion pictures, radio etc. but they all hinge on sincere workers and a sound plan.

Unknown factors:

Intelligence system and Gastapo policy has a very vital role to play among all nations and forms a crucial component for the structure for their strategy especially when pre-emptive strategy is now in vogue. This needs careful watching. Unfortunately the swift march of technology combined with the restrictions imposed by the governments of both blocs, calls for a more complete picture of what we need to know before either bloc can begin to search for the relevant data for disarmament planning, let alone interpret them. The Western system of intelligence needs an overhaul due to the results, or call hem set backs, at the hands of the Eastern bloc, and the C.I.A., re warnings written on the wall. No one can build defence against he unknown, nor can one exploit enemy's vulnerabilities and weakesses without accurate knowledge of his basic factors which pertain o a particular situation. The remedy, therefore, lies in "Knowing hy enemy." Within a short space of two decades the big powers ave successfully carried out offensive actions under the pre-emptive rategy in the peripheral areas. The legal concept of freedom of ie seas which was introduced after the Napoleonic wars in the Vestern state system, operated in the favour of axis powers during orld war-II and it now operates to the strategic advantage of the g Maritime powers. It has enabled them to offer political and

material support to anti-peace loving powers. They have successfully used it in their infilteration movements and arms shipment. It has helped them to import heavy machinery, and other vital stores for the manufacture of munitions and essential goods. It is a useful weapon to boost up their strength of missile black mail threats when it is co-ordinated with missile and space rockets.

The Curtains:

However, before the author goes any further, he wishes to warn his readers not to be alarmists. The God fearing peoples should understand the nature of their adversaries. The fact about those who live behind security measures or a so called curtains for reasons of security are little known. It is easy to overestimate the scope and dimensions of both the communist's and Western bloc power's threat, as it is easy to under estimate them. The Prophet had enjoined on all Muslims, "Know thyself and know thine adversary"! If we know him, it will enable us to understand the nature of the threat. The Prophet illustrated in his life time how a nation can win a war without ever shedding a drop of blood (firing a shot, in the present term) when he signed the Truce (Treaty) at Hudaibiyah.

The Quraish, like the powerful nations of today, had raised a security curtain against outside influnce in Mecca and to preserve unity amongst themselves. It was meant at the same time to prevent the Muslims from making accurate assessment of what happened at Mecca. The maintenance of the so called curtains, is frequently overlooked by the free thinking world that these curtains are drawn not only to hinder the free world from looking in, but more particularly to prevent the people of the big powers (countries) from looking out and of comparing the two systems. To any student of history it is evident, that the communist curtain system i.e., big powers' security measures, is an expansion of "Cage System" which was in the last quarter of the nineteenth century and the first two decades of the twentieth centuries in the Ottoman Empire, to keep the heirs and all possible successors of the Ottoman throne out off from the rest of the world. In fact it resembles very closely the iron curtain

behind which "the old man of the mountain" directed his operations through his gang of assassians. Just as it gave the Turkish political leaders and the Assassian leader enormous advantage in the use of psychological warfare for power politics in their selfish ends, in the same way big powers of both blocs greatly benefit from it in their security measures "missile rattling," economic and social objectives, viz: the irrigation schemes, hydroelectric and other development schemes. Again in the various conferences of submit level while the big powers have the advantage of knowing the both sides of the picture, their counterparts from the under developed free world have a restricted view of it.

The members of the free world hear so much of the emancipation of women, the status of labour or the rights of the peasants in the communes and similar social and cultural uplift schemes, but one can realize the reality of it only, if like the author, for whom Bamboo curtain was lifted, though partially, sees what goes on behind the curtain, such as:

Men and women are being worked to the extreme limit of their physical ability. It is a well known fact that physical exhaustion increases people's susceptibility to all kinds of suggestions, while weakening their capacity of critical evaluation. It should be noted however, that the lot of these down trodden people has been improved only from their past preliberation standards, and would not fare well if it is compared with the standards that exist in the Muslim world. Personal love or affection for the childern is very considerably reduced by the mere fact that conditions have been developed there in such away that the parents have to send their childern to state nurseries as a lesser evil. The social status of women in Christian world is no better. The sands have not yet run out. The remedy for the present world tension has already been prescribed in the Quran and the treaty of Hudaibiyah. The Prophet induced the Quraish to accept "the open society." He thus invited his enemies that the Muslim society was open to the inspection of all and everyone. This enabled them to see the Muslim way of life at Medina. It changed the outlook of the Quraish who volunteerly submitted to

the way of the open society i.e. Islam. It is considered that the free world should reply the boasts of the world's big powers with an offer to accept 'the open society' policy and thus face the test which will decide the superiority of one system over the other.

It is considered that "the open society" of the free world, especially in Green Crescent invites comparison, because she has so far stood the test and she can stand it. Moreover, there should be no strings attached to the agreement, viz., 'the peace zone', as prescribed by the Communist or the colour bar in Western countries. Because the Muslims place their trust in individual judgement, there has been no break through by the Communists even amongst the Muslims living under the Communist domination. To break their Muslim unity the Soviets and Chinese have planted a considerably large number of Russians by the Soviets, and Hans by the Chinese in those areas where the Muslims formed the majority. However, the Western nation, bar immigrants from coloured races and have established the state of Israel. Will this contact, though limited, bring another 'Reformation' amongst the Communists, the Israel and the Christian world this time as it happened after the Western crusaders invaded the Muslim East for Conversion? Only time can tell!

Ideologies about Man :

Society, political and economic system, have been a prime motivating force in all historical epochs. In war, as in all else, the institutions of the ancient world are said to pass away, and a new order of things develops itself. This is what happened during World Wars-I and - II i.e., state of Israel, South Africa etc. But this was not the first time that such events took place. In the year 212 A.D. the Roman Emperor Caracalla made drastic changes to restore his lost kingdom. To make up the man power he, like the U.S.A., Canada, Australia and Israel, of today gave citizenship to those who would serve the Emperor loyally for pay. He thus created a regular army and auxilia, the former was filled with Roman citizens while the latter with those who formerly did not possess the citizenship but were given one under the decree.

The New Man:

The search for man power continued by various rulers at various periods. The French had their Foreign Legions, the British, Sillandar regiments Anglo Indian and Gurkha units; the Ottaman Turks had the Janissaris, but all these worked well only under dynamic leadership with strong hand. When the grip became loose these mercenaries became most dangerous elements. The Soviets like the leader of Assassins in the days gone by are these days in search of a "New Man," he, it is said, would be different from Roman's Auxilla, or the Assassians or Ottaman's Janissari. he is in the making and will be of 1970 model. The 'Old man of the Mountain' worked behind an iron curtain and he carried out his trade of butchery, black mail through his followers lasting couple of centuries. His mission was to achieve power and gain wealth by fraud, deception, fear, killing in effect was an "all in" show. The Old Man belonged to no party. Any one could hire his services for money which was to be worth the job. The C I.A. system of U.S.A. the Israel's Haganah is an excellent copy. In this connection it is interesting that when the last Caliphs (a misnomer) of Ottaman, discovered that Janissaris had become king makers, they amended their order, as in the later part of nineteenth centuries the Ottaman Government could not buyt he required number of recruits and instead of training, and educating children those who were bought or forcibly taken away from their parents before they were 8-10 years old, the Turks had to introduce new blood in their officer and other ranks cadre. However, even this scheme had to be altered and in future young volunteers were encouraged from poor parents only who could not afford to pay for the education of their male children. These children were trained for the armed forces and the selected few were given commission as Officers. The object underlying it was to produce officers and men who would be loyal to the Ottaman ruler blindly and keep him secure on his throne. All went well till the selectors made only one mistake and Mustafa, and orphan, was admitted. He was named Mustafa Kemal for being brilliant at the cadet college and is now known as 'Ata Turk' for liberating his country from these tyrant rulers. Incidents did happen in the past and would happen in the future!

Taking advantage from these lessons the Communist have modified their system. It was the system as well as, the unfinished product, I am during my visit to China in 1959. Unconsciously it came to my mind, that Napolean had well said "Let China sleep, if it wakes up, it will shake the World". I gave China to shake up the world after 15 years, approx. 1975. However, I now understand that though the Soviet, the leader of the bloc, wishes to present this 'new man' in 1970, yet Red China has presented the Red Gurds in 1967! The new man would be Godless, and most fanatically loyal to his master! They hope that he would be more lasting than the Assassin or JANASARI of the Ottaman Rulers, because the communists have cut out completely any spiritual education and have replaced it with political hatred and superiority complex! He like the C.I.A of U.S.A. must live behind the curtain so as to keep him out of touch from the free world. Againt he will not be equipped with sword and rifle, but he would be able to use Atomic weapons, such as, Nuclear armed aircraft, Missiles, antimissile rockets. Polaris, submarines, flying jeeps, space rockets etc. His "will" would be merciless, but the most vital point is that 'pressing of the Nuclear button' will not rest with him but it will be with their own Olympic God! Today, the people of the West have becom soft due to the fact that they possess all worldly comforts and they have also cut themselves adrift from spiritual guidance, which though they miss badly, but it is said, 'idle habits refrain them from reverting towards it'! To these people, the Godless community, offer ideology as a blue print for a future society. The Western democracy has not joined the competition because the Christian Church, having lost a great deal of ground and prestige by calling their co-religionists to Crusades! Since then they have become passive, because the "Reformation" took wind out of their sails. Moreover, due to this resultant inferiority complex, they feel no match for the communist or the Muslim's psy-war techniques.

What is happening to-day, is only the beginning of the trouble ! Disarmament in the present form is a pure Chimera, as long as, psychological conspirational, guerrilla methods and other unholy techniques of irregular conflict is being planned and practised. When we have not so far succeeded in opening 'the free world windows' in

the Communist iron curtain, and vice verse, certainly a test ban treaty cannot do much. The present plight can be traced to a combination of several factors, mostly sentimental, ignorance, and similiar flaws in Western society which has abetted the Godless peoples' strategy in NOT only keeping the God fearing peoples apart but in widening the gulf between them. Hence if the trap is to be avoided the West Must KNOW the Muslims of the Crescent and also the peoples of the underdeveloped countries. Here in lies one of the secrets 'to mobilize all man powers' to meet the threat!

However, this power will gain its full momentum only if the spiritual priests of the Jews and Christians and the learned of the Muslims and others cultivate the virtues of tolerance and co-existence though a vicious circle they have so far ignored the advantages of a policy of 'give and take' and its realism have placed themselves in an awkward situation through fear, or insecurity, or both, of losing thier grip on their followers. They have adopted a passive policy of seclusion and thus receded to a policy of secularism, which in its turn has thrown the God fearing peoples at the mercy of Godless peoples. It should be noted that there is no priesthood in Islam.

Mutual Understanding and trust:

By accepting the possibility of war as an aspect of the human condition as stated by the Quran, and by providing for our normal security needs, we may have the best chance of deterring war and breaking through the vicious circle of fear and insecurity.

The Muslims are confident that more knowledge the Christians and the Jews acquire about Islam, less justified they will feel regarding their present seclusive attitude towards the Muslims. The Muslims can do it confidently because they are an 'open society.' This suggestion deserves most serious study.

Effective Defence :

Effective defence eases greatly the problem of when and how to meet the attack. Alliance system are indispensable to any sound strategy. Moral equation of national security remain the same, it

has been throughout the history. The average man should be installed with the spirit of national security. The possible outcome of strategic nuclear conflict cannot be computed strictly in statistical values of megatonnage, and percentages of population destroyed, just as large and numerous armies did not ensure victory in the past. There are many factors, such as, the man who shrinks from pressing the button of all out nuclear war, no matter how favourable the mathematical chances of success may lie. In war, it is the approach to battle which matters far more than the battle itself. The Italian campaign in North Africa in World War-II and the behaviour of some of Allied Forces in France which the author witnessed, when the Allied Army posts guarding the vital bridges across rivers etc., handed these over in tact to Hitler's arm; as the man, i.e. the sentry, did NOT press the button to blow up the bridge. Individual idiosyncrasies notwithstanding, the omnipresence of nuclear weapons has not eliminated completely either the armed conflict in general, or an all out nuclear war in particular, as instruments of national policy by either blocs, nor can they ever do so.

Disarmament requires a mutual trust which at present does not exist. Again how can one be sure that what happened in 1939 will not be repeated, when at least one party is not sure how to limit or control armament and while the other is feverishly busy behind the curtain in the creation of a new man. A strategy based upon a 'mutual suicide pact,' especially when neither of the signatories to the pact trusts the other, is nothing short of committing a suicide. Such a system is imperfect. What is needed is a military policy and grand strategy for both blocs which will be capable of meeting the full range of challenges from any quarter and still be consistent with the policy of the God fearing peoples which is Peace! The U.N.O has so far failed miserably to maintain it.

The deciding Factor:

The factor that decided the outcome of wars in the past end will decide in the future, is the human factor. Real strength lies in the people, who control the political factor! The people have been the

creators of history and will continue to do so. The wars which we have discussed, have proved beyond doubt that although important, weapons are not the decisive factor in war, it is the MAN and not men and material things that decided the issue. The contest of strength is not only a military and economic power but also predominently of human power and morale. Military, economic and political power must be controlled by men. When the man turns into mass of people, it is then the richest sources of the immense power to wage war.

The Islamic wars, under review, received the support of the broad masses, it was a revolutionary war against evil. It was based on "nothing but fairness in love and war"! The Muslims always triumphed in the end, inspite of the fact that Muslim armed forces were relatively very weak in numbers especially at the beginning. The magnificent scene of the broad masses of the people supporting the war of self defence, proved over and over again the correctness of the policy as laid down by the Quran and portrayed by the Holy Prophet. The leadership was faultless, full of vitality, drive and just. The nation worked in 'the way of Allah', that Islam prohibits any distinction on class colour, creed or nationality. All students in Madrasas (schools) were given free education, books, free board and lodging, and a small pocket money.

The laws of Constitution in the Communist countries allow freedom in thought, but the actions now being taken are contradictory. In all collective farming the Muslim farmers have to rear hogs on their lands. They are denied Islamic teaching and culture in the communist schools. Anti-Islamic propaganda is carried out with intensity while the law has offered protection to the Islamic faith. The Western missionary schools attitude all over the world, even in Pakistan, is none too creditable. To study Christianity is not objectionable but to deny the Muslims to study their religion and to force them to study distorted Islamic history is deplorable. The history of the crescent has been described by George Antonius, as 'product of greed leading to suspicion and so leading to stupidity.' To Lawrence of Arabia:—'It was a despicable fraud.' What a catastrophe!

The remedy lies for the Western, as well as, the Eastern blocs to support unity of Commonwealth of Islamic world. Islamic cardinal duties are an emphatic display of the spirit of equality between men, emphasizing freedom from bondage and imbuing the Muslim with a sense of individuality and personal dignity.

Islamic Tolerance:

We Muslims are enjoined not to be "anti' this or tied to the apron strings of the other" : We believe "Do unto others as you wish others to do unto you." Prophet Mohammed included Jews and Christians among Muslims; for those who believe in God (Allah) and the last day "shall have no fear upon them, neither shall they grieve." The Quran's direction is very clear, and is:

'Do not use harsh language towards those whom other people worship besides Allah, lest in their ignorance they should indulge in abuse of Allah as retaliation. Each people is devoted to that which it holds sacred. All will ultimately return to Allah and He will make manifest to them (the evil of) what they practise. The Quran 6:109.

Muslims are asked to put forward the beneficence and excellence of Islamic teachings and to avoid getting into wrangles and recriminations concerning the doctrines and teachings of other faiths. All, we Muslims wish is to remind the Communists, the Christians and the Jews their pledge of religious toleration.

In the chapter on 'Pilgrimage' in the Quran, the object of a religious war is declared to the protection of mosques, synagogues, and churches, for in them alike 'the name of God (Allah) is frequently commemorated." On his death bed the Prophet reminded his followers:—

"Observe scrupulously the protection accorded by me to non-Muslims." It is on this command that the history and tolerance was with very few exceptions, maintained by the successors of the Prophet. Again the Quran 2: 213, 1: 112, 2: 62, 7: 181 has stated :

"All mankind is but one community" and adds : "In no way is an Arab superior to non-Arab, nor, a non-Arab to an Arab, neither is there any superiority of the black over the white, nor of the white over the black, except by virtue of their fear of God. Whosoever submits his whole self to God and is a doer of good be he a jew, a Christian, or a Sabian will be entitled to God's reward." The first and obvious step towards closing the lementable relations is to improve methods of co-operations and consultation.

Faith:

Faith is one of the most powerful forces at the disposal of humanity, men convinced that a thing will happen unconsciously influence the event. Their hearts receive the conquering part to steel a strong opinion in themselves; this object was achieved by the recitation of the appropriate verses from the Holy Quran at suitable moments for the benefit of the soldiers of the Muslim armies.

"The value of a weapon is in direct proportion to the spirit and courage of the user, for it is man rather than the arm that decides the battles of purely mental factors which influence human action," says General Bird, "religious fervour is one of the powerful. . . . And the effect of the Muslim religion on the spirit of the Saracens, who were invincible in fact, because they were invincible in opinion, enabled them to conquer great tracts in Asia and Africa, and also to penetrate far into Europe."

The Caliphs were endowed a personal magnetism compelling sympathy and loyalty.

A creative effort at an original interpretation and successful application of law to changing circumstances could have come alone from dynamic minds like Abu Bakr, Umar, Ali and Usman, well versed with the intricacies of religion and law.

Military values of the new states:

Finally the military value of these new free states should be fully realised. Firm yet sympathetic treatment is essential how to win the

confidence of these people. The leaders of Western and Eastern blocs should encourage the aspirations by keeping an open mind and by providing vigorous leadership. Even most of the neutral and non-committed states of Asia and Africa are not pleased with the American diplomacy. "Patriotism is not enough," said Lord Grey, "that we must learn or perish." The corner stones of the Muslim armies under these Caliphs were education of the masses, discipline, courage cheerfulness and FAITH in their mission.

Leadership:

It is considered that one of the most fascinating part in military history is the study of the personality of the Commanders, and I would recommend this to all those who wish to study war. Surely the most vital decision that a government has to make before the outbreak of war, is the selection of the Commander-in-Chief. That decision may make or mar the armed forces. All troops will fight well if led well.

Marshal Foch has written: "Great results in war are due to the Commander. History is, therefore right in making generals responsible for victories in which case they are glorified; and for defeats in which case they are disgraced—without a Commander, no battle, no victory is possible."

Napoleon describes it as:—

"The Gauls were not conquered by the Roman legions, but by Ceasor. It was not before the Carthaginian soldiers that Rome was made to tremble, but before Hannibal. It was not the Macedonian Phalaux which penetrated to India, but Alexander"!

Of Khalid-bin-Walid it is narrated that "such was the affection and confidence of his soldiers and their attachment to his person that they, who under other commanders were nothing above the common-rate of men, became invincible where Khalid's name and glory was concerned. They met the most dreadful dangers with a courage that nothing could resist!

His feats in the battle-fields and his famous march from Persian front to Syria through the most impassable tract of Arabian desert, show the strong domineering spirit of the great leader Khalid-bin-Walid. The very sight of Khalid filled his troops with confidence which enabled him to defeat his enemies, who were some time ten times numerically stronger than his own troops. However, Khalid never took uncalculated risks and never exhausted his troops without very good reasons, such are the qualities which will be needed more than ever in the wars of the future, then 'the man and not men,' will count:

The life sketch of Umar shows that as head of the state he retained not only the right to supersede a commander whose work had obviously failed but the right to submit criticisms and suggestions even when his achievements on the battle-field were, on the whole, remarkable. His war council, which was composed of persons like Hazarat Ali, Hazarat Usman were best instructed and capable persons. They were kept fully in the picture about all events and they were thus able to give him free and most useful advice.

The leader of the Western bloc:

It may seem impertinent, yet it is within the previleges of the writer to make criticism which he considers constructive. In that spirit, it is contended that the leader of the Western bloc does not receive full and unqualified support from his partners. It will be foolish to pretend that, in a major crisis in which the societies of the two blocs are pitted against each other, the collective will is not a decisive element! The western bloc's collection will is weak. Well being flows from order and freedom, but by fastening their attention on good things only of life possessed previously by nations, such as, the Persians, or the Romans, they cannot preserve the political conditions under which they have prospered. Heart searching is vital, and the spirit of sacrifice and co-existence is needed. Greed and lust for power should be discarded. The days for colonial rule, if they have not already gone, are approaching their doom at a very fast pace. It is a fact which must be faced with farsightedness. The state of affairs in the Eastern bloc are no better.

Vigorous leadership is needed to carry out humanitarian projects, economic and technical assistance by the teams of selfless workers. This is an historical fact which enabled the Muslims to become masters of Syria, Persia and Egypt and to secure the loyalty of these subjects in amazingly short period against their old masters of their own faith, and blood. The economic wealth of these under-developed regions is vital to the Western bloc nations and they should look at the issue beyond the horizon of regional intrests, such as, NATO family but it should be on a wider international global plane, i. e., promotion of peace of all underdeveloped countries in general, and the Muslim countries in particular whose sores are still bleeding from the breach of promises made during the World War-I, and-II. A leaf out of the period of history under discussion is suggested. The Caliphs made sure that the peoples of conquered land enjoyed prosperity, fair and just treatment.

Remedy lies in renovating not only the diplomatic service but also every worker in those underdeveloped regions, especially the dignified electric, who has so far acted as high caste priest amongst a lot of untouchables. "They are the men holding the first line defence." A doctor cannot diagonise every disease by telephone. Mutual contacts not only in the cities but deep in the countryside which are powered by tact, insight, foresight, fraternity and sympathetic learnings are vital. Planning flows from purpose, and purpose issues from a conceptional framework to fight pervasive struggle of gigantic size. The task can be mastered by the God fearing peoples, problem of priorities, a free world for all, God fearing, as well as, the Godless lot!

Caliph Umar's success was achieved by his resolution and also the skill and co-operation which was displayed by the team of selfless workers under him, in keeping the pledges given by his government, and her representatives with the conquered people and their enemies nay, even the assurance given by a recent convert, a Persian slave to Islam to his own townmen. This Psychological strategy paid most handsome dividends. Justice, co-existence and fairness in treatment by the Muslim conquerors, shock the very foundation of the two

mightiest empires of their time. It is a lesson which can be usefully copied by the leader of the Godless peoples and the Western nations, to rid off the fear of all, and that justice will be the rule of the day. The defaulters like Israel, Portugal, U. S. A., Rodesia and South Africa have got to be put straight. They follow up by the leader of American Revolution Woodrow Wilson's Fourteen's Points, Hitler's peaceful penetration, and now the Eastern Bloc's successes are some examples of our time which illustrate that psychological propaganda and warfare is a strong factor in political affairs which carry a considerable weight. Soviet's greatest ally to their success has been the bad treatment meted by the whites to the non-whites. Keeping a blind eye on Israel's waton aggresson has put the last straw on the camel's back—patience! Even the Christian priests have failed in their duty in this direction.

Mere conversion to Christianity has in fact given the Soviets to make serious inroads in Africa and Asia by exploiting their "Anticause" scheme which enables them to watch events from a distance, while the locals do the job for them,—the riots in Japan, Havna and at other places during U. S. A. President's recent tour, are some of the cases in point. The ground lost should be regained immediately before the rot sets in due course to further distortion of facts. Truth cannot prevail merely by passive attitude. Something positive and an active act should be done. As a guide, the action taken by Caliph Abu Bakr to suppress Apostacy and the strategic raid carried out by Zaid-Bin-Harras deep and wide in Syria at the time when even the very existence of Medina and Islam was most seriously threatend, illustrates that for a successful leader a global rather than regional outlook is essential. Complacency should be avoided, every effort is needed. "The facts speak for themselves" has become an illussion in the Western bloc countries these days. Facts however, must be interpreted and supported by illustration of our CONDUCT, which will make them acceptable and dependable. The conduct of U. S. A., in Vietnam is deplorable. While the conservative west is idle in the atomic area, strong hot winds are blowing from the East over the West. The NATO, CENTO, SEATO, have failed to act as a wind

break, as there are not only many gaps in it but it is too shapeless and low at many vital places like the Old China Wall.

Commune Hero:

China's "commune Hero," though a rediscovery of the obvious in the East of the East, has led to the revision in soviet Socialogical and Psychological thought and plan of action as a defence against a possible atomic attack in any future war. The industrial hero (God) in the city has been dethroned to make room for the country commune hero. I met the hero Mao-Tse-Tung of China, when I visited that country. He has worked wonders for his country and has now influenced soviet to his way of thinking. His strategy has so far been that of deeds-his conduct from Communist point of view is most praise worthy! I told him and also other leaders that I could not become a Communist as I have already got God (Allah) and his Messenger (Mohammad) to guide my destiny. But I really admired what Mao has already achieved for his people. My suggestion to him was "to go slow," meaning thereby, that he can then see the real light by pausing to see the results of his plans! I wished him luck in this direction.

Conduct for the "People of the book"; such a conduct is easy only if they are resolute, purposeful, well led, unified and progressive at home and co-operative and tolerant abroad, they can win the cold war, and God forbid if it comes, also the Hot war! However, clear understanding and forceful presentation of our goals is essential. The Quran has said, "We must not be hostile to any one or anti (Communist, or refute Marxism, Leninism,) but instead we should explain to them our faith of co-existence, tolerance, fraternity and justice. We must take a firm stand on our way of life and concept of human dignity, i.e., of the God fearing peoples." Faith speaks for itself and though it is its own publicist, yet it has to be propagated with zeal. The study of the life of the Prophet is very illuminating.

Even at its very birth place, Europe, democracy has suffered grievous defeats due to spiritual vacuum in countries such as, Germany, France and Italy, who boast of their high standard of living and

literacy compared with the Green Crescent—should give the policy makers of the Western bloc some food for thought.

The views by Arnold Toynbee are :

"A great majority of the human race at the present moment nominally adheres to one or other of four old religions: Hindusim, Buddhism, Christianity, or Islam. A large part of the minority adheres to other religions of the same age and kind: for instance, Judaism, Zoroastrianism, Jainism, Taoism. But mankind's real religion today is none of these; it is Nationalism, and this means the collective self worship of some fraction of the human race.

For the time being, at any rate, Nationalism has supplanted the nominal religions in fact, though not avowedly. Only Communism has been able to stand up to Nationalism, and this only in non-Communist countries. In Russia and China, Communism has become Nationalism! Trotsky wanted to put Russia to work for international Communism, but Trotsky was defeated by Stalin and the irony of Stalin's victory was that Stalin was not a Russian by origin. Of course, Georgian! Stalin was not the first foreigner to become the leader of a national movement. Corsican Napoleon anticipated him in France, and Austrian Hitler followed him in Germany." Toynbee adds: "If we want to see the long drawnout history of religion replayed at high speed, we can watch this spectacle in Africa. "Something new is always coming out of Africa," said the Romans, but it is as true today as it was 1,800 years ago. A single century has seen religion in Africa pass through succession of phases: from magic and nature-worship to Islam, and Christianity; from these to Nationalism; and, thrown back towards the pre-Islamic and pre-Christian dispensation..." Again he has said that:

"Respective Prospects:

If the higher religions do, in truth, have something in them that meets the human soul's permanent spiritual needs, then their expectation of life will be longer than that of either the current ideologies or the primitive forms of religion and magic. In fact, we may expect

to see the historic higher religions revive, and revive inwardly intact, however great may be the changes in their outer appearance. If Islam and Christianity were to revive in Africa what would be their respective prospects?

One may perhaps guess that in Africa the winding religion will be one that has the spiritual power to overcome the divisions between nations and races; and in this point Islam has an advantage which it has already profited. The sense of fraternity is strong enough in Islam to make Muslims of different races willing to inter-marry; and inter-marriage is the touchstone of genuine brotherhood. When Asian or North African Muslim missionaries convert Africans in the great region south of the Sahara, what emerges is a single Muslim community. When Western Christian missionaries convert Africans, what emerges is, all too often, a couple of separate communities, each Christian, but one white and the other black.

This is, unfortunately, the rule in Christendom, and the one outstanding exception to it proves its validity. The Spanish-speaking and Portuguese-speaking Christian peoples seem to be as free from race-feeling as the Muslims are. In Mexico and in Brazil there are many races but a single nation, and it is probably no accident that the Spanish and Portuguese Christians, should display this Muslim virtue. It looks as if it were a heritage from their Muslim past. Spain and Portugal were under Muslim rule for many centuries.

So long as this virtue is the monopoly of Islam in the great part of Tropical Africa, Islam is going to increase there and Christianity is going to decrease. The moral for Christianity is that it should reform its practice to bring this into accord with its principles. For, in principle, Christianity, no less than Islam, is a religion for all mankind, a religion that makes no distinction either of persons or races.

The future lies with whatever religion or religions can create the spiritual brotherhood that is mankind's need today. Communism claims to be a sovereign unifier; Islam has been proving itself to be a unifier in Africa! Christianity could play the same role if it could

bring itself to live up to its principles. Nationalism, however, stands for division, not for unity, so nationalism really has no future. It may destroy mankind and bury itself in the ruins, but it can do no more than that.

In the Antomic Age we have to choose between two extremes. If we are not to destroy ourselves we have to learn to live as a single united human family embracing all mankind without exception. In Africa we can see mankind in epitome. Of all the continents Africa may be the first that will give us a clue to our destiny. "Arnold Toynbee."

Islam lost worldly possessions due to her corrupt depostic rulers who usurped caliphate but she has kept her spirit as they have not undergone any Reformation. Islam is on the march again and offers most sincerely a hand of friendship once again to the 'peoples of the Book' and also to the Godless creed on 'quid pro quo' basis of equality, and tolerance. Islam and the Muslims can fill up the resulting vacuum through fraternity. A characteristic misunderstanding of the spirit and impact of the Islamic call's attitude towards fraternity, co-existence and justice has subjected it to the unfair deprecatory criticism of its enemies due to their ignorance, or spite, or both. Letters of Caliph Umar to Abu Musa Ashari as Governor and judge of Basara contain some basic principles of justice and allow the use of individual direction in legal matters :—

(a) From Caliph Umar to Abu Musa Ashari.

"Be content with your livelihood in this world. God the Merciful, has bestowed it on some more liberally than others. This is because He wants to test all. He tests those whom He has given more by seeing how they show their gratitude, and their gratitude to Him consists in their paying out of the livelihood the due (i.e. Zakat). He has prescribed for them. '(Ibn Abi Hatim from Hassan Basri in Kanz, 2/151).'

(b) To Abu Musa Ashari.

"Efficiency in work means that you do not postpone work till

tomorrow: for if you do that, your hand will become so full of it that you will be unable to judge which one to dipose of and which one to leave, thus losing much important work. If you are given option between two courses, of which one ensures prosperity of this world and the other that of the next, you must choose the latter course, for this world is transient and the next eternal. Do fear God and learn the Quran, which is the fountain of knowledge and the springtide of the heart. (Ibn Abi Shayabah (Musannat) in kanz, 2/208).

(c) To Abu Musa Ashari.

"Efficiency in work means that you do not postpone todays' work till tomorrow, for it you do that your hands will be so full that you will not be able to decide which one to dispose of and which one to leave, and thus you will allow much work to suffer. The subjects discharge their obligations unto their rulers as long as the rulers discharge theirs unto God, the Great and Exalted. If a ruler takes to luxury, his subjects will also do the same. The subjects shun (and dislike) their rulers (because of their tyranny and indifference). May God protect me (or us) from shunning the subject which (most often) is due to old hatred and pre-occupation with the worldly pleasures. So administer justice (and look into public affairs), even if this may be for one hour every day. (Kitabal Amwaal by Quasim Ivn Sallam, Cairo p. 5: also the Suran of Bayhaqi, 10/135, with the exclusion of the first sentence and textual variation).

(d) To Abu Musa Ashari.

"The subjects shun their rulers. May God protect me from being a victim of foolish vanity cherished hatreds, and the pursuit of passions and worldly pleasures (which prevent rulers from serving their subjects). Administer law and sit to look into public wrongs even though this be for one hour every day ! If you are faced with two alternatives of which one ensures prosperity of this world and the other that of the next, prefer the latter, for the present life is transient while the coming one lasting. Beware of misusing the public funds.

Strike terror into the hearts of transgressors (Fussaaqa) and break up their bands.

If war breaks out among tribes and they call their clansmen by shouting (the pre-Islamic) slogan 'Yala Fulanin'! 'Yala Fulanin'! (Help : O descendants of such and such father), then you must punish them with the sword until they return to the law of God and their call be directed to Him and Islam. I have been informed that the tribe of Dabbah call their clansmen (when they are at war) by shouting 'Yala Dabbah! Yala Dabbah!' (Come O Sons of Dabbah for help). By God : I know well that God has never brought about any good or prevented any evil at their hands. On receiving this letter, punish them severely so that if they do not become sensible, they at least fear the might of Islam. Associate yourself with (their leader and representative), Ghaylaan Ibn Kharashah Dabbi. Visit the sick Muslims and attend their funerals, keep your door open to them and personally look into their affairs for you are nothing mors than one of them except that God has charged you with a heavy responsibilty.

I learn that the dress, food and riding beasts of you and your family are assuming a form superior to other Muslims. Abdullah Ibn Qays! Beware of acting like an animal which while passing across a green valley has had no passion but to get fat, though its fatness is of use only to others (though in fatness lies its death—other variants). Let it be known to you that every one has to return unto God and that if he deviates from the right path, his subject also will, and indeed, the most miserable ruler is he, who himself and his subjects are miserable because of his evil deeds. Peace be on you'." (Shahrh Nahj al-Balaghah by Ibn Abi 'I-Hdid, 3/94 : 'Uyun Al-Akbaar by Ibn Qutaybah, Cairo 1/19 with certain omissions: Bayan I-Tabyin by Jahis, Cairo.

The Developing countries, and the leaders of the Advanced Nations:

It is advisable that in future the developing countries, and the Green Crescent in particular, are not portrayed as the blackest of re-actionaries by the West and also by the East. It is imperative

that the West and the East should understand these peoples and their problems in a realistic way. The Muslims too should emphasize more clearly the ideals of their faith which ring with universality. The basis of all relations in Islam, whether within the family, the community, the nation, or at international level is the central fundamental doctrine of the unity of God (Allah). Islam stresses that it is only through this concept that the true brotherhood of man can be established. This brotherhood of man can become reality by virtue of our relationship with each other through God (Allah). The realization of this above relationship would secure mankind against strife and conflict. It can become surest means of safeguarding peace and security.

The Quran utters a significant warning that disregard of this relationship is apt to push mankind to the "brink of a pit of fire". In as much as war is referred to in the Quran as 'conflagration', this verse has been interpreted as meaning that until this concept of human brotherhood through God becomes a reality the danger of war will always persist. The concept of human brotherhood is emphasized in Islam by the abolition of all privileges, or discrimination, based on family, rank, wealth, race, colour etc. Islam also recognises the need for discpline, the law must be upheld, disorderliness and transgression must be restrained, civil rights must be safeguarded and enforced. Crime must be punished and authority must be obeyed.

Nevertheless, the diversity of talent, diligence and reward does not 'confer any privilege' or lead to any discrimination in Islamic society. In the eyes of God (Allah), the most honoured is he whose conduct is most righteous. Comparatively little attention is paid to this aspect of human relationships as it is assumed that religion should not intrude into political, social, or economic spheres of life. This, it is feared, is an unjustifiable assumption which is based on ignorance about religion. Religion is still a very potent factor in the field of human relations. The Quran teaches that God has raised Prophets among various sections of mankind and that no people has been left without Divine guidance. The scriptures of the various faiths are referred to in the Quran as a source of light and guidance. It thus brings about a reconciliation between the followers

of different faith with regard to fundemental and also establishes a basis of respect and honour between them ; yet it leaves everybody free to make their choice with regard to what they would believe, or reject. It is hoped that the brief observations submitted here might serve to illustrate the spirit in which Islam seeks to regulate international relations.

The Persian and also the Roman (Christian) Priests were self scented and lethargic. What is happenning to day amongst the God fearing peoples i.e. the Muslims, the Christians, Jews etc? They are at loggerheads! There is no agency or organisation responsible to bring them nearer to one an other, or to counter or combat the active conduct, or co-ordination of psychological warfare or propaganda carried out so vigorously by the Godless peoples against them. Our current programme must be tailored with dynamism to accomplish not only our international objectives but also to secure our main 'Object', tolerance amongst God fearing peoples by scientific break through. The battlefields of cold war are not only universities and labour unions in the cities, but it is the countryside of the east which is most vital. The events in China has proved it beyond doubt. It was this omission of the Kuomintange regine in the words of Mao-Tse-Tung, that created a big crack where the Red Chinese pushed their scientific break through for the decisive blow. To cope with and exploit the rapidly changing situations, it is imperative that the directors in the field should co-ordinate and co-operate with true missionary zeal of selfless devotion to achieve the object in view. Caliph and his team of field workers, provided the personal leadership so very necessary for planning for grand strategy. Moreover, before he put any plan into action, it was carefully scrutinized by the council of the Companions as advisors who were experienced, farsighted, honest of purpose, sincere, critical and outspoken.

The letter reproduced below shows how the leader of the team the Caliph and his colleagues worked :—

To Abu 'Ubaidah Ibn Jarrah.

"From 'Umar, Commander of the Faithful, to Abu Ubaidah, his Commander in Syria.

"I praise God, besides whom non else is fit for worship and invoke His blessings on Mohammad, His Messenger.

'You have asked for my instructions for the next move after the victory of Yarmuk. The cousin of the Messenger (Ali) has suggested that you should advance on Filastin (Jesusalam). I hope that God, the Almighty and Glorious, would enable you to conquer that city. Peace (and His blessings and mercy be on you and the Muslims: God is enough for us and is the most excellent trustee). Waqidi, Cairo. I/137, bracketed from Calcutta.

Role of a leader:

Umar did not sit in his capital but he also exercised command through personal visits to the capitals of federated states (Shiekdoms) the countryside and also the headquarters of the operational areas. Umar and the representatives he chose, had the knack of summing up the situation most accurately, even during his short visits. Of course, he acquainted himself, or the representative he sent to various places, of the situation through more than one means; i.e., intelligence reports, visitors to Medina from various areas, traders and the missions that had been sent by him. Umar never hasitated to ask those Amirs or, generals of the enemy who had surrendered for advice, such as General Hurmazan, a prince and a governor and commander of Ahwaz and Faris provinces. When he surrendered, he was taken in as an advisor to the council of the companions.

Public Opinion:

Caliph Umar considered public opinion as a significant factor in decision making in cold war, or hot war. So as to ensure to take the public in his full confidence, he created it through his personal contacts and speeches in the mosques. Of course, in the light of the modern means of communication it could be modified. Moreover, its importance has very vastly increased in a democratic world as it would support the leaders in 'what must be done.'

Crash wartime mobilization, may it be, man power, raw materials,

machinery plants etc., become obsolete with nuclear age. Todays' task cal calls for a more vigorous and imaginative use of powers already vested in the executive at home and abroad, if it is to be used beni-ficially! What is needed most is a firmer and full grasp on Technology at the level where strategy is formulated.

While it is possible to turn swords into plowshares, man has shown himself no less adept at doing exactly the opposite. He has generally found at hand an abundance of technical instrument which by a more or less inginious twist, can be turned into weapons. Hitler turned his labour crops into soldiers, and his tractors into tanks etc. We do cherish the vision of peace unsupported by arms in the present world, if it was possible. The question is how to solve the 'If' -which might prove the most deadly trap of history, 'blitz krieg,' a bigger band for a luck,' 'more rubble for rubble,' or 'more deadly chemical war,' 'Bigtons-in-orbit' and 'the so called the Doomsday variety machines,' etc., upon which strategists are beginning to speculate.

The leaders must do more, more than they have been doing to guarantee in fact a herculean effort to organise and mobilize our resources for next decade to beat our opponents. Nor this is the whole story! Increased and better understanding, closer ties and cohesion among the nations periphery of Warsaw pact bloc and China is the need of the day. This could be performed through the medium of films, books, magazines, newspapers, personal contacts on equality basis, balletts, sports teams, orchetras etc. All peoples have the right to know. Every individual in a nation is a front line soldier; this was demonstrated by the Holy Prophet. He must also know the reasons when a call is made. It is totally wrong to say that soldiers do not care what they are fighting for! I have been private, a junior commissioned, and later on King's Commissioned Officer in World War-I, and since then I have not only taken part in World War-II, but in about dozen other campaigns, as a general I had to quell also civil disturbances and riots, the authorities the political leaders and the public said, "I did my job," my secret lay in the fact that I invariably trusted my officers and men and told them what they were fighting for. There is nothing new or original about it. I copied,

or at least tried my best to do so, the great traditions left to us by the Holy Prophet and his first four Caliphs in the art of command.

Passing the Buck:

The Byzantine and the Persian Governments were geared to antiquated theories and methods. Unfortunately, at the turn of the cycle, we find them in vogue now in democratic world. Their subordinates shirked to take responsibilities, when 'the Buck' was passed back to their Capitals for orders, because they considered risk making outlook being limited, and narrow, they could not see the national view point, or to sacrifice self for something nobler than it. Thus the national efforts of these nations in the forward areas was hampered by intransingent strife, and by an insistance upon the detailed direction of day to day operations from their respective capitals, so very difficult in those days when the means of communications were so primitive. These national leaders, thus passed on the initiative to the Muslim Amirs, because Umar had cut down the red taps. Amirs in the forward areas, as representatives of the Caliph, were given full freedom of action under the operational instructions, some of which only have been reproduced for perusal. They were thus given responsibilities with authority to enable them to carry out their duties, make decisions, which were urgent, on the spot, take action accordingly and report to Umar their actions and reasons for it. The execution of treaty at the fall of Damascus, where discussion arose between Khalid-bin-Walid and Abu-Ubaidah,—whether the city was conquered by sword or through negotiations. 'The status quo' was decided when the case was referred to Caliph Umar for a decision.

Having gained the confidence of the conquered people and the initiative snatched out of the enemy the Muslims had won more than half of their battle, hot or cold, counter espionage, counter guerrilla, economic, or political (insurrections amongst the dhimis) or psychological. Definite and appropriate actions were taken immediately by the local Commanders to subdue it. But the matter and the action taken was reported to Caliph stating whether the situation had been,

or could be controlled by local resources, or more aid, advice, or instructions were needed. This is how the pioneers of the Muslim Commonwealth carried out their duties. It is a sad commentary that though 1,400 years have elapsed and since then the means of communications have progressed very greatly, yet, there are at least some countries who are considered "very advanced and big" have tied down their governmental machinery with 'Red tape' with the result that invariably their Commanders of Armed forces, and Ambassadors etc. in the field have been denied initiative and they receive instructions on even most urgent matters from home, sometime, but too late, because their opponent had already stolen a march on them.

Instructions to the Commanders:

There is nothing so important for the good of an expedition as clear instructions to its commander. Uncertain instructions lead to invertebrate war, which means delay and thus expense in lives. The Empires of Persia and the Romans crashed although outwardly the pillars of these states, viz., the public confidence which had been built—sank and slided away!

Personal Judgement:

Khalid-bin-Walid and Amr-bin-As and others were gifted with the power of gauging the psychological situation accurately, which is one of the most important attributes of leadership and those commanders who can do so, will alone be competent justly to estimate the measure of risk that may be accepted in any particular venture. They took full advantage of the rash vanity of the commanders of the Persian and Roman Armies. They, therefore, never neglected such measures as would enable them to ascertain the characters and opinion of the advisers of his enemies viz: the rulers and the commander-in chief. He then formed his plan accordingly.

The Islamic Educational System. "Read." :

Education in peace time is essential, but not the type of education we have in vogue in our country or even in other Muslim countries. What I mean is that it is defective and outdated in spiritual, as well

as, moral education, in research, invention; it is not imaginative and creative power of the nation's war organisation. The fighting forces should have officers and men of imagination who have critically studied war, and in studying it have come to know its process, its evolution, and its full meaning. Informed imagination is henceforth at a premium in our fighting services viz: all citizens; as the future wars will not be fought only by the so called fighting forces, but by every one, man, woman, and even the teen agers. The first destructive blow also will fall on the civilian along with the fighting forces.

Islam declared divination, and all games of chance, as evil and proclaimed the virtues of almsgiving, charity benevolence and forgiveness. It forgave usury, limited arbitrary taxation, and decleared trade and agriculture as commendable professions. It impressed upon youth the obligation of polite and courteous behaviour and filial piety. It has made education compulsory upon every male and female. The every first word of the revelation is "Read". Above all it granted religious toleration to other creeds, irrespective of colour, a privilege unknown to the civilized "West" and the "East" even today!

That is why Islam led the world in civilization for centuries.

"If the object of religion," says S. P. Scott in his book 'Moorish Empire in Europe', "is inculcation of morals, the diminution of evil, the promotion 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 irrelevant, nor unreasonable to admit that Mohammad was indeed an apostle of God.

What Islam denounces is materialism without any thought of the soul. It does not denounce materialism as such. 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 one hand Islam gives the Clarion call of 'La Rahbauniyah fil-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 knowledge. The Holy Prophet has said "pursuit of knowledge is obligatory on all Muslims, men and women...seek knowledge even though it may be found in China."

One of the greatest paradoxes of the contemporary times is that whereas the East has been the traditional home of the spiritual thought, the centre of gravity of serious probing into this field has shifted to the West: the East by and large excepting Red China seeming to be content with its traditional doctrinairee. discussions and formalism.

The pursuit of physical sciences during the last few centuries and the crisis posed by the Nuclear weapons threatening wholescale destruction. The result is a feverish activity at every level to avert the impending Catastrophe! Leading statesmen and thinkers making their own contributions towards supplying an answer to the biggest question mark that mankind was ever faced with!

This new quest is likely to take the form of a religious revival at least in the Western bloc. My visit to the Far East has created a new hope in me as I found that religions are far from being dead, the fact that godless leaders of Russia and China are most unhappy about the resistance put by those who have faith in religion! Prophesy being outside the sphere of the writer, one can only say 'the time can only tell!'

The spiritual vacuum which it is realized on all lands desired by the West and dreaded by the Communists, must be filled, if humanity is at all to survive this threat, can be fitly filled only by mutual understanding. And the Islamic ideology as expounded in the Quran eminently answers that description. Western technology has made the world one, should now turn its total efforts in its quest for spiritual tolerance and unity !

The struggle of ideologies and leaders:

Ideas do not fight each other in pure space, but through organised groups. The success of Communism to day is due to the ability of

Lenin to collect around him a group of determined leaders. The prestige of the idelogy of communes is due to:—

(a) the strength of the soviet union supported by its satellites and Cnina.

(b) the exit and that too a fast one, of the Western Bloc colonialism in China and vanishing influence of the West in the East due to mutual suspicion and mistrust amongst the Western Bloc allies.

(c) the spirit of nationalism originally aroused by the Western allies in World War-I is now being fanned by the Communists in the Asian and the African countries who have been given freedom but along with it economic bankruptcy by the their former masters, or wards under the U. N. mandate.

Of the ideological forces which have exercised deep and lasting influence, at east three stand out in importance:—

(a) The idea of classless Socialist Society.

(b) The liberal and enlightened humanitarianism of recent centuries which owes its existence to meek and gentle teachings of Christianity (Reformation).

(c) The ideology of Islam.

In the Green Crescent the struggle of these ideological systems is more apparent than anywhere else. In the past there have been the crusades, the Muslim wars, the wars of inquisition and the flood of broken promises to the Muslims by the Allies of the two world wars, of the more immediate concern to the present generation is the Communist Creed which belives that the establishment of a classless society is impossible without a final struggle between Capitalism-cum-Colonialism, and which also believes in violent revolutions to scure the dictatorship of the proletariate. The oil resources of the East does not now remain an economic issue, but becomes a political factor, thus literally adding fuel to fire.

Unfortunately the West has underestimated the extent of importance of Arab nationalism, and its closest ties and sentiments with the Muslim world due to the resultant affection of Muslim brotherhood. The communist have judged the situation fairly accurately which some Communist leaders now state, as 'overestimated.' The broken promises by the Western powers have prepared the ground for the communists extention plan. The locals, in majority in the Crescent, have become very suspicious, so much so, that an average Arab (Africa-Middle East, and their co-religionists) sincerely believe, that the foreign offices of the Western bloc have nothing to do but to plan to exploit and deceive the Arab. They accuse the West for starting the hare of Arab nationalism. They now accuse U.S.A., and U.K., as conspirators of Israel's waton aggression on the Arabs in June 1967, when they took a leaf out the strategic pre-emptive concept of U.S. A., strategic planning.

The place of religion:

In the world of today the study of religion, which gave one faith and patriotism and which in turn made the opinions of the believers invincible, thus the believers themselves became invincible, is sadly on the decline.

It was the religious fervour which gave enthuisam, increased the courage, endurance, and efficiency of the soldiers of the Caliphs, Cromwell, Timur and the Ottoman ruler, Mohammed-II. However, patriotism which is another great compelling force still exists. It was with patriotism of the communists, in 1917, again in 1939—45, and also in 1946—49, that led them to victories. The Red Chinese thus cheerfully made great sacrifices. They became a disciplined nation who developed cohesion and confidence in their leaders and also in themselves. It was also due to this that the Japanese won many laurels on the battle-fields against Russians and the allies—but the patriotism without the solid foundation of religious faith later on soon cracked and hence of their defeats on every front—even at the hands of hands of the Chinese whom they despised as fighters not long age!

The Revival:

But to return to the universal 'revival' of the Crescent itself, to what cause or causes shall we ascribe it? Is the movement transient in its nature or likely to last?

What disturbances or difficulties has it already produced or may yet produce, in the existing order of things, that is in the Muslim world?

In the last hundred years due to some unseen and powerful influences, the Muslims of the East have finally awakened to the manifold strength of unity amongst the Muslims. The Muslims are keenly alive to the ever shifting uncertainties and divisions that distract the Christianity of today and to the woeful instability of modern Western institutions and unreliability of the pledges made by the big powers.

From their own point of view, Muslims are as men standing on a secure rock, and surveying the ships driven hither and thither on the stormy seas around, and they contrast the quiet fixity of their own position, which has weathered many heavy storms with the unsettled and insecure restlessness of all else viz.: both blocs!

Islam, rightly understood is neither so flexible, nor so inflexible, as outsiders would believe it. It can heartily admit all introduction of material improvement and comfort, and has no serious objection, special causes apart, to any given form of dress or habitation, of science, or government.

But, this revival-is it of a transient nature, or permanent?

Let those who can argue from causes to effects, look at the former, here faithfully assigned, and then pronounce on the most probable character of the latter. Doubtless some other creeds or articled systems have proved absolutely upon earth and the means which christains and whoever else revere, will in their turn pass away and be superseded! But of all the forms and system now extant, none has, it would seem a greater intrinsic power of resistance and persistence

than Islam and every 'Revival' necessarily partakes in its measure of the durability of that which is revived.

"To-day", says Toyanbee, "the modern world stands in need of Islamic tolerance and universal brotherhood and the Muslim world have to play its role in the shaping of harmonious and peaceful and happy destiny for the warweary, tension tossed, ideology torn world.

In Islam, and Islam alone, say the Muslims in Communist China, they lived and moved and had their being; and Islam, and no other should or could be they hold, their arbiter and judge. 'How then should the Muslims in communist countries, which, though secretly leaning to the Revival as its best ally, yet above all things deserved to each party U.S.S.R., and China and offend none, solve the problem? The problem, like many others was sloved by an evasion; but the evasion was skilful one."

The Muslims:

Can we drive hence any lesson or hint for our own guidance with regard to our Western allies? Given tolerance, eo-existence and fair play and aid (when given), should be based on honesty of purpose and with real desire to make us strong, and their equals-not rivals, but brothers.

Let us Muslims also be wise and understand this, and not incur the reproach of those powerful nations too in their heyday who could not discern the signs of times. They can no more check or retord the Muslim Revival in Crescent than we can hinder the tide from swelling in the Atlantic and Pacific Oceans. The Revival is a world wide movement, an epochral phenomenon, it drives from the large order of causes, before which the lesser laws of race abd locality are swept away or absorbed into unity, honesty, justice, judgement and fairplay and these belong to no special race or creed; they are the property of all, Christians, Communists and Muslims alike of West as of East.

'Revival' is now running high, whether it be in the Crescent, even among the islands of pacific where Muslims live.

Te-Deums:

The West, it seems has cenveniently forgotten that 'No Islamic Gregory XIII, has yet caused 'Te-Deums' to be sung and medals to be struck In joyful commemoration of massaered unbelievers! No Meccan Holy Office has sentenced to death an entire population as the Israel troops have in June 1967, even though of a creed differing from their own no less widely than that of the Protestant Netherlands from Spanish Catholicity. That individual cases of ill manner and insult should here and there occur whither the lower and uneducated classes are concerned, can hardly be a matter of surprise, the wonder be at the contrary! But it would be unfair to hold Islam as such responsible in this matter.

"Let us now consider some of the causes that have contributed to their success", say the historian Arnold, "Foremost among these in the simplicity of the Muslim creed. There is no God but God (Allah), 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 domatics fails to present any attempt on the part of ecclesiastical assemblies to force on the mass of believers any symbol couched in more elaborate and complex terms "

"Islam is a religion that is essentially relationalistic in the widest sense of this terms considered etymologically and historically," says Professor Motet. "The definition of rationalism as a system that bases religious beliefs on principles furnished by reason applies to it exactly. A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding might be expected to possess and does indeed possess a marvellous power in winning its way into the conscience of men."

The Reformation:

Islam is not a new religion as it is erroneously supposed. It is a reformation of the old creeds with such additions and alternations as were necessary to suit the change of time. 'Bishop Lefroy considers that "the secret of the extraordinary power for conquest and advance

which Islam has in its best ages evinced is to be found in its recognition of the existence of God rather than the Unity of God. 'Not so much that God is one as that God is that His existence is the ultimate fact of the universe that His will is supreme. His sovereignty absolute. His powers limitless, that it is which, so far as it is still in any true sense operative amongst Muslims, give at once that backbone of character, that firmness of determination and strength of will, and also that uncomplaining patience and submission in the presence of the bitterest misfortune, which characterise and adorn the best adherents of the creed".

Of all world religions, Islam seems to have attained the largest measure of success in demolishing the barriers of race, colour, and nationality and the pilgrimage has undoubtedly contributed an important share towards the achievement of that end. Islam swept away human sacrifices. It softened the aspiraties of warfare, extended the prospect of liberty to the vanquished, protected the unforturnate captive from violence, and abolished mutilation of the dead.

The sword charge a pure myth:

Much has been said about Mohammed's propagating his religion by the sword. As a realist the Prophet used force only in self defence. It was the normal courage and force of conviction rather than the force of steel that was Mohammed's strongest point. Carlyle beutifully analysis the position:-

"The sword indeed; but where will you get your sword? There is one man against all men. That he takes a sword and tries to propagate with that will do little for him. You must first get your sword; on the whole a thing will propagate itself as it can very sure that it will in the long run conquer nothing which does not deserve to be conquered".

Umar never overlooked the value of making overtures to his enemies for the conclusion of peace which helped to strengthen the illusion of the Kings of Persia and Eastern Roman Empire that the Muslims were afraid of them. He thus took very good care to

strengthen the vane fools in their folly the Romans and Persians were thus misled to attack the Muslim armies at the place and moment adverse to them.

Negotiations:

The Caliphs had instructed their Amirs (Commanders-in-Cheif) that they considered as useless to negotiate with the enemy when they felt that the negotiations had not progressed to the point where there was no tangible hope for the solution, i.e. at Madain, however, when the negotiations had progressed to a hopeful point, they then dashed off to the place to finilize it, as was the case of surrender of Jerusalam. An expert diplomat, under well planned government policy can keep world opinion in balance, just as the acrobat gains balance by gyro-scope. The diplomat must explore and persuade his opposite numbers by intelligent use of all tools at his disposal.

An invitation to embrace Islam was sent, by the Prophet to the Emperor Heraclius, the King of Persia, Negus, the King of Abysinia, the Governor of Yaman, the Governor of Egypt, the rulers of Hira and Bano Ghassans. These letters were nearly identical. The text of the letter to Heraclius was as follows:

"In the name of God (Allah), the Merciful, the Compassionate, Mohammed, who is the servant of God and His apostle, to Hiraql, the Qaysar of Rum. Peace be on whoever has gone on the straight road. After this I say, verily I call you to Islam. Embrace Islam, and God will reward you twofold. If you turn away from the offer of Islam, then on you be the sins of your people. O 'people of the book', come towards a creed which is fit both for us and for you. It is this, to worship none but God, and not to associate anything with God, and not to call others God. Therefore, O 'you people of the book, if you refuse, beware, we are Muslims and our religion is Islam."

The object of sending these letters was that through Islam to introduce universal brotherhood as enjoined by the verse of the Quran "One day we will raise up a witness out of every nation" (XVI. 86).

The seed of a universal creed had indeed been sown which had jerminated and is gaining strength every day. The 'first fruits' of Abyssinia was Bilal, 'the first fruits of Greece' was Shuhayb, 'the first fruits of Persia' was Sulaiman, is how the Prophet referred to these companions.

Universal religion:

Another most important lesson one can learn from the Holy Prophet is stated by Arnold in his book 'The Preaching of Islam'.

"The Apostle of God said to his companions, 'come to me all of you early in the morning.' After the morning prayer he spent some time in praising and supplicating God, as was his wont; then he turned to them and sent forth some in one direction and others in another, and said :—

'Be faithful to God in your dealings with His servants (i.e. with men), for whosoever is entrusted with any matter that concerns mankind and is not faithful in his service of them, to him God shuts the gate of paradise, go forth and be not like the messengers of Jesus, the son of Mary, for they went only to those that lived near and neglected those that dwelt in far countries'. Then each of these messengers came to speak the language of the people to whom he was sent. When this was told to the Prophet he said. 'this is the greatest of the duties that they owe to God with respect to His servants.'

The Prophet said to these companions, 'I am no apostle of new doctrines, (XIVI. 8) Mankind was but one people; then God raised up Prophets to announce glad tidings and to warn; and He sent down with them the Book with the Truth, that it might decide the disputes of men ; and none dlsagreed to save those to whom the Book had been given, after clear tokens and had reached them through mutual jealously. And God guided those who believed into the truth concerning which they had disagreed by His will, and God guideth whom He pleaseth into the straight path. (II. 209). 'The Prophet enjoined them'. 'Let there be No coersion in the matter of religion and there should be nothing but fairness in matters of love and war."

"Islam has a (further) service to render to the cause of humanity. It stands, after all, nearer to the real East than Europe (West) does, and possesses a mangnificent tradition of inter-racial understanding and co-operation." This is the answer posed by Professor Gibb in his book, Whither Islam, to the present world topic of East-West co-existence, "No other society has such a record of success in unifying in an equality 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 the West is to be replaced by co-operation, the medium of Islam is an indispensable condition. In its hands lies very largely the solution of the problem with which Europe (West) is faced in its relations with the Muslim East. If they unite, the hope of a peaceful issue is immeasurably enhanced but if Europe (West) by rejecting the co-operation of Islam throws it into the arms of its rival (communism) the issue can only be disastrous for both." Due to recent happenings in Western Asia (Arab-Israel conflict 1967) Professor Gibbs' writing has now become a 'writing on the wall'. Will the west reconsider its policy?

The problem confronting us is, in the first instance, a political one, which has arisen out of the vast difference in the political character of economic, social and cultural systems, and their fundamental strategic approach to their nbjectives. An open society of big powers sheltered and lodged in behind a veil of secrecy terned 'national intrests' liberal muslim society confronts a totalitarian. The former has faith in self defence and the latter basically fanatical and avowedly aggressive, no matter how conciliatory a pose, it may strike ruthlessly at any given time, she is also able to conceal her true objectives, more easily, with the help of curtain, reverse its field and move swiftly to achieve it under 'pre-emptive' strategy.

The break through!

For a long time Soviet propaganda kept on proclaiming the hypocrisy of the West in its insistance on the need for the defence of (oil rich and possessing the nerve centres of Air and naval basis) the Arab world against Russian attack! However, the attacks on Suez in

1956 in 1967 came as a repetition of aggressive ideas from the Western powers! To cover it up these Western powers and their press published exaggerated reports about Russian arms and technicians. The aggressive design has failed because 'the common man' resisted it resolutely. It was thus the series of follies that gave the Soviet a unique opportunity of a break through in psychological war.

It also helped the communists to divert the public opinion from what was happening behind the curtains to the misfires of some Western powers due to lack of a farsighted policy. The communists thus demonstrated their ability in being quick in the uptake and of exploiting their enemy's slips.—A most serious failing which is not helping the West is that their system of research collection, collation and co-ordination of information about the people inside the Crescent is somewhat outdated as it still believes in show of aggressive power at the wrong moment of twentieth century, which they had used in eighteenth and nineteenth centuries. The recent Arab-Israel is another incident when some Western powers have delivered a dangerous blow below the belt to the confidence of the Muslim East on the pledges made by the West ; only to be broken when they so desire.

The new tactics of U.S.A to undersell oil to the Western countries could have played a good tool in the hands of Western countriet, but here too the Russians have stolen a march on the Western capitalists. Such mutual interests could have held the West and the Crescent together on friendly terms! As I have stated earlier the Muslims, as freedom loving peoples, whose faith is peace, could act as shock absorbers i.e. neutrals between the two blocs, as Switzerland had acted in 'the balance of power' in Europe. It is in the Green Crescent where the communists had not made headway in the past. It is worrying most of the communist leaders and I saw it in Red China. It was gratifying for me to see that the beliefs and traditions of Islam were still alive among the older Muslims and even to a degree amongst the young Muslim generation, who had escaped the new decree that their national script Turki was to discontinue and the new cript was to take its place. This was first of the destructive axe which had fallen on the Muslim society behind the curtain. Will

the Communists lose the god-send opportunity which the Arab-Israel confliet has offered them?

While I was there, I expected the affairs to last 15 years, but the axe had fallen much earlier i.e., 1961. The Madrasas in the communist bloc have now become a relic of the past, and its place has been taken by the state run schools, where no religious education is permissible, yet anti-religion education is carried out most vigorously. The Communist notion, is baseless and wrong, when it says that Madrassas were meant for teaching Islamic theology only. On the contrary Madrassas for the last 1400 years gave theological education of all religions for the benefit of the students who came from different countries of the world who were of different races and religions. Moreover, teaching in science, art, medicine, philosophy, physiology, theosophy, therapeutics, military science, history, geography, metrology etc., was also given to the students. History has recorded that in Madrassas which in fact were mosques, where all students irrespective creed, colour, religion, or race were lodged and educated free, viz, at Baghdad, Damascus, Cairo, Cordova, etc. ! They attracted pupils from all over the world as there was fraternisation due to the fact that Islam preaches the brotherhood of all races, and nations.

The Truth:

Dr. Aronold Toynbee, it seems is alive to the great potentialities of Islam in this direction and bears testimony to the fact that in the past the West dreaded Islam because it weilded a sword of the spirit against when there was no defence in material armaments, and declares that while mighty conquerors and empires builders on the stage of life and were wiped off ! Islam remains with a mighty spiritual missian still to carry out. "Islam's creative gift to mankind is monotheism," 'Toynbee warns, "and we surely dare not throw this Gift away."

Lenin and Mao-Tse-Tung's policy towards Islam is all the more curious, worth probing and a very deep study. There in China I saw great fear, yet respect, for Islam in the minds of the older leaders of

that country. The mosques in China (Madrassas) have been renovated at state expense and their properties have been restored ! A privilege not shared by other religions. The impact of Islam on the West is undoubtedly pregnant with big possibilities, if the west now explores the spiritual resources of Islam which the West has hitherto turned down to benefit the world, and particularly for 'the people of the Book.'

The Quran, as the live uncontaminated Word of God, furnished the only master key to unlinking the hidden mysteries of the realm of the spirit, as well as the only authentic clue to the rediscovery of the lost teaching of World Teachers and for that matter, it paves the way for the advent of one Humanity.

It is hardly a metaphor to say, that the religious and civil systems of Muslims are nothing else than two sides of the same coin; and it does not matter much for its uses which is uppermost.

It is folly to imagine that the aggressive type whether individuals or, nations, can be bought off or, in modern language, 'appeased'— since the payment of Danegold stimulates a demand for more Danegold. But they can be curbed. Their very belief in force makes them more susceptible to the deterrent effect of a formidable opposing force. This forms an adequate check except against pure fanaticism a fanaticism, that is unmixed with acquisitiveness. It is wiser to run risks of war for the sake of preserving peace.

While it is hard to make a real peace with the predatory types, it is easier to induce exhausting them than an attempt to crush them. Whereby they are, like all types of mankind infused with the courage of desperation. The experience of history brings ample evidence that the downfall of civilized State tends to come not from the direct assaults of foes but from internal decay combined with the consequences of exhaustion in war. A state of suspense is trying— it has often led to nations, as well as, individuals to commit suicide because they were unable to bear it. But it is better than to reach exhaustion in pursuit of the mirage of victory. Moreover, a truce to actual

hostilities, enables a recovery and development of strength, while the need for vigilance helps to keep a nation 'on its toes.'

Peaceful nations are apt, however, to court unnecessary danger because, when once aroused, they are more inclined to proceed to extremes than predatory nations. For the latter, making war as a means of gain, are usually more ready to call it off when they find an opponent too strong to be easily overcome. It is the reluctant fighter, impelled by emotion and not by calculation, who tends to press a fight to the bitter end. Thereby he too often defeats his own end, even if he does not produce his own direct defeat. For the spirit of barbarism can be weakened only during a cessation of hostilities; the truce of Hudibiyah ! War strengthens it—pouring fuel on the flames.

Lastly that there be no such general attitude towards studying the nature and conduct of the Islamic Military science and of war, by by saying:—

'Oh ! do not tell us;' and then run away! Let us remember Faith and Patriotism is not enough and we must learn or perish, and, the Green Crescent is acting like a shield both for the 'Western' as well as, the 'Eastern' blocs. Once it is removed, a most violent and disasterous result will be the outcome of it for the entire world, as it will bring to its wake a total war of extermination, the most barbarous and ruinous the world has ever seen, or even imagined! Prevention in this case is possible, but there will be no cure, once the war has started ! The prevention lies in application of principle of 'Jihad' by the nations of the world which is only possible by careful study and then its application as necessary to suit the local conditions.

To sum up, the Islamic fervour has first been thoroughly rekindled within the limits which its half extinguished ashes covered many hundred years ago: and, next, the increased heat by a natural law, extended over whatever lies nearest to but beyond the former circumstances. This is no light thing, Islam is even an enormous power, full of self sustaining vitality, with a surplus to meet aggression. Growths are quick in the East to strengthen the hands of our friends

and to guard, lest, that key be wrested from them were but good statemanship if timely done.

Invincibility of Communist:

The Communists are not invincible. Though they would like us to believe that their revolution is the terminus of all revolutions: yet they they themselves are most sensitive to it and fear nothing more than a new revolution hence the iron curtains behind which they fully carry out repressive totalitarain methods.

Idea to be politically effective, must be emotionally charged. The programme must be founded on truth. Caliph Umar rightly endeavoured incessantly to impress contempt for all pomp and luxury.

U.S.S.R., and China have benefitted by their co-operation with the Muslims in their crisis because the indifferent Western powers left no choice to them. The top leaders in Red China during my visit (to China) in 1959 told me that the cause of their fraternity with the Muslims was the aid they got from them when they were in a most critical situation. But it is very doubtful if their memories will last long! Red Guard activities strengthens my view.

The Moral Factors:

The Caliphs never overlooked the fact that in addition to supplying the troops with water, food, refilling of war stores, maintenance of intercommunication and the care of families of the troops, good planning of strategy, demands that the morale of the troops should be high. The Caliphs invariably drew the attentions of Commanders of Troops and the Civil Officials to the fact, "Morale is far more important than numerical strength and expensive equipment." They repeatedly drew their attention to the verses of the Holy Quran which is the best Field Service Regulation the World has or will ever see! The armies, of the Romans and the Persian 'were in a state of fright' because in moral difference between the two opposing parties was immeasurably great; and in War opinion is every thing;

The Moral Factor:

The free world's defence need to be strengthened not only be raising additional armed forces—which is the case, but also by increasing their moral and tactical superiority through intelligent and vigorous integration of all new technologies, among which tactical and sirategical use of nuclear weapons, their maintenance and training for its use, and defence against gas, are most significant.

The Situation and Remedy:

The history of the change in the strategic posture between the two blocs from 1945-1966 is really astounding. Never before since last fourteen hundred years, i.e., the advent of Islam, has a balance of power shifted so rapidly. The history has repeated itself!

Once again the God fearing societies are confronted by a deadly challenge. The last 55 years have changed the shape of things while the prestige and influence of United States, Great Britain, Germany, Japan, and France, in fact that of the Western Bloc, has been progressively weakened, "that the West-at-bay" is no longer a figure of speech, but a precise statement of real fact. The Eastern Bloc has steadly marched forward. This is the over-reaching and staggering fact of early sixties.

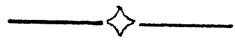
What next? ... ... and what is the remedy?

The Communist have benefitted from the greed and flagrant disunity of the West and would continue to do so unless the Western powers do heart searching and smoother their own differences. It can be achieved if the God fearing people and their religious leaders become tolerant. Appeasement feeds on weakness.

If the world is to survive, it must learn to live together, one open society, bloc with bloc and people with people by cultivating the virtues of tolerance and understanding to recognise each other's qualities and to respect each other's feelings.

"No coercion in the matter of religion" says the Quran, and "says, O! disbelievers! I worship not which you worship, nor do you worship Him whom I worship. You follow your religion, I follow mine!" (109: 1-6).

Rangrut
August 1967.



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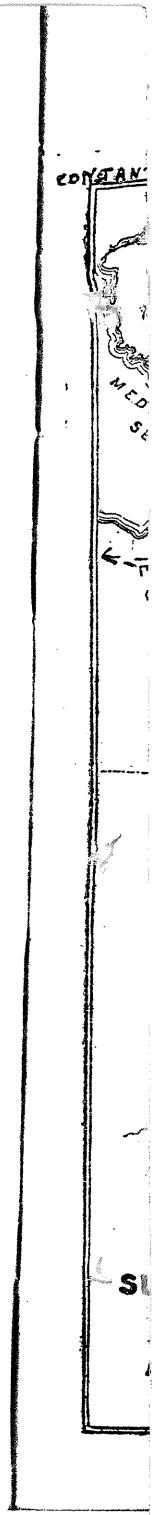

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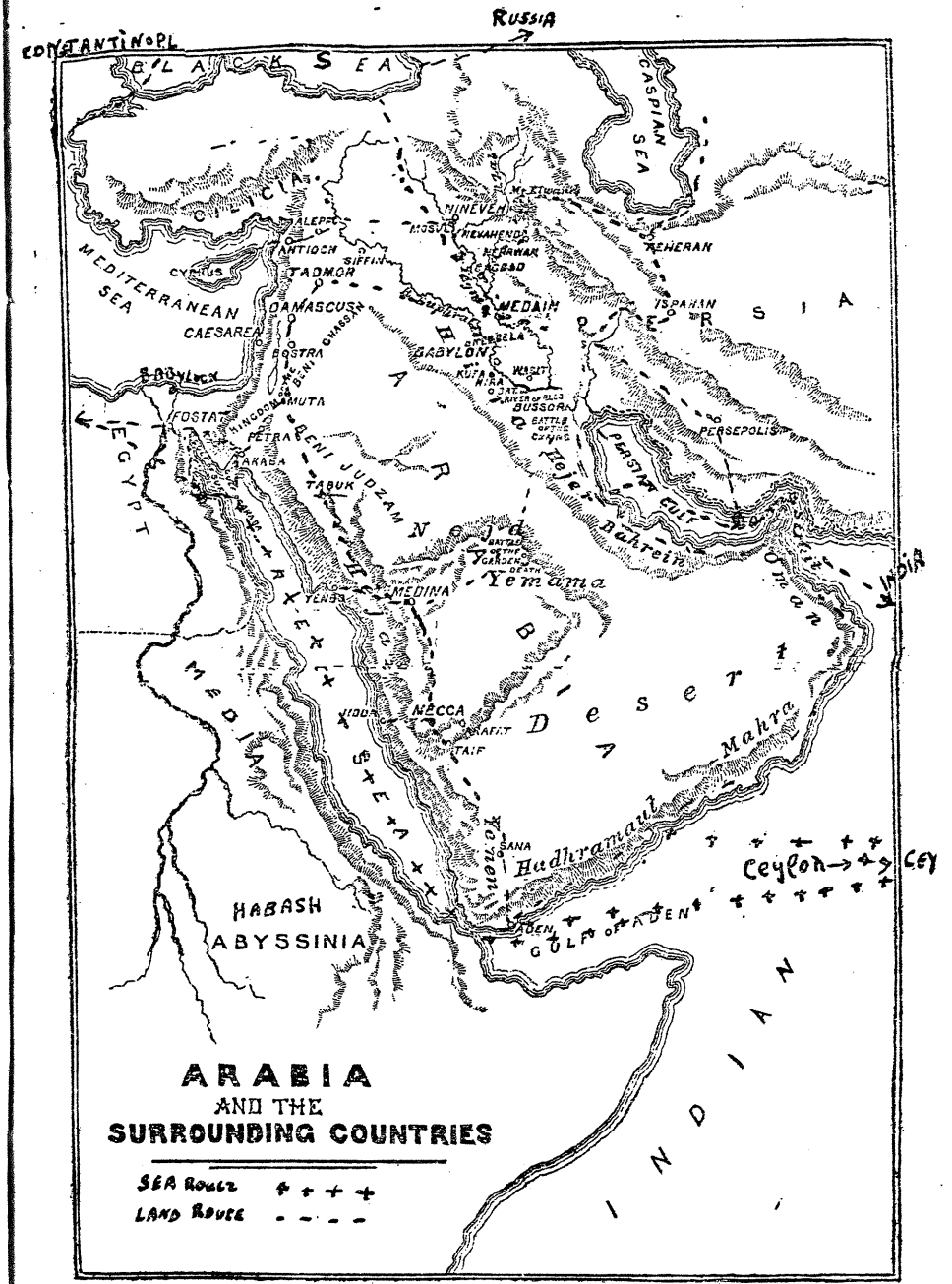
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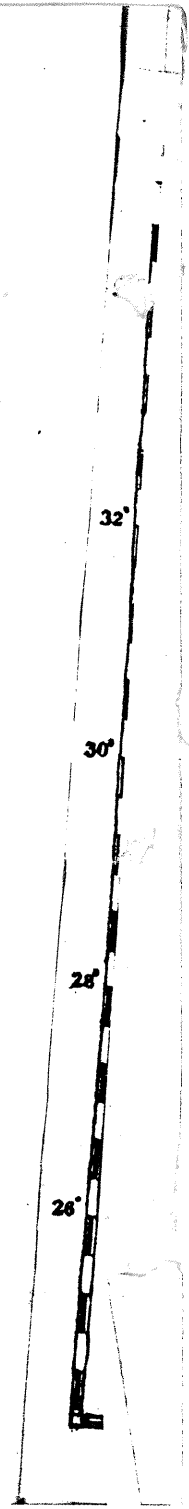
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THE MIDDLE EAST.

Scale of Miles.

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ARMENIA
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PERSIA
EGYPT
SINAI PENINSULA
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ANTI TAURUS
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ELBURZ MTS.
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FURUNT-I-KUH HILLS
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R. Tigris
R. Nile
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Lesser Zab R.
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Karun R.
Kerkha R.
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Shaikh Saad
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Khanikin
Karind
Kermanshah
Sehneh
Hamadan
Kangavar
Daulatabad
Qum
Burujird
Khurramabad
Tehran
Kazvin
Zenjan
Saujbulag
Ruwandiz
Saqqiz
Bane
Penjwin
Sulaimaniya
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Sinjar
Nisibin
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Diarbekr
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