

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the Name of Almighty Allah, the Most Beneficent and Entirely Merciful)

**Title: NON-VIOLENT MILITARY ETHICS OF MUHAMMAD (S.) :
A CRITICAL STUDY**



UNIVERSITY OF DHAKA

M. Phil. Thesis - University of Dhaka

This thesis is hosted by **Mr. Md. Atiqur Rahman**, the researcher of M. Phil. under Dept. of Islamic Studies. The research has been supervised by **Prof. Dr. Muhammad Shafiq Ahmad**, Dept. of Islamic Studies, University of Dhaka

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DECLARATION SHEET

“This essay titled as ‘**Non-violent Military Ethics of Muhammad (S.) : A Critical Study**’ is original in nature and has been prepared by own effort. It is an endeavour without any direct help from any other personality. It is announced that the thesis written by me is free from plagiarism. It is also announced that the essay has neither been published nor submitted to any institution for any degree or diploma nor has it been copied partially or fully from any source what-so-ever.”

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**NON-VIOLENT MILITARY ETHICS OF MUHAMMAD (S.) : A
CRITICAL STUDY**

An analysis of moral and ethical values and philosophy of Islamic Prophet Muhammad (Peace Be Upon Him) with the emphasis of his actions against his adversaries that he had to face and the outcome therefrom.

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Title: Non-violent Military Ethics of Muhammad (S.) : A Critical Study

Keywords:

Non-violence, Military Ethics, Islam- One True Universal Religion, Prophet, Morality, Peace, Adversary, Self-Defense, Divine Duty, Contemporary Societal Condition, Faith, Last Faith, Hijrah, Conquest of Makkah, Ummah.

ABSTRACT

Muhammad (S.) is the last Prophet of Almighty Allah in the chain of Prophethood. There will be no prophet after him. He is the seal of Prophethood as the holy Qur'an declared in the Verse: "Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things." (Al-Quran, 33:40) Adam (A.S.) was the first Prophet in the series. Almighty Allah took Covenant from all Prophets that they all would believe and render help to a Messenger who would come after them. It was said about Muhammad (S.): "Behold! Allah took the Covenant of the Prophets, saying: 'I give you a Book and Wisdom; then comes to a Messenger, confirming what is with you; do ye believe in him and render him help.' Allah said: 'Do you agree, and take this my Covenant as binding on you?' They said: 'We agree.' He said: 'Then bear witness and I am with you among the witness.'" (Al-Quran, 3:81) Similar Verses are in: 33:7-8. Thus, Muhammad's (S.) Prophethood was known by all previous honourable Prophets (A.S.) and with the Allah's Covenant they all were sworn in 'confirming' their 'help' in Messengership of Muhammad (S.). So Muhammad (S.) is the Messenger of all Messengers whose position, rank, state of quality and respect is easily conceivable by all.

All Prophets were sent by Allah with the Truth to preach and their religion was also same. All were called Muslims and their followers were also called Muslims. Allah says in the Quran: "The same religion has He established for you as that which He enjoined on Noah – the which We have sent by inspiration to thee – and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who

worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him). (Al-Quran, 42:13)

No Muslim differentiates the Prophets and can never afford to divide among them. Allah also guides: “Say: ‘We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Ismail, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the prophets, from their Lord: we make no distinction between one and another among them, and to Allah do we bow our will (in Islam).’” (Al-Quran, 3:84) All Prophets’ first priority was Islamic Monotheism i.e. The Oneness of Allah (‘Tawhid’). Allah, thus, warns: “One day shall We gather them all together: We shall say to those who ascribed partners (to Us): ‘Where are the partners whom ye (invented and) talked about!’ There will then be (left) no subterfuge for them but to say: ‘By Allah our Lord, we were not those who joined gods with Allah.’” (Al-Quran, 6:22-23) and also says: “No partner hath He: This am I commanded, and I am the first of those who bow to His Will.” (Al-Quran, 6:163) Similar and more precisely says about same in the Verses: 2:163; 2:255; 3:18; 3:2 etc. To Almighty Allah true religion is only One i.e. Islam: “The Religion before Allah is Islam (Submission to His Will): Nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.” (Al-Quran, 3:19)

But all prophets were mocked (Al-Quran, 6:10; 13:32; 15:11; 21:41), they had enemies (Al-Quran, 6:112; 25:31), persecuted and threatened (Al-Quran, 14:13) and even slain (Al-Quran, 3:138). The Quran is the proof: “Say: ‘There came to you messengers before me, with clear Signs and even with what ye ask for: why then did ye slay them, if ye speak the truth?’” (Al-Quran, 3:183) No Prophet said anything else other than what Allah directed, preached the Truth and warned the people for their own benefit. The prophets neither gained anything worldly benefit nor

did they possess any envy for people's worldly benefits. They only performed their duties set by Allah to guide people to live in peace and to save them from eternal Hellfire. In return the people rebuked all prophets with ascribing falsehood on them, created unrest and made disunity that led to the conflict. Even after these those people have created unrest and conflicted more once they were advised not to propagate the falsehood. On the contrary, being in wrong side they used to accuse the prophets and their followers by saying: "When it is said to them: 'Make not mischief on earth,' they say: 'Why, we only want to make peace!' Of a surety, they are the ones who make mischief, but they realise (it) not." (Al-Quran, 2:11-12)

In the similar way, Muhammad (S.), physically, mentally and psychologically, was mocked, persecuted, assembled at night around his house to kill and finally ousted from his own city. Not only that, they, after migration, did not set him free but continued and pursued him to kill and to vanish the Truth that he had been preaching. But none can extinguish Allah's Light by their power. Allah says: "Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest (it)." (Al-Quran, 9:32) Under such circumstances, Allah permitted Muhammad (S.) to stand for self-defence to protect him, his followers and to save the Truth i.e. the One Religion Islam from disappearing from the earth. "To those against whom war is made, permission is given (to fight), because they are wronged; – and verily, Allah is most powerful for their aid; – (they are) those who have been expelled from their homes in defiance of right, – (for no cause) except that they say, 'our Lord is Allah'. Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measures. Allah will certainly aid those who aid his (cause); – for

verily Allah is full of Strength, Exalted in Might, (able to enforce His Will).” (Al-Quran, 22:39-40)

Muhammad (S.) had to fight back the war that was imposed by the Pagans led by the Quraish. He had to conduct a warfare for long 10 years in his Madinite period that was based on fully self-defence and he followed a set of ethical code that was revealed from Allah. Allah revealed: “Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors. And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith. And if they cease, Allah is Oft-forgiving, most Merciful. And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practice oppression. The prohibited month for the prohibited month, – and so far all things prohibited, – there is the law of equality. If then any one transgresses the prohibition against you, transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.” (Al-Quran, 2:190-194) The Quran is the ethical Book that was followed by Muhammad (S.) in his whole life for everything and the warfare was not also excluded that. His life was based on only the Quran and he did not talk of his own rather said in accordance of the divine instructions. Allah certifies: “Your Companion is neither astray nor being misled. Nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him.” (Al-Quran, 53:2-4) His character was an exalted standard of character: “Thou are not, by the Grace of thy Lord, mad or possessed. Nay, verily for thee is a Reward unfailing: And thou (standest) on an exalted standard of character.” (Al-Quran,

68:2-4) As such a life that was led and passed fully on enlightened Book i.e. the Qur'an could never be capricious, arbitrary, despotic, unreliable and unethical.

He stayed with his society in Makkah for long 40 years without any dispute rather he was nicknamed 'Al-Amin' (Truthful) and 'As-Sadiq' (Trustworthy) and never was confronted for any reason whatsoever. But the moment he was commissioned as Prophethood then the rivalry against him erupted and his own tribe treated him enemy. The enmity reached its peak once Muhammad (S.) advised them to leave all kind of polytheism and invited to only 'One True God' through One True Universal Religion i.e. Islam. It was not for his own benefit but for the benefit of the people. But the Pagans considered him their arch-rival, started pursuing, conspiring and attempted to kill him.

Muhammad (S.) replied their enmity through his patience, piety, and highest standard of conduct and behaviour. None of his enemy could claim that he lied, and attacked someone first. He received his prizes of honesty and good conduct duly after 23 years of his Prophethood. He was re-established with more respect and highest stature of honour by Almighty Allah in his own city at Makkah where he was ousted from. He conquered Makkah on 630 C.E. against his mighty enemy after a long 10 years of warfare but without bloodshed. Not only that, he and his followers who suffered whatnot did not take any kind of revenge after they conquered it. Muhammad (S.) pardoned every ring leaders of Makkah and all his enemies. None was made captives and no property of enemy was grabbed at the wake of a huge victory by the Muslims. Thus, the hypothesis titled as "*Non-violent Military Ethics of Muhammad (S.) : A Critical Study*" was found truly non-violent in reality during the research by this researcher.

Muhammad (S.) came with the 'Truth' as all previous Prophets (A.S.) had come. The 'Truth' can never be violent and nothing else other than the 'Truth' could be more ethical. By

opposing the 'Truth' none could exist in the earth forever or even for a long time. Likewise, Muhammad (S.) became victorious with the 'Truth' by Almighty Allah's Help. Allah says: "And say: 'Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish'." (Al-Qur'an, 17:81)

DEDICATION

To: One True God, Allah.

ACKNOWLEDGEMENT

At the outset “Praise be to Allah, the Cherisher and Sustainer of the worlds” (Al-Qur’an, 1:2). I am extremely grateful to Him, the Almighty, for the successful completion of the task. It is not possible to acknowledge everyone’s support and contribution by name as the list would be quite long. Indeed, support, cooperation and inspiration are highly needed in each step of a research work. Therefore, I am grateful to all of them who rendered their kind help in every step of my research. However, if I name someone with profound gratitude and respect, he is my guardian like supervisor, Prof. Dr. Muhammad Shafiq Ahmad, the ex-Chairman of the Department of Islamic Studies of the University of Dhaka. He guided me with affection and keen supervision. His encouragement and able supervision have made me ever grateful to him. Professor Dr. Muhammad Shafiqur Rahman is another great teacher of the Department of Islamic Studies, to whom I express my heartfelt gratitude for imparting necessary lessons and inspiration to me during the research work.

I can not be an ungrateful husband by not mentioning my wife’s contributions here. Because, her whole-hearted cooperation and constant inspiration have driven me towards the hard work of this research work till the end. It would be more difficult and more troublesome for me if my two affectionate daughters had not supported in my research work at last phase. Without my family’s all out support, it would be quite difficult on my part to complete the thesis.

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APPROVAL SHEET

This is to certify that Mr. Md. Atiqur Rahman, an M. Phil. researcher of the Department of Islamic Studies, the University of Dhaka has been doing an M. Phil research work on “**Non-violent Military Ethics of Muhammad (S.) : A Critical Study**” under my supervision. He has completed the work and the thesis is now ready to submit for the degree of M. Phil.

I, therefore, recommend that researcher Mr. Md. Atiqur Rahman might be permitted to submit his thesis entitled as “**Non-violent Military Ethics of Muhammad (S.) : A Critical Study**” for the degree of M. Phil.

(Dr. Muhammad Shafiq Ahmad)

Professor

Department of Islamic Studies

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NON-VIOLENT MILITARY ETHICS OF MUHAMMAD (S.):

A CRITICAL STUDY

CHAPTER 1: INTRODUCTION

1.1. Background of the Study

Muhammad (S.) is the combination character of different genius and competencies that starts from his personal attribute and reaches up to as a statesmanship. An amiable personality, a polite family-member, a friendly husband, a modest and respectful social worker, a trusted dependent, a resolute trustee, a humane arbitrator, a compassionate father, an acceptable youngster, a firm adjudicator, a candidly rhetorician, a scholarly strategist, an exceptional military leader, a flexible diplomat, a brilliant statesman, a unique personality, a messenger of God, etc. accomplished him a complete and perfect human leader in the history. His talent, and its judicious application on the field practically has made him the people's leader who could win the hearts and minds of the people. Muhammad (S.) did not ask or seek the authority and power but his character that he displayed was attracted by the mass which crowned him as the King of their psychological state. Neither Muhammad (S.) occupied it forcefully but he earned

it, nor the people accepted him merely but they were delighted by the luster of Muhammad's (S.) personality. Being borne in a humble family, spent the childhood under poverty and grew up with huge struggles that thrived him to conceive and conversant with the deep rooted complex issues of the society. The reality of society that further shaped Muhammad (S.) into a piece of pure gold and deeply rooted him in his society to become one of them. Humbleness in living but affluent in thoughts made him exceptional. The unaltered standpoint of his truthfulness, trustworthiness, fair and justice exceptionally accepted him by the people. Thus, at the very beginning with a little number of followers the leadership of Muhammad (S.) came to light in and around his birthplace despite the uninterrupted stiff resistance demonstrated by his adversary.

Muhammad (S.) lived in the earth for 63 years out of that preached for 23 years after he had been adorned with the prophethood at his 40 years. He was completely undisputed and uncontroversial by Arabs before he was commissioned as the Messenger of Allah. Primarily and mainly it was because of his 'Trustworthiness' and 'Truthfulness'.¹ His acceptance as a trusted keeper of people's valuables grew him up and termed as 'Al-Amin'- the Trustworthy and his honesty with punctuality about telling the truth, keeping his promises, and honouring the mutual trust reposed him as 'As-Sadiq'- the Truthful. 'Trustworthiness' and 'truthfulness' were two basic personality-traits that engraved firmly from his boyhood. Thus, being the son of the Quraish, a leading tribe in the Arab region, however Muhammad (S.) did not need to use the hereditary right rather he was shined by his personality traits from his boyhood that lifted him to the office of the Arab leader at the very beginning.

¹ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 86), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1. {cf. Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 106), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.}. {cf. Al-Qur'an, 3:161}. {cf. Musnad-e Ahmad # 15078}.

Muhammad's (S.) birth as an orphan first and their family poverty firmly matured his temperament to its optimum. His nurturing in the clean and pure atmosphere away from the impurities of city life of Makkah impacted further positively in shaping his temperament. Sending baby away from the parents for a period to a countryside had been a practice in the custom and tradition of the Arab society. After his return from the foster-mother he did not find his mother for long time and at the 6 years of age his mother's demise left him in one's own but that crafted an orphan boy like Muhammad (S.) from a dependent to a strong independent boy. With all these human sufferings, the desert's ruggedness, sand dunes, incessant glowing sunshine in daytime and fathomless deep dark at night, frequent sand storm, thinly population, and the extreme arid climate saturated Muhammad's (S.) psychophysiology and settled his adulthood with the nature to develop and mature him into a perfect leader from his boyhood. His poverty with the boyhood sufferings and countryside natural living of physical, mental and psychological upbringing intermingled Muhammad (S.) to help greatly to the spiritual connection and development with his Creator. Thus, the Holy Scripture, the Qur'an says: **"Did He (Allah) not find you an orphan and give (you) refuge? And He found you lost and guided (you), and He found you poor and made (you) self-sufficient."** Al-Qur'an (93: 6-8)

The series of deaths one after another of Muhammad's (S.) father, mother and grandfather (Abdul Muttalib) brought the responsibilities of his caring at the hand of his uncle Abu Talib. But Abu Talib's poor financial condition though did not restrict his responsibility to bring and take care of his beloved nephew in his house despite his large family that he had been bearing but situation of family struggling with the poverty had to be faced directly by young Muhammad (S.) in his tender age. As a member of a combined larger family in Abu Talib's house, Muhammad had been trained to share the hardship and throng of the reality to steadfast with the virtues of equity and fairness in sharing limited food, clothes, shelter,

treatment and other provisions. However, the situation led him also to resort to the occupation of the shepherd at the age of only 8 years- a profession in the blazing seclude desert condition that profession itself said the reality of his boyhood poverty. The solitary period in shepherd duty and the hard work that involved with it led him more towards the quality-leadership development in the early life. Muhammad's (S.) outstanding and unparalleled virtues of equity and candidness were exposed and proved his worth formally at a larger scale in the society during the inter-tribal crisis and rivalry centering with the rebuilding of Kaba with the issue of Black-stone placing in the corner of Kaba at his only 35 years of age. Once this issue did not find any solution rather had been shifting towards another civil war among the clans of the Quraish then the Makkan's chieftains decided unanimously to the judgment of Muhammad (S.). They came to a decision that in the next morning the person would arrive first inside Kaba would be the adjudicator² and the umpire to resolve the dispute. However this was unknown to Muhammad (S.). The whole night went with a huge tension as to the civil war was felt eminent among the Quraish clans. One of the oldest and authentic biographers Ibn Ishaq writes in his Muhammad's (S.) biography named 'Sirat Rasul Allah' which has been translated by Andrew Guillaume: "They did so and the first to come in was the apostle of God. When they saw him they said, 'This is the Trustworthy one. We are satisfied. This is Muhammad.'"³ In the umpiring job of that great dispute resolution Muhammad (S.) not only involved the chieftains of Makkan tribes but also included all the neglected and elderly heads of the clans/tribes of Makkah who were earlier not honoured due to the less influences in the society in the prestigious placement of the setting of the Black Stone in the corner of Kaba.⁴ Muhammad's

² Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 106), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

³ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 86), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

⁴ Ibid, (p. 86).

(S.) acceptance as the arbitrator in social dispute resolution and the Black Stone settling proved his wisdom, fairness and justice in dispute resolution. It also proved his abilities of umpiring and skill in social affairs. More so the incident proved his efficiency in the handling of holy object to the whole society. Muhammad (S.) displayed another quality of social responsibility in his childhood at the age of only 20 years. At that minor age he organized a social alliance named 'Hilf-al-Fudul', a virtuous confederation meant "League of the Virtuous." to unite youngsters for the overall development of virtues including leadership practice and development, conflict resolution and social reform and development among the youth.⁴ A boy borne in orphan, lost his mother at 6 years age and grandfather after few days later, then shifted to uncle's house to grow up under huge poverty, had to perform as shepherd in minor age, grew up in the hostile nature in arid desert and struggling with the natural calamities, accepted as the Trustworthy and Truthful by all without any dispute, efficiently organized and led youth team named Hilf-al-Fudul, performed the umpiring of many social disputes including the placement of Black Stone at Kaba and participated in the Sacrilegious War at 20 years age was already set having been composed of all virtues and qualities to lead the society with due competence. When Muhammad (S.) was in a possession with such credentials he was unanimously emerged as an impartial personality in his society and already passed his 40 years he was commissioned as the Prophet of Allah in that year in 610 C.E.

The person who had been accepted by all without any doubt about his character, judgment, fairness, umpiring, gentility, modesty, humility, hardworking, sincerity, social reforms and dedication was reversely read by the same society! It was due to the Prophethood and his preaching to the people to accept the Truth and do the righteous and to leave the wrong became the wall between Muhammad (S.) and the people. The Arab society and the tribes had been drowning in the dark of ignorance where there was no education, were in the superstitious activities, tribal used to fight amongst them for decades long for self-grudges, egoism, and

coterie-envies, female-children were used to be buried just after birth, human dignity was unknown to them and were involved in idolatries where human were made slaves to the stones, snakes, trees, mounds, man-made dolls leaving the Oneness of Allah- the Monotheism of the Lord (Tawhid of Allah). That was termed as the Age of Ignorance ('Aiyam-e Jahiliyah' in Arabic) in the history. Muhammad (S.) was appointed to remove that Heavy Stone of the dark. Except a very few of his close associates all went against him. Out of all which was treated by the people adversely was the idolatry of the Arabs where they could not tolerate the interference by any other reform. Their basic and prime logic in favour of idolatry was their forefathers' reference in which they had been continuing the idolatry. Muhammad (S.) referred the Qur'an and hammered on the point that if their forefathers had been doing wrong then they would be in the wrong too! Allah says: "When it is said to them: 'Follow what Allah hath revealed': They say: 'Nay! we shall not follow the ways of our fathers.' What! even though their fathers were void of wisdom and guidance?" (Al- Qur'an, 2:170) Muhammad (S.) tried, in accordance with the Islamic Monotheism on which all Prophets (A.S.) were sent by Allah and they all preached same and all Scriptures were with the similar teaching of the Monotheism of One True God and Islam was a common religion in the history, to bring back all to the universal Religion of Islam so that all became the only slave to Allah, a singular slavery and leaving all the shameful and disgraceful multiple slavery to many dolls and objects. This was meant a striking huge bomb on their heads! None except a few could accept Muhammad (S.) and his thoughts. Rather a huge resistance was shown and not only that a beloved and friend like Muhammad (S.) became enemy to the Arab Pagans. They started persecuting him, started torture seriously to his followers and at one stage planned to kill Muhammad (S.). Finding no other way and to continue the divine duty of Allah peacefully, Muhammad (S.) and his followers had to leave his motherland Makkah, had to abandon their all properties and migrated to Madinah with the empty hands.

But Muhammad (S.) was not spared by the Quraish and pursued in Madinah too. They first forbade the Tribes of Madinah and the Jews so that none accommodate Muhammad (S.) and the Believers. Failing that the Quraish made liaison with few Tribes of Madinah to unsettle, unrest and kill him. Abdullah Ibn Ubay was their leader who hid his belief and acted as a Muslims but continued keeping liaison with his people in Makkah especially the Quraish. In other side the Jews in Madinah did not take Muhammad (S.) positively from the beginning, possessed hatred covertly and planned and prepared to join with the Quraish as and when required. The Quraish knowing fully well the social gap and unsettled condition of the Believers in Madinah kept continued momentum of resistances. The Quraish in conjunction with their allies in Madinah continued the attacks and raids by going to in and around of Madinah city where Muhammad (S.) and his migrating followers were residing. Their resistance went as such that the basic job of Islam by the Prophet Muhammad (S.) i.e. the preaching was seriously hampered and Muhammad (S.) and the Believers had been obstructed everywhere in Madinah. Then the divine revelation for the permission to fighting for the self-defense was revealed by Allah. **“To those against whom war is made, permission is given (to fight), because they are wronged; and verily, Allah is Most Powerful for their aid; (they are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, ‘our Lord is Allah’. Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause); - for verily Allah is full of Strength in Might, (able to enforce His Will).”** Al- Qur’an, 22:39-40) Under which context the war was imposed on Muhammad (S.) and the Believers was crystal clear that everyone knew. This could be summarized as follows:

1. The Pagans were in the Age of Ignorance and practicing all superstitious activities including all kind of fighting amongst own, burring own female children lively.
2. Involved in several kind of idolatries, worshipping of trees, animals, stones, mounds, images, sculptures etc.
3. They were advised not to do those above for their good but they understood it wrong.
4. The Quraish led them and started enmity with Muhammad (S.).
5. They did not stop in that rather started persecuting and oppressing physically and mentally to Muhammad (S.) and his followers who were mostly poor and not influential in the society. Muhammad (S.) neither resisted their attacks nor went to attack them but his freedom of expression and movement were curtailed by the Pagans led by the Quraish.
6. The Quraish evicted Muhammad (S.) from his motherland and Muhammad (S.) finding no other way and to peacefully practicing own Faith and to achieve freedom of preaching of own Faith and for freedom of movement migrated to Madinah.
7. In Madinah also the Quraish did not leave the Prophet and his followers and continued their persecution, attacks, raids and conspiracies in conjunction with their allies in Madinah.
8. Few tribes in Madinah, the Jews lived in Madinah got associated with the Quraish led by hypocrite Abdullah Ibn Ubay Ibn Salul and in combination continued the stiff resistances to stop Muhammad (S.) and the preaching of Faith.
9. Under such circumstances Allah revealed the Verses permitting the Believers to fight back for their self-defense and to establish the Monotheism of Allah in the earth.
10. Above 9 points were self-clear to realize that how much non-violent was Muhammad (S.) and his followers in patience and actions who dedicated their all dwellings, properties, relatives and motherland for the Faith and for the peace.

Muhammad's (S.) born and build-up was as such that he was made physically robust, mentally strong, psychologically balanced and spiritually wise to carry out an arduous duty in establishing a Faith like Islam in the earth by the Almighty Allah. No Prophet could preach his Faith peacefully and none was accepted by his people and Muhammad (S.) was not exceptional to that from that point. But the amount of hardship and resistance he encountered knew no bounds. He had to fight war for the Peace to be established which was heard not sound but fact was as such. Islam was a religion which was universally preached by all Prophets (AS.) and all of them preached the Monotheism of Allah first in their preaching that was instructed by Allah too. But fighting for his self-defense and continuing the preaching was never seen as opposed by the enemy as Muhammad (S.) and his followers faced. It is worth mentionable that militarism being a very tough, sturdy and arduous occupation demands its physically robustness and the soundness of neuromuscular to address any kind of unforeseen under any circumstances. It is also no wonder that military being one of the primeval occupation since the inception of the mankind recruits its members who can serve the profession according to its exceptional demand. But was Muhammad (S.) ready from physically and mentally? It was already mentioned that Muhammad's birth, upbringing as orphan, economic destitute, stressful boyhood, and laborious adolescent under extreme exposed nature in desert aptly befitted him for military affairs. Additionally, his socio-cultural adaptability and the conflict-resolution proficiency at the tender and emotive age of his life congruously composed Muhammad (S.) to shoulder the consolidated responsibility of preaching a Faith under fighting condition. With strong physical aptitude, mental robustness and intellectual faculty figured with the aptness of socio-political-economic-cultural realities of the Arab society harmonized Muhammad (S.) attuned him as such that his hardship did not lead to the harshness and did not surpass his beautiful ethical-moral virtues in the fighting too.

1.2. Statement of the Problem.

According to the meaning and definition of ‘military’ in the Merriam Webster Dictionary, military means “of or relating to soldiers, arms, or war, of or relating to armed forces, performed or made by armed forces, supported by armed force, of or relating to the army.” And meaning of ethics in the same Dictionary is: “a set of moral principles: a theory or system of moral values, the principles of conduct governing an individual or a group, a consciousness of moral importance, a guiding of philosophy, a set of moral issues or aspects (such as rightness) the discipline dealing with what, is good and bad and with moral duty and obligation.”

Synonyms for Ethics/ethic: ethos, morality, morals, norms, principles, standards etc.

Difference between Ethics and Morals. Ethics and morals are both used in the plural and are often regarded as synonyms, but there is some distinction in how they are used. Morals often describes one’s particular values concerning what is right and what is wrong. While ethics can refer broadly to moral principles, one often sees it applied to questions of current behavior within a relatively narrow area of activity.

Muhammad (S.), the divine preacher of the Truth of the God, had had to face the obstruction and prevention by his counterparts or opponents. Once the stakeholders of two belligerents engaged in confrontation based on some belief of differences with knowledge and wisdom then the level of frictions really knew no bounds. Their strife based on belief turned into animosity and it went to that extent that it was not to be dissolved through philosophical conviction. Since Muhammad’s (S.) invocation and invitation was to call people to the Path of the God for their peace and did not involve with the Muhammad’s (S.) personal or sectarian

worldly interest so he neither viewed his call/ invitation as a challenge nor presumed an obstruction/ prevention as a form of retaliation. Rather he viewed the whole affair of his preaching to the Path of the God as a divine holy task and responsibility from Allah and to fulfil this role he quietly needed to go up to them whom he wanted to invite. To go and philosophically convinced a people and to change their behaviour an intellectual endeavor based on discernments was needed thus a peaceful approach was undertaken by Muhammad (S.). In doing so he did not imagine a return push from them let alone the offensive. Muhammad (S.), thus, could not conceive that an approach to establish a Faith of Peace would be obstructed with such a stiff impediment. That was the bottom line of his thought about the reaction of preaching Islam from his people. A man who did not behave harsh with a single man in his society, proved to had been the modest most, never uttered lie, did not use any kind of slang and passed 40 years with them without any dispute how could become violent all on a sudden for preaching a thought based fully on Peace! Under such reality of an esteem personality like Muhammad (S.) let alone his office identity as a Prophet how theological and intellectual purview of a Faith of Peace with its preacher's social virtues point of view could be violent? On the other side of the coin, Muhammad's (S.) counterpart- the side was based on mixed up of the doctrine of existing social beliefs with distorted theological practices without any valid references and this was again intermingled with the worldly interests. Knowingly or unknowingly they thought themselves challenged and thus emerged with high tension to maintain a level of status-quo with their doctrine with Muhammad's (S.) one. Finally it went to resistance and counter-resistance and waged into warfare.

Under such circumstances how the activities of Muhammad (S.) could be innocent, inoffensive, indifferent, and irreproachable in the wake of such percussions from non-violence? As such the following would be investigated under the research:

- a. How the military ethics could be non-violent?

- b. How much violent the military ethics could be?
- c. How/ Do the military actions really allow at all the ethically execution of the role?
- d. How and up to what extent the military law/ war law allow military actions to be covered by ethics?
- e. Difference between political ethics, civil ethics, and military ethics, and war ethics.
- f. How did the Prophet Muhammad (S.) ensured his military actions with the ethical values of the non-violent nature?

1.3. Aim and Objectives of the Study

1.3.1. Aim:

The aim of the study is to critically discuss, analyze, and judge the military ethics of the Prophet Muhammad (S.) from the non-violence viewpoint.

1.3.2. Objectives:

The objectives of the study are as following:

- a. To critically analyze the military ethics of Muhammad (S.).
- b. To critically differentiate the military ethics with ethics in general.
- c. To analyze the non-violent military ethics of Muhammad (S.).
- d. To see the relevance of the ethical philosophy of the Prophet Muhammad (S.) with the 21st century military practices.

1.4. Scope and Limitations of the Study.

a. Scope of the Study.

The study of Non-violent Military Ethics of Muhammad (S.) : A Critical Study covers an analysis of moral, ethical, values and philosophy of Islamic Prophet Muhammad (S.) with the emphasis of his actions against the adversaries that he had to face and the outcome therefrom. The study has tried to address the subject holistically that's starts from the evolution of military as an occupation, its development. Ethical values, evolution of ethical values, concept of Islamic morality and philosophy, principles, practice, habit, and manners of Muhammad (S.) from his life, the military ethics and ethical values of Muhammad (S.) etc. have been discussed in details with the authentic references from the holy Qur'an and the Sunnah. Related books, journals, newspapers, periodicals, internet sources, etc. were consulted, read and covered. The study has tried to evaluate the combat actions of Muhammad (S.) against his adversaries from the ethical and moral point of views including the comparative evaluation those had already been done by different authors in different times.

b. Limitations of the Study.

The study has been carried out with the qualitative approach of research methodology. Hence the research work has been undertaken, reflected, dived and revealed with its methodology as embed. The research work has been carried out through analyzing the printed materials where various books, journals, articles, published documents of different authenticity, printed media were explored. Though the Qur'an being the divine message which still unaltered after the revelation and the most accepted authentic holy scripture to all irrespective of religions and faiths has been consulted as Primary Source but the Islamic sources after the Qur'an, the Hadith has been kept and considered as the Secondary Source of the research data. The study has been kept confined within its primary purpose, i.e. the non-violence perspective of the military ethics of Muhammad (S.). A great pandemic of CORONA-COVID 19 has been haunted worldwide which limited the movement and close contact with people and as such no interview could be arranged but online consultation was done with learned scholars and authors. Details of military ethics of world militaries including the ancient ones could not be done in details for the limitation of the space of the study but the significant and relevant of all fields that demanded the need of the research were met with due importance.

1.5. Significance of the Study.

Military, disorder and peace-breaking etc. are commonly and unanimously synonymous to the heart and mind of the human being from the historic point of view. Thus they cannot think out of the this usual box and because of the bitter experience of human evolution of the military activities of the mankind they cannot be accused for such negative repercussions. Human evolution up to today's development says that military activities those were undertaken and as such destabilization was followed that ultimately despoiled the peace of the people in return! As such military, war, war policy and even the military ethics are exposed to the peace-loving people as rhetorical and intimidation let alone non-violent. But surprisingly the military activities as it was done by Muhammad (S.) as a great strategist were based on the basic concept of self-defense and, thus, was also non-violent in nature. One of the best examples of such non-violence was the Conquest of Makkah in the year 630 (10-20 Ramadan 8 AH). There was no bloodshed whatsoever during the combat and no revenge was taken by the Muslim Force after their conquest. Rather a general amnesty was declared by Muhammad (S.) to continue with the peace and stability among the people and the society. After so much of atrocities, enmities, reproaches done by the Quraish before and after the eviction from their homeland but the Muslims did not take any kind of retaliation. It proved that what Muhammad (S.) had adopted as the policy being the military strategist and general was injected in their thoughts and accordingly implemented by his followers without any fail. The similar pious wish was an all-time expectation out of all the military engagements and warfare by the peace-loving people but was not seen. But It was Muhammad (S.) who exhibited it successfully and injected it in his people to implement without any fail. However, the mixture feeling of such essence is the reality but military ethics on ground could be also violence less that is also vivid in the case of the warfare conducted by Muhammad (S.) in Islam. The ever significance of such study is, thus, still a requirement that we could pronounce.

1.6. Rationale of the Study.

The sense of security among the human being is as old as the inception of the pristine life of the human being. Human being even prefer to spend more efforts and money for their security than anything else of their life. Even sometimes feeding is compromised for their security when situation demands. As such militarism as from security point of view being an occupation is as old as the subsistence of the human from their emergence. But militarism by its nature as was experienced and as it was exposed to the human justly and/or unjustly, naturally or artificially, willingly or unwillingly slips its purpose of addressing its primary objective of accomplishing the sense of security. It was found many a times manifested as a tool of prey to have been used to perpetrating counter productions of more fear by the few vested desires for their petty and self-interest. Thus, the purpose of the militarism for the elimination of fear of the human sense of security remains a far cry and rather under the development of the science and technology in its peak at the 21st century the human civilization is at stake for the overwhelming sophisticated unnecessary military actions or actions of personal and coterie interests. Under above scenario, if the primary purpose of the military actions and militarism is not regulated ethically and not bring back to its true role of human security then human existence might be at stake and likely to be vanished. To accomplish the sense of security of the human being as it was the pristine desire of them the violence part of the military actions and the use of military for personal and coterie gain in lieu of humane interest is to be eliminated and to do so the pious desire of militarism is to be brought back. But with the petty desire for narrow interests it cannot be obtained. Thus, the earthly interest-free intention of military ethics that Prophet Muhammad (S.) exhibited is the ultimate formula to address all adverse complexities in the military engagements and to reach to the objective of

peace and tranquility out of it. Actually, since the emergence of the human being, this is the preferred desire of them for their true security to serve them without the cost of the others' pain and life.

1.7. Organization/ Structure of the Study.

The organization/ structure of the research has been planned and accordingly laid down methodology having been previewed with gradual development of the study which is as follows:

a) Chapter 1

This is the introductory chapter indeed. Here in this chapter the aim and objective, scope and limitations, significance, and the rationale of the study has been narrated.

b) Chapter 2

Here the research methodology is explained. The study area, review of the literature, data collection method and their sources are described in this chapter.

c) Chapter 3

This chapter defines ethical values, morality, and ethics before introducing military ethics. It defines and explains military ethics, war ethics, violence, and nonviolence. The

chapter also addresses military ethics, Islamic ethics, and its sources and codification. Finally, it discusses military ethics and the International Criminal Court (ICC).

d) Chapter 4

Chapter 4 examines the morality of pre-Islamic Arab warfare. The introduction covers Jaziratul Arab's geopolitics, notably Hizaj and Najd. The chapter also examines Arab tribes' social, moral, religious, and cultural structures and their military capability, ethics, and leadership.

e) Chapter 5

This chapter outlines Muhammad's military doctrines, discusses Muhammad's (S.) leadership, morality, and ethics, highlights Muhammad's intelligence, love, compassion, morality, altruism, honesty, justice, patience, and contentment.

f) Chapter 6

Chapter 6 covers Muhammad (S.), the Qur'an's early revelations, the revelation stages, and aftermath, and its teaching. Muhammad (S.) was rebelled by the rebelled i.e. the Pagans, resulting failed in discussions, tension and strife arouse, Muhammad (S.) and his whole clan were exiled and his assassination attempted by seven killers in a night. As a result he migrated to Madinah.

g) Chapter 7

Prophet Muhammad (S.) founded Madinah as a city-state that is discussed in Chapter 7. It discusses how faith was first founded and Islam had started before the state was found, then migration started to Madinah, demographics, reconciliation with the Jews, socio-political dispute resolution, brotherhood, and a contract for peaceful coexistence.

h) Chapter 8

All doctrines of state affairs in Islam, Islamic philosophy of national identity, and national defense are covered in Chapter 8. Muslim national interests, the ideology of national policy, concept of Ummah, Muhammad's role as the leader of the first Islamic state, the doctrine of politics in Islam, general strategy, military philosophy and ethics, the nature and dimension of war in Islam, and war ethics are covered.

i) Chapter 9

Muhammad (S.)'s (S.) military strategy, operations, tactics etc. are covered in Chapter 9. It discusses military strategy, Muhammad's strategy, Islamic fighting beliefs, conflict, wounded, captives and prisoners of war (POW) treatment, treatment of non-combatans including children, women, old ages people, monks, sanctuaries etc.

j) Chapter 10

Chapter 10 finishes the thesis by analyzing ethics's importance and how its importance was emphasized by Islam, the definition of a Muslim, and how war was imposed on Muhammad (S.) rather than was initiated by him.

CHAPTER 2: RESEARCH METHODOLOGY

2.1. Study Area.

There is no end of knowledge and this endlessness of the knowledge drives the knowledgeable man to pursue more knowledge. Actually the thirst of knowledge increases the study area of the knowledge-based human being. But for a specific research, a researcher needs to carry out an appreciation of choices of the area/ areas of the study to reach to a specific aim/ objective with a view to complete the research project. Here in the research work firstly to clear and clarify the conceptual and thematic part of the subject matter the effort has been made to learn the definition and the initial understanding of the subject heading. Thereafter the military ethics with the military activities, the combat habit and their affairs with the violence and non-violence with pros and cons of impact on the human behaviour and psychology and the similar study related to Prophet Muhammad (S.) have been studied and discussed in details to carry out a specific study about it. Finally, the relevancy of the study has been searched to find out with the present world scenario to suggest the viability of the application of the research result.

2.2. Review of the Literature.

Military actions or the combat activities is a subject of huge and vast. The military activities during the initial stage of Islam as regard to its firm establishment in the earth is also wide and big canvass to discuss. As such a huge study had already been carried out so far but military ethics specifically to the non-violence point had been explored very less so far. Though a huge study has already been carried out directly and indirectly about the life of Muhammad (S.) but specifically military ethics of Muhammad (S.) that being a very fine, classic, and personal conduct of him in the connection of non-violence passion has been discussed very rarely in the research field. Direct or specific literature in this regard is limited too. However, some of the studied literatures are reviewed as follows:

- a. **John Kelsey, Arguing the Just War in Islam, Harvard University Press, Cambridge, Massachusetts & London, England, 2007.**

“Arguing the Just War in Islam”, a book written by John Kelsay after 9/11 incident which gave a serious swoop to the world order. The writer John Kelsay who was born in 1953 in the USA is a great author on especially in religious ethics. He received his Ph.D. in 1985 in Ethics from the University of Virginia. His book “Arguing the Just War in Islam” which was published in 2007 has been praised by The New York Times being its greater interpretation of War and Peace in Islamic views to the readers.

Kelsey’s starting of the book with the sources of Islam speaks his intuition of judging the religion Islam in particular the Islamic Shari’a from the roots. He

tried to lead the readers of the book with a scholarly refreshment from the beginning of the terms with references. The writer has drawn an elaborative treatise with extensive materials of historical resources starting from pre-modern Islam up to the movement and anti-movement of Al Qaida's Osama bin Laden. He has adequately touched upon the movement of the said 'War on Terror' initiated by the West led by the USA. He tried to judge the Islamic Just War and other Shari's movement under the political movement by Muslim World and leaders.

In this book John Kelsey tried to cover about the 'just war' i.e. the Jihad of Islam and associated the ethical issues with the Jihad, democracy vis-à-vis their legitimate application based on the world politics and also recent religious practices. But references from the basic sources of Islam i.e. the authentic interpretation from the Qur'an and practices of the Prophet i.e. the Sunnah was not sufficiently covered.

- b. **Russ Rodgers, The Generalship of Muhammad, Battles and Campaigns of the Prophet of Allah, University Press of Florida, Gainesville, Tallahassee, Tampa, Boca Raton, Pensacola, Orlando, Miami, Jacksonville, Ft. Myers, Sarasota, 2012.**

Being the military biography of Islamic Prophet Muhammad (S.) the book “The Generalship of Muhammad: Battles and Campaigns of the Prophet of Allah” was written by Russ Rodgers and published by University Press of Florida in 2012 is a complete Professional note by the writer. Russ Rodgers is an academician who currently works in American Military University, Huntsville, Alabama, United States. He is skilled in early Islamic and Medieval History, Counter-insurgency, armoured warfare, general Military History, and Political Consulting. In this book author searched a new perspective with the ancient strategy of military with the medieval one that was undertook by Muhammad (S.). The writer tried to see Muhammad (S.) through modern military doctrines in order to judge his military strengths and weaknesses.

He analyzed Muhammad (S.)’s boyhood from the character of an orphan that related with his struggle with poverty, typical tribes life of him with the Quraish and others, his growth of thought during the boyhood and youth especially the tribal conflicts and battles, tribal governance system that he was processed through, his youth with special attention to trade and commerce, the resistance of Makkan Quraish after the declaration of the Prophethood, his migration, life of Madinah, the Generalship of Military life. These all were elaborately composed with a special note to as military leader. Analyzing in depth of military, economic and political insight of Muhammad (S.) along with the strategical and tactical perspective, Russ Rodgers explored Muhammad (S.)’s

application of insurgency, asymmetrical and unconventional warfare in Seventh Century Arabia to gain control of Hezaz and Najd region including the key cities of Madina and Makkah. Rodgers unveiled the extraordinary art and skill of Muhammad (S.) as a military general in the battlefield where he tried to inquire about the exceptional qualities of him in leading, organizing, and conducting of the battles and wars by Muhammad (S.) himself. In this book Rodgers also demonstrated how the combination of theological, political, social, and economic affairs pushed the disarrayed tribal people in Arab region to force them to the call to the single worship of Allah and acceptance of Muhammad (S.) as Allah's last messenger. With everything above and related with other military affairs and strategies, Rodgers has covered the whole affairs of military life of Muhammad (S.) despite the limitation of military ethics that he missed.

c. **Muhammad Dhahir Watr, (Translated by Abu Zahra Muhammadi, Divine Commander Par Excellence, Military Management in the Battles of Prophet Muhammad(S.), Heritage International Inc., I.R. Iran, 2019.**

The book “Divine Commander Par Excellence: Military Management in the Battles of Prophet Muhammad (S.)” was published by the Heritage International Inc. in 2019 was written by Muhammad Dhahir Watr and later

translated in English by Abuzahra Muhammadi. It is a book entirely and solely written on the complete affairs of Military leadership of Muhammad (S.) that provides an in-depth affairs of military biography of the Prophet. The writer covered specially the strategies, tactics and techniques of all that Muhammad (S.) exhibited in the battlefield and beyond. He has shown how Muhammad (S.) exhibited his sympathy, love, kindness, mercy, pity etc. to co-warriors, and civilians irrespective of own and enemy and to all other non-combatants.

Muhammad Dhahir Watr displayed in-details about the military warfare of Arabs before Islam, the reasons why Muhammad (S.) needed to resort to go for resistance with his adversary. principles and features that displayed by Muhammad (S.), different arts and crafts of the campaigns including planning, operations, logistics, treaties, war booty and their disposal, etc. were portrayed. The writer also displayed in this book about the intelligence, security of personnel including combatants and civilians, secrecy of plan and battle, divine guidelines that he received from almighty Allah etc. were well-covered. He did cover the important aspects of women involvement in this war too. In doing so the writer significantly provided the authentic references with reasoning that Islam was not established on the fear of sword that is commonly propagated as a myth but proved that Islam linguistically derived from peace and had been established in the earth by its integral power.

In the chapter ‘Leadership and Command’ the writer systematically divided the affairs where Etiquettes of Leadership of Muhammad (S.) was described in details. The writer comprehensively mentioned about the personal traits of prophet as military leader where non-violence issues were touched relevantly but not deliberately explained.

d. S. Ameenul Hasan Rizvi, Battles By the Prophet, Genuine Publications Pvt. Ltd., New Delhi, India, 1992.

“In the book I have given the account of seven major battles in which Prophet Muuhammad (Peace be upon him) participated personally and commanded the Muslim army.”¹ As was said in the beginning of the preface of the book by the writer. The writer scribed about all the battles as mentioned above in details with special emphasis from the military operations and administration point of view. Rizvi has kept a separate chapter on Islamic law of war, spoils of war, prisoners of war where he deftly and precisely narrated about the ruling of subtle issues of dealing with war, injured enemy combatants, handling of non-combatants war injury, civilians, dealing with the enemy dwellings, properties, land, their plants, pets etc. with clear references from the Quran and the Sunnah.

¹ Rizvi, S. Ameenul Hasan, (1992). Battles By The Prophet, (p. Preface), Genuine Publications Pvt. Ltd., New Delhi, India. ISBN: 81-85220-10-7.

The writer, with his professional wisdom, concisely jotted down important seven major battles within few pages in a small nice book without failing any references authentically from the Islamic principle sources i.e. the Quran and the Sunnah where reflected his mastery but demands some description of prophet's shiny character of military ethics. The writer's inclusion of few letters of Muhammad (S.) to the kings/ leaders of neighbouring states/ regimes, text of 'Meesaq at Madina' (Charter of Madina), and the Treaty of Hdaybiyah, in the appendices is very praiseworthy indeed.

e. **Richard A. Gabriel, Muhammad- Islam's First Great General,**
University of Oklahoma Press: Norman, USA, 2007.

“Despite Muhammad's outstanding military accomplishments, there is no biography of this great man that examines his military life in detail...”² says much about the intention of the writer of the book which he mentioned in the introductory note of his book. ‘Arab Warfare’ and ‘Strategic Setting’ are the most significant chapters of the book to understand the geopolitical setting of Muhammad (S.)'s journey to establish his new creed in the seventh century A.D. It is also more significant to understand the principles, planning, organizing, conducting, and strategies that was assumed by Muhammad (S) against his adversaries. Because without understanding the socio-economic-political

² Gabriel, Richard A., (2007). Muhammad: Islam's First Great General, (p. xvii), University of Oklahoma Press, Norman, USA. ISBN: 13: 978-0-8061-3860-2.

contemporaries of the then period the measures were taken by Muhammad (S.) would remain vague or would remain a question mark to the readers.

From above viewpoint the book facilitates the readers to find out the righteousness and argument in favour of actions taken by Islamic Prophet. Though not fully covered other aspects related to ethics and morality adopted by Muhammad (S.) but he has provided enough information on subject. However, critical definition and explanation of the military ethics, its application in the battlefield and military campaigns by Muhammad (S) were not sufficiently examined by writer.

f. **Montgomery Watt W., Muhammad At Medina, Oxford University Press, Great Britain, 1956.**

‘Muhammad At Medina’ is a book written by the renowned writer named W. Montgomery Watt who is an expert author on Islamic affairs especially Muhammad (S.). A book was published from the prestigious and world reputed Oxford University Press in 1956. It is a sequel biography on Muhammad (S.) by this Islamic scholar who wrote ‘Muhammad at Mecca’ too. A great description of the military life of Muhammad (S.) is covered by the book where the writer has shown his wisdom and skill in composing many issues including the Quraish provocation against Muhammad (S.), internal politics including the inter-

relationship of the tribes and relevant points of the Jews. Characteristics of Islamic state, Muhammad (S.)'s reform, few important battles and treaties of Muhammad (S.) and the chapter 'The Man and His Greatness' which is relevant to our discussion. In this chapter the scholar narrated about Muhammad (S.)'s appearance, manner and description that how Muhammad (S.) founded a Thought and how he injected his greatness to the people of his time.

g. John Adair, The Leadership of Muhammad, Kogan Page India Private Limited, New Delhi, 2010.

This is a sweet-pleasing small idem consists of few very small notes those are the fascinating outcome of a brilliant writer like John Adair. A great scholar, John Adair, who is a worldly recognized expert on 'leadership' and 'leadership development'. He has pioneered more than million managers in the leadership programs all over the globe, a widely regarded world's leader on leadership learning. "John has a colourful early career and he was the only national serviceman to serve in the Arab legion, where he became adjutant of a Bedouin regiment. In 1979 he became the world's first Professor of Leadership Studies at

the University of Surrey.”³ Few rhythmical articles which were illustrated, composed and aligned chronologically by the writer that made it an enchant rhyme. The writer presented the apparently insipid subject like leadership exceptionally interested which attracted the readers to complete its reading at a stretch. He has interestingly jotted down the crux of the book in the end where he logically emphasized the leadership features that he found out of his research. Though the book is a mixed up of the whole life of Muhammad (S.) in respect of his leadership in brief hence it could not cover all battles and missed a lot of his ethical relevance of the military life.

h. Dr. Ali Muhammad Sallabi (Translated in Bangla by Kazi Abdul Kalam Siddique), Nabijir Juddhajibon, Akik Publications, Adaraye Quran, Dhaka, 2019.

“Nabijir Juddhyjibon” written by Dr. Ali Muhammad Sallabi and translated in Bangla by Kazi Abul Kalam Siddique is a fully composed book of all 27 battles that were directly led by Muhammad (S.) himself and the lessons of those battles are narrated there. Dr. Sallabi is an Arab writer who is socio-culturally accustomed with the sap of the soil where Muhammad (S.) fought and

³ Adair, John (2010). The Leadership of Muhammad, (p. last cover page), Kogan Page India Private Limited, New Delhi, India. ISBN: 978-81-7554-499-4.

led the campaigns. Who could be more realistic than this writer who sensed better from the soil of the desert to feel the hardship and pain of Muhammad (S.)! In Islamic literature the battles which were led by Muhammad (S.) is called ‘Gazwa’ that was covered in this book. The date with timeline of those battles, strategies followed by Muhammad (S.), impact of available religions, tactical implication, causes of the battles with their implication in socio-political field etc. were described. Despite the in-depth description of all those battles that were physically led by Muhammad (S.), the book could not accommodate the ethical standpoint as it was deemed necessary from an Arab writer.

i. **Afzal Iqbal, The Prophet’s Diplomacy, Idarah-i Adabiyat-i
Delhi, India, 1961.**

“All standard works on international law & diplomacy begin with the Greek, describe the Roman period immediately following, and then suddenly jump to modern times ignoring a period of no less than a thousand years. This period saw the birth and growth of Islam.”⁴ says much significance and provides a new dimension in thinking from the context and content of the book written by Afzal Iqbal. The writer has shown nicely in a crisp form that how Prophet Muhammad (S.) adopted his objective of foreign policy and diplomacy being the

⁴ Iqbal, Afzal (1961). The Prophet’s Diplomacy, (p. front cover page), Idarah-i Adabiyat-i, Delhi, India.

head of the state of Madina. How brilliantly the internationally recognized ideal methods of diplomacy containing negotiation, conciliation, mediation and arbitration were adopted by Muhammad (S.) before fourteen hundred years was brought and pointed out by the writer. The chapter named ‘Moral Diplomacy’ of the book could be sited with at least few salient of the topic of ethical-moral issue to satisfy its relevancy but missed.

j. Abdul Malik Mujahid, Golden Morals, A Collection of Stories
From the Seerah, Saudi Arabia, 2014.

A huge collection of golden morals of Muhammad (S.) collected, collated and composed by Abdul Malik Mujahid in his piece “Golden Morals; A Collection of Stories From the Seerah”. The golden character of Muhammad (S.) was arranged in a form of beautiful small pieces which are pleasantly to read with less time. The book seems a beautiful rose with lot of colour petals made together and a wreath combined by many other different colourful flowers that credit goes to the writer. To give room to all those huge golden character of Muhammad (S.) the writer missed out the details of military ethics those actually demanded too in a book of such nature.

2.3. Research Methodology.

2.3.1. Methods of Data Collection.

This is a research that being a biographical research has followed the qualitative approach which gathered and analyzed required data from primary and secondary sources. In a historical-biographical research the great personality's soliloquy on whom the particular research is being carried upon is most significant and authentic. This soliloquy deserves to qualify as the primary data for a quality research with authenticity and to prove a hypothesis to a firm logical reasoning. The Sunnah (i.e. the Hadith) of the last Prophet seems to qualify as the source of primary data from the above significance and realities. The Sunnah (the Hadith) of Muhammad (S.) is now with the world had already undergone huge tests, re-tests and scrutinizes by many scholars of the world irrespective of Muslims and non-Muslim and is now in a condition standing as an agreed reliable authority of authentic reference for carrying the research work by all. As such, the Hadith being the saying by Muhammad (S.) termed as direct instruction to be done by the Muslims ('Qawli' in Arabic), his practices/activities that to be done by the Muslims ('Feyli' in Arabic), and someone did in front of him but did not neither say 'yes' nor 'no' taken as approval/ affirmation to be followed by the Muslims ('Taqriri' in Arabic) are, in brief, called Hadith in Islam. This could be termed as 'soliloquy' of Muhammad (S.) and Muslims believe the Hadith were also the divine revelation like the Qur'an but the Hadith is the indirect revelation. (Its detail discussion with references is there in the following section.) Moreover, the testimony and acknowledgement given by almighty Allah about His Messenger Muhammad (S.) in the holy Quran saying **"Nor does he say (aught) of (his own)**

Desire. It is no less than Inspirationsent sent down to him. He was taught by one Mighty in Power” (Al- Qur’an, 53:3-5)⁵ is the above all divine declaration about the authenticity of Muhammad (S.)’s ‘soliloquy’ that we can take as guaranteed for primary data. To be more authentic only the Saheeh (Authentic) Hadith agreed by all Muslim scholars have been taken as references in the whole research. Subject research is about the great personnel Islamic Prophet Muhammad (S.). The Quran was revealed on him and the Quran being the Divine Message which was also the part of almighty Allah and being the ever unaltered Message was considered as the primary source of data. The authentic Hadith and to be more specifically the most six books (Kitabus Sittah) have been considered also as the primary source of data. All other sources like books, journals, newspapers, internet etc. have been considered as the secondary sources of data. Content analysis and observation techniques had been applied to consolidate required data. In content analysis special emphasis has been given on the publications which were from the reputed and authentic publishers. Books, journals, periodicals etc. published on Muhammad (S.) and on Islam by the renowned scholars from varying background of Muslims and non-Muslims. A great deal of emphasis and priorities were given to the contents by non-Muslim authors who wrote on Muhammad (S.) and Islam. Broad and wide observation with liberal thought had been maintained and kept in entire research to explore the 21st’s ‘age of information’. As such related books, newspapers, periodicals, journals, websites, articles etc. had been consulted from on-line and off-line medias. Opinions of scholars have also been taken and reflected to draw the conclusion of the research. Lectures and speeches of different scholars and valuable comments, statements etc. were also studied with due importance to gain required realistic inputs. Under the above backdrop the research

⁵{cf. (Al-Qur’an, 81:20), Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (p. 1609, note 5989), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.}

on non-violent military ethics of Prophet Muhammad (S.) has been carried out applying the following means and ways:

2.3.1.1. Historical Research.

The research has been carried out based on historical research method. Since this is a research about a prophet and to more specifically it's about Muhammad (S.)'s biography as such religious-historical-biographical methodology has been followed. The Divine Scripture holy Quran and authentic Sunnah have been followed because it was already mentioned about that these two would qualify to be considered as the primary sources. During the last one and half century huge publications have already made available to the readers about Prophet Muhammad (S.), his life, military career etc. Thus, extensive study has been carried out which being strong references were considered as the secondary sources of the research data. During the study it was found that huge books, journals, periodicals, articles in different capacities have been published about Muhammad (S.)'s military life that includes non-Muslim scholars too. These helped developing my learning and perception to grow about the subject.

2.3.1.2. Contents Analysis.

As was mentioned the related books, articles, newspapers, journals, periodicals, various documentaries, TV programs, etc. related with the life of Muhammad (S.) and their analysis with criticism have been pursued to derive necessary information.

2.3.1.3. Researcher's Observation.

'Islam' (in Arabic **إِسْلَامٌ**) is a word derived from the root 'silm' (in Arabic **سَلَامٌ**) means 'peace' or 'Salam' which means 'peace' too.⁶ 'Salam' is also one of the names of almighty Allah. "The Most beautiful Names belong to Allah:..."⁷ Word 'Islam' (**الإسلام**) means 'complete submission of will to the Will of Allah'.⁸ According to Islam, 'Islam' means 'completely submitting own will to his Creator Allah'.⁹ The person who submits his will to his creator Allah is called 'Muslim'.¹⁰ All Muslims are one nation named Ummah.¹¹ Allah says: **"Thus have We made of you an Ummah justly balanced..."** (Al- Qur'an, 2:143) The muslims have to believe in all previous Prophets which is the basic Creed of belief in Islam: **"...We make no distinction between one and another of His Messengers..."** (Al- Qur'an, 2:285) Though there is no compulsion in accepting or rejecting the religion in Islam: **"If it had been thy Lord's will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!"** (Al- Qur'an, 10:99) All the prophets who were sent by Almighty Allah from time to time to the earth starting from Adam (A.S.) to the last Prophet Muhammad (S.) were the preachers of this root message to submit their own will

⁶ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur'an, (p. 757, note 2512), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

⁷ Ibid, (p. 397; note1154). {cf. Al-Qur'an, 17:110; 20:8; 59:24}.

⁸ Ibid, (p. 155, 1250; notes 434, 4547, 4548). {cf. Al-Qur'an, 3:110; 6:14, 163; 39:12; 42:15}.

⁹ Ibid, (p. 155, 1250; notes 434, 4547, 4548).

¹⁰ Ibid, (p. 155, 1250; notes 434, 4547, 4548). {cf. Al-Qur'an, 3:110; 6:14, 163; 39:12; 42:15}.

¹¹ Ibid, (p. 58).

to the Will of the Creator Allah. As such all who submit their will to their creator are called ‘Muslims’.¹² Islam being the Faith of Peace accommodates all who willingly desire to live in peace. Muslims being the peace seekers live under the umbrella named Islam meaning ‘Peace’ and invite others to come under it. Anyone desires that may accept the invitation or may not accept. Here there is no compulsion set by Almighty Allah Himself by saying; **“Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects Evil and believes in Allah hath grasped the most trustwirthy handhold, that never breaks, And Allah heareth and knoweth all things.”** (Al –Qura’an, 2:256) And Allah also says clearly on same issue: **“If it had been thy Lord’s will, they would all have believed,- all who are on earth! wilt thou then compel mankind, against their will, to believe!** (Al –Qura’an, 10:99) Thereby Islam has provided freedom of will and freedom of life that one can choose for himself. The antonyms of the word ‘compulsion’ is ‘persuasion’. So the way a person deserves the right to pursue a religion equally another person deserves not to pursue that. This way Islam and Almighty Allah has set the regulation of the ‘freedom’(of will and choice) of the human being. Allah’s Messengers had been sent by Him were given with the similar instructions for the human being. Additionally it is to be mentioned that adhering and non-adhering of Allah’s instructions would be the cause of eternal peace or punishment in the life hereafter that was also set by Him and this regulations were preached by all Prophets(A.S). Almighty Allah says, **“Invite (all) to the Way of the Lord with wisdom And beautiful preaching; And argue with them in ways that are best And most gracious: For thy Lord knoweth best who have strayed from His Path, And who receive guidance”**. (Al –Qura’an, 16:125) All prophets (A.S.) were sent to preach the Message of Almighty Allah. Especially Prophet Muhammad (S.) were given the responsibilities by terming him different nicknames in the Qur’an, such as: ‘A Witness’, ‘A Bearer’, ‘A Warner’, ‘A Caller by Allah’s authority’ and ‘A Lamp with Light’

¹² Ibid, (p. 155, 1250; notes 434, 4547, 4548). {cf. Al-Qur’an, 3:110; 6:14, 163; 39:12; 42:15}.

etc. Almighty Allah says, **“O Prophet! Truly We Have sent thee as A Witness, A Bearer— of Glad Tidings, And a Warner—And as one who invites To Allah’s (Grace) by His leave, and as a lamp spreading light.”** (Al –Qura’an, 33:45-46) It’s not only the Prophets duty that people to be called to the righteous way of Almighty Allah but this duty has been vested on to all by Almighty Allah. Almighty Allah says, **“Let there a rise out of you a band of people inviting to all that is good, enjoying what is right, and forbidding what is wrong: They are the ones to attain felicity.”** (Al –Qura’an, 3:104) In another verse Almighty Allah says, **“Who is better in speech than one who calls (men) to Allah, works righteousness, and says, “I am of those who bow in Islam?”** (Al –Qura’an, 41:33) It is our duty and obligation to call each other to the way of Almighty Allah so that the provision of the Almighty Allah, who is the Provider of all Provisions, is implemented over His creations.

To fulfil the duty and obligation and to call the people to the righteous path which is all-good for all and which is a natural right and freedom given by Almighty Allah but all prophet (A.S.) and their followers had to be confronted with serious resistance. The people who keep remembering for them the natural right and freedom not to accept something and keep the right to preach their concept/ ideology but unfortunately knowingly/ unknowingly/ stealthily forget about others’ right of the similar kind! And this mostly come not from the illiterates but from the people who claim that they are educated and concerned about others’ rights! And who doesn’t know that evils’ consequence is nothing but the evils and destruction! Allah says: **“The recompense for an injury is an injury equal thereto (in degree)...:”** (Al-Qur’an, 42:40) and: **“Is then one who is on a clear (Path) from his Lord, no better than one to whom the evil of his conduct seems pleasing, and such as follow their own lusts?”** (Al-Qur’an, 47:14) Practically and on reality that happened with all the cases of all prophets (A.S.). When they went to preach their assigned ideology which was equally their freedom of expression were hindered, harassed and many prophets were even killed. Muhammad (S.)

being a human being at times felt bad out of people's bad conduct and out of pain but Allah was his address of great refuge who said: **"We know indeed the grief which their words do cause thee: It is not thee they reject; It is the signs of Allah, which the wicked contemn."** (Al Quran, 6:33) Likewise, the history also says that the followers of them and those who tried to apply their right of expression were also tortured and even were killed! This is the way evil had been spreaded over the earth since the beginning of the mankind.

Prophet Muhammad (S.) was sent by Almighty Allah to this earth with the similar mission that had been given to all other prophets (A.S.) before him. That was Islam- the Religion of Peace and this Peace was assigned to be established. Similarly Muhammad (S.) was also stiffly resisted, persecuted and even mercilessly wounded in several occasions. No prophet (AS) went to impose his thought to others but tried peacefully to convey, did not want any conflict, neither involved in fighting at their own nor expected the same. None of them went to hit first. The similar phenomenon happened in Muhammad's (S.) case too. Almighty Allah always selected and sent those great personalities who were the best lot among the people as prophets (A.S.). Muhammad (S.) was also from an excellent background, lineage, of noble character, and conduct. Almighty Allah says in the Holy Quran, **"Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day, and also who engages much in the praise of Allah."** (Al-Qura'an, 33:21) Also, Muhammad (S.) was empathically benevolent to all irrespective of all Muslim and non-Muslims and most merciful to the believers said in the Quran: **"Now hath come unto you a Messenger from amongst yourselves; it grieves him that ye should perish: ardently anxious is he over you; to the believers is he most kind and merciful"**. (Al-Qura'an, 9:128)

Connecting with the Verse certifying best of characters with that Muhammad (S.) was sent he was sent as the blessings of Allah to the mankind: **"And We sent thee not, but as a Mercy for all creatures."** (Al- Qur'an, 21:107) More specifically Almighty Allah mentions

about the character of Muhammad (S.) in another verse, **“And thou (standest) on an exalted standard of character.”** (Al- Qur’an, 68:4) Hereby, Almighty Allah had raised His Prophet’s stature of character, standard and dignity above the mass people’s limitation. Through such Muhammad (S.) was uplifted in the class and character far above the humanity to withstand the arduous duty of the prophethood. From the boyhood Muhammad (S.) used to display lofty standard of noble conduct and supreme behaviour which made him extraordinary than others. For that he was termed with few good titular named ‘Al-Amin’ (the Trustworthy) and ‘As-Sadiq’ (the Truthful) which were exhibited in all his deeds including few major events like the dispute of Black-Stone placing during Qaba rebuilding and when Muhammad (S.) led trade caravan (kafela) of Khadiza (R) where he displayed supreme standard of his trustworthiness and truthfulness. Al Mubarakpuri writes in his book ‘Ar-Raheekul Makhtum’ translated in English by Daussalam Publications as follows: “The Quraish were merchants, so when was informed of Muhammad (S.), his truthful words, great honesty and kind manners, she sent for him. She offered him money to go to Syria and do business for her, and she would give him a higher rate than the others. She would also send her servant, Misarah, with him. He agreed and went with her servant to Syria for trade... When he returned to Makkah, Khadijah (RA.) noticed greater profits and blessings in her business than usual. Her servant also told her of Muhammad’s good manners, honesty, deep thought, sincerity and faith.”¹³ Hazrat Aisha (R.) said: “The trait and characteristic which the Prophet (S.) hated most was lying. A man would tell a lie in the presence of the Prophet (S.) and he would hold it against him, until he knew that he repented.” (Tirmidhi #1973). Even his enemies attested to his truthfulness. Abu Jahl, who was one of the harshest enemies of Islam, said: **“O Muhammad! I do not say that you are a liar! I only deny what you brought and what you call people to.”** Allah Exalted replies to

¹³Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 104), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

them: **“We know indeed the grief which their words do cause thee: It is not thee they reject: it is the Signs of Allah, which the wicked contemn.”** (Al –Qura’an, 6:33)

A man of that stature and a prophet of such esteemed reverence Muhammad (S.) was opposed when he tried to establish his right of expression of the truth that he was ordained by Almighty Allah. Its regardless of the fact of accepting or not-accepting by the audience around him but he had the right to express and preach but he was given huge resistance by the Pagans led by his tribe Quraish amongst them were even his relatives. The resistance went up to the state where Muhammad’s (S.) blood was shaded and he was seriously injured in several occasions. So Muhammad’s (S.) rights as a man, a trustworthy & truthful, and a member of the Quraish tribe and above all as the Prophet of Almighty Allah was not only denied but also suppressed physically by attacking and shedding his blood. Thus, the natural right of defending one’s life emerged naturally. This natural consequence led to the final confrontation. As such outbreak of war was therein in reality between Muhammad (S.) and his adversary.

It is logical reasoning that a man builds up with supreme characters and noble conduct would deliver the same attitude and temperament in all his activities even during any hostility. Human behaviour pattern enunciates as such. Muhammad (S.) being such an excellent in character and conduct who was manifested with all noble qualities by Allah and who was uplifted above the human limitations in respect to qualities and conduct would exhibit the same in any situation including the battlefield. It is a common sense and human wisdom that says that a man with such qualities Muhammad (S.) could never act beyond aforesaid stature and as the Prophet also his conduct and behaviour could never go beyond the expectation of almighty Allah.

Arab, Arab warfare, political affairs, social structure, religion etc. were viewed clearly in the book “Muhammad: Islam’s First Great General” written by a very famous writer Richard A. Gabriel. He has written, “It must be remembered that in Arabia before Muhammad there were no state or civic institutions, law, police forces, or courts to protect the weak or render justice for hard suffered. The Arab relied solely on his kin, clan, and tribe to protect him; thus, the old Arab proverb that ‘a man’s clan are his claws.’”¹⁴ The writer, in the same chapter, conclusively has written, “It was Muhammad who changed the traditional moral basis of Arab warfare, removing the traditional restraints on killing and bringing to Arabia a truly modern method and moral perception of war.”¹⁵ There had been allegations against Prophets, even all Prophets by their opponents but Allah protected His chosen Prophets’ virtues and standard and through their great personalities He kept maintained the Prophethood till the last Prophet Muhammad (S.). Almighty Allah says, **“When there comes to them a sign (from Allah), They say: ‘We shall not believe until we receive one (exactly) like those received by Allah’s Messengers.’ Allah knoweth best where (and how) to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots.”**¹⁶ Connecting to the above verse eminent scholar Abdullah Yusuf Ali comments: “Besides the teaching in Allah’s Word, and the teaching in Allah’s world, of nature and history and human contacts, many Signs come to the men of God, which they humbly receive and try to understand: and many Signs also came to the ungodly, in the shape of warnings or otherwise, which the ungodly either do not heed, or deliberately reject. The signs in the two cases are not the same, and that becomes one of their perverse arguments against faith. But Allah’s working will be according to His own Will and Plan, and not according to the wishes or whims of the

¹⁴ Gabriel, Richard A., (2007). Muhammad: Islam’s First Great General (p. 26). University of Oklahoma Press, Norman, USA. ISBN. 13: 978-0-8061-3860-2.

¹⁵ Ibid, (p. 27).

¹⁶ Ali, Abdullah Yusuf, (Ed.). (1992). The Meaning of the Holy Qur’an, (p. 330 Verse 6:124). Amana Corporation, Brentwood, Maryland, USA, ISBN...

ungodly.”¹⁷ Debate is not equal to knowledge but debate with intention to learn brings knowledge. But debate only for debate with the intention to remain in own stand does not bring knowledge at all. Knowledge builds the faith and leads logical ways to the truth to accept. The Conquest of Makkah and more specifically Muhammad’s (S.) declaration of general amnesty against the Quraish after this victory proves the supreme traits of Muhammad’s (S.) virtue that he applied without enjoying the pressure of revenge. Despite the huge opportunity to grab, he controlled the followers’ grief and anguish otherwise this could lead shedding of huge blood. A great scholar views conquest of Makkah and the leadership of Muhammad (S.) like the following: “He did see this as a conquest where winner takes all, but rather as a reuniting of what should never have been divided. What he envisioned was not the enforced subjection of the conquered but a new coalition of the willing, one in which old enmities were abolished and all who wanted were welcomed into the umma as equal partners.”¹⁸ The high standard of ethics of Muhammad (S.) and his leadership could be imagined through these statements delivered by the great scholars of the world.

¹⁷ Ibid, (p. 330, note 946).

¹⁸ Hazleton, Lesley, (2013). *The First Muslim: The Story of Muhammad*, (p. 215), Riverhead Books: Published by Penguin Group, London, England.

CHAPTER 3: EXPLANATION OF ETHICS, MILITARY
ETHICS, VALUES, MORALITY AND
AN OVERVIEW OF EVOLUTION OF MILITARY ETHICS

3.1. Introduction.

Before entering into the details of the research it is imperative to inquire about the related terms and keywords and a critical overview of the evolution of the military ethics and its development. Without going into deliberate analysis of ethics, military ethics or any kind of applied ethics in specific let us take the wide sense of the subject in our introduction with the aim of going into details chronologically. Accordingly, let us, through this, be firmly remain in our track too. In general, military ethics encompasses and contains all aspects of military conduct, a wide range of things, from writing performance reviews and appraisals for subordinates, relations of military personnel within and beyond organization, issues related to war etc. For the proposes as stated above subject would be limited to the introductory level. On “What Should We Mean by ‘Military Ethics’?” Martin L. Cook and Henrik Syse, editors of the *Journal of Military Ethics*, assert that military ethics “is analogous to medical ethics or legal ethics in the sense that its core function is to assist those professions to think through the moral challenges and dilemmas inherent in their professional activity and, by helping members of the profession better understand the ethical demands upon them to enable and motivate them to act appropriately in the discharge of their professional obligations.” (Cook and Syse 2010, pp. 119-120)

3.2 Definition and Explanation of Military Ethics, Ethical Values and Related Terms.

3.2.1. Definition of Values.

In Oxford Advanced Learner's Dictionary of Current English (Sixth edition - 2001, Edited by Sally Wehmeier, Oxford University Press, Printed in England) 'value' has been placed under 'noun' and 'verb'. Under noun with other usages 'value' in the usage of 'beliefs' has been defined as "beliefs about what is right and wrong and what is important in life: cultural/ social/ moral values."¹ So , in simple meaning values are individual beliefs which pursue someone to act one way or another as the guideline for human behaviour. The values may be explained as overall conceptions people apprehend toward the world and align their behaviour, perceptions, personality, motivation, and goal. Values being ideals or beliefs that is contained by an individual or as group to interact that may vary from individual to individual and group to group.

3.2.2. Definition of Morality.

In Oxford Advanced Learner's Dictionary of Current English (Sixth edition - 2001, Edited by Sally Wehmeier, Oxford University Press, Printed in England) 'morality' has

¹ Hornby, A S, (2001). Oxford Advanced Learner's Dictionary of Current English, (Eds. by Sally Wehmeier), p. 1435), Oxford University Press, England. ISBN: 0 19 431 424 3 (hardback); 0 19 431 510 X (paperback); 0 19 431 550 9 (international students' edition).

been shown as noun and uncountable meaning: “principles concerning right and wrong or good and bad behaviour.”; “the degree to which something is right or wrong, good or bad, etc. according to moral principles”; “a system of moral principles followed by a particular group of people.”² So, morality means principles which distinct between right and wrong or good and bad behaviour. Morality refers to a body of principles derived from a standard code of conduct from a particular philosophy, culture or religion which might be displayed by an individual, a group, or a group of people through some entity.

3.2.3. Definition of Ethics.

In Oxford Advanced Learner’s Dictionary of Current English (Sixth edition - 2001, Edited by Sally Wehmeier, Oxford University Press, Printed in England) ‘ethics’ has been shown as noun only meaning “moral principles that control or influence a person’s behaviour. Ethics can be also used ‘ethic’ shown singularly and meaning almost same: “a system of moral principles or rules of behaviour.” Ethics once uncountable noun has been defined there as, “the branch of philosophy that deals with moral principles.”³ So, in plain language ethics means moral principles which pursue someone’s behavior and conduct. It examines the rational justification for our moral judgments. Ethics is also a branch of philosophy which studies what is right or wrong in human conduct.

Let’s have a story where it was asked to few businessmen, “what do ethics mean to you?” Among their replies were the following:

² Ibid, (p. 826).

³ Ibid, (p. 427).

“Ethics has to do with what my feelings tell me is right or wrong.”

“Ethics has to do with my religious beliefs.”

“Being ethical is doing what the law requires.”

“Ethics can consist of the standards of behaviour our society accepts.”

“I don’t know what the word means.”

Though these were fictitious but not unrealistic. These replies might be assumed a typical ones to us. The meaning of ‘ethics’ is hard to pin down, and the views many people have about ethics are shaky. Like Baumhart’s first respondent, many people tend to equate ethics with their feelings. A person following his or her feelings may recoil from doing what is right. In fact, feelings frequently deviate from what is ethical because human feeling fluctuates, changes, and even might denies the fact too.

Nor should one identify ethics with religion. Most religions, of course, advocate high ethical standard. Especially Islam emerged on the ground where there was no human rights let alone the ethics. People were in the Age of IgnoranceDarkness in Arabian Peninsula (in Arabic it is called ‘Aiyamey Jahiliyah’) where female children were used to be killed alive for superstitions and for fear of poverty! The Arab Pagans and tribes used to pick up quarrels for any reason and these frequently turned into war and many wars continued for decades after decades! Islam established the expected peace, justice and security. Muhammad (S.) not only established Islam as the Prophet but inculcated among them the teachings of the human rights with dignity of male and female and taught them also the finest of the characters and manners i.e. civility, piety, morality, modesty, discipline and purity of body and mind. However, in generally religion should or might be an important source of ethics, religion should or might lead also in ethical learning and religions’ based ethics might be accepted by many who want yet if ethics were confined to religion, then ethics would apply only to

religious people. But general ethics applies as much to the behaviour of the atheist as to that of the saint. Religion can set high ethical standards and can provide intense motivations for ethical behaviour. Ethics, however, cannot be confined to religion nor is it the same as religion. Being ethical is also not the same as following the law. The law often incorporates ethical standards to which most citizens subscribe. But laws, like feelings, can deviate what is ethical. American pre-Civil War slavery laws and the apartheid laws of yesteryears in South Africa are grotesquely obvious examples of laws that deviate from what is ethical.

Finally, being ethical is not the same as doing 'whatever society accepts'. In any society, most people accept standards that are, in fact, ethical. But more important to know that standards of behaviour in society can deviate from what is ethical. An entire society can become ethically corrupt. Nazi Germany is a good example of a morally corrupt society. If being ethical were doing 'whatever society accepts', then to find out what is ethical one would have to find out what society accepts. To decide what I should think for abortion, for example, I would have to take a survey of our society and then conform my beliefs to whatever society accepts. But no one ever tries to decide an ethical issue by doing a survey. The lack of social consensus on many issues makes it impossible to equate ethics with whatever society accepts. Some people accept abortion, but many others do not. If being ethical were doing whatever society accepts, one would have to find an agreement on issues which does not, in fact, exist.

What, then, is ethics? In contemporary times, ethics is two things. Firstly, ethics refers to well based standards of right and wrong that prescribes what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness or specific virtues. Secondly, ethics refers to the study and development of one's ethical standards. It is necessary to constantly examine one's standards to ensure that they are reasonable and well-founded. Ethics also means, then, the continuous efforts of studying our own moral beliefs and our

moral conduct, and striving to ensure that we and the institutions we help to shape, live up to standards that are reasonable and solidly-based. It is incumbent on all of us to take a hard look at ourselves to see if our ethical behaviour is what it should be and we should ensure frequent azimuth checks with the ethical compass.

Today's Major Areas of Ethics.

1. Meta ethics – theoretical meaning of ethics. Meta-ethics is to understand the nature of moral concept what meant ideal.
2. Normative ethics – Practical means of determining a moral course of action. Normative ethics is to explore moral “norms”- from the ideal to practically best possible course of action should be attained.
3. Applied ethics –Learning what a person obligated to do in a specific situation. Applied ethics is to implement ethics on ground.
4. Moral psychology – what people think about what is right.
5. Descriptive ethics – what do people profess is right.

3.2.4. Definition and Explanation of Military Ethics.

Military ethics is a phrase combined by two different words. Oxford Advanced Learner's Dictionary of Current English (Sixth edition - 2001, Edited by Sally Wehmeier, Oxford University Press, Printed in England) says about ‘military’, once being used as adjective ‘military’ means, “connected with soldiers or the armed forces” and once being

used as noun the military means, “soldiers; the armed forces.”⁴ Ethics, as it is previously mentioned, being “a system of moral principles or rules of behaviour”, the phrase ‘military ethics’ means an interdisciplinary study that covers the broad system of moral principles, rules, conventions related with ethical values of the personnel related to organized troops/corps having with different rank and files. Conventionally and traditionally military ethics means morally acceptable uses of military force. “Military ethics being a normative discipline deals in values and how to choose among them. It does not aim to describe the world of human conduct as it is, but rather to prescribe how things ought to be, providing a road map for informing decisions and improving the reality of life. As an organized discipline, it acts as a guide in distinguishing between better and worse reasons behind a particular course of action and choosing the most reasonable path in the light of values we cherish. Military ethics is applied ethics in a leadership environment. There is nothing theoretical about it and its adequacy and its legitimacy are in the individual’s conscience.”⁵

Modern ‘just war’ and ‘just war theory’ are two ‘terms’ which are related with ‘military ethics’. ‘Just War’ means a war that is deemed to be justifiable logically, theologically or morally and ‘just war theory’ assumes that the war is legit and bounded by sets of accepted morals. The just war theory being a theological concept is a largely Christian philosophy denotes basically the idea that endangering human life is seriously wrong deeds but being a doctrine of necessity just war theory enunciates that war is not always a worst option once it can be justified to accomplish important responsibilities, to prevent undesirable outcomes or to prevent atrocities by the counterparts. “The just war theory postulates the belief that war, while it is terrible but less so with the right conduct, is not always the worst option. Important responsibilities, undesirable outcomes, or preventable atrocities may justify

⁴ Ibid, (p. 807).

⁵ Aiyengar, Lt Gen SRR, (2015). Military Ethics, (p. 23), Manas Publications, New Delhi, India. ISBN: 978-81-7049-504-8.

war.”⁶ The just war theory being a doctrine of military ethics illustrates the theory which are based on few criteria that are expressed by three popularly groups: “Jus ad bellum”, “Jus in bello”, and “Jus post bellum”. Phrase “jus ad bellum” denotes and justifies the rightness and morality of attempting in going to war and phrase “jus in bello” tells that actions are righteous in the war. The third phrase of the group of criteria is ‘jus post bellum’ which concerns with the after-war activities whether these suit with morality that includes post-war settlements, prisoners of war, conviction, and reconstruction etc. In just war theory, realists in the concept of Realism’ say: people are always self-interested and will do whatever benefit them the most. They preach that in time of war the law is silent means morals do not apply during a war. Instead of ‘moral’, realists say ‘what is feasible and what is necessary’. On the contrary, pacifists say in their concept of ‘Pacifism’: peace is the human commitment and human are against the war. Word ‘pacifism’ derived from pacific means peace making. This concept of pacifism found in the early Christianity. The ‘just war’ theory could be traced back as to ancient Egypt and it travelled through ages with different evolutionary process through different civilizations with various names. In Islamic theology it is called ‘Jihad’. The Qur’an says about Jihad, **“O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in His cause: that ye may prosper.”** (Al-Quran, 5:35).

In explaining explicitly about the Islamic ethics of war by Brigadier S.K. Malik, he says, “The Quranic philosophy of war is, for the better part, a philosophy of checks and restraints on the use of ‘force’ in inter-state relations. The very Quranic command that directed the Muslims to go to war with the Pagans also bade them not to exceed limits. ‘Fight

⁶ Guthries, Charles & Quinlan, Michael, (2007). Just War: The Just War Tradition: Ethics in Modern Warfare. (pp. 11-15).

in the cause of Allah those who fight you’, it said, ‘but do not transgress limits; for Allah loveth not transgressors’.”⁷

“Military ethics are concerned with questions regarding the application of force and the ethos of the soldier and are often understood as applied professional ethics.” (Cook & Syse (2010) p. 122) Just war theory is generally seen to set the background terms of military ethics. However, individual countries and traditions have different fields of attention. Military ethics involves multiple subareas, including the following:

1. what, if any, should be the laws of war.
2. justification for the initiation of military force.
3. decisions about who may be targeted in warfare.
4. decisions on choice of weaponry, and what collateral effects such weapon may have.
5. standards for handling military prisoners.

methods of dealing with violations of the laws of war.”⁸

3.2.5. Definition and Explanation of War Ethics.

Ethics that indoctrinates the commandment of war to be conducted during war is called war ethics. The war ethics looks for the moral principles on which the conduct of the

⁷ Malik, Brigadier S.K., (1986). The Quranic Concept of War, (p. 46), Himalayan Books, New Delhi, India. ISBN: 81-7002-020-4.

⁸ https://en.m.wikipedia.org/wiki/Ethics#Military_ethics Visited on 17/02/2023 at 2145 STD.

belligerents limit their war activities. It also says and guides about the righteousness of declaring, waging, and conducting the war from the moral standpoint. According to Aquinas there must be three pre-requisites to be ensured that war is conducted with the ethical values ideally it needs. Firstly, the war must be waged upon the command of a rightful sovereign. Secondly, the war needs to be waged for just cause. Thirdly, warriors must have the right intent to promote good and to avoid evil. The central aim of war ethics is to identify whether the war is going to be righteous or otherwise for the people and for the status, if righteous then what should be the code of conduct of the war to be framed, the details of the consequences if the code of conduct is violated and the procedures of prisoners of war with the trial of the war criminals. Military ethics being the virtues is rooted in military traditions, customs and conventions. This being developed through the practices throughout the history of military services in a given state and it is similar with war ethics because the virtues of the warriors or combatants belong to the organizations. Military ethics in its practical sense delineates what the Code of Conduct and the rules of engagement (ROE) is to be there once the war would be waged under the war ethics that was framed. Thus, the war ethics is the military ethics that is applied on the ground.

Typically it is thought that war and ethics do not go together. Because of the obvious known reason of conflict, destruction and death which are the natural consequences of war that ethics does not justify. These two conflicting or contradictory corollaries of killing people and destruction of properties being the morally wrong cannot be justifiable by any ethical code of conduct. Despite this basic ground of principle and the debate few scholars opine that if there is no other alternative is left to stop something worse than the war as the last resort could be waged. If the justification of going to war is met then how the less harm could be inflicted is also the next consideration under the premise of war ethics. Finally, the review after the war to

find out whether and at what extent the code of conduct was followed. And that the consequences of the trial of the violation and for the crimes also covers in the war ethics.

3.2.6. Definition of Violence, Violent, Non-violence and Non-violent.

In Oxford Advanced Learner's Dictionary of Current English (Sixth edition - 2001, Edited by Sally Wehmeier, Oxford University Press, Printed in England) word 'violence' has been placed under noun, meaning violent behaviour that is intended to hurt or kill somebody and the word 'violent' has been placed under adjective, meaning, "involving or caused by physical force that is intended to hurt or kill somebody" and also "showing or caused by very strong emotion". And 'non-violence' and 'non-violent' are opposite words to their original word.⁹ In the same dictionary 'non-violence' also has been placed under adjective, meaning "the policy of using peaceful methods, not force, to bring about political or social change" and "not involving force, or injury to somebody".

3.3. Relation Between Ethics and Military Ethics.

Ethics being the moral principles governs a person's conduct and behaviour. Human being is social creature whose action impacts his neighbours. Military organization is a

⁹ Hornby, A S, (2001). Oxford Advanced Learner's Dictionary of Current English, (Eds. by Sally Wehmeier), (p. 1445), Oxford University Press, England. ISBN: 0 19 431 424 3 (hardback); 0 19 431 510 X (paperback); 0 19 431 550 9 (international students' edition).

platform of different personnel from varied background who need a common ground to live and deliver their service. It is more necessary in the situation like war. Ethical behaviour and conduct provides this features of uniformed behaviour and moral performance. Ethics being the branch of knowledge that deals with moral principles provides the appropriate department to learn to be benefited by any individual and group. Military as a professional entity worth to conform with the ethical learning to deliver its lesson during peace and wartime. Military personnel are especially obligated to ethical and moral dilemmas when they are confronted with their adversaries during the war. At that time the essence of an ethical dilemma stricken them between the hard fact and the values they face. Within very paucity of moment they need to meet a choice to be made. This assumes that an individual warrior who is fully aware of one's personal ethical value, and that values which founded him firmly are crucial important to the military profession. Education of moral principles that builds the characters stimulate the military personnel to overcome ethical dilemmas accordingly.

As an organized profession, military needs a disciplined and organized group of trained people on ethical learning to crafting a particular policy. Military moral guideline applies to a specialized domain to develop practically necessary principles to apply in the future practices on ground . The military ethics is not an isolate virtue rather a combination of values, principles, ideals, convictions, faiths, and all other ethical-moral cognitions that is accepted by the military and implanted in its culture. It inspires the personnel, regulates their behaviour, and is reflected in their conduct, shapes in the organizational behaviour collectively and impacts the organization in the application of military power in safeguarding of nation in the war and provide multitudes of services in the peace time. Ultimately the ethical compliance of the personnel of the military organization causes to perform the supreme sacrifice without any dilemma. "In contemporary times, ethics has come to assume two things. First, ethics refers to will based standards of right and wrong that prescribe what

humans ought to do, usually in terms of rights, obligations, benefits to society, fairness or specific virtues. Second, ethics refers to the study and development of one's ethical standards. It is necessary to constantly examine one's standards to ensure that they are reasonable and well founded. It also implies a continuous effort of studying our own moral beliefs and our moral conduct, and striving to ensure that we, and the institutions we help to shape, live up to the standards that are reasonable and solidly based."¹⁰ It is intimately defined by a practical man who fought the great Gulf War in 1990s in Iraq-Kuwait border: "Leadership is a potent combination of strategy and character. If you must be without one, be without strategy." (General H. Norman Schwarzkopf - US Army Retired - a General who led the US Army in Gulf War).

3.4. Standpoint of Islamic Ethics.

Islamic ethics (أخلاق إسلامية) is the 'philosophical reflection upon moral conduct' with a view to defining 'good character' and attaining the 'pleasure of God' (raza-e Ilahi). It is distinguished from 'Islamic morality', which pertains to "specific norms or codes of behaviour"¹¹. Islamic ethics is the ethics in which the Islamic tenets (5 pillars of Islam) govern the values of right, wrong, good, and bad. Ethics is one of the three interrelated fundamental features of Islam, which are 'aqidah' (faith with creed), 'shariah' (Islamic legal systems), and 'aqhlaq' (Islamic ethics). It took shape as a field of study or an 'Islamic science' (Ilm al-Akhlaq), gradually from the 7th century and was finally established by the 11th century.

¹⁰ Aiyengar, Lt Gen SRR, (2015). Military Ethics, (p. 22), Manas Publications, New Delhi, India. ISBN: 978-81-7049-504-8.

¹¹ Campo, Juan E. (2009). Ethics and Morality, Encyclopedia of Islam, (pp. 214-216). ISBN: 978-1438-1269—6-8. https://en.wikipedia.org/wiki/Islamic_ethics#JECeol2011 Visited on 17/02/2023 on 2200 STD.

Although it was considered less important than sharia and fiqh in the eyes of the Ulama (Islamic Scholars). Moral philosophy was an important subject for Muslim intellectuals.¹² Many scholars consider that it was shaped as a combination of the Quranic teachings, the teachings of Muhammad, the precedence of Islamic jurists, the pre-Islamic Arabian tradition, and non-Arabic elements (including the Persian and the Greek ideas) embedded in or integrated with Islamic culture. Although Muhammad's (S.) preaching produced a radical change in moral values based on the sanctions of the new religion, fear of God and of the Day of Judgment. In Islam all tribal practices of Arabs were not excluded. Later Muslim scholars gradually shaped the religious ethics of Islam in light of the Qur'an and the Hadith in detail. Islamic ethics has different terminologies as well: 'Akhlaq', 'Adab', 'Ihsan'.

3.4.1. Distinction Among Akhlaq, Adab, and Ihsan.

'Akhlaq' is the another term of ethics in Islam, the 'moral philosophy' means morality, Islamic behaviour, disposition, good conduct, nature, temper, ethics, morals, or character of a person. 'Adab' is 'the actual practices of moral philosophy'. It means manner, attitude, behaviour and the etiquette of putting things in their proper place, 'a culture of refined behaviour that shaped the ethical outlook of the Muslims'. 'Ihsan' is an Arabic term meaning beautification, perfection or excellence. It is also defined in Islam as ethics/ morality, a virtue, including the righteous living. Ihsan is a fine matter of taking one's inner faith and reflecting the same in one's deeds and action.

¹² Ibid, (p. 217).

3.4.2. Islamic Ethics Versus Islamic Morality.

Juan E. Campo describes the difference between Akhlaq/ ethics and morality in Islam as: “Ethics means philosophical reflection upon moral conduct, while morality pertains to specific norms or codes of behaviour. Questions of ethics, therefore, involve such subjects as human nature and the capacity to do good, the nature of good and evil, motivations for moral action, the underlying principles governing moral and immoral acts, deciding who is obliged to adhere to the moral code and who is exempted from it, and the implications of either adhering to the moral code or violating it. Morality encompasses the values and rules that govern human conduct.”¹³

3.4.3. Sources of Islamic Philosophy.

3.4.3.1. Divine Sources.

(i) The Qur’an.

¹³ Ibid, (p.214).

Muslims believe that the Qur'an is the verbatim words of God. It serves as the primary source of moral teaching in Islam. Verses in 2:177 declares: **“It is not righteousness that ye turn your faces towards east or west; but it is righteousness to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.”** Other Verses in 23:3-11 says: **“Who avoid vain talk; Who are active in deeds of charity; Who abstain from sex, except with those joined to them in the marriage bond, or (the captives) whom their right hands possess, for (in their case) they are free from blame, but those whose desires exceed those limits are transgressors; Those who faithfully observe their trusts and their covenants; And who (strictly) guard their prayers; These will be the heirs, who will inherit Paradise: they will dwell therein (for ever).”**

However, the Qur'an offers general principle rules such as justice, goodness, kindness, forgiveness, honesty, and piety but the specific and explanation is offered by the Hadith.

(ii) The Hadith

The Hadith which are based on reports of the teachings, deeds and sayings, silent permissions (or disapprovals) of the Islamic Prophet Muhammad (S.), as well as various reports about Muhammad's (S.) companions, also serves as an important source for

Islamic moral teachings. It is narrated by Hajrat A'isha (R.), "Indeed among the believers with the most complete faith is one who is the best in conduct, and the most kind to his family." (Jamia at Tirmidhi # 2612) It was narrated by Imam Malik from Yahyah that he had heard the Messenger of Allah said; "I was sent to perfect the ethical conduct." (Muwatta Malik # 1643) A famous Hadith of Jibril described, the angel Jibril questioning Muhammad (S.) about "What is faith?" "What is Islam?" and "What is Ihsan (Perfection of virtue)?", where replied by Muhammad (S.) where lists the "Five Pillars of Islam", "the Six Articles of Faith" and description of 'Ihsan': "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider then He (Allah) is looking at you." (Saheeh Bukhari # 50) So, the Hadith of Muhammad (S.) acts as one of the most basic source of Islamic ethics and morality.

3.4.3.2. Other Sources.

Besides the Qur'an and the Hadith, the moral examples set by important Islamic personalities of previous generations (the Salafs- Sahabaye Azmaeen, Tabiuns and Tabi- Tabiuns) especially the four Rightly Guided Caliphs for Sunni Muslims are very significant by the Muslims. The known 99 names (Sifats) of Allah also deliver the ethical teaching in Islam. There are a number of other sources which are not all universally followed in Islam: these are works of Islamic scholars and philosophers. Some Arabic virtues that came from Pre-Islam (Such as honour, courage, loyalty, hospitality, self-control, etc. are also in vogue. Concept of 'Adab' (i.e. etiquette, manners etc.). Many Greek ethical words had been entered in Arabic which are also in use as Arabic. There are few new in the ethical values from the sect of 'Sufism' that includes 'humanity' and 'poverty' etc.

3.4.4. Codification of Islamic Ethics.

Islamic ethics was codified based on the Qur'an and practices of Muhammad (S.) i.e. (the Hadith) over a period of time and developed through the practices of the Muslim Community (Ummah). Islam commands every human being in all spheres of life through the Qur'an i.e. "command the good and forbid evil" and through the Hadith as guided by Muhammad (S.). Another key factor in the field of Islamic ethics is the belief (as described in the Qur'an) that all mankind has been granted the faculty to discern God's will (Fitrah) as: **"So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind; no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not."** (Al- Qur'an, 30:30) and **"When thy Lord drew forth from the Children of Adam- from their loins- their descendants, and made them testify concerning themselves, (saying): 'Am I not your Lord (Who cherishes and sustains you)?'- They said: 'Yea! We do testify! (This), lest ye should say on the Day of Judgement: 'Of this we were never mindful.' "** (Al- Qur'an, 7:172) There are more similar Verses about the nature (Fitrat) of Allah in the Verses; 2:27; 11:17; 57:8; 90:8-10 of the Qur'an. Thus, the moral responsibility of human is to submit their will to His will by following Islam regardless of their worldly identities and environment.

According to the Fitrat of Allah as the Qur'an says the confusion of human in obeying Allah is the desire for material possessions and comforts by going against the Fitrat of Allah; first for the desire or fear of basic survival or security then gradually for status, power, dignity etc. in society. Ultimately, this desire results in a state of darkness ('Jahiliyya'), 'heedlessness',

or disobedience, denials, ignorance of mankind's inclined nature and responsibility to obey God.

The establishment of Islam brought a great transformation in the society, moral order of life, world view, and the hierarchy of values amongst the Pagans and tribes of Arabian Peninsula as follows:

- a. The division of Arabs into varying tribes (based upon blood and kinship), was confronted by the ideal of a unified community, i.e. an Ummah, based upon Islamic piety;
- b. The acceptance of the worship of a multitude of deities beside Allah –a view challenged by strict Islamic Monotheism, which dictates that Allah has no partner in His act of creating and provisioning ('Tawhid-e Rububiat'), His worship ('Tawhid-e Wulhiat') and His qualitative and good names ('Tawhid-e Al- Asmahus Sifat') and not having any equals with Him;
- c. The trait of 'Murawah' (manliness) which Islam discouraged, instead emphasizing this manliness to uphold and diverting/directing to the traits of humility and piety;
- d. The focus on achieving fame or establishing a legacy, which was replaced by the concept that mankind would be called to account before Allah on the Day of Resurrection;

The reverence of and compliance with wrong ancestral traditions (however, the right ones were kept running by Allah's permission), was challenged by Islam's assignment of primacy to submitting to Allah and following revelation. But although pre-Islamic Arabia exemplified 'heedlessness' but it was not entirely without merit. For example, certain aspects—such as the care for one's near kin, for widows, orphans, and others in their need and for the

establishment of justice were retained in Islam and few were reviewed and re-ordered according to the merit and these were based on the context of strict Monotheism. The benevolence and piety of Islamic education and culture were spread throughout the earth and where Islam went the light of Islamic ethics and moralities also spread equally.

3.5. Critical Evolution of Military Ethics.

History of military ethics was the history of mankind from that perspective that military as the genre and features of human security was as old as the human origin and civilization. Security of the human ethnicity had always been the prime concern to safeguarding themselves as it was to taking food to survive. Likewise, it was no exceptional to the examples of military ethics and ethics in general sense. Ethics being the applied discipline of the moral philosophy concerned with what was morally good and evil and/ or morally right or wrong. It was analogous in the sense of origin and principles that the military ethics also dealt with the system or theory of moral values or principles related to the field of military. As such it is rational to think today that as like as ethics, military ethics could have come into existence when militarism had emerged parallel with the human being. Military ethics, thus, to be thought to have been gradually developed with the human development and civilization.

Military ethics was seen to take its historical evolution through different ages, civilizations, cultures and time with the development of military technologies, strategies, tactics, art and ability. In every culture, the warriors gradually developed their state of military behaviour that came into the evolutionary process and transformed into military ethics. Leaving the time of immemorial, the military ethics might be traced back from the ancient Greek and

Roman thought and practices which travelled through pre-Christian era and finally by the European Christian Church and then by secularized successors it reached to the modern era. Actually what we are practicing the military ethics today are mostly the total sum and legacies of European or the Western pre-Christian's habit and practices when the states were used to be run by the Churches and after that the elimination/evolution of Churches' rule by the seculars movement. Means, it got the today's shape by taking elements from pre-Christian Roman thought and practices, Christian Churches' practice of state-running and then through the enlightened research and theory of 'Just War' by philosopher Saint Augustine of 4 century A.D. The 'Just War Theory' and the Augustinianism was in vogue by the then Christian Military as their moral principles. Augustine laid the foundation for a tradition that accepts the necessity of coercion and even violent conflict in the name of maintaining order. After that the European Enlightenment of the Eighteenth Century completed this work through secularization. Rationalist thinkers such as Emanuel Kant argued that ethics must be realized and meant with the nature of human reason and should be dictated as a mere rational system than war for the adjudication of international disputes. The ideas of Emanuel Kant was set in motion of the hope of a united global community in accordance with shared ethical and political principles which led the creation of the League of Nations and subsequently the United Nations (UN) in the 20th century. Before that, at the end of the 19th century under the umbrella of the Hague and Geneva Conventions Treaty law governing the conduct of the military activities, operations, war, treatment of civilians, rights of neutral states, war prisoners, war criminals etc. began to grow. This laws, through incomplete or partially enacted, though depicted to the world as moral traditions of military ethics but ultimately had to be treated as obligatory as international law for all states and their militaries. Finally, after the World War II, these became the laws for war crimes under UN mandates.

After the World War II, War Crimes trials which was held in Nuremberg and Tokyo established the precedent of individual responsibility of commanders and soldiers for war crimes. It was the huge achievement by the civilization as a whole and by the UN that individuals be it commanders or any level's personnel including the soldiers whoever involved in the war crimes were made responsible individually for his war crimes and including the state that they were belonged. However, based on trials and errors the issue developed gradually and in 1998 the UN adopted the Rome Statute for the establishment of permanent standing war crimes court. That treaty came into effect on 1 July 2002 through establishing it as a Code of Conduct. Though it faced some resistance by few significant member-states of the UN including the United States of America (USA) due to the USA's political consideration. But finally on 15 December 2017, the United Nations General Assembly (UNGA) set for discussion and adopted Assembly of States Parties by consensus of a resolution on the activation of the jurisdiction of the Court over the crime of aggression as of 17 July 2018.

3.6. How Does the International Court of Criminal (ICC) Function.

It is clearly written in their official website and necessary portion is taken out of that:

“The Court's founding treaty, called the Rome Statute, grants the ICC jurisdiction over four main crimes:

- a. First, the crime of genocide is characterized by the specific intent to destroy in whole or in part a national, ethnic, racial or religious group by killing its members or by

other means: causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; imposing measures intended to prevent births within the group; or forcibly transferring children of the group to another group.

- b. Second, the ICC can prosecute crimes against humanity, which are serious violations committed as part of a large-scale attack against any civilian population. The 15 forms of crimes against humanity listed in the Rome Statute include offences such as murder, rape, imprisonment, enforced disappearances, enslavement—particularly of women and children, sexual slavery, torture, apartheid and deportation.
- c. Third, war crimes which are grave breaches of the Geneva Conventions in the context of armed conflict and include, for instance, the use of child soldiers; the killing or torture of persons such as civilians or prisoners of war; intentionally directing attacks against hospitals, historic monuments, or buildings dedicated to religion, education, art, science, or charitable purposes.
- d. Finally, the fourth crime falling within the ICC’s jurisdiction is the Crime of aggression. It is the use of armed force by a state against the sovereignty, integrity or independence of another state. The definition of this crime was adopted through amending the Rome Statute at the first Review Conference of the Statute in Kampala, Uganda, in 2010.”¹⁴

¹⁴ Official Website of ICC: <http://www.icc-cpi.int/Visited> on 18/2/23.

The ICC is a superb development of human rights by the civilization of this era under huge modern warfare anxieties and dilemmas. This credit should be given to the UN too because under the various pressures from influential member-states and multi-dimensional world politics the UN could achieve this success in the conflicting field on war criminals.

CHAPTER 4: ETHICAL EVALUATION AND MORAL BASIS

OF ARAB WARFARE BEFORE ISLAM

4.1. Introduction.

Warfare is generally of armed conflict between opposing forces, nations and states either sovereign or not using their strategies and might. It is normally continued until one opponent is subdued or defeated or aims for peace either for the realization of own mistakes or to avoid of greater loss of human life, if taken positively, or in the face of inevitable defeat or for fear of own serious destruction or for fear of any kind of sanctions. Warfare is simply defined as a kind of armed activity undertaken by a political unit (for example: a tribe, race, clan, bloc, nation, state etc.) to weaken or intimidate, subdue or to destroy another. With the ability of power the conduct of warfare also importantly reflects a society's values. Warfare also reveals the belligerents' strategies, capabilities of its weaponries, logistics and technologies. History of the warfare narrates that the killing power of weaponry has been either limited or has permitted its full range of fatality. The killing, fatality and destruction of any warfare by any state or nation depends and lies in the values of the society it conforms and it is exhibited through its conduct of war. Thus, warfare usually has reflected the humane state and ethical condition of the involved parties throughout the history of the mankind. And, of course, it delineated and helped the experts and the following generations to evaluate the ethical values accordingly. On the contrary, it is also to be believed that a war is only justified if it is fought between the warring parties for a reason to be ethically uphold, that carries sufficient of

morality, it is conducted with the ethical values and finally the lessons from the wrong and mistakes done are taken positively to rectify for the future.

4.2. Geo-political Set-up of Jaziratul Arab (Hizaj and Najd).

Historically the Arabs titled their land as “Jazirat al-Arab” literally meaning the “Island of the Arabs”. The island naturally offered a great geo-political advantage to the whole area and its around where the “Island of the Arabs” was surrounded by water on three sides and by sandy desert land on the rest. This unique natural feature gave the land a huge defense-potential to protect it from outside. Regions Hizaj and Najd, in particular, were more protected by another natural feature of the “Rab al-Khali”, ‘the Empty Quarter’ from their South-East corner. Historically proved that negotiation by any force, through ‘the Empty Quarter’ to assail and conquer Hizaj and Najd was impossible. The land which connected the regions and the whole Arab towards North served as the bridge between Arab and the rest of the world. This sandy corridor simulated both as ridge and port and strategically provided the Arabs a means to bargain them with their counterpart.

The Jazirat al-Arab was broadly divided into four geographical regions. First was Al-Hizaj including Najd, the vast coastal area of the Red Sea including the mountainous areas with the valleys in around: the mountains which reached up to four thousand feet high did outlay Al-Hizaj from the central steppe land. There were a number of valleys that allowed to pass through people from the rest of Arab but the mountains provided a formidable obstacle to military passage. The second is Nafud and Dahna Desert regions, the Central of Arab which laid towards Eastern side of Al-Hizaj and Al-Najd. Connecting the Rab al-Khali or the Empty

Quarter at its south physically connected the central region but a vast desert remained inhabitable historically and left abandoned. This quarter been in the centre of Arab, sandy waste with stony character and largely desert for miles after miles naturally reposed arduous obstacles for military passes from the West to the East. The third region Al-Hasa stood far to the East and occupied the hot and humid coastal zones of the Persian Gulf that allowed huge cultivation by abundant ground water facilities. The fourth region of Arab, i.e. Yemen to the South stretched a vast valleys from the mountains and a huge coastal plains obtained from the Arabian Sea and Red Sea complied the region into a suitable area to cultivate , trade and to habitat. Very limited rainfall and again limited to certain times in the year made the whole area dry, desert and sand dunes. Though there was no river in the Arab areas but the occasional heavy rain sometimes turned wadi beds into raging torrents that used to devastated the mud-made houses and gardens quickly and abruptly. The Jazirat Al- Arab i.e. “Island of the Arab” was always a very harsh land, abruptly hot, dry, and stony except the regions of Yemen thus fitted in completely rock of the Arabian Shield of desert and steppe.

Regions of Al-Hizaj and An-Najd consisting of western highlands that paralleled the coast of the Red Sea, their mountains reached as high as four thousand feet, the suitable coastal areas around, and the valleys that stretched from the mountains strategically and historically impressed as a valued chunk of land. It allowed a famous and strategically important Arabian spice route that connected at the north with the former Byzantine border provinces including Syria, Palestine and Egypt. This route went towards South to the ports of Yaman, the tip of the Arabian Peninsula. It was a significant and famous route for the whole Arabs that passed through Makkah and Yathrib (the older name of Madina). Makka and Yathrib held always a remarkable and geo-strategical position in Arabian Peninsula and beyond. All ports around the Arab regions allowed embarking and disembarking of the ships coming from India (Asia), Africa and Europe. The cargoes then onward used to travel northward to Makkah, the

commercial hub of ancient Arab through camel caravans and then used to shifted further North towards Europe. The Makkah been the enroute commercial hub of the region retained as the strategical and nodal point used to present the commercial lifeline to the entire Westernmost of the region. “Much is sometimes made of the isolation enforced by Arabia’s deserts and the remoteness of places like Mecca and Medina. Such portrayals are accurate only in a geographic sense. In the broader social and political sense, however, Arabia during Muhammad’s day was not isolated from the geopolitical and strategic forces that were influencing the great Byzantine and Persian Empires that bordered Arabia. By the time of Muhammad’s birth, Arabia was being strongly influenced by and entangled in Byzantine and Persian politics. The Arabian merchant class enjoyed frequent contact with both empires and had visited the towns and courts of the great powers in pursuit of their economic interests. The caravans that left Mecca for Damascus or Aila on the Gulf of Aqaba, the latter ultimately bound for Gaza and Egypt, or travelled northeast across the desert to Hira in Iraq and the towns along the Persian Gulf brought the traders of Mecca into direct contact with the Byzantine and Persian officials.”¹

4.3. Social-Moral-Religious-Cultural-Set-up of Arab Tribes.

The social-ethical-political-religious set-up of Arab tribes was a unique and atypical one than the regular pattern of other societies. The Arab during the birth of Muhammad (S.) used to live as nomads that was atypical to the inhabitant of towns and cities and was unlike to inhabitants of other deserts. This uniqueness needs to be noticed with great attention to analyze the socio-economic-political-moral layout and their order critically. We can realize from the

¹ Gabriel, Richard A., (2007). Muhammad: Islam’s First Great General, (pp. 11-12), University of Oklahoma Press, Norman, USA. ISBN: 13: 978-0-8061-3860-2.

following statement how that was there in the tribal settings of Arab society. “At the beginning of the seventh century of our era, Arabia occupied in the world politics a position not dissimilar to what which it holds today. Then, as now, what we call the Middle East was torn by the rivalry between eastern and western power blocs. The West was represented by the Greco-Roman Empire of Byzantium, the East by that of Persia. In general the upper Euphrates and Tigris formed the boundary between the two. The Arabs lay slightly to the south of, and in contact with, both parties. Then, as now, Arabs were divided against one another. Then, as now, they sought to profit by the rivalries of the Great Powers, while themselves remaining neutral.”² It says that neither the Great Powers of that time and earlier could adjoin the Arab land with them nor the Arab tribes pursued then politically to join them. This feature is to be carefully analyzed to find their uniqueness in socio-political consciousness of the Arab tribes. Lieutenant General Sir John Bagot Glubb writes, “But if the historian of the Arab conquers labour under so many difficulties, he possesses one extraordinary advantage. There still exist in Central Arabia, tribesmen who are almost completely unchanged since the seventh century of our era. Such a situation is probably unique in the world. There are, of course, remote and uncivilized races which have scarcely changed for thousands of years, but these are not people who have played a leading role in the history of the civilized world as the Arabs have. What a sensation would be cause, if, on some lost island, a community of Roman republicans were discovered, living exactly as they did in the days Marius and Sulla, or of Pompey and Caesar. Yet in Central Arabia this has already occurred, and tribes still live there unchanged from the Hawazin and Beni Bekr of the seventh century.”³

Tribal living was solely based on firm unity where leader of the tribe enjoyed unconditional loyalty from the society. Tribal solidarity was the lifeline for their survival. The

² Glubb, Sir John Bagot Lieutenant General, (1966). *The Great Arab Conquests*, (p. 19), Hoder and Stoughton Publication Ltd, London, Great Britain.

³ *Ibid.* (p. 9).

smallest basis of Arab ‘nomads’ ‘bedouin’ society was their clan. “Indeed the word ‘Arab’ often means ‘nomads’.⁴ Few families made together that based a clan. A cluster of families coming together with similar blood connection made as camp called ‘*ḡay*’. This group of clan in a camp used to call ‘*qawm*’⁵ which was the single entity of tribal identity. A number of clans with blood and kin relation used to form the tribe which was called ‘*qabilah*’.⁶ There was appointed a leader in every *qabilah* who was termed as ‘*Sheikh*’.⁷ *Sheikh* being the leader of the tribe group was the solitary and single leader to whom all members of the tribe needed to vest their loyalty for any matter. Thus, the old Arab proverb says, “A man’s clans are his claws.”⁸ The larger the clan/ *qawm* the stronger the tribe group it was but beyond some point the group used to be less effective in showing social might. “The common Arabic appellation of tribe, clan, or family, is ‘*Banu Fulan*’ that is, ‘the sons of Fulan or so-and-so’.”⁹ The social bondage which was called ‘*asabiyah*’¹⁰ or blood loyalty that meant a lot. Anyone outside of clan, if attack, is dealt as the enemy of whole clan and dealt collectively. This was the moral basis of Arab tribes. There was no institutional form of policing in Arab that we see today. Since there was no law written so the conventions were treated as more than law of the society. Montgomery Watt writes about the law enforcing and keeping the ancient Arab into peace with stability living in his book. How they ensured in those primitive time this, he writes as: “The blood-feud illustrates the place of tribal solidarity. This is a primitive method- but perhaps the only method in the circumstances of desert life, apart from modern inventions- of ensuring that

⁴ Watt, Montgomery W., (Ed.), (1968). *Muhammad At Mecca*, (p. 18), Oxford University Press, Ely House, London, Great Britain.

⁵ Gabriel, Richard A., (2007). *Muhammad: Islam’s First Great General*, (p. 10), University of Oklahoma Press, Norman, USA. ISBN: 13: 978-0-8061-3860-2.

⁶ *Ibid.* (p. 10).

⁷ *Ibid.* (p. 10).

⁸ *Ibid.* (p. 10)

⁹ Watt, Montgomery W., (Ed.), (1968). *Muhammad At Mecca*, (p. 17), Oxford University Press, Ely House, London, Great Britain.

¹⁰ Gabriel, Richard A., (2007). *Muhammad: Islam’s First Great General*, (p. 10), University of Oklahoma Press, Norman, USA. ISBN: 13: 978-0-8061-3860-2.

crime will not be committed lightly and irresponsibly. The tribe of the murderer is held responsible for his act, and the penalty is ‘a life for a life’. Apart from the natural human tendency to exact a penalty larger than what is due, this is a simple method of maintaining tribes at the same comparative strength.”¹¹ However, though the social relation within tribe was strong but inter-clan within tribe and inter-tribal relation was very fragile and weak due to the hegemony and envy attitude that was based on coterie and group interests. Al-Mubarakpuri writes, “We may sum up the social situation in Arabia by saying that the Arabs of the pre-Islamic period were grouping about in ignorance and darkness, entangled in a mesh of superstitions paralyzing their mind and driving them to lead a cattle-like existence. The woman was a marketable commodity and regarded as a piece of inanimate property. Inter-tribal relationships were fragile. Greed for wealth and involvement in useless wars were the main objectives that governed the selfish policies of their chiefs.”¹²

There had been no set rules to practice religion—neither had any divine basis been established nor any common practice was followed. Whatever and however the different clans and tribes felt suitable used to be practiced in the name of religion. They did not have any authentic reference let alone the solid-based something or the divine one. Prominent objects such as stones, streams, trees, man-made objects like idols, images etc. were worshipped. Gradually with the change of time some abstract characteristics were also associated with the idolatry but the archaic convention remained based on paganism. They were called too Pagans. Montgomery Watt says: “In this sense many old ceremonies seem to have remained but they

¹¹ Watt, Montgomery W., (Ed.), (1968). Muhammad At Mecca, (p. 17), Oxford University Press, Ely House, London, Great Britain.

¹² Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 75), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

are to be reckoned as superstition rather than religion.”¹³ With the time passed the Arab pagans started worshipping carved idols made up of stones, trees, planks that were imported innovation from outside. “The carved idols may well, as tradition avers, have been brought from Syria, which statues of Greek and Roman gods and goddesses must have been common before the spread of Christianity.”¹⁴ Gradually Christianity started spreading to the towns especially but the Arab tribes remained in Paganism. “ In AD. 313, Christianity had been for the first time officially tolerated in the Roman Empire. In AD. 375, it became the state religion.”¹⁵ With the idolatry practices, as usually, at the will of own thoughts in practicing religion few other rituals were in practice by Makkan Pagans. The ritual of pilgrimage to sacred spots in and around Makkah called ‘haram’ or sacred area of Makkah centering Kaba. However, Kaba, the oldest shrine used to be honoured from the ancient period by them. At some point the Pagans led by the Quraish with their idolatry worshipping (traditional) took those idols inside Kaba. Hundreds of man-made idols were placed inside the Kaba at the time when Muhammad (S.) was born. They used to deeply believed their practices of traditional worshipping a correct one without any reference that sensed them blind. “The primitive Arabs believed that a baraka or blessing could be obtained by kissing, touching, or rubbing a sacred object. To this day, tribesmen visiting the burial place of some local holy man will kiss the edge of the tomb or touch it with their hands and then draw their hands down over their faces.”¹⁶

Poetry was the symbol of society’s culture in the then Arab. Poetry was culturally and habitually learnt and practiced by many and that was liked by all. Being the Arab literary

¹³ Watt, Montgomery W., (Ed.), (1968). Muhammad At Mecca, (p. 24), Oxford University Press, Ely House, London, Great Britain.

¹⁴ Glubb, Sir John Bagot Lieutenant General, (1966). The Great Arab Conquests, (p. 31), Hoder and Stoughton Publication Ltd, London, Great Britain.

¹⁵ Ibid. (p. 26)

¹⁶ Ibid. (p. 31)

tradition it used to be reflected in the deep sense of Arab identity from the ancient and it occupied a great honour and thought in the Arab people. Arabs being very sharp in memory could remember huge literatures and stories from the ancient period. As such they used to sing and practice folk-songs in their day to day life and in the battlefield too. They used to arrange ballade songs to encourage the warriors in the battlefield from the pre-Islamic era. Sir Lieutenant General John Bogot Glubb, a scholar expert in Arab ancient tradition writes about the subject of poetry by the Arabs quoting a poet in his book where he writes about the culture of poetry of Arab i.e. wine, women, Arab prowess and their worshipping of chief idols' names with their basic belief in Allah in a manner in his book as follows:

“The outstanding accomplishment of the pre-Islamic Arabs was poetry. Deprived of spiritual influences and without belief in a future life, most of their poetry dealt with war, glory, women and wine.

“ ‘Roast meat and wine: the swinging ride

On a camel sure and tried,

Which her master speeds amain

O'er low dale and level plain:

Women marble-white and fair

Trailing gold0fringed raiment rare:

Opulence, luxurious ease,

With the lute's soft melodies—

Such delights hath our belief span;

Time is change, Time's fool is man.

Wealth or want, great store or small,

All is one since Death's are all.'

—Hamasa, quoted by R.A. Nicholson. *Literary History of the Arabs*.

In the pre-Islamic period, there are alleged to have been 360 idols in the shrine of Mecca. Of these the most important were Al Uzza, Al-Lat, and Manat, all three regarded as female deities, and 'Hobal', a large male image, alleged to have been brought from Syria. Tradition, in this respect, may well be correct, for his name has been found in Jordan in a Nabataean inscription of several centuries earlier. But although the Arabs appear thus to have worshipped, or perhaps propitiated, a great number of deities and idols before the rise of Islam, they seem also to have been familiar with the idea of Allah, as the supreme ruler of the universe."¹⁷

4.4. The Basis of Arab Military Prowess, Ethics and Leadership Building.

The Arab land being a desert and the climate being very rough and the soil being rugged, dry and stony had its reflections in the cognition, character, and livelihood i.e. the wholeness involved with their life. Over the centuries with the time passed this unique weather and climatic features intermingling with the human nature has its outcome in the character, behaviour and in the conduct of the Arab tribes permanently. Their behaviour and conduct being similar with the rough and rugged in nature is nothing but the imprint and impression of

¹⁷ Glubb, Sir John Bagot Lieutenant General, (1966). *The Great Arab Conquests*, (p. 19), Hoder and Stoughton Publication Ltd, London, Great Britain.

their milieu of environment and atmosphere. By nature they were the struggling nation, brave enough to face the rough and rugged atmosphere, strong enough to sustain in adverse weather condition and bold enough to protect own being in camp and extremely guileless to lead a simple straight life. The writer who is specialist about the Arab culture and who stayed there for a substantive time writes about them: “According to one early Muslim writer, an Arab skilled in oratory was sent in 531 C.E. to the court of the great Persian emperor Khosro (Chosroes I), who has expressed curiosity about his people and in particular why the Bedowin tribes chose to live without the protection of walled cities in their desert homelands.

‘O King,’ replied the Arab, ‘they are masters of their land rather than mastered by it, and they have no need for fortification walls, since they can rely on sharp sword blades and pointed lances for their protection and defiance.’

‘What is the Arab’s main sustenance?’ Khosro then asked.

‘Meat, milk, date-wine and dates,’ replied the envoy.

‘And what are their qualities?’ Khosro want to know next.

‘Courage, honour, magnanimity, extending hospitality to the guest, providing security to the client, granting refuge to the weak, repaying favours and dispensing generosity,’ said the Arab with a poet’s gift for words and phrases.

‘They are travellers of the stealthy raid,’ he continued, ‘dwellers of the desert, the good host of the wilderness. They are accustomed to self-restraints in eating and drinking and averse to subordination or obsequious cringing. They practice vengeance, adhor disgrace or shame, and do everything in their power to preserve their honour.’

All the essential ingredients of the contemporary Arab Character and way of life are captured in this story, not character and way of life are captured in this story, not least the eloquence of the Arab Spokesman at its centre. Notice that the Arabs- all Arabs- are identified as ‘dwellers of the desert.’ In fact the language is Arabic and the land Arabia simply because the desert nomads called themselves ‘arab’ or ‘the Arab People’ from time immemorial and were known as such by their neighbours.”¹⁸

Traditionally the Bedouin ethos of Arab desert is comprised with courage, hospitality, freedom of conscience, loyalty, simplicity, pride of ancestry etc. that in accordance with the usage ‘*murawah*’ means manliness. It expresses their dignified lineal military prowess from the ancient period of immemorial. This goes with the principle not as usual hereditary only but with the physical ability and huge mental robustness with the freedom of leadership choices that was vested upon to their Sheikh (the old/ senior leader). “The ideal of ‘*murawah*’ played an important part among the Arabs. They respected those who had to some extent realized it, and the families in which there was a habit of reaching it. Authority depended largely on the respect in which a man was held and that in turn depended on his personal qualities, the degree of his ‘*murawayh*’. There was no rule of succession by primogeniture among the Arabs for obvious reasons: if the eldest son of a chief was inexperienced when his father died (as would frequently happen), the tribe could not jeopardize its very existence by having such a man as a leader. The chief must be a man of wisdom and sound judgement, and so was usually the most respected male in the leading family. In this respect for moral excellence, and in their capacity for agreement about where it lay, the Arabs had accomplished a combination of aristocracy

¹⁸ Adair, John (2010). *The Leadership of Muhammad*, (pp. 39-40), Kogan Page India Private Limited, New Delhi, India. ISBN: 978-81-7554-499-4.

with egalitarianism, the rule of the best fitted with the recognition of the equality of each person ‘qua’ person.”¹⁹

The life of arid desert deserves a leadership of no compromise of the leadership traits as it required to its applicability on the ground. People living there under nature’s abundance of everything either apparently favourable or adverse to them but not under any cover of artificial comfort are at a need of robust, strong and spirited leadership which can equally withstand and combat unyielding nature in the Steppe desert. Eminent writer Montgomery Watt also writes about the traditional selection procedures and the qualities they used to apply in the selection of Arab tribal leaders is as follows: “In all this there is a natural process of selection. To begin with it is only certain individuals who attempt the nomadic way of life, presumably those distinguished by qualities such as adventurousness and love of freedom. Then the fierce struggle for existence lead to a selection on the basis not merely of physical but also of moral qualities. A high level of solidarity is needed for success in the life of the desert, and that is linked up with a high level of respect for personality and appreciation of human world. In the furnace of the desert the dross of inferior attitudes and actions was burned out and the pure gold left of a high morality, a high code and tradition of human relationships, and a high level of human excellence.”²⁰

4.5. Desert Cultures to Build Children with Courage, Manners and Self-Effacing with Leadership Qualities.

¹⁹ Watt, Montgomery W., (Ed.), (1968). *Muhammad At Mecca*, (p. 22), Oxford University Press, Ely House, London, Great Britain.

²⁰ *Ibid.* (pp. 22-23)

In Arab tradition children especially those who were born in the township used to be sent in the countryside under the nomadic families to suckle milk and to receive the natural build-up with manners and modesty and Arab traditional manly courage from the boyhood. It is written nicely by the writer where he mentioned about the initial build-up of Muhammad (S.) too in a bedouin family at a countryside of nomads: “It was the custom of all the great families of Arab towns to send their sons, soon after their birth into the desert, to be suckled and weaned and spend part of their childhood among one of the Bedouin tribes. Nor had Mecca any reason for being an exception, since epidemics were not infrequent and the rate of infant mortality was high. But it was not only the desert’s fresh air that they wished their sons to imbibe. That was for their bodies, but the desert had also its bounty for souls. Quraysh had only recently taken to the sedentary life. Until Qusayy had told them to build themselves houses round the Sanctuary they had been more or less nomadic. Fixed settlements were perhaps inevitable, they were dangerous. Their ancestors’ way of life had been the nobler one, the life of tent-dwellers, often on the move. Nobility and freedom were inseparable, and the nomad was free. In the desert a man was conscious of being the lord of space, and in virtue of that lordship he escaped in a sense from the domination of time. By striking camp he sloughed off his yesterdays; and tomorrow seemed less of a fatality if its where as well as its when had yet to come. But the townsman was a prisoner; and to be fixed in one place,—yesterday, today, tomorrow—was to be a target for time, the ruiner of all things. Towns were places of corruption. Sloth and slovenliness lurked in the shadow of their walls, ready to take the edge of a man’s alertness and vigilance. Everything decayed there, even language, one of man’s most precious possessions. Few of the Arabs could read, but beauty of speech was a virtue which all Arab parents desired for their children. A man’s worth was largely assessed by his eloquence, and the crown of eloquence was poetry. To have a great poet in the family was indeed something to be proud of; and the best poets were nearly always from one or another of the desert tribes,

for it was in the desert that the spoken language was nearest to poetry. So the bond with the desert had to be renewed in every generation—fresh air for the breast, pure Arabic for the tongue, freedom for the soul; and many of the sons of Quraysh were kept as long as eight years in the desert, so that it might make a lasting impression upon them, though a lesser number of years was enough for that.”²¹

How Arab bedouin culture was imprinted significantly and usefully to build leadership quality and the manners in the life of Muhammad (S.) could be understood by this write-up written by Lesley Hazleton: “Muhammad was taken back over the mountains, and Bedouin life would become deeply ingrained in him. ‘Give me a child until he is seven, and I will give you the man,’ said Francis Xavier, the co-founder of the Jesuits, anticipating modern psychology by several countries, and so it was with Muhammad. His Bedouin Childhood would play a major role in making him who he was.”²²

²¹ Lings, Martin, (1985). *Muhammad; His Life Based on the Earliest Sources*, (p. 23), George Allen & Unwin (Publishers) Ltd and The Islamic Texts Society, London, UK. ISBN: 0-40-297042-3.

²² Hazleton, Lesley, (2013). *The First Muslim: The Story of Muhammad*, (p. 27), Riverhead Books, A Member of Penguin Group, New York, USA.

CHAPTER 5: MILITARY ETHICS OF PROPHET

MUHAMMAD (S.): HIS THOUGHTS AND PRACTICES

5.1. Introduction.

Muhammad (S.) was born on Monday, 12th Rabiul-Awwal, in the year of the elephant¹ in the Quraish tribe.² He was born into the Bani Hashim clan,³ in the most powerful tribe, the Quraish in Makkah town into the reign of Kisra (Khosru Nushirwan), i.e. the twentieth or twenty-second of April, 571 C.E., according to the scholar Muhammad Sulaiman Al-Mansurpuri, and the astronomer Mahmud Pasha.⁴ “All the Arabs are descended from Ismail and Qahtan. Some of the people of the Yaman claim that Qahtan was a son of Ismail and so accordingly to them Ismail is the father of all the Arabs.”⁵ The genealogy of Muhammad (S.) found that descended from Hazrat Adam (AS.), the first man created by Almighty Allah, through Ismail (AS.) who was also a prophet which speaks about the basic roots of him (S.).⁶ After Muhammad was born

¹ Guillaume, A., (1955), (Reissued in Pakistan 1967). *The Life of Muhammad (A Translation of Ibn Ishaq’s Sirat Rasul Allah)*, (p. 69), (Nineteenth Impression, 2006) Mas Printers, Karachi, Pakistan, Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN 13: 978-0-19-636033-1 ISBN – 10: 0-19-636033-1

² Ibid, (p. 72).

³ Al- Mubarakpuri, Safiur Rahman, (2011). *The Sealed Nectar*, (p. 92), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

⁴ Ibid, (p. note 1). Note-1 says that “Nataijul-Afham by Al- Fulki pp. 28-35 (Beirut); Rahmatil lil Alamin 1/38-39. The difference that exists of the month of April is merely due to the earlier and later method of calendar calculations.”

⁵ Guillaume, A., (1955), (Reissued in Pakistan 1967). *The Life of Muhammad (A Translation of Ibn Ishaq’s Sirat Rasul Allah)*, (p. 691), (Nineteenth Impression, 2006) Mas Printers, Karachi, Pakistan, Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN 13: 978-0-19-636033-1 ISBN – 10: 0-19-636033-1.

⁶ Ibid, (p. 3).

he was sent to foster mother Halimah bint Abi Dhu'ayb from Bani Sa'd bin Bakr for his strong growing up. "It was the general custom of the Arab living in towns to send their children away to Bedouin wet nurses so that they might grow up in the free and healthy surroundings of the desert. Thereby they would develop a strong body and acquire the pure speech and the manners of the Bedouins, who were noted both for chastity of their language and for being free from the vices which usually develop in inactive societies."⁷

Being born in the arid desert into the traditional Arab tribes that protodynastically and historically evolved with the root which proved to have been found from the ancestor proved to have been found from the first human being Adam and then classically descended through the known lineage chronologically from the ancestor proves Muhammad's (S.) especial creation, and progressive growing of physical, mental and spiritual presidencies all together. With the traditional upbringings of Arab tribes in general and the especial ones of Muhammad (S.) composed him of an extraordinary leadership qualities since his boyhood. Desert conditions with the diverse forces of nature, tribal living with its inherent confronted features and with those its unique solidarity and the unbound poverty solidly crafted with the by-born leadership qualities that a human being could achieve to the best in the young life. With the tribal bravery that is historically and genealogically recognized Muhammad's (S.) such qualities grew and thrived him to have a solid foundation that made him a military leader with its classical requirement it met to the fullest.

⁷ Al- Mubarakpuri, Safiur Rahman, (2011). *The Sealed Nectar*, (p. 94), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

5.2. Muhammad's (S.) Life – A Lucent Example of Great Leadership, Esteem Morality and Ethical Values.

5.2.1. Grown As Orphan Arab Tribe and Leadership Personified.

Another single but more significant childhood traits that involved Muhammad's (S.) life was his boyhood build-up innings in the lap of Halima at Bani Hawazin Bedouin tribe just after his birth. This was not only for suckling but also for the practical adoration of Arabs aboriginal cult to be adopted with the character in a baby's character right from the boyhood. Sending a boy to a wet-nurse by the town dwellers of Makkah was for growing naturally his health and purifying the mind and same was also for Muhammad (S.). Along with the baby-caring this brought the initial crafting of leadership qualities at the very outset of his life. Obviously had the children brought up in the townships under affluence of parents' affection and sustenance would not brought equally of esteem in characters. Therefore, the children of Makkah township used to be reared in the open-sided black tents where the life was superfluously sturdy, hardy and robust. This initial upbringings of Muhammad (S.) prepared him for natural and necessary qualities in future leadership.

John Adair is an eminent scholar on leadership who is also a renowned professor of leadership, an expert teacher and a consultant on leadership in today's world. He was the first professor of Leadership in 1979 working in the University of Surrey. He has written basically on leadership, and now an author of 50 books published already, a living legend who has been awarded the title of Honorary Professor by the People's Republic of China in recognition of

his “outstanding research and contribution in the field of leadership”⁸ He had a colourful early career actively and physically in the Arab Legion where he became adjutant of a Bedouin Regiment. This writer, John Adair, specialist in leadership discipline, has written in his book about Arab tradition and Muhammad (S.) which is as follows: “But below the surface there is a deeper motive why the Quraysh noble families sent their babies to be fostered in Bedouin tents. All Arabs know that by origin they are desert nomads, tent-dwellers and herders of camels, sheep and goats, migrants in the vast land of Arabia. Their values, culture and language are all the products- as it were- from the aboriginal life of freedom in the black and brown goatskin tents of their forebears. Those who would be leaders of the Arabs, tradition suggested, should have Bedouin milk in them as well as the Bedouin blood in their veins that they shared with all Arabs. The Bedouin- still the vast majority of Arabs in Muhammad’s day- were also regarded, at least by themselves, as the purest and the noblest of the Arab people. When a Meccan town-dweller made a slighting remark about the desert nomad tribes to a visiting Bedouin chief, the chief dismissed the remark with dignified contempt, for the Bedouin of the great ancient tribes knew themselves to be second to none on earth, equal if not superior to those tribes like the Quraysh who had left the desert for the mud-brick or stone-built houses of the few small towns and areas. Both Abu Bakr and Umar, the first and second caliphs, as the successors of Muhammad were known, had the same experience of being reared by Bedouin foster-parents in their desert tents. Once, for example, when Umar rode through a wadi called Dajnan in the desert east of Mecca, its familiar landscape stirred in him a memory of those distant days of childhood among the Bedouin. ‘There was a time,’ he recalled to his companions, ‘when I roamed the desert as a camel-herd, dressed in a fleece jacket, and

⁸ Adair, John, (Ed.), (2013). The Leadership of Muhammad, (p. Inside the last cover page), Kogan Page India Private Limited, New Delhi, India. ISBN: 978-81-7554-499-4.

whenever I sat down tired my father would beat me. Now I live in a time when I need reckon none my superior except God!’

The example of Muhammad- the perfect Arab in the eyes of Muslims- helped to perpetuate the tradition of noble families giving their male babies into the care of Bedouin foster-parents. In the 19th century, for example, the practice was still common among the Sharifs (Arabic: honoured, high-born), those families in Mecca who claim to be in the line of direct descent from Muhammad, such as the Hashemites. Other prominent Arabic ruling families also followed the custom. The present Emir of Qatar, for example, like the Prophet had a Bedouin foster-mother. What the future amir (Arabic: Commander, leader) absorbed with the Bedouin mother’s milk was a knowledge of the ways and manners of the Bedouin—the people the ruling families would govern in peace and command in battle. In Arabic these manners—the customary, well-trodden path of tradition, or normative rule—are called sunna.”⁹ Here again the authentic Hadith is relevant to be reiterated: The Prophet (S.) said: “Indeed God chose the tribe of Kinanah over other tribes from the children of Ismael; He chose Quraish over other tribes of Kinanah; He chose Banu Hashim over the other families of the Quraish; and He chose me from Banu Hashim.” (Saheeh Muslim # 2276)

5.2.2. Leader As Shepherd and Grown With Nomad’s Morality.

Historically the Arabs, from their beginning, lived in a harsh land of arid desert. The Bedouins being nomads of the Arab countryside used to move with their flocks regularly for

⁹ Ibid, (pp. 7-9).

pasture and water for their animals. Normally and traditionally, in ancient Arab, flocks are composed of a number of sheep and goats. As such flocks remain unruly being two species in the same group. Though sheep normally being white and goats being black are easy to distinguish but sheep are fond of small grass and goats are young leaves of scrub thus very difficult to put both together in one place. For their natural features they normally tend to separate each other and this is a great challenge for shepherd to place always into the same grazing area and remain under control. The sunburn during summer and tremendous cold with icy wind in the winter under open sky all equally blow the flocks and the shepherd round the year. Shepherd being human being leave everything to the nature and live as such who actually carry a stick and a piece of rope with him to control the flocks. The danger and risk of wild desert animals and poisonous snakes and insects vulnerable to shepherd and flocks adding with the hardship make the profession a challenging one. But Arab shepherd had nothing else to their choice because nomads life and shepherding is almost synonymous—socially, culturally and professionally. A sincere and caring shepherd and a shepherd with the flocks as the family's economical existence for best caring harmonizes himself as such he recognize every individual sheep and goat by its name, physical structure and colour. Flocks, by nature, tend to respond accordingly. John Adair, thus, says about the sincere shepherd: "Therefore, it is not surprising that the metaphor of the caring shepherd was applied to God. The 23rd Psalm is the song of an individual 'sheep', a person whose every need has been met by God the shepherd."¹⁰ Similarly the metaphor of shepherd and flocks was closely related with the human leadership. Though the human and the beasts were not alike but in the leadership of human being the features of a caring shepherd were closely and functionally related. A good caring shepherd, as was said previously, used to recognize his every member of flocks by their name, shape and colour

¹⁰ Adair, John, (Ed.), (2013). *The Leadership of Muhammad*, (p. 21), Kogan Page India Private Limited, New Delhi, India. ISBN: 978-81-7554-499-4.

which was one of the qualities of an ideal shepherd- an esteem quality of a leader. Broadly, shepherds perform three types of duties to the flocks. Firstly, shepherd leads the flocks to the path of suitable food they prefer. Secondly, he ensures their unity despite diversity and thirdly, the shepherd fulfils their all needs including the atypical ones of every individual. The shepherd ensure the flocks necessary and enough food and water and a caring shepherd empathetically serves the necessary nursing care to the injured and sick sheep and goats. There is a Sumerian proverb relevant here: “Soldiers without a leader are like sheep without a shepherd.” Muhammad (S.) has also performed as shepherd in his childhood. And all prophets (A.S.) performed the duty of shepherd in any time of their life.

Al-Mubarakpuri also writes on the same issue which is as follows: “Muhammad (S.) had no particular job at his early youth, but it was reported that he worked as a shepherd for Bani Sa’d¹¹ and in Makkah for a wage.”¹² John Adair adds, “The successful military leader, for example, is the one who brings the army home in safety, if it is victorious, in triumph, to a great welcome, with all the joys and celebrations of such a homecoming. For soldiers in all ages there is no sweeter experience.”¹³

How shepherding in nomads life helped in nurturing the leadership development of Muhammad (S.) has been analyzed by eminent scholar and professor on leadership research John Adair in his book “The Leadership of Muhammad” when he says: “In this chapter I shall ask you to consider the possible lessons of leadership that Muhammad- as an intelligent and observant youth- might have gleaned from long days and nights shepherding of flock of sheep and goats in the wadis that threaded through the sun-baked hills and mountains around Mecca. Is that, I wonder, when he first came upon the cave where later, in about the year 610, he would

¹¹ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (pp. 104), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

¹² Ibid, (p. 104). (cf. Saheeh Bukhari # 2262).

¹³ Adair, John, (Ed.), (2013). The Leadership of Muhammad, (pp. 21-22), Kogan Page India Private Limited, New Delhi, India. ISBN: 978-81-7554-499-4.

come for weeks to be alone with God? David was 30 years old when he began to reign over Israel, and he reigned 40 years. In the Quran, he is called a prophet as the authorship of the Book of Psalms is attributed to him. The Psalmist (78:70-72) summed up his vocation in these words:

He chose David his servant,
And took him from sheepfolds;
From tending the ewes that had young he brought him
To be the shepherd of Jacob his people, of Israel his inheritance.
With upright heart he tended them,
And guided them with skilful hand.

It is clear from this passage that probably the strongest ancient metaphor for a leader is that of the shepherd. Classical authors such as Homer and Xenophon had used the same image. Given our present knowledge of leadership it is a singularly rich image. We know now that someone in a leadership role has three core and overlapping functions: to achieve the tasks, to hold a group together as a unity, and to meet individual needs. We know also that leadership is essentially a journey word. Putting these two insights together may help us to understand why the shepherd metaphor is so fertile in overtones and implications: it is a simple and serviceable model for a future leader even though the lessons would have been more implicit than explicit.”¹⁴

After the scholarly review of comparing about the leadership traits vis-a-vis shepherding of flock with the human leadership relating with Muhammad (S.) John Adair

¹⁴ Adair, John, (Ed.), (2013). *The Leadership of Muhammad*, (pp. 17-18), Kogan Page India Private Limited, New Delhi, India. ISBN: 978-81-7554-499-4.

concludes as: “One day when Muhammad was walking with others in the shade of the date palm trees in Medina, some boys passed him carrying some baskets of arak berries. Muhammad looked at his companions.

‘Pick me out the blackest of them, for they are sweet’, he said to them. ‘Ones like that I used to gather when I fed the flocks of Mecca at Ajayad.’

They brought him the choicest of the fruit.

‘Surely there has been no prophet raised up who did not do the work of a shepherd,’ said Muhammad once again, as if reflecting to himself.’¹⁵

5.2.3. Grown With Tribal Morality.

The eminent writer and specialist about the Arab tradition and culture and in the life of Muhammad (S.) Montgomery writes, “The moral ideal of the desert Arabs may be called, in accordance with Goldziher’s usage, ‘muruwah’ or manliness. It has been well described by R.A. Nicholson as ‘bravery in battle, patience in misfortune, persistence in revenge, protection of the weak, defiance of the strong.’ These virtues are in fact those required if a tribe is to be successful in the struggle for existence in the desert. Bravery is not conceived in quite the same way as we conceive it. The Arab did not believe in taking unnecessary risks; unless when his blood was up, he avoided such dangers and hardships as could be avoided; desert life in itself is sufficiently hard without adding to it. This perhaps explains why persistence in revenge is counted a virtue. In many cases it might be easier to let sleeping dogs lie, but it could be a sign of weakness and would lead to a relative decline in the numerical strength of the tribe. Defiance

¹⁵ Ibid, (p. 23).

of the strong is a reflection of the fact that continued existence depends on military strength. The strong, however, is prepared to protect the weak where the weak acknowledges the superiority of the strong; it is partly a case of human co-operation against the forces of nature, and it serves to strength the strong tribe.”¹⁶ Muhammad’s (S.) ancestors were Arab nomads who used to live in the steppe desert before they had arrived in and around Makkah. The tribal notion, culture and heritage were available with due respect in the blood of the Quraish. Accordingly new born babies used to be sent to the remote tribes family was a custom for their upbringings which was mentioned earlier. These proofs their zest and ardour to their glorious traditionalism. It was Qusai Bin Kilab, leader- Sheikh (Qaid) who first brought out the Quraish from the desert and started staying in Makkah around Kabah. John Adair also writes in his book “The Leadership of Muhammad”: “Qusay was a chief of the Quraysh. While they still lived in the desert, he happened to marry the daughter of a chief of the Bani Khuzan tribe who had installed himself as the guardian of the temple at Mecca. On his father-in-law’s death, aided by his Bani Kinana kinsmen from the desert, Qusey overcome his Khuzan rivals and took charge of Mecca. The Khuzan were driven out. Packing their tents on to their camels they returned to the nomadic life in the Najd from whence they had come.”¹⁷

The gradual escalation of Arabs had been growing with many tenets and taboos for hundred and thousand years. As nomads they grew with the character traits that derived from especially the cult of tribal feature raised from the arid desert from the ancient time and made them sturdy to sustain such a hard life. Valour, the positive combative temperament derived gradually from ‘muruah’ crafted with the chivalry transformed the Arab tribes into brave warriors by-born. Another Arab specialist Richard A. Gabriel writes: “Raiding the camps and

¹⁶ Watt, Montgomery W., (Ed.), (1968). Muhammad At Mecca, (p. 20), Oxford University Press, Ely House, London, Great Britain.

¹⁷ Adair, John, (Ed.), (2013). The Leadership of Muhammad, (p. 26), Kogan Page India Private Limited, New Delhi, India. ISBN: 978-81-7554-499-4. {cf. Ibn Ishaq, Sirat Rasul Allah, (Tr. by A. Guillaume, The life of Muhammad), (2016). (pp. 48-49)}.

flocks of the other bedouin or the outskirts of the towns where the horses and camels were usually set to grazing served two important functions. First, it provided a needed form of social stimulation, the only way in which the bedouin could practice the manly virtues of the warrior. For the most part these raids were more a rough sport than real conflicts. Pitched battles were usually avoided and casualties few. Raids sometimes resulted in individual combats between chiefs, but even these rarely resulted in death. The object of a raid, after all, was to steal the flocks. The second function of the raid was to act as a form of redistributing the wealth, a means of obtaining goods that would otherwise be unattainable by some bedouin families. In a poor country like Arabia where malnutrition was endemic, raiding was often the only way a man could improve his lot in life.”¹⁸ Beside ‘Muruwah’ i.e. manliness Arabs had other qualities like, hospitality, generosity, honour, fairness, courage, integrity, cooperation etc. As a compacted life ‘solidarity’ was the strong social fabrics to bond them together as small tribal group and ‘muruwah’ provided the uprightness, liberty and freedom. With all these Arabian spirits along with the divine qualities imprinted by Allah Muhammad (S.) was born and grown that made him significantly outstanding, thus, became known to all as ‘the Trustworthy’ and ‘the Truthful’ from his boyhood. As John Adair writes about the positive ‘muruwah’ valour and virility by Muhammad (S.) that outstanding courage was shown by him under the huge crisis during the Battle of Hunayn: “Muhammad revered his grandfather. You may recall that at the battle of Hunain in the Arab manner he shouted out as his personal war cry: ‘I am Muhammad, son of Abd al-Muttalib!’ Abd al-Muttalib was a chief or ‘shykh’ in the great tradition, one who personified the virtues that Arabs valued and expected in their leaders.”¹⁹ In another place the same writer says about the combat wisdom and tactics of Muhammad (S.) that he exhibited:

¹⁸ Gabriel, Richard A., (2007). Muhammad: Islam’s First Great General, (p. 9), University of Oklahoma Press, (Volume 11 in the Campaigns and Commanders Series), USA. ISBN: 13: 978-0-8061-3860-2.

¹⁹ Adair, John, (Ed.), (2013). The Leadership of Muhammad, (p. 28), Kogan Page India Private Limited, New Delhi, India. ISBN: 978-81-7554-499-4. { cf. Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 545), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6. }

“His knowledge of the Bedouin ways was extremely useful to Muhammad as a leader during the desert war between the Muslims and the Quraysh. When the Quraysh were marching southwards after their victory at the battle of Uhud, the weary Muslim commanders on the high ground of the ridge watched anxiously to see if they turn aside and attack the settlements in the oasis of Medina as they passed by or continue home to Mecca with their spoils. Muhammad asked the most keen-sighted among them: ‘Are they riding camels and, leading horses, or riding horses and leading camels?’ When informed that the Quraysh were mounted on their camels he then concluded correctly that they were bound for Mecca.”²⁰ Thus, the leadership as was imparted through the nature by Muhammad (S.) was reflexed in the crisis to rescue the followers and the Faith to be preached uninterrupted throughout his life been it was in personal and social life and in the campaigns. John Adair remarks about Muhammad (S.) in his same book about the leadership of Muhammad (S.) as, “‘on a journey, Muhammad once said, ‘the leader of a people is their servant.’ What did he mean? That a true leader serves those whom he or she leads, both as a group- meeting their needs to complete their journey safely and their needs to be maintained as a cohesive whole- and also as a set of individuals, for each individual on a journey may have small needs or problems as the journey proceeds. Would you like to see Muhammad as a servant-leader in action? Fortunately, we can.”²¹

5.3. Ethics & Morality Developed and Displayed - Personal and Social Life.

²⁰ Adair, John, (Ed.), (2013). *The Leadership of Muhammad*, (pp. 48-49), Kogan Page India Private Limited, New Delhi, India. ISBN: 978-81-7554-499-4.

²¹ *Ibid*, (p.35).

5.3.1. Reformed/ Purified Through Poverty.

Muhammad's (S.) father died when his mother had been carrying him in her pregnancy. Thus, he was born as orphan and being born in the tribal family in the Arab desert with the poor economic condition debunked his fortune into more challenges. A baby started growing up in absence of his father was exposed to the nature but eventually started crafting and composing his upbringings with more realistically. Following the existing custom in Makkah that the children of upper classes would send to wet-nurse for of the nomadic tribes, "so that the children would grow up in the healthy air of the desert and develop a strong constitution. This was done with Muhammad for two years or longer. His wet-nurse was Halima, a woman of the clan of Sa'd b. Bakr of the great tribe or tribal group of Hawazin."²² Muhammad (S.) had been growing and passing his childhood with the chronological and series of phenomenon. His mother died when he was six years and grandfather died when he was 8 years old. Though he was taken under great care of his uncle, Abu Talib but poverty did not leave him rather poorer economic condition ebbed him more. "Abdullah left very little wealth—five camels, a small number of goats, a woman-servant called Barakah (Umm Aiman) who would later serve as Prophet's nursemaid."²³ In the language of Montgomery Watt "Misfortune was piled upon misfortune for the orphan."²⁴ Poverty or Scarcity is the single training module coupled with the deprivation of parents' and the dearest guardians' affections one another before his 8 year age, inherent sorrows and sufferings of nomads life and the dry-arid desert aura composed his childhood morality for only to lead the people within from the similar difficult conditions.

²² Watt, Montgomery W., (Ed.), (1968). Muhammad At Mecca, (p. 33), Oxford University Press, Ely House, London, Great Britain.

²³ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 91), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

²⁴ Watt, Montgomery W., (Ed.), (1968). Muhammad At Mecca, (p. 33), Oxford University Press, Ely House, London, Great Britain.

5.3.2. Muhammad's Role in Battle of Fizar.

When Muhammad (S.) was 20 years old he joined in the Battle of Al-Fujjar meaning The Sacrilegious' Wars.²⁵ This war was continued for long four years and had been continued even during the traditionally inviolable sacred month too by the Arabs and thus from that connection war was named as the Sacrilegious war. The war was fought between the Quraish with their ally Banu Kinana in one side and the Qais Ailan with Banu Hawazin in other side. Harb bin Umayya bin Abdu Shams being the chief of the Quraish tribe became their leader. At the outset of the war initial battles were lost by the Quraish against the Banu Qais however at the end victory went to the Quraish.²⁶ Whatever was the background, cause and the result of the war fact and relevant here to this issue was that Muhammad (S.) participated in that war while he was 20 years old. His job was to assist his uncles and was confined to picking up of the enemy arrows as they fell and handing over to his uncles.²⁷

Being the boy of 20 years Muhammad (S.) was joined in a war where he observed the reality of war, how the war was fought, how it developed, how the intensification and sharpness and rigidity went up and down from time to time. Most importantly, he experienced from the war that neither the belligerents nor the innocent people none was escaped from the terribility of the warfare and the collateral damages. Muhammad (S.) saw the consequences of

²⁵ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 102), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6. {cf. Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 82), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

²⁶ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 82), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

²⁷ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 102), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

the war and definitely took the necessary readings out of it. About Muhammad's (S.) performance in the Sacrilegious Wars Martin Lings writes indicating the Battle of Hunayn where Muslim warriors were seriously cornered by the huge attacks of the Hawajin's arrows in his book "Muhammad: His Life Based on the Earlier Sources": "He [Muhammad (S.)] was none the less allowed to help by gathering enemy arrows that had missed their mark and handing them to his uncles so that they could shoot them back. But at one of the subsequent battles, where Quraysh and their allies had worst of the day, he was allowed to show his skill as bowman and was praised for his valour."²⁸

5.3.3. Muhammad (S.) Organized Hilf-Al-Fuzul—A Social Confederacy.

W. Montgomery Watt and other scholars and historian finds in their researches a continuous feud among the clans and sub-tribes of Quraish and this feud led up to the blood-feud at times that led to the terrific consequences. Though the tribal conflict in the Arab society and the family conflict of any society was a known and common phenomenon but the social conflicts took lives of the people in pre-Islamic Arabia in decades after decades. Though the customs and the tradition of the nomads society was the well-accepted law for them and that there was no written law followed by the Arab tribes. Under above background with the consequence of the Sacrilegious Wars (War of Fizzar) the emergence of the alliance named

²⁸ Lings, Martin, (1985). Muhammad: His Life Based on the Earlier Sources, (p. 31), George Allen & Unwin (Publishers) Ltd and Islamic Texts Society, London, UK. ISBN: 0-04-297042-3.

Hilf Al-Fuzul came into existence. The ‘Hilf Al-Fuzul’ was an Arabic phrase means “Confederation of Virtues,”²⁹ where ‘Hilf’ means ‘swear/ confederation’ and ‘Fuzul’ means ‘virtue’. Hilf Al-Fuzul was an alliance of few people who joined together and promised to ensure the righteous in their society. At the consequence of the Sacrilegious Wars and after the incident of an unjust made to a Yamani merchant named Zabid by a person from Sahm clan a huge protest was raised among the clans of Quraish tribe. Muhammad (S.) was 25 years of age who joined in organizing this alliance amongst other pioneers. With Muhammad (S.), his childhood friend Abu Bakr (R.) also joined with his clan’s chief in the meeting when the alliance was founded.

Famous scholar and explanatory of the Qur’an Tafsir Ibn Kathir writes in his another famous book named “Sirat Al- Nabawiyah” (in its English translation): ‘Hilf’ was done at a building north of Ka’ba named Dar an-Nadwa, a gathering place of the clans’ leaders (‘mala’) where Muhammad (S.) joined in the Hilf. Muhammad’s (S.) uncle Al Zubayr ibn Abd al-Muttalib spoke the following verses about this pact: “I swore, let’s make a pact against them, though we’re all members of one tribe. We’ll call it al-fudul; if we make a pact by it the stranger could overcome those under local protection. And those who go around the Ka’ba will know that we reject injustice and will prevent all things shameful.” And after: “Al-fudul made a pact and alliance that no evil doer shall dwell in Mecca’s heart. This was a matter they firmly agreed and so the protected neighbour and the unprotected stranger are among them.” (Ibn Kathir in the book ‘Sirat Al- Nabawiyah’) Martin Lings writes about the background and the establishment of Hilf Al-Fuzul as: “A merchant from the Yemeni port of Zabid had sold some valuable goods to a notable of the clan Sahm. Having taken possession of these, the Sahmite refused to pay the promised price. The wronged merchant, as his wronger well knew, was a

²⁹ Watt, Montgomery W., (Ed.), (1968). Muhammad At Mecca, (p. 6), Oxford University Press, Ely House, London, Great Britain.

stranger to Mecca, and had no confederate or patron in all the city to whom he might go for help. But he was not to be overawed by the other man's insolent self-assurance; and, taking his on the slope of Abu Qubays, he appealed to Quraysh as a whole, with loud and vehement eloquence, to see that justice was done. An immediate response came from most of those clans which had no traditional alliance with Sahm. Quraysh were bent above all on being united, regardless of clan, but within that union there was still an acute consciousness of the rift which had divided them, over the legacy of Qusayy, into two groups, the Scanted Ones and the Confederates, and Sahm were of the Confederates. One of the leaders of the other group, and one of the wealthiest men in Mecca at this time, was the chief of Taym, 'Abd Allah ibn Jud'an, and he now offered his large house as a meeting-place for all lovers of justice. From amongst the Scanted Ones, only the clans of Abdu Shams and Nawfal were absent. Hashim, Muttalib, Zuhrah, Asad and Taym were all well represented, and they were joined by 'Adi, which had been one of the Confederates. Having decided, after an earnest discussion, that it was imperative to found an order of chivalry for the furtherance of justice and the protection of the weak, they went in a body to the Kabah where they poured water over the Black Stone, letting it flow into a receptacle. Then each man drank of the hallowed water; and with their right hands raised above their heads they vowed that henceforth, at every act of oppression in Mecca, they would stand together as one man on the side of the oppressed were a man of Quraysh or one who had come from abroad. The Sahmite was thereupon compelled to pay his debt, nor did any of those clans which had abstained from the pact offer him their resistance.

Together with the chief of Taym, Zubayr of Hashim was one of the founders of this order and he brought with him his nephew Muhammad, who took part in the oath and who said in after-years: 'I was present in the house of Abd Allah ibn Jud'an at so excellent a pact that I would not exchange my part in it for a herd of red camels; and if now, in Islam, I were summoned unto it, I would gladly respond.' Another of those present was their host's first

cousin, Abu Quhafah of Taym, together with his son Abu Bakr, who was a year or two younger than Muhammad and who was to become his closest friend.”³⁰

Muhammad (S.) liked and admired the pact of Hilf Al-Fuzul that was pioneered by him after he was commissioned as the Prophet of Allah. He even preferred the pact of Hilf Al-Fuzul to “a herd of red camel” and he principally uphold the pact after his commission promising that being prophet of Allah he would again present himself to testify to defend the essence and necessity of the pact of Hilf Al-Fuzul once it would deemed so. Through the pact of Hilf Al-Fuzul there had taken the Arab’s traditional law and custom an institutional shape which was a great revolution in social affairs in 6th century Arabia. The establishment of Hilf Al-Fuzul was a great turning point for social-political intra-relations among the Arab tribes especially centering Makkah town and Quraish. Establishing, organizing and being with Hilf Al-Fuzul and afterwards its admiration with the admission of its unending significance speaks about Muhammad’s (S.) great organizing capacity and leadership qualities. Above all, Hilf Al-Fuzul was the symbol of the establishing fair, justice, conflict resolution principles and upholding the human dignity in the society. After proclaiming Islam Muhammad (S.) acknowledged the validity, significance and necessity of the pact. Definitely the values learnt and practiced through these social organization and activities would reflect and emit in the leadership practices and conflict resolution of Muhammad (S.). Muhammad’s (S.) validation and showing respect to his earlier life’s social organization and its code of conduct proved his high esteem neutrality and broadness in accepting the good convention established and practiced by non-Muslims. It also implies, the acknowledging the pact by Muhammad, that the act of laying out those principles is prior to and transcends belonging to Islam, became in fact Islam and its

³⁰ Lings, Martin, (1985). *Muhammad: His Life Based on the Earlier Sources*, (p. 32), George Allen & Unwin (Publishers) Ltd and Islamic Texts Society, London, UK. ISBN: 0-04-297042-3. {cf. Al- Mubarakpuri, Safiur Rahman, (2011). *The Sealed Nectar*, (p. 103), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.}. {cf. Watt, Montgomery W., (Ed.), (1968). *Muhammad At Mecca*, (p. 6), Oxford University Press, Ely House, London, Great Britain.}.

message came to confirm the substance of a treaty that human conscience had already independently formulated.

The pact *Hilf Al-Fuzul* carries the essence of Islamic ethics too. It also preserves and upholds the great interest of human rights and its effectively true protection. Tariq Ramadan, a Swiss Muslim academic, philosopher and the Faculty of Theology and Religion, University of Oxford drew three principles from the *Hilf Al-Fuzul* for Islamic ethics:

a. “Islam embraces values derived from the human conscience, that are outside of the Islamic tradition. This is because Muhammad had acknowledged a pact before revelation, in the pre-Islamic era.

b. Islam acknowledges the righteousness of non-Muslims. In this case, the non-Muslims had defended justice and the oppressed.

Islam, instead of building allegiance to a closed community, requires allegiance to a set of universal principles. The message of Islam is not a closed value system, or at variance or conflict with other value systems.”³¹

5.3.4. Dispute Resolution of the Placement of Blackstone at Kaba.

The Quraish decided to rebuild the Kabah because its height was low and there was no roof. For that inside of the Kabah was exposed to the theft case and the natural

³¹ Ramadan, Tariq, (2007). In *The Footsteps of The Prophet*, (pp. 20-22).

afflictions. Its wall also got cracked since it was built long ago and a great flood swept Al-Kabah that also demolished it. The Prophet Muhammad (S.) was 35 years old at that time.³²

The compilation of authentic Hadiths state that when Quraish had started the rebuilding works of Kabah Muhammad (S.) joined with that sacred job. He used to carry stones along with his people. When he started carrying the stones on his shoulders his loincloths was there around his hips. His uncle Al-Abbas told him: “Put your loincloth round your neck to protect you from the stones.” (As he did that) the prophet fell to the ground and his eyes turned skyward. Later on, he woke up and called: ‘My loincloth...my loincloth.’ He wrapped himself in his loincloth.³³ His loins were never seen afterwards. Then, he fastened his loincloth around his hips and he then started again to carry stones. This incident proved Muhammad’s (S.) disliking of being loincloth less in public and his high sense of shame, bears the lesson for all to cover the private parts and maintaining wearing of the decent dress to ensure the civility of manner in public. Muhammad (S.) was never seen to open his private parts in public.

Before the rebuilding work started the Quraish assembled several times to take a decision how they would start the rebuilding work and once they had taken final decision that revealed their seriousness of the responsibility, sense of honour and their glorification about the duty of the sanctity of Kabah that they had been performing throughout as the guardian of Kaba.

Firstly, number of books on biography of Muhammad (S.) (Sirah) states that the Quraish were afraid to proceed with the act of demolishing the Kabah and they were greatly afflicted with awe. The incident happened with Makhzumite Abu Wahb where when he being

³² Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 105), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

³³Lings, Martin, (1985). Muhammad: His Life Based on the Earlier Sources, (pp. 41-42), George Allen & Unwin (Publishers) Ltd and Islamic Texts Society, London, UK. ISBN: 0-04-297042-3. {cf. Saheeh Bukhari, (Chapater: The Building of Al- Kaba, 1/540)}.

the first man to lift a stone from one of the walls no sooner the lifted stone leapt from his hand and returned to its place. This incident at the outset of the work frightened the people, stopped their work and all went back to their houses. Then Al-Wahid ibn Al-Mughira, the chief of Makhzum tribe showed bravery and said: "I will begin the razing for you"; and going to the Kabah he said: "O God, fear not, O God, we invited nought but good." Thereupon he knocked down part of the wall between the Black Stone and the Yemenite Corner, that is, the southeasterly wall; but the rest of the people held back. "Let us wait and see," they said. "If he be smitten we will raze no more of it, but restore it even as it was; but if he be not smitten, then is God pleased with our work, and we will raze it all to the ground." The night passed without mishap and Wahid was again at work early next morning, so the others joined him; and when the walls were all down as far as the foundation of Abraham they lame upon large greenish cobble-stones like the humps of camels placed side by side. A man put a crowbar between two of those stones to lever one of them out; but at the first movement of the stone a quaking shudder went through the whole Mecca, and they took it as a sign that they must leave that foundation undisturbed."³⁴

Secondly, the Quraish were extremely sincere and honest about the expense that would incur in the rebuilding of Kabah were born from fair earning of the people involved in the work responsibility. Thus all the chiefs of the clans of "the Quraish decided to only use lawful money in rebuilding Al-Kabah,' and one of them added, 'O people of Quraish do not let into this building anything but lawful gains: so no money gained through prostitution or usury or usurp is to be funded for that holy purpose.'"³⁵ According to the deep honour towards Kabah and decision taken, the Quraish could not collect required amount of lawful money for such

³⁴ Lings, Martin, (1985). Muhammad: His Life Based on the Earlier Sources, (pp. 41-42), George Allen & Unwin (Publishers) Ltd and Islamic Texts Society, London, UK. ISBN: 0-04-297042-3.

³⁵ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 105), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

they could not cover “six arm’s length on the northern side of Al-Kabah which is called Al-Hijr or Al-Haleem.”³⁶

Thirdly, all clans of the Quraish decided and accordingly shared the honour of the reconstruction work of Kabah. Their work distributed separately among the clans in collecting stones, fixing and raising the walls until their height raised enough height for the Black Stone to be placed into one of the corners of Kabah. These broke a serious disagreement which consequently halted the whole work for four or five days and a tension raised that escalated almost into an imminent bloodshed. Fortunately the oldest out of the clans’ chiefs Abu Umaiya ibn Mughirah Al-Makhzumi proposed a solution: “O men of Quraysh,” he said: “take as arbiter between you about that wherein ye differ, the first man who shall enter in through the gate of this Mosque.”³⁷ Martin Lings writes, “They agreed to follow the old man’s counsel; and the first man to enter the Mosque was Muhammad, who had just returned to Mecca after an absence. The sight of him produced an immediate and spontaneous recognition that here was the right person for the task, and his arrival was greeted by exclamations and murmurs of satisfaction. ‘It is Al-Amin’, said some. ‘We accept his judgement,’ said others, ‘it is Muhammad.’ When they explained the matter to him, he said: ‘Bring me a cloak.’ And when they brought it, he spread it on the ground, and taking up the Black Stone he laid it on the middle of the garment. ‘Let each clan take hold of the border of the cloak,’ he said. ‘Then lift it up, all of you together.’ And when they had raised it to the right height he took the stone and placed it in the corner with his own hands; and the building was continued and completed above it.”³⁸

³⁶ Ibid, (p. 106).

³⁷ Lings, Martin, (1985). Muhammad: His Life Based on the Earlier Sources, (p. 42), George Allen & Unwin (Publishers) Ltd and Islamic Texts Society, London, UK. ISBN: 0-04-297042-3. {cf. Ishaq, Ibn, Sirat Rasul Allah (Tr. by A. Guillaume), (2016). The life of Muhammad, (p. 86), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.}.

³⁸ Lings, Martin, (1985). Muhammad: His Life Based on the Earlier Sources, (p. 42), George Allen & Unwin (Publishers) Ltd and Islamic Texts Society, London, UK. ISBN: 0-04-297042-3.

Someone may argue that these were some personality traits which surely not related with the strategies that Muhammad (S.) actually portrayed. If taking this logic for the sake of debate then it could be said by turning the coin to its different side that the divine setting was Muhammad's (S.) conscious nursing, love, and practice of his esteem character from the childhood led him to deliver the same in time of people's need in his prophethood. Actually whatever moral principle and ethical philosophy that Muhammad (S.) could acquire and nurture from his boyhood, he effectively delivered those to the Arabs. The degree of trust and truthfulness to win the accolades even from the sworn enemies especially on matters of fair and justice led Muhammad (S.) to a level which human failed to sense! Regardless of friends and foes he was admired by all for his 'trustworthiness' and 'truthfulness' for which he was nicknamed 'Al-Amin' and 'As-Sadiq' by people irrespective of clans, class, age, and religion identity. Muhammad (S.) was, thus, popularly known for keeping his promise, telling the truth under any condition, and upholding the trust that was reposed on him. Why he was revered and adored with such lofty love and esteem respect by the people was explained in Al- Murakpuri's most reliable biography on Muhammad (S.) 'Ar- Raheeql Makhtum' translated as 'The Sealed Nectar' by Darussalam Group quoting the authentic Hadith from Saheeh Bukhari that says: "The Mother of Believers, Khadijah (R.), once, said: 'He maintains ties of kinship, helps the poor and the needy, he entertains the guests and stands with the oppressed for truth.'"³⁹

5.3.5. Truth Unleashed by Sworn Enemy in Caesar's Court.

³⁹ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 108), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6. (cf. Saheeh Bukhari: 1/3).

In Muhammad's (S.) time when already he was commissioned as the Prophet of Allah two Super Powers were there functioning in world power politics- the Persian (Present Iran and with her associates) and the other was the Rome or Byzantium. Those two Super Powers were in confrontation for the domination. Present day's Iran, Iraq, Armenia, etc. were among the territories belonged to Persia. And Eastern Roman Empire popularly was known as Byzantium by Arabs where present day's Syria, Palestine, Israel, Jordan, Egypt, Turkey were among their territories. However, these territories were their subjects of overwhelming and conquering time to time by these Super Powers. In compare, the Persian Empire was much stronger than the Byzantium Empire in some respect of geographical and other strategical point of view.

The Prophet Muhammad (S.) wrote many letters to the various rulers of neighbouring empires and kingdoms to invite them and their citizens to come under the peace of Islam. A letter wrote to the emperor (the Caesar) Heraclius (6 A.H./628 A.D.) was the part of the series of those letters. Letter written to Caesar Heraclius was carried by Dihyah bin Khalifah Al-Kalbi (R.).

Al-Mubarakpuri writes in his book 'The Sealed Nectar': "Al-Bukhari records a long narration of the contents of the letter sent by the Prophet to Heraclius, emperor of the Byzantines:

'In the Name of Allah, the Most Gracious, the Most Merciful.

From: Muhammad, the servant of Allah and His Messenger

To: Heraclius, the King of the Byzantines.

Blessed are those who follow true guidance. I invite you embrace Islam so that you may live in security. If you come within the fold of Islam, Allah will give you a double reward, but

if you turn your back upon it, then the burden of the sins of all your people will fall on your shoulders.

“Say: ‘O People of the Book! Come to common terms as between us and you: That we worship none but Allah; that we associate no partners with Him; that we erect not, from among ourselves, Lords and patrons other than Allah.’ If then they turn back, say ye: ‘Bear witness that we (at least) are Muslims (bowing to Allah’s Will).’” (Al Qur’an, 3:64).

(Seal)

Muhammad, Allah’s Prophet

Dihyah bin Khalifah Al-Kalbi (R.) was ordered to hand over the letter to the governor of Busra, who would in turn, send it to Caesar.⁴⁰

There had been significant background of sending letter to the Caesar. The Persians, meanwhile, attacked the Romans and defeated them. The Byzantium was under the Romans. The Qur’an says, “The Roman Empire has been defeated- in a land close by: But they, (even) after (this) defeat of theirs, will soon be victorious - within a few years. With Allah is the Decision. In the past and in the future: On that Day shall the Believers rejoice- with the help of Allah. He helps whom He will, and He Exalted in Might, Most Merciful.” (Al Quran, 30:2-5) In retaliation, the Romans counter attacked the Persians and successfully defeated the Persians. The Persians overwhelming might could not save them and the Message of Allah which was proved to be materialized that the Persians were defeated by the Romans. As a part of gratefulness the Caesar Heraclius came to Jerusalem and from there he received the letter of Prophet Muhammad (S.) that was written to Caesar Heraclius. He ordered his people if somebody from Makkah or in and around were present in Jerusalem and Gaza to be called

⁴⁰ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 474), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6. (cf. Saheeh Bukhari: 1/ 4, 5).

before him. Incidentally the chief of Quraish, the leader of Muhammad's (S.) enemy, Abu Sufyan bin Harb with his business associates were present in Gaza and were summoned before the court of Heraclius. This incident was written by Imam Al-Bukhari in the most authentic Hadith Book the Saheeh Al-Bukhari as was also quoted by Al-Mubarakpuri in his book 'The Sealed Nectar':

“Al-Bukhari, on the authority of Ibn Abbas (R.), narrated that Heraclius sent for Abu Sufyan and his companions, who happened to be trading in Sham (Syria, Palestine, Lebanon and Jordan) and had come to Iliya (Baitul-Maqdis). This was during the truce that had been concluded between the polytheists of Quraish and Allah's Messenger (R.). Heraclius, seated among his chiefs of staff, asked, 'Who among you is the nearest relative to the man who claims to be a prophet?' Abu Sufyan relates the story: 'I replies: 'I am the nearest relative to him from among the group.' So they made me sit in front of him and made my companions sit behind me. Then he (Heraclius) called upon his translator and said (to him): 'Tell them (i.e. Abu Sufyan's companions) that I am going to ask him (i.e. Abu Sufyan) about that man who claims to be a Prophet. If he tells a lie, they should contradict him (instantly). 'By Allah, had I not been afraid that my companions would consider me a liar, I would have told lies.'"

Conversation between Heraclius and Abu Sufyan was as follows:

Caesar: To what sort of family doe the claimant to Prophethood belong?

Abu Sufyan: Is noble.

Caesar: Did someone else in the family happened to assume Kingship?

Abu Sufyan: No.

Caesar: Are the followers of Muhammad (S.) poor or influential?

Abu Sufyan: His followers are those considered weak with numbers but ever growing.

Caesar: Does he tell lie or break any promise or agreement?

Abu Sufyan: He neither tells lie nor betrays others.

Caesar: Have you ever fought a battle against him and what was result?

Abu Sufyan: We fight him and he fights us but with alternate victory.

Caesar: What does he teach?

Abu Sufyan: He bids people to worship Allah alone, with no associate, and abandon the beliefs of forefathers. He orders us to observe prayer, honesty, abstinence and prohibition of paganism, and the maintaining of strong family ties.

Caesar Heraclius, on hearing this testimony, turned to his translator and ordered him to communicate to us (Abu Sufyan and associates) his impression, which revealed full confidence in the truthfulness of Muhammad's Prophethood: 'I (Heraclius) fully realize that Prophets come from noble families; he does not have any previous example of Prophethood. Since none of his ancestors was a king, we can not then claim that he is a man trying to reclaim his father's kingdom. So long that he does not tell lies regarding people, he is for the more reason, immune to telling lies in regards to Allah. Connecting his followers being those considered weak, with numbers ever growing, this is the case with faith until it is complete. I have understood that no instance of apostasy has yet appeared among his followers, and this point to the bliss of faith that finds its place in the human heart. Betrayal, as I see, is alien to him because real prophets hold themselves from betrayal. You said he orders the worship of Allah with no associates, observance of prayer, honesty, abstinence and prohibition of paganism, if this is true, he will soon rule the place beneath my feet. I have already known that a Prophet would arise but it has never occurred to me that he will be an Arab from among you. If I was sure, I would be faithful to him; I might hope to meet him, and if I were with him, I would wash his feet.' (Abu Sufyan continued in saying) 'Heraclius then requested that the Prophet's letter be read. The observations of the emperor and finally the definite and clear-cut exposition of the Islamic

message could only create a tense atmosphere amongst the clergy present at the court. They were ordered to leave.’

Abu Sufyan continued, ‘While coming out, I said to my companions, the matter of Ibn Abi Kabshah (i.e. Muhammad) has become so prominent that even the King of Banu Al-Asfar (i.e. the Romans) is afraid of him. So I continued to believe that Allah’s Messenger would be victorious, until Allah made me embrace Islam.’ The King did not embrace Islam, for it was differently ordained. However, the Muslim envoy was returned to Madinah with the felicitations of the emperor.’⁴¹

The above great incident about the letter written to Heraclius and its follow-up incidents all were covered by Ibn Ishaq’s book translated by A. Guillaume. Upon receiving letter of Prophet Muhammad (S.) the Caesar Heraclius sent the carrier i.e. Duhyah bin Khalifa Al-Kalbi (R.) along with that letter to the their Bishop named Daghatir because, as Heraclius mentioned, the word of Daghatir mattered more than the word of Heraclius in respect to religion and Prophethood. Dihyah (R.) accordingly went to Bishop Daghatir, and by hearing and seeing the letter of Prophet, he said: “ ‘Your master is a prophet who has been sent; we know him by his description, and we find him mentioned by name in our scriptures.’ Then Daghatir went and discarded his black clothes and put on white garments and took his staff and went to the Romans who were in church and said: ‘O Romans, a letter has come to us from Ahmad in which he calls us to God and I bear witness there is no God but Allah and that Ahmad is his slave and apostle.’ They leapt upon him in one accord and beat him until he was dead. When Dihyah returned to Heraclius and told him the news he said: ‘I told you that we feared death at

⁴¹ Al- Mubarakpuri, Safiur Rahman, (2011). *The Sealed Nectar*, (pp. 474-477), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6. (cf. Saheeh Bukhari: 1/ 4, 5). {cf. Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2016). *The life of Muhammad*, (pp. 654-655), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.)}.

their hands and Daghatir was greater among them and his word counted for more than mine.’

”⁴²

In the Qur’an it is mentioned that the earlier scriptures’ certification of the arrival of Muhammad (S.) as the Last Prophet and the exact similarity in the above by the Bishop Daghatir’s statement that “we find him mentioned by name in our scriptures.” Now what the Qur’an says: “And remember, Jesus, the son of Mary, said: ‘O children of Israel! I am the Messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad. But when he came to them with Clear Signs, they said, ‘This is evident sorcery.’ ” (The Quran, 61:6).

All the divine Scriptures that Allah sent from time to time mentioned clearly Muhammad’s (S.) arrival at the last as the Last Prophet. Still lot of evidences are available for those who are ready to search for the truth and accept the truth. In the explanation of the Verse writer Abdullah Yusuf Ali in his book ‘The Meaning of the holy Qur’an’ explains: “ ‘I am the messenger of Allah (sent) to you’ as: ‘The mission of Jesus was to his own people, the Jews. Cf. Matt. x 5-6. See also Matt. xv. 24: ‘I am not sent but to the lost sheep of Israel;’ also Matt. xv. 26: ‘It is not meet to take the children’s bread, and to cast it to the clogs.’ In the explanation of ‘confirming,’ Abdullah Yusuf Ali says, ‘Cf. Matt v. 17. In the explaining of Ahmad’. Abdullah Yusuf Ali also writes: ‘Ahmad’ or ‘Muhammad,’ the Praised One, is almost a translation of the Greek word ‘Periclytos’. In the present Gospel of John, xiv. 16 xv. 26 and xvi. 7, the word ‘Comforter’ in the English version is for the Greek word ‘Paracletos,’ which means ‘Advocate,’ ‘one called to the help of another, a kind friend,’ rather than ‘comforter’. Our doctors, contend that ‘Paracletos’ is a corrupt reading for ‘Periclytos’, and that in their original saying of Jesus there was a prophecy of our Holy Prophet ‘Ahmad’ by name. Even if

⁴² Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2016). The life of Muhammad, (p. 656), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

we read ‘Paraclete,’ it would apply to the Holy Prophet, who is ‘a Mercy for all creatures.’ (Al-Quran, 21:107) and ‘most kind and merciful to the Believers’ (Al-Quran, 9:128). See also n. 416 to Al-Quran, 3:81.”⁴³

Allah also took the necessary covenant and agreements from all the earlier Prophets about the future glad tidings of Muhammad (S.) to be given by them to their respective followers and to accept him as the last Prophet showing their loyalty too to Muhammad (S.). These all were clear proofs of the Last Prophet Muhammad (S.) to all people irrespective of geography, colour and identities that a true seeker could not ignore these clear proofs at all. Al-Qur’an says in Surah Ali-Emran, “Behold! Allah took the Covenant of the Prophets, saying: ‘I give you a Book and Wisdom; then comes to you a Messenger, confirming what is with you; do you believe in him and render him help’. Allah said: ‘Do ye agree, and take this my Covenant as binding on you?’ They said: ‘We agree’. He said: ‘Then bear witness, and I am with you among the witnesses.” (Al-Quran, 3:81). For more explanation may see also the note 416 of the book Abdullah Yusuf Ali as mentioned.⁴⁴

Another letter, under the series of letters written by Prophet Muhammad (S.) to the Kings/ Emperors beyond Arabs, was sent to the King (used to be termed as ‘Negus’) of Abyssinia (present day Ethiopia) whose name was Ashamah bin Al-Abjar that took place either late 6th or early 7th A.H. (i.e. 628/629 A.D.) and letter was carried by Amr bin Umayyah Ad-Damri (R.).⁴⁵ This letter was also contextually and in pattern similar to other letters, inviting to come in the fold of Islam. Here in this case the Negus not only admitted the personal and leadership quality of Prophet Muhammad (S.) but also willingly accepted and embraced Islam.

⁴³ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (p. 1461), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

⁴⁴ Ibid, (p. 148).

⁴⁵ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 466), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

Additionally Negus Ashamah bin Al-Abjar wrote in-reply a letter to Prophet Muhammad (S.) describing everything. Al-Mubarakpuri about on that reply:

“In the Name of Allah, the Most Gracious, the Most Merciful.

From: Negus Ashamah

Muhammad, the Messenger of Allah.

Peace be upon you. O Prophet of Allah, and the mercy and blessing from Allah beside Whom there is no God. I have received your letter in which you have mentioned Jesus, and by the Lord of the heaven and the earth, Jesus is no more than what you say. We fully acknowledge that with which you have been sent to us and we have entertained your cousin and his companions. I bear witness that you are the Messenger of Allah, true and confirming (those who have gone before you). I pledge to you through your cousin and surrender myself through him to the Lord of the worlds.”⁴⁶

“Negus Ashamah bin Al-Abjar later died in Rajab 9 A.H., shortly after the invasion of Tabuk. The Prophet announced his death and observed the funeral prayer in absentia for him.”⁴⁷

(Sahih Muslim 2/99)

5.4. Displayed Distinctive Personal Traits.

5.4.1. Sound Intellect.

⁴⁶ Al- Mubarakpuri, Safiur Rahman, (2011). *The Sealed Nectar*, (pp. 469-470), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6. {cf. Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2016). *The life of Muhammad*, (pp. 657-658), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.}.

⁴⁷ *Ibid*, (p. 470). (cf. *Sahih Muslim*: 2/99).

Muhammad (S.) had an excellent, sound and perfect intellect. No man could ever be composed of such combination of intellect as Muhammad (S.) had. His all affairs, especially manners, ethics and moral character, his outstanding knowledge of other holy scriptures including Torah, Psalms and Gospel and about the past nations from Adam to the present without any formal studies or teacher in any institutions, his sense of understanding of the customs and traditions of ancient Arab etc. was vivid in his deliberation and conduct. He had the exact art and ability to display all those knowledge and wisdom to perform in his personal life and to convey the same to the followers and to those who came close contact with him by any means. His close associates would find him in the best state of his knowledge, intellect and conduct that he could attract them, earned honour and respect out of those and successfully motivated them to follow his ideologies. He could ensure that the followers especially his Companions each of whom became an ideal centre for manners, truthfulness, honesty, hard work and virility to stand firmly under any situation including in the battlefield. He was an example of equally a speaker of all virtues and their application in any situation either his favour or not. In the acts of worship, family needs, social affairs, political conflicts, laws, wars and in all other walks of life that touch the one's life he was a great master of delivering the services and attract the others on the same issues. He knew all those things without reading, or consulting the divine scriptures sent before him and successfully conveyed those to the people. Muhammad (S.) did not go to any school or educational institution, neither learnt from anyone nor have any opportunity to sit with any scholar. He neither could read or write before he was commissioned as the Prophet of Allah. The Qur'an says about his unlettered and the knowledge about scriptures, "Those who follow the messenger, the unlettered Prophet, whom they find mentioned their own (scriptures),- in the Law and the Gospel- for he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); he releases

them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him, honour him, help him, and follow the Light which is sent down with him- it is they who will prosper.” (Al-Quran, 7:157)

Despite that he was wise to the fullest and intellect to the highest though he was ‘unlettered’ but ‘with him’, the ‘Light’ was sent by Almighty Allah. Here, Abdullah Yusuf Ali explains in the note “ ‘Light which is sent down with him’; the words are, ‘with him’, not ‘to him’, emphasizing the fact that the ‘Light’ which he brought illumines everyone who has the privilege of joining his great and universal fellowship.”⁴⁸ This was the way Almighty Allah perfectly enlightened Muhammad (S.) with all the knowledge, wisdom and intellect that required and suited for the wellbeing of the people through him.

5.4.2. Love and Compassion.

Muhammad (S.) used to possess the utmost love, affection and compassion of his best for all irrespective of ages, races, colour, and religions. He said, “I swear by God that you will not be true believers in Him (Allah) unless you love each other. I will tell you something if you do it you will love each other. Greet each other frequently and make it a common habit.” (Riadus Salehin Hadith # 383) He also said, “No one will become a good believer unless he wishes for his brothers what he likes for himself.” (Riyadus Salehin 183/3, 245/2 and Sahih Al-Bukhari # 13)

⁴⁸ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (p. 390), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

5.4.3. Good Morals, Ethics and Companionship.

Muhammad (S.) was a living legend and best example for all to follow. His wife A'ishah (R.) was asked about his manners and she said, "His manners were the Quran". In this statement, Hajrat A'ishah (R.) meant that the Prophet Muhammad (S.) abided by the laws and commands and was abstained from the prohibition, and observed the virtues prescribed by the Quran. Scholar Al- Mubarakpuri writes: "Hajrat A'isha (R.) said; 'Whenever Allah's Messenger (S.) was given the opportunity to choose between two affairs, he would always choose the easiest and the most convenient. But if it be sinful, he would be as far as he could from it. He never took revenge for himself; but when the sanctity of Allah was violated, he would avenge it. That would be Allah's sake not his own.' " ⁴⁹

The Prophet (S.) said, "God has sent me to perfect good manners and to do good deeds." (Sahih Al- Bukhari, Ahmed) Allah, the Exalted, described in the holy Quran about the perfect quality of His Messenger; "And thou (standest) on an exalted standard of character." (Al-Quran, 68: 4) Hajrat Anas bin Malik (R.) had served closely with the Prophet Muhammad (S.) for long ten years. He was with him always in the house and outside of house, in journey and everywhere in Madinah who, thus, knew about Prophet's manner best. He said, "The Prophet (S.) did not swear at anyone, nor was he rude, nor did he curse anyone. If he desired to reprimand someone, he would say: 'What is wrong with him, may dust be cast in his face.' " (Sahih Al- Bukhari # 5684)

⁴⁹ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 644), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

5.4.4. No Fascination in Worldly Affair.

There are number of examples in the Muhammad's (S.) life which proved that the Prophet was not concerned for the pleasure and comfort of this temporary life and he used to count it as a very short journey. Abdullah Yusuf Ali writes that the poverty was taken as a 'pride' to Muhammad (S.): "He despised not wealth but used it for others; He was happy in poverty and used it as his badge and his pride ('Al faqr Fakhri' means poverty is my pride) when wealth was within his reach but not within his grasp, as a man among men,"⁵⁰ Hajrat Abdullah Ibn Masud (R.) narrated the following authentic Hadith: "The Messenger of God (S.) went to sleep on a mat. He stood up and he had marks on his side due to the mat that he had slept on. We said: 'O Messenger of God, shall we not make (a proper) bedding for you?' He (Muhammad (S.) said: 'What do I have to do with this world? I am only like a wayfarer upon a mount that stopped to take shade and rest under a tree, and then leaves it behind and continues on the journey.' " (Tirmidhi# 2377) Amr bin Al-Harith (R.) narrated in another authentic Hadith where he said that the Messenger of God (S.) did not leave any gold or silver currency, or a slave, male or female, after his death. He only left behind his white mule, his weapons and a piece of land which he declared as charity' (Bakhari# 2588) Muhammad (S.) used to treat the worldly life as a "journey". It is narrated from Abdullah bin Masud (R.): "The Messenger of God (S.) went to sleep on a mat. He stood up and he had marks on his side due to the mat he had slept on. We said: 'O Messenger of God, shall we not make (a proper) bedding for you?' He said: 'What do I have to do with this world? I am only like a wayfarer upon a mount that stopped to take shade and rest under a tree and then leaves it behind and continues on the journey.'" (Tirmidhi# 2377)

⁵⁰ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur'an, (pp. 7-8), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

5.3.5. Selflessness and Altruism.

Muhammad (S.) was the brightest example of selflessness and benevolence. He used to care for others' choice and taste and for that he used to dedicate his ones. There is an authentic Hadith on the issue. Hajrat Sahl bin Sa'd narrated: "A woman gave the Messenger of God (S.) a 'Burdah' (gown). The Prophet (S.) asked his Companions: 'Do you know what 'Burdah' is?' They replied, 'Yes, O Prophet of God'. It is a piece of woven cloth' (Similar to a shawl). The woman said: 'O Prophet of God! I have woven this shawl with my own hands, for you to wear.' The Messenger of God (S.) took it while he direly needed it. After a while, the Messenger of God (S.) came out of his home wearing it, and a Companion said to the Messenger of God (S.): 'O Prophet of God! Grant me this shawl to wear!' The Messenger of God (S.) said, 'Yes.' He then sat for a while, and headed back home, folded it and gave it to the person who asked for it. The Companions scolded him saying: 'It was not appropriate for you to ask for his shawl; especially since you know he does not turn anyone down or send them away empty handed!' The man said: 'By God! I only asked him to give it to me because I want to be shrouded in this shawl when I die.' Sahl bin Sa'd, the narrator of the Hadith said: 'The shawl was used as a shroud for that man when he died.' (Bukhari# 1987) Hajrat Jabir bin Abdullah said: "The Prophet (S.) did not refuse to give anything which he had to someone if he asked for it." (Bukhari# 5687)

5.4.6. Honesty, Trustworthiness and Reliability.

Prophet Muhammad (S.) truly personified the honesty into the reality in his life. He was its unique symbol which the pagan Arabs could not deny rather admitted without any hesitation. The Arab pagans, despite their hostility with Muhammad (S.) and with his Companions, trusted Muhammad (S.) for his esteem honesty. The pagans used to keep their belongings and valuables deposited to Muhammad (S.) without any hesitation. His honesty and reliability was highly admitted and regarded by the Arab pagans. Muhammad (S.) ensured that people's valuables that kept deposited was returned as it was with him during deposition without any fail. He did not fail in this trust despite any adverse situation. Even after his migration from Makkah to Madinah he made responsible Hajrat Ali ibn Abi Talib (R.) for the safe custodian of the belongings that was kept deposited with him and he, before leaving Makkah, gave an account of those belongings to Hajrat Ali (R.) and instructed him to give those back before he (Hajrat Ali) migrated. It is there in the sirat book written by Ibn Ishaq and translated by A. Guillaume 'The Life of Muhammad': "Ali stayed in Mecca for three days and nights until he had restored the deposits which the apostle held. This done he joined the apostle..."⁵¹ Muhammad (S.) was believed and very much trusted by Arabs including his staunch opponents because of his justice, honesty, trustworthiness and truthfulness. He had no enmity with the Arab Pagans till the revelation reached to him at the age of 40 years and that enmity he did not grow but was grown by the Quraish. The Qur'an also justifies his truthfulness and trustworthiness as: "Say: 'If Allah had so willed, I should not have rehearsed it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?' " (Al Qur'an, 10:16) Another example of his honesty about trustworthiness and reliability was demonstrated during the Treaty of Hudaibiyah. The said treaty not yet signed but was under discussion of its nature and clauses in front of both the sides in Hudaibiyah. A great writer

⁵¹ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 227), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

Martin Lings writes on it as: “But worse was to come: as they sat there in sullen and explosive silence, the clank of chains was heard and a youth staggered into the camp with his feet in fetters. It was Abu Jandal, one of the younger sons of Suhayl. His father (Suhayl) had imprisoned him on account of his Islam, fearing that he would escape to Medina. His elder brother ‘Abdullah was among the pilgrims and about to welcome him when Suhayl caught hold of the chain that round his prisoner’s neck and struck him violently in the face. Then he turned to the Prophet and said: ‘Our agreement was concluded before this man came to thee.’ ‘That is true’, said the Prophet. ‘Return him then unto us’, said Suhayl. ‘O Muslims’, shouted Abu Jandal at the top of his voice, ‘am I to be returned unto the idolaters, for them to persecute me on account of my religion?’ The Prophet look Suhayl aside and asked him as a favour to let his son go free, but Suhayl implacably refused. His fellow envoys, Mikraz and Huwaytib, had been so far silent; but now, feeling that this incident was an inauspicious start for the truce, they intervened. ‘O Muhammad’, they said, ‘we give him our protection on thy behalf.’ This meant that they would lodge him with them, away from his father, and they held to their promise. ‘Be patient, Abu Jandal’, said the Prophet. ‘God will surely give thee and those with thee relief and a way out. We have agreed on the terms of a truce with these people, and have given them our solemn pledge, even as they have done to us, and we will not now break our word.’ ”⁵² This great incident could occupy in almost all famous biographies of Muhammad (S.) and in many historical books written on Islam especially on the Treaty of Hudaibiyah and in the Hadith books.

⁵² Lings, Martin, (1985). Muhammad: His Life Based on the Earlier Sources, (pp. 253-254), George Allen & Unwin (Publishers) Ltd and Islamic Texts Society, London, UK. ISBN: 0-04-297042-3. {cf. Sahih Al- Bukhari # 2731,2711 & Baihaqui # 18611. Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 504-505), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.}.

5.3.6. Justice and Fairness by Muhammad (S.).

Muhammad (S.) was, by nature and by born, from the childhood, a man of justice and fairness. This character qualities was shined by the Quranic teaching and morality that transformed him as an emblem of justice. Divinely it was happened by Allah so that Muhammad (S.) could shoulder such high responsibility as His Messenger. However, there were many incidents that showed how sincere he was to ensure the justice and fairness.

Out of those this one is the most significant and relevant. It is narrated by Al-Bukhari in the authentic book of Sahih Al-Bukhari: “The people of Quraish were extremely concerned about a Makhzuni woman who committed a theft. They conversed among themselves and said, ‘Who can intercede on her behalf with the Messenger of God (S.)?’ Out of discussion they finally said: ‘Who dares to speak to the Messenger of God (S.) in such matter except Usama bin Zaid, the most beloved young man to the Messenger of God (R.).’ So Usamah spoke to the Messenger of God (S.) and said regarding the woman. The Messenger of God (S.) said: ‘O Usamah! Do you intercede (on their behalf to disregard) one of God’s castigations and punishment!’ The Messenger of God (S.) got up and delivered a speech saying:

‘People before you were destroyed because when the noble among them stole, they would let him go; and if the poor and weak stole, they would punish him. By God! If Fatimah, the daughter of Muhammad stole, I would cut her hand off.’ ” (Sahih Bukhari # 3288)

The Messenger of God (S.) was as just and fair as that extent where in some cases he allowed others to fulfill avenge themselves if any harm was done by him. It is narrated in Abu Dawood in an authentic narration: Usaid bin Hudhair said: “A man from the Ansar was cracking jokes with people and making them laugh, and the Prophet (S.) had been passing by him and poked his side lightly with a branch of a tree that he was carrying. The man exclaimed:

‘O Prophet Of God! Allow me to avenge myself!’ The Prophet (S.) said: ‘Go ahead!’ The man said: ‘O Messenger of God, you are wearing a garment, and I was not when you poked me (i.e. you jabbed my exposed skin, so it is only fair I do the same to you)!’ The Messenger of God (S.) raised his upper garment (to expose his side), and the Ansari (merely) kissed it, saying: ‘I only meant to do this, O Messenger of God!’ ” (Abu Dawood # 5224)

In another two Hadiths where Prophet Muhammad (S.) preached his followers to be always just and be aloof from vainglory. The Prophet said: “You are sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors.” (Abu Dawood)

In another Hadith where he said: “These genealogies of yours are not a reason to revile anyone. You are all children of Adam. No one has any superiority over another except in religion and Taqwa (godliness).” (Ahmed)

There are many other occasions and places where Muhammad (S.) displayed and preached his justness and fairness. In the historical Farewell Sermon, in the Constitution of Madinah, in Najran Treaty, in the Treaty of Hudaibiyah, and in the treaties his justice and fairness was reflected. Especially his Farewell Sermon was the historical speech which could breakthrough all time and would remain as ever charter and formula for fairness and justice for the humanity. Out of many in the Farewell Sermon, it is about the universality of human rights and justice equal to all that was narrated from Zaid bin Abdullah (R.), the Prophet Muhammad (S.) said: “O people, Your God is one and without partner, your father (Adam) is also one. Listen, neither Arab has superiority over non-Arabs nor the non-Arabs has the same over Arabs, similarly nor the black over the white and the white over the black except in Taqwa (godliness).” (Baihaqui # 23489, Shu’abul Eman, Baihaqui # 5137)

5.3.7. Patience Displayed Despite Being Oppressed and Tormented.

It is about the incident of debt that was taken by Muhammad (S.) from a Jews Rabbi after Muhammad (S.) was commissioned as the Prophet of Allah. The Jews Rabbi named Zaid bin San'ah had given something as a loan to the Prophet (S.). He himself narrated as follows : "Two or three days prior to the return of the debt, the Messenger of God (S.) was attending the funeral of a man from the Ansar. Abu Bakr, Umar, Usman and some other Companions were with the Prophet (S.). After he prayed the funeral prayer, he sat down close to a wall, and I came towards him, grabbed him by the edge of his cloak and looked at him in a harsh way, and said: 'O Muhammad! Will you not pay me back my loan? I have not known the family of Abdul-Mutalib to delay in repaying debts!' I looked at Umar bin al-Khattab- his eyes were swollen with anger! He looked at me and said: 'O Enemy of God! Do you talk to the Messenger of God and behave towards him in this manner?! By the One who sent him with the truth, had it not been for the fear of not entertaining the Heavenly Gardens, I would have beheaded you with my sword!' The Prophet (S.) was looking at Umar in a calm and peaceful manner, and he said: 'O Umar, you should have given us sincere counseling, rather than to do what you did! O Umar, go and repay him his loan, and give him twenty 'Sa'a' (measurement of weight) extra because you seared him!'

Zaid bin San'ah said: 'Umar went with me, and repaid me the debt, and gave me over it twenty 'Sa'a' of dates. I asked him: 'What is this?' He said: "The Messenger of God (S.) ordered me to give it, because I frightened you.' Zaid then asked Umar: 'O Umar, do you know who I am?' Umar said: 'No I don't- who are you?' Zaid said: 'I am Zaid bin San'ah .' Umar inquired: 'The Rabbi?' Zaid answered: 'Yes, the Rabbi.' Umar then asked him: 'What made

you what you said to the Prophet (S.) and do what you did to him?’ Zaid answered: ‘O Umar, I have seen all the signs of Prophethood in the face of the Messenger of God (S.) except two – (the first) his patience and perseverance precede his anger and (the second), the more harsher you are towards him, the kinder and more patient he becomes and I am now satisfied. O Umar, I hold you as a witness that I testify and satisfied that there is no true god worthy of being worshipped except God alone, and my religion is Islam and Muhammad (S.) is my Prophet. I also hold you as a witness that half of my wealth and I am among the wealthiest people in Madinah – I give for the sake of God to the Muslims.’ Umar said: ‘You will not be able to distribute your wealth to all the Muslims, so say, ‘I will distribute it to some of the followers of Muhammad (S.).’ Zaid said: ‘I said, then I will distribute (the apportioned) wealth to some of the Muslims.’ Both Zaid and Umar returned to the Messenger of God (S.). Zaid said to him: ‘I bear witness that there is no true god worthy of being worshipped except God alone, and that Muhammad (S.) is the slave of God and His Messenger.’ He believed in him, and witnessed many battles and then died in the Battle of Tabuk while he was encountering the enemy – may God have mercy on Zaid.’ (Ibn Hibban # 288)

A great forgiveness, perseverance and patience was unambiguously tangible by Muhammad (S.) after the victory of Makkah. The Prophet Muhammad (S.), after huge conquest, gathered the people of Makkah who had ousted from there, deprived him from his paternal house, persecuted him and his Companions, but he said: ‘What do you think I will do to you?’ They answered: ‘You will only do something favourable; you are a kind and generous brother, and a kind and generous nephew!’ The Prophet (S.) said: ‘Go- you are free to do as you wish.’ ” (Baihaqui # 18055)

5.3.8. Complacency and Contentment of Heart.

Once Makkah was conquered and his erstwhile adversaries were already subdued, the whole Arabian Peninsula was under his feet but Prophet Muhammad (S.) was not moved by ego, arrogance and pride. Because he always used to prefer simplicity and straightforwardness, and materialistic thoughts was not his practice throughout. He used to prefer the life hereafter and considered this life somewhat a journey. Thus, he was extremely rich and content by heart and worldly sorrows and sufferings could not surpass his bountiful heart and mind. It is narrated by Hajrat Umar bin Al-Khattab (R.), he said: “I entered the Messenger’s house and I found him sitting on a mat. He had a leather pillow stuffed with fibers. He had a pot of water by his feet, and there was some clothes hung on the wall. His side had marks due to the mat that he laid on. Umar wept when he saw this, and the Messenger (S.) asked him: ‘Why do you weep?’ Umar said: ‘O Prophet of God! ‘Khosru and Caesar enjoy the best of this world, and you are suffering in poverty?!’ He said: ‘Are not you pleased that they enjoy this world, and we will enjoy the Hereafter?’” (Bukhari # 4629)

5.3.10. Visiting the Sick Irrespective of Religions.

Muhammad (S.) used to put emphasis on the visiting the sick and there are number of authentic Hadiths on visiting the sick. He used to instruct in an authentic Hadith to visit the sick which he considered one of the three rights of a Muslim. Not only the Muslims, he also used to visit non-Muslim sick people. Hajrat Anas bin Malik (R.) said: “A Jewish boy would serve the Prophet and he fell sick, so the Prophet (S.) said: ‘Let us go and visit him.’ They went to visit him, and found his father sitting by his head, and the Messenger of God (S.)

said: ‘Proclaim that there is no true god worthy of being worshipped except Allah alone and I will intercede on your behalf on account of it on the Day of Resurrection.’ The boy looked at his father, and the father said: ‘Obey Abul Qasim!’⁵³ So the boy uttered: ‘There is not true god worthy of being worshipped except Allah alone and Muhammad (S.) is the best Messenger.’ The Messenger of God (S.) said: ‘All praise is due to God, Who saved him from the Fire of Hell.’ ” (Ibn Hibban # 2960)

⁵³ Muhammad (S.) had a son named Al- Qasim and, thus, sometimes he was called Abul Qasim (meaning father of Al- Qasim).

CHAPTER 6: PROPHETHOOD OF MUHAMMAD (S.),
BEGINNING OF THE REVELATION OF THE QUR’AN AND
THE PREACHING PRINCIPLE

6.1. Initial Revelations and Aftermath.

The Prophethood of Muhammad (S.) was formally declared by Almighty Allah in the month of Ramadan in 610 A.D. through five verses revelation of the Holy Quran.¹ The Holy Quran’s revelation in the month of Ramadan narrated is as: “Ramadan is the (month) in which was sent The Qur’an, as a guide to mankind, also clear (signs) for guidance and judgement (between right and wrong)...” (Al- Qur’an, 2: 185) Muhammad (S.) was 40 years at the time of his commission into Prophethood.² It happened while he had been kept himself secluded for a few days in the Cave of Hira over the top of the Mountain Hira that was little away from his house at Makkah. A. Guillaume writes as the translation of Ibn Ishaq’s book ‘Sirat Rasul Allah’: “Then Gabriel came to him with the gift of God’s grace whilst he was on Hira in the month of Ramadan.”³ Muhammad’s (S.) seclusion was not an exceptional isolation from the point Quraishite’s traditional point of view but definitely had not been a typical one from

¹ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 111), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

² Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (pp. 112-113), Aman Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

³ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 105), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

Muhammad's (S.) noble characters and Almighty Allah's desires for the revelation process. Because traditionally, Quraish as part of their custom and tradition used to go for seclusion in their heathen days which was termed 'Tahannuth'. Alfred Guillaume, the translator of Muhammad's (S.) biography book 'Sirat Rasul Allah' by Ibn Ishaq also writes: "The apostle would pray in seclusion in Hira every year for a month to practice 'Tahannuth' as was the custom of Quraish in the heathen days. 'Tahannuth' is religious devotion. Abu Talib said:

'By Thaur and him who made Thabir firm in its place

And by those going up to ascend Hira and coming down.'

(Thaur and Thabir are mountains near Mecca)."⁴ By the premier revelation of five Verses from the Holy Qur'an Muhammad ibn Abdullah (S.), the Quraish son, had been Commissioned as the Prophet of Almighty Allah and was honoured as the Prophet to the whole universe and to whole mankind and the Jinns.⁵ (Al-Quran 46: 29-31) The first revelation of first five Verses of Chapter number 96 of the Qur'an (Surah Al-Alaq) which were revealed first⁶ are: "Proclaim! (or Read!) In the name of the Lord and Cherisher, who created – created man, out of a (mere) clot of congealed blood: Proclaim! and thy Lord is most Bountiful – He Who taught (the use of) the Pen – taught man that which he knew not." (Al-Quran, 96:1-5) It is also mentioned in many books published in the world so far since the Qur'an was revealed before 1450 years in Makkah and Madinah, the regions of present day Saudi Arabia. Especially the religious, historical and biographical books the incident about the revelation of the Qur'an mentioned out of which the book 'Muhammad At Mecca' by W. Montgomery Watt is one of

⁴ Ibid, (p. 105).

⁵ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur'an, (pp. 1311-1312), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6. {cf. Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 113), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.}

⁶ It is narrated by Al- Bukhari in an authentic Hadith (i.e. Sahih Al- Bukhari # 6982) about the first revelation of the holy Qur'an that was revealed by Almighty Allah.

them.⁷ The word ‘iqra’ which has been transliterated by Abdullah Yusuf Ali as ‘Proclaim’ or ‘Read’ was given an explanation: “ ‘Iqra’ may mean ‘read’, or ‘recite’, or ‘rehearse’, or ‘proclaim’ aloud, the object understood by Allah’s Message. For an account of the circumstances in which this first revelation – the divine commission to preach and proclaim Allah’s Message came to the Holy Prophet, in the cave of Hira. In wordly letters he was unversed, but with spiritual knowledge his mind and soul were filled, and now had come the time when he must stand forth to the world and declare his mission.”⁸

6.1.1. Stages/ Means of Revelation of the Qur’an.

How the Holy Quran was revealed to the Prophet Muhammad (S.) is a curiosity to the people and it was a matter of great interest to quench the thirst of knowledge to learn about a Divine issue. There had been many explanation in last 15 hundred years but the most summarized and the most authentic explanation was given by Shams at Din Abu Abd Allah Muhammad ibn Abu Bakr ibn Ayyub al-Zuril Dimashqil-Hanbali, commonly known as Ibn Qayyim al-Jawziyya or Ibn al-Qayyim for short, or reverentially as Iman Ibn al-Qayyim in Sunni tradition who was an important medieval Islamic juris consult theologian, and spiritual

⁷ Watt, W. Montgomery, (1968). Muhammad At Mecca, (p. 41), Oxford University Press, Ely House, London, U.K.

⁸ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (pp. 1672 and note 6203), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6. {cf. Lings, Martin, (1985). Muhammad: His Life Based on the Earlier Sources, (pp. 43-44), George Allen & Unwin (Publishers) Ltd and Islamic Texts Society, London, UK. ISBN: 0-04-297042-3.}. {cf. Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 105-106), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.}.

writer in his book *Zadul-Ma'a'd*. Ibn al-Qayyim, mentioning about the revelation, said the following stages:⁹

- **The First [‘True Vision’ by Muhammad (S.)]:** “The period of ‘true vision’ – It was the starting point of the revelation to Allah’s Messenger (S.)” True Vision was the prime source of revelation of the Qur’an. Muhammad’s (S.) true vision was distinct from the dreams as has been written by Montgomery too, “This (true vision) is quite distinct from dreams.”¹⁰ There is authentic Hadith also narrated by Hajrat A’isha (R.)
- **The Second [Angel’s Invisible Cast Through Muhammad’s (S.) Mind and Heart]:** “What the angel invisibly cast in the Prophet’s mind and heart, without being seen. Allah’s Messenger (S.) said: “The Noble Spirit revealed to me, ‘No soul will perish until it exhausts its due course, so fear Allah and gently request Him. Never get impatient to the point of disobedience of Allah. What is with Allah can never be acquired except through obedience to Him.’ ”
- **The Third [Angel’s Visibility in Human Being]:** “The angel used to visit Allah’s Messenger (S.) in the form of a human being and would speak to him directly. This would enable him to fully understand what the angel said. The angel was sometimes understood in this form by the Prophet’s Companions.

⁹ Al- Mubarakpuri, Safiur Rahman, (2011). *The Sealed Nectar*, (pp. 118-119), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6. {cf. Watt, W. Montgomery, (1968). *Muhammad At Mecca*, (p. 42-50), Oxford University Press, Ely House, London, U.K.

¹⁰ Watt, W. Montgomery, (1968). *Muhammad At Mecca*, (p. 42), Oxford University Press, Ely House, London, U.K.

- **The Fourth [Sound of a Bell]:** “The angel came to him like a toll of a bell and this was the most difficult form because the angel used to guide him firmly and sweat would stream from his forehead even on the coldest days. If the Prophet was on his Camel, the Camel would not withstand the weight, so it would immediately kneel down on the ground. Once the Prophet had such a revelation when he was sitting and his thigh was on Zaid’s thigh, Zaid felt such intense pressure as if he had almost injured his thigh.”
- **The Fifth [Angel’s Actual Form]:** “The Prophet saw the angel in his actual form. The angel would reveal to him what Allah had ordered him to reveal. This, as mentioned in (the Quran) Surat An-Najm (Chapter 53 – The Star), happened twice.”
- **The Sixth [By Heaven]:** “What Allah Himself revealed to him in heaven, i.e., when he ascended to heaven (during the great incident of Ascension) and received Allah’s Order for ‘Salat’ (prayer).”
- **The Seventh [Without any Media]:** “Allah’s Words to His Messenger (S.) first hand without the mediation of an angel. It was a privilege granted to Moses and clearly attested in the Quran, as it is attested to our Prophet in Surat Al-Isra (Chapter 17 – The Journey by Night) of the Noble Quran.”¹¹

¹¹ See the reference mentioned at footnote 9 above for details. These all stages were described by Imam Ibn Al-Qayyum in his famous book ‘Z’adul Ma’a’d’ and this is mentioned in many great writers’ books including Martin Lings, Ibn Ishaq and Abdullah Yusuf Ali. Reference of Abdullah Yusuf Ali’s book is here: Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (pp. 1672 and note 6203), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

Though few religious scholars added another stage (Number 8) where they want to say Allah spoke to our Prophet directly without a curtain in-between of the Prophet (S.) and Almighty Allah but this was not confirmed, as Ibn Al-Qayyim said in his book *Zadul Ma'a'd* 1/18.

6.1.2. Basic Principles of Preaching Islam.

However, detail about the revelation of 5 initial Verses is now. Incident happened, as was said earlier, when Muhammad (S.) was in the cave of Mount Hira under his regular seclusion and at that time Muhammad (S.) encountered the incident in his “true dream.”¹² On that day, after the incident in the Cave Hira, Muhammad (S.) came back to his house and described it to his wife Khadijah (R.) where he said, “Cover me, cover me.” He described to Hajrat Khadijah (R.) the whole incident and mentioned too that he had been still frightening. But Hajrat Khadijah (R.) consoled her husband Muhammad (S.) by saying: “Allah will never disgrace you, because –

- a. You unite relations of the womb,
- b. Bear the burden of the weak,
- c. Help the poor and needy,
- d. Entertain the guests and

¹² Al- Mubarakpuri, Safiur Rahman, (2011). *The Sealed Nectar*, (p. 112), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

e. Endure hardships in the path of truthfulness”¹³

After hearing and knowing everything Hajrat Khadijah (R.) was the first among all irrespective of male and female, who embraced Islam and followed by his freed slave, Zaid bin Harithah who were freed to her husband Muhammad (S.) after they got married. The first boy at the age of 10 years who embraced Islam was Muhammad’s (S.) cousin, Hajrat Ali (R.), son of Abu Talib who had been living and growing with Muhammad (S.) under same guardian, Abu Talib. Then the next who embraced Islam was the intimate friend of Muhammad (S.), Abu Bakr (R.) who was honoured afterwards by Muhammad (S.) as ‘As-Siddique’. Al-Mubarakpuri writes, “They all (cited above) professed Islam on the very first day of the call.”¹⁴ Upto the name Suhayb bin Sinan, an ally of Banu Taym bin Murra a total number of 51 personalities including Muhammad’s (S.) name found in the biography of Muhammad (S.) written by Ibn Ishaq (translated as ‘The Life of Muhammad’ by A. Guillaume). According to Ibn Ishaq, these were the pioneers amongst the initial believers who all were from Quraish tribe, very nearer to Muhammad (S.). In 3 years’ of silent preaching in Makkah these they (51 persons) embraced Islam.¹⁵ Initial calling’s nature was as such that it was the direction of Almighty Allah and accordingly Muhammad (S.) carried out that. People were not given any pressure of new invitation by Muhammad (S.) so that Allah’s revelations were not apprehended and seemed to the people as fearsome. The picture of initial invitation is found in Al-Mubarakpuri’s book which is as follows: “That is why the initial call to Islam assumed a limited form so that the

¹³ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 114), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6. {cf. Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 106), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.}.

¹⁴ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 121), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

¹⁵ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 114-117), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

Makkans would not be engaged by the unexpected surprise.”¹⁶ Hence, accordingly the writer also kept this under the Chapter of ‘Three years of Secret Call’ in his book. However, Islam’s basic principle of preaching the Truth goes also similarly which is found in the verse that was revealed afterwards, “O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern and severe, who flinch not (from executing) the Commands they receive from Allah, but do what (precisely) they are commanded.” (Al-Qur’an, 66:6) According to Ibn Ishaq, three main groups were who converted to Islam in the early age of Islam: younger brothers and sons of great merchants, people who had fallen out of the 1st rank in their tribe failed to attain it, and mostly unprotected foreigners.

The Pioneers First Ten Who Embraced Islam :¹⁷

Serial Number	Names	Identity	Status	reTribe	Remarks
1.	The Holy Prophet Muhammad Ibn Abdullah (S.)	Our beloved Prophet (S.) himself	1st Muslim	Quraish	
2.	Hajrat Khadijah (R.)	Our Mother, the	1st follower of Muhammad irrespective of	Quraish	

¹⁶ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 120), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

¹⁷ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 114-117), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

		Wife of Prophet (S.)	males and females		
3.	Hajrat Ali Ibn Abi Talib	Cousin of Prophet, Son in law of Prophet	1st boy(10 Years) to follow Muhammad (S.)	Quraish	
4.	Hajrat Zaid Ibn Haritha (R.)	Personal Assistant of Prophet (S.)	1st adult male to accept Islam	Not Known	
5.	Hajrat Abu Bakr alias Atiq (R.)	Best friend of Prophet, clan of Taim	Afterwards became the 1st Caliph of Islam	Quraish	

6.	Hajrat Uthman Ibn Affan (R.)	Son-in-law of Prophet (S.) (Zinnurain)	Became Caliph Islam	3rd of	Quraish	
7.	Hajrat Al- Zubayr Ibn Al- Awwam	From the Clan of Hajrat Khadijah (R.)	One of the Pioneer Believers		Quraish	Nephew of Khadijah
8.	Hajrat Abdur Rahman Ibn Auf (R.)	Clan of Prophet's Mother, Aminah	One of the Pioneer Believers		Quraish	
9.	Hajrat Saad Ibn Abi Waqqas (R.)	Clan of Abd Manaf			Quraish	

			One of the Pioneer Believers		
10.	Hajrat Talha Ibn Ubaydullah (R.)	Clan from the Quraish	One of the Pioneer Believers	Quraish	

However, there are different opinions of the serial numbers among these ten but no controversy is there at all that those mentioned above were the first ten pioneers blessed who accepted the Truth. May Almighty Allah accept their everything including the honour and dignity in initial crucial members of as Believers. It remind our sorrow and mental anguish that if we could be in this serial among ten! ‘Ibn As-Salah said: ‘The most cautious view is that the first freeman to embrace Islam was Abu Bakr (R.). Among the freed slaves, the first to embrace Islam Zaid Ibn Haritha (R.) and among the slaves, the first to accept Islam was Bilal (R.).’¹⁸ If we analyze about the nature of initial followers who embraced Islam at the beginning we find them they were almost from the family and tribe which Prophet Muhammad (S.) belonged to. It is to be significantly marked and to be judged that all were from the own tribe of the Prophet Muhammad (S.), i.e, the Quraish. Out of these above pioneer Believers, first three

¹⁸ Wahb, Ibn Abdul Shaikh Abdullah Ibn Al-Shaikh Muhammad, Biography of The Prophet (Volume 1), (Tr. by Sameh Strauch, (2006). (p. 156), Maktaba Dar-us-Salam, Riyadh, Saudi Arabia (K.S.A.). ISBN: 9960-9803-1-6.

directly were from the family of Muhammad (S.) where the preaching and embracing started from.

When the Verse “And admonish the nearest kinsmen.” (Al-Quran, 26: 214) was revealed, the Prophet Muhammad (S.) started inviting his nearest family members and the close members of Quraish tribe in the valley of As-Safa hills. It was the time fell within the period of ‘Three years of Secret Call’ in Makkah. Shaikh Abdullah Ibn Al-Shaikh Muhammad Ibn Abdul Wahb writes on the incident, “It is reported on the authority of Ibn Abbas (R.) that he said: ‘When Allah revealed: ‘And warn your tribe (O Muhammad (S.) of your kindred.’ The Prophet (S.) went to As-Safa and ascended it, then called out: “Ya Sabaha!’ [Ya Sabaha and Wa Sabaha means a warning] Some of them came in person and others sent messengers to see what he wanted, then the Messenger of Allah (S.) said: ‘If I informed you that there are horsemen coming around the mountain to attack you, would you believe me?’ They said: ‘Yes. We have not known you to lie.’ He said: ‘Then I (tell you that) I am a warner to you of a severe punishment.’ Abu Lahab replied: ‘May you perish! Have you gathered us here for nothing but this?’ Then Allah, Most High revealed: ‘Perish the two hands of Abu Lahab (an uncle of Prophet (S.) and perish he!’ (Al-Quran, 111:1)”¹⁹ Similarly it was narrated in other authentic sources of Islam including Sahih Al-Bukhari, Sahih Muslim, Al-Tirmidhi and An-Nasai. One of the important principles in preaching Islam what Muhammad (S.) always followed was that he used to preach his family members first, then to the kin group and lastly to others sequentially. In the speech also anywhere he was preaching and inviting people towards Islam and in any place of public speaking Muhammad (S.) followed a basic principle that at the very beginning of his any speech he always used to start it with the name of Almighty Allah first,

¹⁹ Wahb, Ibn Abdul Shaikh Abdullah Ibn Al-Shaikh Muhammad, Biography of The Prophet (Volume 1), (Tr. by Sameh Strauch, (2006). (pp. 165-166), Maktaba Dar-us-Salam, Riyadh, Saudi Arabia (K.S.A.). ISBN: 9960-9803-1-6.

then used to glorify Him (Almighty Allah), recited few Verses from the Qur'an, then talked the relevant topic briefly with needed references and lastly talked very less from him. And before finishing of the speech/session he again used to glorify almighty Allah and then concluded it. It was seen very effective in all sessions of Dawah. In all sittings/sessions of Dawah Muhammad (S.) was found very successful for following that basic principle of preaching (Dawah) of Islam as mentioned above. Beside the lectures in any forum as said above, his Friday Sermon (Khutba), in the preambles of all letters he wrote to Muslims or non-Muslims, in the preambles of all treaties and pledges and in his all correspondences those he did, Muhammad (S.) followed the basic principle of this preaching. All letters, treaties and all Friday Sermons were the burning examples. Few important key personnel like Iiyas bin Muadh, Suwayd bin Samit, Abu Dharr Al-Giffari, Tufail bin Amr Ad Dawsi etc. were amongst the Believers who embraced Islam due to the influence of Muhammad (S.) and this basic principle of Dawah that he always followed. One of the basic reasons for which almighty Allah gave him the success that in all his activities and speeches, Muhammad (S.) always and regularly used to follow sincerely: mention Allah's name first and remember Him always, glorify and uphold Him, recite from the Qur'an (meaning talking/acting with the valid references) and speak/act only relevant matter. His followers especially the Companions and the predecessors {'Salafs'- 'Khairul Kurun', those initial Believers who followed the Sunnah of the Prophet very sincerely- i.e. the Four Kholafaye Rashiduns (R.), the Companions (R.), all Tabiuns (Rahimahullah), all sincere Tabi-Tabiuns (Rahimahullah)} used to follow his Sunnah sincerely including this basic principle in all their actions and speeches and they used to add one more with this: the offering prayers and blessings (Salat and Salam) to the Prophet Muhammad (S.). For following the Prophet Muhammad (S.) sincerely, those predecessors were also successful in their life here and hereafter because Allah was happy on them and they all could please Allah

accordingly. This was mentioned in the several Verses of the Qur'an: "Allah well pleased with them, and they with Him." (Al- Qur'an, 98:8; 58:22; 5:119)

6.1.3. When/ Why The Own People Became Enemy!

And when the following Verse was revealed the people who, so far opposed Prophet Muhammad (S.) for the sake of opposition, enraged, and aggravated to the height and became enemy. The holy Verse is: "Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah." (Al-Quran, 15:94) Hajrat Abu Ubaydah (R.) reported that "Hajrat Abdullah bin Masud said, 'The Prophet was still practicing and preaching Islam secretly until this Ayah was revealed (Therefore openly proclaim that which you are commanded), then he and his Companions came out into the open.' The statement 'and turn away from those who join false gods with Allah' had angered against Muhammad (S.) and provoked them to be converted into enemy." Almighty Allah also revealed to Prophet Muhammad (S.) with this Verse: "And say, 'I am indeed he that warneth openly and without ambiguity' – (of just such wrath) as We sent down on those who divided (Scripture into arbitrary parts) – (so also on such) as have made the Qur'an into shreds (as they please)." (Al-Quran, 15:89-91) Abdullah Yusuf Ali clarifies about the identity of 'dividers' and 'shreds' and explains: "The commentators differ as to the precise significance of Verses 90 and 91. Are the persons referred to in the two verses the same, or different? And who were they? I adopt the view, for which there is good authority, that the two classes of persons were different but similar. Verse 90, I think, refers to the Jews and Christians, who took out of Scripture what suited them, and ignored or rejected the rest: 2: 85, 101. For verse 91, the Makkan Pagans, in

the early days of Islam, in order to dishonour and ridicule the Qur'an, divided what was so far revealed, into bits, and apportioned them to people coming on pilgrimage to Makkah by different routes, slandering and abusing the Prophet of Allah.”²⁰ When the Quraish became certain about the preaching essence of Islam and the mission of their relative but Prophet Muhammad (S.) that was nothing but about rejection of ‘false gods’ i.e. the baseless religion on which the Pagans of Arab was standing and the blindness on which their forefathers were superstitiously wandering and by that the ultimate enmity came to life. About relevant issue Ibn Ishaq (A. Guillaume) writes, “When the apostle openly displayed Islam as God ordered him his people did not withdraw or turn against him, so far as I have heard, until he spoke disparagingly of their gods. When he did that they (Quraish) took great offence and resolved unanimously to treat him as an enemy, except those whom God had protected by Islam from such evil, but they were a despised minority.”²¹ Since Abu Talib, the uncle and the sincere guardian of Muhammad (S.), was Muhammad’s (S.) protector and Quraish were certain that Muhammad (S.) would not yield to them and would not also from his preaching, rather would continue in insulting (in their language) their gods so the leaders of the Quraish rushed to Abu Talib. They were namely Utba and Shayba bin Rabia (two sons) b. Abdu Shams, Abu Sufyan bin Harb, Al-‘As bin Hisham bin Al-Harith bin Asad, Al-Aswad bin Al-Muttalib bin Asad, Abu Jahl (whose name was Amr, his title being Abul Hakam) bin Hisham bin Al-Mughira, Al-Walid bin Al-Mughira, Nubayah and Munabbih (two sons) bin Al-Hajjaj bin Amir bin Hudhayfa and Al-‘As bin Wail. They were total 10 high class leaders from different clans of the Quraish. According to A. Guillaume, these leaders said: “O Abu Talib, your nephew has,

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²⁰ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur'an, (p. 634), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

²¹ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 118), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

- a. ‘Cursed our gods’,
- b. ‘Insulted our religion’,
- c. ‘Mocked our way of life’ and
- d. ‘Accused our forefathers of error’.

either –

- a. ‘you must stop him or’
- b. ‘you must let us get at him,’

for yourself are in the same position as we are in opposition to him and we will rid of you of him.’ He (Abu Talib) gave them a conciliatory reply and a soft answer and they went away.”²² In the same way several times these leaders went to Abu Talib and appealed to stop his nephew, Muhammad (S.), from publishing the religion of Islam of Almighty Allah and calling the men thereto. Similar way Abu Talib sent them back but he became more worried about his nephew’s safety and security. Thus, he called his nephew, Muhammad (S.), and explained about the situation and the extreme enmity that aroused about him and the Faith that Muhammad (S.) was preaching. The Prophet of Almighty Allah Muhammad (S.), at a stage realizing the reality desired to leave uncle, Abu Talib, who was the only shelter but finding no other way. Relying only to Allah with having strong faith in Him, Muhammad (S.) consolidated the courage and said, according to the statement of A. Guillaum, “O my uncle, by God, if they (the Quraish the polytheists) put the sun in my right hand and the moon in my left on condition that I abandoned this course (the preaching of the Truth – the Islam), until God has made it victorious, or I perish therein, I would not abandon it.’ Then the apostle broke into tears, and got up. As he turned

²² Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 118-119), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

away his uncle called him and said, ‘Go and say what you please, for by God I will never give you up on any account.’ ”²³

6.1.4. They Attempted to Kill Muhammad (S.) Once Negotiation Failed.

When Quraish leaders failed in all their courses to stop Muhammad (S.) and failed to snatch Muhammad (S.) away from Abu Talib, they then brought a boy named Umara bin Al-Walid bin Al-Mughira to Abu Talib to take him as an adopted son who, according to them, would be “the strongest and most handsome young man among Quraish” would benefit Abu Talib and in turn give up Muhammad and handed over to them as part of “man for man” to kill Muhammad (S.). Abu Talib boldly replied to them by saying that they would give you a boy to be adopted by him whom he would feed and his nephew Muhammad (S.) to be left to them to be killed! Abu Talib said, according to A. Guillaume, “By God, this shall never be.’ Al-Mut’im bin Adiy said, ‘Your people have treated you fairly and have taken pains to avoid what you dislike. I do not think that you are willing to accept anything from them.’ Abu Talib replied, ‘They have not treated me fairly, by God, but you have agreed to betrayed me and help the people against me, so do what you like’, or words to that effect. So the situation worsened, the quarrel became heated and people were sharply divided, and openly showed their animosity to their opponents. Then the Quraish incited people against the companions of the apostle who had become Muslims. Every tribe fell upon the Muslims among them, beating them and

²³ Ibid, (p. 119).

seducing them from their religion.”²⁴ But neither Muhammad (S.), nor his poor and innocent followers, nor the preaching of Islam could be stopped by the opposition of the Pagans led by the Quraish. Rather day by day the number of believers had been growing and Islam started spreading beyond Makkah quicker than earlier despite the persecution, imprisonment and seduction by many means. Under such circumstances the Quraish leaders and with them others decided to call Muhammad (S.) and desired to talk to him directly. Decided accordingly and the leaders were gathered in Kaba premise once after the Sunset. They set up agenda for the meeting where both pursuance of logic, reasoning, counseling and if failed, astounding was planned. When Muhammad (S.) was summoned, he, without any hesitation made him present in the Kaba premise. A. Guillaume writes, “When he came and sat down with them, they explained that they had sent for him in order that they could walk together. No Arab had ever treated his tribe as Muhammad had treated them, and they repeated the charges which have been mentioned on several occasions (charges were (4): cursing their gods, insulting their religion, mocking their way of life and accusing their forefathers of error). If –

- a. it was money he wanted, they would make him the richest of them all;
- b. it was honour, he should be their prince;
- c. it was sovereignty, they would make him king;
- d. it was a spirit which got possession of him (they used to call the familiar spirit of the jinn ‘raiy’), then they would exhaust their means in finding medicine to cure him.

The apostle replied that he had no such intention. He sought not money, nor honour, not sovereignty, but God had sent him as an apostle, and revealed a book to him, and

²⁴ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). *The life of Muhammad*, (p. 120), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

commanded him to become an announcer and a warner. He had brought them the messages of his Lord, and given them good advice. If they took it then they would have a portion in this world and the next; if they rejected it, he could only patiently await the issue until God decided between them, or words to that effect.”²⁵ As usually the leaders of Quraish were not convinced and meeting went in vain as they desired was not fulfilled. The enmity went higher after the negotiation failed and now it was clear that only option left was the confrontation. The followers of Muhammad (S.) who were basically poor, innocent and from humble classes were increased rigorous persecution. And finally planned to kill Muhammad (S.). Despite their tremendous oppressions with huge might and ill-plan they could neither kill Muhammad (S.) in number of attempts for which Almighty Allah saved His Messenger nor could stop the growth of his followers. But Muhammad (S.) and followers continued their duties to stand on the righteous position, did not leave the way and continued with the preaching of the Faith.

6.1.5. Utba’s Negotiation Failed but It Turned into His Conviction into the Truth!

Number of times and ways the Quraish tried to convince Muhammad (S.) to let him bring away from his preaching. Without admitting their wrongness of their idolatry and without leaving the paganism they were trying to bring Muhammad (S.) in their stand. Though one of such negotiations failed but they did not give up because of the growth of the numbers

²⁵ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 133-134), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

of the Believers. A. Guillaume writes, "Utba bin Rabia, who was a chief, said one day while he was sitting in the Quraish assembly and the apostle was sitting in the mosque by himself, 'Why should I not go to Muhammad and make some proposals to him which if he accepts in part, we will give him whatever he wants, and he will leave us in peace?' This happened when Hamza had accepted Islam and they saw that the Prophet's followers were increasing and multiplying. They thought it was a good idea, and Utba went and sat by the Prophet and said, 'O my nephew, you are one of us as you know, of the noblest of the tribe and hold a worthy position in ancestry. You have come to your people with an important matter, dividing their community thereby and ridiculing their customs, and you have insulted their gods and their religion, and declared that their forefathers were unbelievers, so listen to me and I will make some suggestions, and perhaps you will be able to accept one of them.' The apostle agreed, and he went on, 'If what you want is money, we will gather for you all of our property so that you may be the richest of us; if you want honour, we will make you our chief so that no one can decide anything apart from you; if you want sovereignty, we will make you king, and if this ghost that comes to you, which you see, is such that you can not get rid of him, we will find a physician for you, and exhaust our means in getting you cured, for often a familiar spirit gets possession of a man until he can be cured of it', or words to that effect. The apostle listened patiently, and then said: 'Now listen to me, 'In the name of God, the compassionate and merciful, H.M., a revelation from the compassionate the merciful, a book whose verses are expounded as an Arabic Quran for people who understand, as an announcement and warning, though most of them turn aside not listening and say, 'Our hearts are veiled from that to which you invite us.' (Al-Quran, 41: 1-5) Then the apostle continued to recite to him. When Utba heard it from him, he listened attentively, putting his hands behind his back and leaning on them as he listened. Then the Prophet ended at the prostration (Al-Quran 41: 38) and prostrated himself, and said, 'You have heard what you have heard, Abul-Walid; the rest remains with

you.’ When Utba returned to his companions they notices that his expression had completely altered, and they asked him what had happened. He said that he had heard words such as he had never heard before, which were neither poetry, spells, nor witchcraft. ‘Take my advice and do as I do, leave this man entirely alone for, by God, the words which I have heard will be blazed abroad. If (other) Arabs kill him, others will have rid of you him; if he gets the better of the Arabs, his sovereignty will be your sovereignty, his power your power, and you will be prosperous through him.’ They said, ‘He has bewitched you with his tongue.’ To which he answered, ‘You have my opinion, you must do what you think fit.’ ”²⁶

6.1.6. Quraish Attempt by Employing Girls to Divert from the Qur’an- A Tactics That Still Persits.

Number of attempts were endeavoured to stop the onward march of Islam by the Quraish rather these acted reverse because whenever someone went to Muhammad (S.) he was attracted by the Truth and by Muhammad’s (S.) fair conduct. It became another new concern for the Pagans. They tried to divert the people from the message and essence of the Quran but people were going more and been attracted to that. Their nature of persecution continuously changing which were included taunting, degrading, ridiculing, belying and instigating laughter by their actions with the aim of imbuing the spirit into their disappointment

²⁶ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 132-133), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

so to raise their morale high. The Quraish tried also by distorting the teachings of Muhammad (S.), raising doubts, making false propaganda forging baseless allegations about Muhammad's (S.) doctrines. Their one of the tricks was that they used to imitate Muhammad's (S.) speech to the same audience whom Muhammad (S.) addressed and telling them the stories of self-made. They also tried to establish some falsely myths about Muhammad (S.), staged those and to make those interesting they used to employ the beautiful belles as dancers, singers, magicians, show-makers etc. Al-Mubarakpuri writes on the issue and he says: "Contrasting the Quran with the mythology of the ancients in order to divert people's interests from the Word of Allah. It is narrated that An-Nadr bin Harith, went to Heerah where he got conversant with the traditions of the kings of Persia and the accounts of people like Rustom and Isphandiyar, and then returned to Makkah. He would always shadow the Messenger's steps wherever he preached in the new faith and cautioned people against Allah's wrath. An-Nadr would directly follow the Prophet (S.) and narrate to the same audience long tales about those people of Persia. He would then always add a question after his talk, cunningly inquiring if he did not surpass Muhammad. Ibn Abbas related that An-Nadr used to purchase female singers who would, through their bodily charms and songs, entice away from Islam anyone developing the least attachment to the Prophet (S.); in this regard, Allah revealed: 'And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the path of Allah.' (31: 36)"²⁷

²⁷ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 134), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

6.2. Muhammad (S.) and His Clan Were Sent in Exile.

As a part of punishment Muhammad (S.) and his clan Banu Hashim and Banu al- Muttalib including all believers and disbelievers all were made confined and boycotted by Quraish (except Abu Lahab who already had joined with the Quraish enemy group of Muhammad (S.)) with the demand of Muhammad (S.) to be handed over to them to be killed but Abu Talib denied. The Quraish made a covenant to make the Prophet Muhammad (S.) and his whole Clan Banu Hashim and Banu Al- Muttalib would be exiled except for Abu Lahab. That covenant was written, signed by all heads of the Quraish and was made hang in the wall of Kaba. They were placed in a narrow defile named Shi'b of Abu Talib to pass their exile. People including children and women used to eat the trees and animals' skin without finding any normal supplies which made stopped by the Quraish. All routes-defiles-ways were guarded by the Pagans led by the Quraish so that none could escape from the exile, no communication either by written or verbal could be done by Banu Hashim and Banu Al- Muttalib with the outside and no food could enter inside their defile where they were exiled. This boycott was from the 7th year of Prophethood and continued up to 10th year (3 years).²⁸

6.3. Lessons from the Initial Revelation.

With the premier five Verses of initial revelations of the Holy Qur'an it offered very significant lessons to the mankind. The revelation got halted after these five premier revelations

²⁸ Ibid, (pp. 167-168).

for “a few days”, and not for 3 years or two and half years as many say commonly. As Al-Mubarakpuri says: “Ibn Sa’d reported on the authority of Ibn ‘Abbas that the Revelation paused for a few days, after careful study, this seems to be most authentic version. To say that it lasted for three and or two and a half years, as is commonly understood, is not correct, but there is no room to go into more details at this juncture.”²⁹ Then again revelation started once the ‘open call’ started. Let us first see what were those initial Verses revealed:

A. Verses During the Secret Three Years Preaching:

- (i) **a. Premier Verses (5 Verses).** “Proclaim! (or Read!) In the name of the Lord and Cherisher, Who created – created man, out of a (mere) clot of congealed blood. Proclaim! And thy Lord is Most Bountiful – He Who taught (the use of) the Pen – taught man that which he knew not.” (Al-Qur’an, 96: 1-5)

B. Verses after Three Years of Secret Call:

- (ii) **a. Following Verses (5 Verses).** Following Verses revealed after the initial 5 Verses with a long break which was called ‘Fatrahtul Wahi’. The Verses were: “O thou wrapped up (In a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And all abomination shun!” (Al-Qur’an, 74: 1-5)

²⁹ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 115), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

- (iii) **b. Next Following Verse (1 Verse).** “And admonish the nearest Kinsmen.” (Al-Qur’an, 26: 214)

C. Two Verses During the Open Call.

- (iv) **a. Next Revelation (1 Verse).** “Therefore expound openly what thou art command, and turn away from those who join false gods with Allah.” (Al-Qur’an, 15: 94)

- (v) **b. Next Revelation (1 Verse).** “O my people! Worship Allah! Ye have no other god but Him.” (Al-Qur’an, 7: 59)

D. One of the Initial Important Verses.

- (vi) **a. Important Initial Revelation (3 Verses).** “And say: ‘I am indeed he that warneth openly and without ambiguity’,- (of just such wrath) as We sent down on those who divided (Scripture into arbitrary parts)- (so also on such) as have made Qur’an into shreds (as they please).” (Al-Qur’an, 15: 89-91)

Here these were the premier and first initial few Verses of initial revelations of the Holy Qur’an (total 16 Verses). We have visited all these initial Verses which reveal almost similar theme of earning knowledge about Allah and Islam, Islamic Monotheism, creation of men, about pen, invitation policy, purifications of body and garments, to leave polytheism, importance of unity etc. But out of those, first 10 Verses were analyzed keenly to get few significant lessons for the whole mankind:

- **Earn knowledge.** (Al- Qur'an, 96:1-5) A famous writer W. Montgomery Watt writes in his book, "The words 'qara'a' and 'qur'an' belong to that religious vocabulary which Christianity had introduced into Arabia; 'qara'a' means to read or solemnly recite sacred texts, while 'qur'an' is the Syriac 'qeryana' used to denote the 'reading' or "Scripture lesson."³⁰ The first and foremost requirements to enter in and pursue Islam is the knowledge. Without earning the knowledge neither someone can learn about the Creator Allah and Islam nor s/he can actually pursue anything good. Islam prescribed to 'read' (or 'proclaim') to know even before stepping into Islamic any ritual. Allah commands to learn too and he teaches man through the pen, He said. The first out of the basic five pillars on which Islam stand and its followers to stand without fail (obligatory) is Belief- Eman {i.e. Shahadah/giving witness that there is no true god except Allah and Muhammad (S.) is his slave and the Messenger of Allah} which cannot be beared and endured without knowledge. And Eman is not mere to accept something by heart rather the combination of accepting something by heart, admitting by speaking it and practicing those by his limbs in whole life. So these are not possible without knowing beforehand. In learning the knowledge, knowledge of Islamic Monotheism (Tawhid) is the first to learn for the human for his betterment in the earth and in the hereafter. Then subsequently other fields to know so that human are equipped with necessary knowledge to run their day to days life and for the life hereafter. Almighty Allah has revealed accordingly that the knowing of the Alah's Tawhid ('Rububiyat') is first: "Know, therefore, that there is no god but Allah." (Al-Quran, 47: 19) In another verse Allah says, "Knowest thou not that to Allah

³⁰ Watt, W. Montgomery, (1968). Muhammad At Mecca, (pp. 46-47), Oxford University Press, Ely House, London, U.K.

belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper.” (Al-Quran, 2: 107) Allah also says, “Knowest thou not that Allah hath power over all things?” (Al-Quran, 2: 106) Muhammad (S.) was the man who became successful in the earth and in the life hereafter because he was the most learned about the Allah’s Tawhid and the necessary learnings of day to days. Muhammad (S.) and his blessed Companions are the huge proofs at our front that the learning of Allah’s ‘Rububiyat’ and other necessities to know about the Creator Allah and Islam is the prime and first and then, of course, the immediate issues of day-to-days subjects to be learnt in phase by phase to be successful in both Dun’ya and Akhir’ah. Here one thing relevant to mention that all knowledge, capabilities, resources and everything are the gifts of Allah and He is the Owner of all those but human without knowledge of it show their vainglory of owning of those. If things could be otherwise and knowledge and gratefulness could have been from the Qur’an then the materialistic development here would enhance the Dun’ya and lead to the success in the Akhir’ah. Connecting this issue of knowledge, human behaviour and Akhir’ah eminent writer Abdullah Yusuf Ali gives a nice remark: “All our knowledge and capacities come as gifts from Allah. But man, in his inordinate vanity and insolence, mistakes Allah’s gifts for his own achievements. The gifts may be strength or beauty, wealth, position, or power, or the more subtle gifts of knowledge or talents in individuals- or Science, or Art, or Government, or Organisation for mankind in general.”³¹ Abdullah Yusuf Ali writes on the issue of initial premier revelation and the Words of divinely sourced that used by Allah as such: “In worldly letters he (Muhammad (S.)) was unversed, but with spiritual

³¹ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (p. 1673), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

knowledge his mind and soul were filled, and now had come the time when he must stand forth to the world and declare his mission.”³² Abdullah Yusuf Ali also writes on similar issues: “The Arabic words for ‘teach’ and ‘knowledge’ are from the same root. It is impossible to produce in a Translation the complete orchestral harmony of the words for ‘read’, ‘teach’, ‘pen’(which implies reading, writing, books, study, research), ‘knowledge’ (including science, self-knowledge, spiritual understanding), and ‘proclaim’, an alternative meaning of the word for ‘to read’. This proclaiming or reading implies not only the duty of blazoning forth Allah’s message, as going with the prophetic office, but also the duty of promulgation and wide dissemination of the Truth by all who read and understand it. The comprehensive meaning of ‘qara’ refers not only to a particular person and occasion but also gives a universal direction. And this kind of comprehensive meaning, as we have seen, runs throughout the Qur’an for those who will understand.”³³ Only knowledgeable persons know about Allah, His Monotheism and they give the “witness” of Allah’s ‘Rububiyat’ with Allah said in the Qur’an: “There is no god but He; That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.” (Al-Qur’an, 3: 18) Allah wants that we should be benefited by the knowledge. Accordingly Allah taught us the supplication to ask knowledge from Him: “O my Lord! advance me in knowledge.” (Al- Qur’an, 20:114)

³² Ali, Abdullah Yusuf, (1992). *The Meaning of The Holy Qur’an*, (p. 1672 and note 6203), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

³³ Ali, Abdullah Yusuf, (1992). *The Meaning of The Holy Qur’an*, (p. 1672 and note 6206), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

- **Learn In the Name of the Lord.** (Al- Qur'an, 96: 1-5) Reading in the name of your Lord means know who your Lord. Learn everything in His name means these all are not for any personal benefit of Muhammad (S.) rather for the benefit of the humanity. So previous one is for all to know about the Creator who has created and Who provides all sustenance for man and for whole creation. The latter is the affair both by the Messenger Muhammad (S.) with the Lord Allah and by all humankind with their Creator so that both preach Allah's Message and the Decree/Commandment is His name and to satisfy Him only. In précised way these all mean obligation of depending on Almighty Allah as Cherisher with the glimpse of undertaking means and ways to achieve the cherishes and bounties of the Cherisher.
- **Learn Using the Worldly Means – The Pen.** (Al- Qur'an, 96: 5) It announces multiple issues that Almighty Allah has taught too. Almighty Allah taught the man what he did not know and it is through worldly achievable convenient means reachable and available by them. Thus, He wanted to make everything easier to His Creation. Almighty Allah connected the man with the learning of knowledge to make him honourable and this provided the first man, i.e. Adam which dignified him and distinguished form the angels during the creation by Almighty Allah. Knowledge helps the human to earn respect that Allah wants. Knowledge has been defined by Allah as either it is in the mind, or in the tongue, or with the fingers of human being or in the combination of two or all. Therefore, knowledge might me intellectual, spoken or written. The spoken and written ones are the manifestation of previous one. Without the 1st, the last two is impossible. The use of worldly means, i.e. pen with which Almighty Allah kept the means to learn knowledge. It also means the dependence in the Almighty Allah('Tawakkul'), that He (Allah) also teaches the man to undertake the

worldly means to achieve their targets and human to endeavour their best but the ultimate rights of distribution authority of Power, Wisdom, Might, Choice and Everything belongs to Him.

Thus, all above mentioned about the 1st five Verses revealed by Almighty Allah through which Muhammad (S.) was commissioned as the Prophet of Almighty Allah is all about teaching, learning, propagating, disseminating the knowledge. Shaikh Al-Islam Muhammad Ibn Abdul Wahhab (Rah.) explained these five Verses as the basic of Creed of Islamic Belief. He says, “In the first revelation from the Quran, are implicit certain matters: The first is the command to recite. The second is the obligation to combine ‘Tawakkul’ (trust in Allah and dependence on Him) with ‘Asbab’ (the measures which must be done undertaken in order to achieve one’s objective), as oppose to the extremist thinkers and the extremist ‘Sufis’. The third is the secret which is in the addition of His Words: ‘In the name of thy Lord which necessitates ‘Tawakkul.’ The fourth is Allah, Most High’s description of the creation, which is the clearest of His Signs. The fifth is His mention of His creation of mankind in particular. The sixth is his being created from Al-Alaq (a piece of thick coagulated blood). The seventh is a repetition of the command to recite. The eighth is the description of Him as Al-Akram (The Most Generous). The ninth is the mention of teaching of man in particular that which he knew not. The eleventh is a mention of the fact that remembrance of Allah in the heart alone. The twelfth is the encouragement to be humble derived from the Words of Him, Most High: ‘From a clot (a piece of thick, coagulated blood).’ The thirteenth is that contained in it is the meaning: ‘Know yourself and you will know your Lord.’³⁴ The fourteenth is that knowledge and faith go together and whoever desires them will find them until the Day of Resurrection. The

³⁴ Ibn Abdul Wahhab, i.e. the translator’s (author) note: This is based upon a fabricated Hadith, which states that: “Whoever knows himself knows his Lord”. Of this Hadith, As- Sakhawi says: This Hadith is not authentic”, while Al- Fairouzabadi says: “It is only related from the Jewish traditions as, “Oh, mankind! Know yourself and you will know your Lord.” Al- Albani said: “It is baseless”.

fifteenth is the hope of His Abundance, because of the Abundance from Him which has preceded it. The sixteenth is that this is due to His Attribute, which is Al-Akram (The Most Generous). The seventeenth is combining between creating and glorification. The eighteenth is the evidence of ‘Tawheed’ (oneness of Almighty Allah). The nineteenth is the evidence of Prophethood. The twentieth is the reply to the ‘Jahmiyyah’ (an heretical sect founded by Safwan Ibn Jahm (d. 128), who denied Allah’s Attributes and claimed that Allah is in every place). The twenty-first is that transformation does purify. The twenty-second is a reply to the ‘Qadariyyah’ (an heretical sect founded by Ma’bad A- Juhani, who denied Allah’s Qadre). The twenty-third is a reply to the ‘Jabri’yyah’ (an heretical sect who held that people have no free will and are not responsible for their own actions, rather they are compelled to do things). The twenty-fourth is that consideration is paid to the completeness of the end, not the incompleteness of the beginning. The twenty-fifth is mention of the nobility of knowledge.”³⁵

It was about the first and premier revelation of five Verses’ explanation and lessons drawn therefrom. Now about the subsequent Verses of Initial revelation.

- **Arise and Warn.** (Al- Qur’an, 74:1)The revelation after 1st initial five Verses was withhold for ‘a few days’ which was known as the ‘Fatrahtul Wahi’ (gap of revelation). Then the first five verses of Surah Al-Mudassir (Chapter 74) that were revealed after that break. Here it says: ‘O thou wrapped up (In a mantle)! Arise and deliver thy warning! And thy Lord do thou magnify! And thy garments keep free from stain! And

³⁵ Wahn, Ibn Abdul Shaikh Abdullah Ibn Al-Shaikh Muhammad, Biography of The Prophet (Volume 1), (Tr. by Sameh Strauch, (2006). (pp. 141-142), Maktaba Dar-us-Salam, Riyadh, Saudi Arabia (K.S.A.). ISBN: 9960-9803-1-6.

all abomination shun!” (Al-Quran, 74:1-5) Here first time Almighty Allah instructed Muhammad (S.) to :

- a. Arise means do not make any delay by wrapping up yourself or by any other means.
- b. Warn means start cautioning people with the Message and Warning from Almighty Allah.
- c. Magnify and glorify the greatness of Almighty Allah to the people. Allah instructed His Messenger first to Warn the people through the raising of the Highness and the Greatness of the Lord. Before all other instructions the people to be warned with the message of upholding of the Greatness of the Lord was ordered.
- d. Keeping own garments free from stain being symbolical has got huge meaningful interpretations. Literally the garments to be kept cleaned always but the purity as well as of the heart, mind, character, deeds, etc. to be kept always maintained. It means morally someone to be honest, ethical, and pure from internally and externally with the cleanliness and purity of dress, body and places where he lives are all included. In another Verse Almighty Allah says, “For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.” (Al-Qur’an, 2: 222)
- e. All abomination shun means keep away from ‘Ar-Rujz’ meaning all kinds of idolatries and acts of polytheism. The Arab Pagans used to worship the idols and sculptures made from the stones, wood, or others and by all kind of worldly materials, idolatries of trees, animals, images, mountains, valleys, etc. with the worshiping of the Lord Almighty Allah. They used to believe Almighty Allah, used to utter Him as Allah, admit Him as the Creator (Rob), believed Him as the Divine Lord and worshipped too Him but with the worshiping to Him and the those basic

beliefs they believed also firmly that to reach to Divine Lord they were needed other idols as the means and those idols, as the media, they thought these would reach them to the Lord but Islam's basic teaching is the "La Ilaha Illallah" means there is no true god except the God (i.e. Allah) alone and to reach to Him one does not need any means or media. Thus, to do such firstly all kinds beliefs to be abandoned and then all kinds of 'Ar-Rujz' (idols) were needed to be left forthwith to worship only directly to Almighty Allah. Almighty Allah says, 'O Prophet! Fear Allah, and hearken not to the Unbelievers and the Hypocrites: Verily Allah is full of knowledge and wisdom. But follow that which comes to thee by inspiration from thy Lord: Allah is well acquainted with (all) that ye do.'" (Al-Quran, 33: 1-2) In another Verse Almighty Allah says where Hajrat Musa (A.S.) said to his brother Hajrat Harun (A.S.): "Act for, me amongst my people: do right, and follow not the way of those who do mischief." (Al-Quran, 7: 142) Another meaning of Ar-Rujz/Ar-Rijz is 'punishable offense' or 'punishment' for something. So it also implies from here that worshipping the idols or idolatry or act of polytheism and not worshipping Almighty Allah alone is also a punishable offence.

- **Remain Clean Internally and Externally.** "... And thy garments keep free from stain! And all abomination shun!" (Al- Qur'an, 74: 4-5) One being Muslim must clean their hearts and minds through belief of Monotheism (Creed of Eman), moral ethics, pure intentions, characters, manner, etc. It is more important to remain in Islamic Monotheism i.e. the Oneness and Sovereignty of Allah and keep away clearly from the polytheism, idolatry and all kind idol worshipping. A Believer must remain clean by dress and bodily. Thus, a Muslims' cleanliness is defined as cleanliness both internally of heart, soul and mind by having basic belief (creed) of Islamic Monotheism (Tawhid) and following the Qur'an and authentic Hadith

and leaving all kinds of activities of the Age of Ignorance (i.e. Jahiliyah) and externally of body, dress and mixing up of unwanted characters defined by Islam. Here one issue is pertinent to mention that sometimes some want say that outer rituals i.e. saying Salah five times a day, all other rituals like obligatory charity (Zakat), fasting (Saum), pilgrimage by going Makkah, keeping beard, etc are outwardly or external matters of Islam which are less important than the inwardly or internal matters like purifying the soul, possessing good thinking about others etc. in Islam. But without going in the long discussion or debate, it can be concluded here for making it short that if inwardly matters of Islam are considered as more important then outwardly ones are not also less important rather outward rituals are nothing but the reflections of someone's inward thinking and feelings. As such following Islam sincerely means sincerely following the both i.e. all Islamic rituals both internal and external because both are congruous to each other and, of course, not contradictory. So, cleanliness of a Muslim combines his internal and external cleanliness of everything that is reflected through the sincere following of his Islamic rituals, character, manner, and all other deeds including the social fraternizations.

- **Admonish the Nearest Kinsmen.** (Al- Qur'an, 26:214) It means the preaching of Islam starts from the own and then 'nearest kinsmen', i.e. the wife/husband, own children, parents, brothers-sisters and the relatives of nearer and then far. And then to others. When the overtly preaching was ordered through the Verses of Surah Mudassir as discussed above then who to be preached first was the query. To address this query Almighty Allah revealed this Verse. This Verse is the basic guidelines and principles of preaching the Truth in public. Almighty Allah has revealed other Verses also as the basic principle of preaching out of which following Verse is one of them when He says, "O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones." (Al-Quran, 66: 6) Similar Verses are there in: Al-

Qur'an, 20: 132; 26:214; 2:132. This means establishing the Standard religion Islam starts from own by following the instructions for own selves first and then to the kinsmen so that gradually and with step by step the whole society turns towards Islam and thereby, Islam stands on the earth completely and sustainably to continue. How the Qur'an influenced the people could be understood by the incident and evidence of the famous reversion of Suwayd bin Samit from Madinah. Suwayd bin Samit lived in Madinah who came to Makkah for pilgrimage and heard about Muhammad (S.) and thus came to him. After he met Muhammad (S.) he for the first time heard the Qur'an from Muhammad (S.) and without delay embraced Islam. He went back to Madinah but was killed by Banu Khajraz before the Bu'ath War between the Aws and Khajraz.³⁶ Wherever he went and talked or start any work, Muhammad (S.) used to recite from the Qur'an to the people, glorify Allah first and then preached or did his work accordingly. Many of us only know the Taif's incident because he was opposed there roughly and was hurt but we do not know about others' places where he went physically. Actually, in his 13 years of Makkan preaching Muhammad (S.) gradually went to every clans and tribes of Arab where people had been living. He also took the opportunity of various fairs' time including the Okaj Fair to physically and intimately going to those people's gatherings to admonish people towards Islam. His keynote of preaching was to call Almighty Allah directly, asking from Him only, magnify Him always and to disassociate all idols and idol worship from humans' life.³⁷

³⁶ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). *The life of Muhammad*, (pp. 196-197), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

³⁷ *Ibid*, (pp. 194-197. Details are there in Ibn Ishaq's book.).

- **Lessons from the Initial Premier Verses.** From here we get the few basic principles of preaching Islam and also get the basic directions of means and ways of establishing Islam in the earth (Iqamat-e-Deen).

Almighty Allah says, “O ye who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if ye do believe in Allah and the Last Day: That is best, and most suitable for final determination.” (Al-Qur’an, 4:59) Here duty is to all who are engaged with the differences to refer to those differences to the Almighty Allah (means the Qur’an) and to His Messenger (means to the Sunnah of Muhammad (S.)). Everyone engaged here is to perform their duty in accordance with the saying of Islam i.e. the Qur’an and the Sunnah, which is ‘Most suitable for final determination’ is said by Almighty Allah. However, it is to be said also that from Almighty Allah there is no compulsion on men in Islam said in the Qur’an, 2: 256, and elsewhere. Abdullah Yusuf Ali clarifies this issue as: “Compulsion is incompatible with religion: because (1) religion depends upon faith and will, and these would be meaningless if induced by force; (2) Truth and Error have been so clearly shown up by the mercy of Allah that there should be no doubt in the minds of any person of good will as to the fundamentals of faith; (3) Allah’s protection is continuous, and His Plan is always to lead us from the depths of darkness into the clearest light.³⁸ To support this let us see another Verse where Almighty Allah says, “Verily, We have revealed the Book to thee in Truth, for (instructing) mankind. He, then, that receives guidance benefits his own soul: But he that strays injures his own soul. Nor art thou set over them to dispose of their affairs.” (Al-Quran, 39:41) It means Allah sent the Revelation to His Messenger but these equally applicable to all- men, women, believers, non-believers, for everybody’s good. Muhammad (S.) as the

³⁸ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (p. 106), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

Messenger and Muslims as the Believers brothers to fellow brothers and dutiful to others in the society should preach according to the principle of preaching the Truth but none has the right to impose things on others. Muhammad (S.) felt very unhappy when people were rejecting Allah's Messages then Allah sent this Verse to console His Messenger saying that: "Nor art thou set over them to dispose of their affairs". Allah sent these because these Messages were required by all men and women so that they would learn the Righteousness but He said to His Messenger that none He made as 'caretaker' to impose Allah's Ordinance. It is given in Truth and there is no pretence about it. Someone may accept or may not but if they accept they would be benefitted and if reject and follow Evil then the loss is their own, not to others.

6.4. Lessons from the Other Initial Verses.

▪ **Turn Away From False Gods.** (Al- Qur'an, 15:94) This was the final and ultimate point where there was no other point of return by the Arab Pagans once this verse was revealed where they had their serious complaint against Prophet Muhammad (S.). So far the Pagans did not feel that enmity but after this Verse they grew all the enmity because it was the denial and defiance to the polytheism and idolatry of the Arab Pagans. This Verse was of the acknowledgement of the Monotheism of Allah's Oneness (Tawhid). It made them furious because here the their gods had been declared false, which revealed through their conversations: 'O Abu Talib, your nephew has, –

- a. 'Cursed our gods',
- b. 'insulted our religion',

- c. ‘mocked our way of life’ and
- d. ‘accused our forefathers of error.’”³⁹

It gave the command from Almighty Allah to turn away from the idolaters meaning to convey that which revealed to the Prophet by the Lord to follow and not to pay any attention to the idolaters who want to turn away from the signs of Allah. There is no compromise too with them because Almighty Allah says in another Verse : “Their desire is that thou shouldst be pliant: so would they be pliant.” (Al-Quran, 68:9)

- **Not to Be Divided.** (15:89-91) Almighty Allah revealed to us not to be divided and instructed to be united under any circumstances. Because the previous nations such as Jews, Christians, people of Hajrat Saleh (A.S.), etc. were divided with their own interpretation of the Scriptures and they interpreted the Scriptures of their self-made i.e. at their sweet wish. They made those divisions because they used to believe parts of the Scriptures that they loved and rejected parts of them that these were felt painful for them and thereby divided among themselves. Arab Pagans, once the Qur’an started revealing, started calling Muhammad (S.) some a sorcerer, some crazy and some soothsayer. These ways they shredded the Qur’an into many different types of appellations and titles. Today also this issue of dividing among own by the interpretation of the religion at own sweet will should be borne in mind so that the followers of Islam avoid such and remain united under One Religion of Islam by One True God. Allah warned too for such division in the religion: “As for those who divide their religion and break up into sects, thou hast not

³⁹ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 119), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

part in them in the least : their affairs is with Allah: He will in the end tell them the truth of all they did.” (Al-Quran, 6:159) Following the righteous and leaving the wrong is the responsibility of everybody’s own since else one can only guide and preach but can not impose. There is a hope from Allah for the rightly guided people who follow the righteous and leave the wrong, do not divide themselves and follow what Allah and His Messenger instructed to follow and do not follow his will: “O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray, the goal of you all is to Allah : it is He that will show you the truth of all that you do.” (Al-Quran, 5:105)

6.5. Overall Lessons from All Verses of the Initial Revelation.

Thus, we may summarize the lessons whatever found in the initial revelations to the Prophet Muhammad (S.) for the mankind. These may be as follows:

- a. **Earn knowledge.** The knowledge should be earned in the name of Almighty Allah. First knowledge should be about His creation and thus the Magnamities of Him from the creation. Knowledge taught by Allah again to him what he did not know and that teaching through worldly tools like pen.
- b. **Preaching to Own Family First.** After attaining knowledge then practice by own and then preaching. First preaching own self about the declaration of the Greatness of Almighty Allah i.e. the Monotheism of Islam. Need to

remain clean internally and externally and keep own self away from all kinds of associating with Almighty Allah including idolatries.

- c. **Then Preaching to the Others.** Here also first to own kinsmen and then subsequently to other relatives, then neighbors and to own society. Then to others. This is the principle and instructions of Prophet's preaching which suggested to act from the bottom to top and must not from the top to bottom.
- d. **Preaching Covertly, Overtly and Combination of Both.** It is the duty of all Muslims in the prescribed way to preach the Allah's Message i.e. Islam. Since Almighty Allah said that there is no compulsion in the religion because the Right Path has become distinct from the wrong path. It means no one should force anyone to become Muslim, for Islam is plain and clear, and its proofs and evidence are plain and clear. Therefore, there is no need to force anyone to embrace Islam because also that anyone accepts the Truth for his good and wellbeing and anyone rejects it for that evil would surround him and he would incur his loss brought and bought by him. Because none would bear others' load. Allah Holds the Power and Authority over all thus, whoever Almighty Allah directs to Islam, opens his heart for it and enlightens his mind, will proceed towards Him and Allah will allow him to embrace Islam with certainty. And Allah whoever binds his heart and seals his hearing and sight, then he will not be benefitted from being forced to embrace Islam.
- e. **Keep Away from Polytheism and All Kind of Idolatries.** Disassociate, deny and turn away from polytheism, worshipping of all kinds of idolatries that was done by the Pagans under the Age of Ignorance ('Jahiliyah'). If someone follows this then Almighty Allah promises of His Protection

against the Mockers. Allah says: “For sufficient are We unto thee against those who scoff, - those who adopt, with Allah, another god: but soon will they come to know.” (Al- Qur’an, 15:95-96) Even if someone feel small and distressed then, Allah suggested to Glorify Allah (Tasbeeh) and do prostration in such situation: “We do indeed know thy heart is distressed at what they say. But celebrate the praise of thy Lord, and be of those who prostrate themselves in adoration. And serve thy Lord until there come to you the certainty (death).” (Al- Qur’an, 15:97-99)

- f. **Be United and Not to Be Divided.** (15:89-91) Almighty Allah revealed to be united us and not to be divided under any circumstances for the Unity is His Fitrat and Verses Al- Qur’an 2:163; 6:19; 92:1-4 with explanation by Abdullah Yusuf Ali.⁴⁰ Because the previous nations such as Jews, Christians, people of Hajrat Saleh (A.S.), etc. were divided with their own interpretation of the Scriptures and they interpreted the Scriptures of their self-made interests i.e. at their sweet wish. They made those divisions because they used to believe parts of the Scriptures that they loved and rejected rests of them that these were felt heavy and painful for them and thereby divided among themselves. This unity is more relevant under present contexts.

⁴⁰ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (pp. 2-5, 64, note 165), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

6.6. Quraish Finally Planned to Kill Muhammad (S.) and His Migrating Stratagem.

Finding no other viable plan Prophet Muhammad (S.) decided to leave Makkah to migrate to Yathrib (Madinah was known as Yathrib before migration and Muhammad (S.) changed its name as Madinah after his migration), a better suitable ground, to continue the preaching of the Divine Message that he was destined by Almighty Allah. The decision was taken under the circumstances when the criminals actively made a wicked plan to kill Muhammad (S.) and in according with the permission of Almighty Allah the angel Jibreel (A.S.) was sent to reveal the evil plot of the Quraish to Muhammad (S.).

The devilish plan to kill Muhammad (S.) went like this. The chiefs of Makkah discussed about many plans and finally decided and choose that each clan to provide young, energetic, powerful, well-born and aristocratic warrior who would be provided with sharp sword to kill Muhammad (S.) so that no single man or clan would be blamed for the killing. And accordingly the blood-money to be paid to Banu Al-Muttalib by all clans involved with the killing. Therefore, eleven best killers were selected. The assassins those who were selected to kill Muhammad (S.) were:

(1) Abu Jahl bin Hisham;

(2) Hakam bin Abul-'As;

(3) Uqbah bin Abi Muait;

(4) An-Nadr bin Al-Harith;

- (5) Umaiya bin Khalaf;**
- (6) Zariah bin Al-Aswad;**
- (7) Tuaimah bin Adi;**
- (8) Abu Lahab bin Abd-Al-Muttalib [Muhammad's (S.) uncle];**
- (9) Ubai bin Khalaf;**
- (10) Nabih bin Al-Hajjaj; and**
- (11) Munbith bin Al-Hajjaj (Nabih's brother).⁴¹**

Accordingly these assassins decided to kill Muhammad (S.). They planned to fulfill their evil plan once Muhammad (S.) would leave home for Masjid Al-Haram to offer his morning prayer. It was Abu Jahl bin Hisham who was leading the assassin group of eleven. Abu Jahl was so confident about their plan that he was in that night peeping now and then through a hole in the door to make sure that Muhammad (S.) was still lying in his bed. But as per Divine Planning, angel Jibreel (A.S.) came to Muhammad (S.) and advised him not to sleep that night on his bed which usually he slept. When Muhammad (S.) came to know the plan of Quraish through Jibreel (AS.), he told Hajrat Ali (R.) to lie on his bed and to wrap himself in his cloak. He also reassured Hajrat Ali (R.) that no harm would take place on him.

“But Abu Jahl was too confident of the success of his devilish plan. Allah the Almighty, however, in Whose Hand lie the sovereignty of the heavens and the earth, does what He wills; He gives help and can never be overpowered. He did exactly what He said later to His Prophet

⁴¹ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 235), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

(S.): “And (remember) when the disbelievers plotted against you (O Muhammad) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning, and Allah is the Best of the planners.’ [8:30]”⁴²

According to his plans, Muhammad (S.) came out of his room with a handful of dust and threw those towards the assassins those had been waiting to kill him. Then Muhammad (S.) kept walking his way through the assassins continuing reciting the Verses of the Quran: “And We have put a bar in front of them and a bar behind them, and further, We have covered them up; so that they cannot see.”⁴³ So crossing all of them Muhammad (S.) preceded to the house of Hajrat Abu Bakr (R.) before morning prayer. How their master plan was jeopardized and what stratagem was applied by Muhammad (S.) to exit from Makkah by defeating the evil’s devil plan with his superior intellect was described by Al-Mubarakpuri as follows: “He (Muhammad (S.)) produced directly to the house of Abu Bakr (R.) before Fajr, who immediately accompanied him and both set out southwards, climbed up the lofty peak of Mountain Thawr, and decided to take refuge in a cave. The assassins who laid siege to the house waiting for the appointed hour when someone came and informed them that the Prophet (S.) had already left. Those at the door peaked in and saw Ali (R.) sleeping, thinking that it was the Prophet (S.). In the morning, when Ali (R.) arose they asked him where the Prophet (S.) was, but he informed them that he had no idea. This created a stir in the whole town.

The Prophet (S.) then left his house during the night on the 27th of Safar, during the fourteenth year of his Prophethood; corresponding to the 12th or the 13th September 622 C.E. Knowing that the Quraish would mobilize all their forces to find him, he used a clever ploy on them and instead of taking the road to Madinah on the north side of Makkah as the polytheists

⁴² Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (pp. 235-236), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

⁴³ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (p. 1118), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

would expect, he walked along a road least expected, lying south of Makkah and leading to Yemen. He walked for 5 miles until he reached a rough rocky mountain called Thawr. There his shoes were torn out, some said he walked on tiptoe in order not to leave a trail behind him, Abu Bakr (R.) carried him up the mountain to a cave named after the mountain, Thawr.”⁴⁴

Muhammad (S.) and Hajrat Abu Bakr (R.) stayed in the cave at Thawr for three days, continued then their journey and reached Madinah through a famous location named Quba on Monday, 8th Rabi-ul-Awal, the fourteenth year of Prophethood, i.e. 23 September, 622 C.E. the entourage of Prophet Muhammad (S.) was comprised of Muhammad (S.) himself, Hajrat Abu Bakr (R.), Amir bin Fuhairah and the guide Abdullah bin Uraiqit. The guide led them through the seldom-used ways along the coastal route.⁴⁵

⁴⁴ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (pp. 236-237), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

⁴⁵ Ibid, (p. 240).

CHAPTER 7: FOUNDATION OF CITY-STATE MADINAH

7.1. Introduction.

Prophet Muhammad (S.) had already compatibly prepared the ground to establish a favourable base in Madinah to preach the Faith much before he came to Madinah. It is divinely done that once Almighty Allah wish something to do He sets accordingly the process and the creations act according to His plan. When Almighty Allah wished to make His religion open and also to increase the respect of His Messenger among the people it was only left the time which was also set to make it happened at people's front. In Madinah there were the Jews, who were with the Scriptures of Almighty Allah and were better knowledgeable about previous religions including forecast of Islam than the other nomads. The Jews were aware of the baselessness of Paganism and other idolatries including the polytheism. They knew very well about the immediate arrival of Muhammad (S.) and his Faith i.e. Islam. However, with them Arab nomads and pagans were also there who were a little weaker from all respects including knowledge, economy, science, foreign affairs etc. In Madinah the Aws and the Khajraz were two tribes who were more famous out of all and they were stubborn to each other on their rigid interests. There had been conflict at its height where there were numerous encounters and battles. Their hostilities spread throughout the society and the clans and tribes were polarized according to their suitable sides into two factors – the Aws side and the Khajraz side. Among

these two axes there had been many wars as already mentioned. However the Battle of Buath was most remarkable and long-lasting which had just over before Muhammad (S.) arrived there. The hostilities between Aws and Khajraz including their respective allies from different tribes might had been one of the suitable ground for Islam to be established in Madina and as well as a city-state to had been emerged. The arrival of last Prophet Muhammad (S.) was narrated in the previous Scriptures of Almighty Allah and its information was there with the Jews that Madinah would become that centre from where he would preach Islam. Thus, Almighty Allah planned to establish His Qur'an and Islam in Madina through the forecast of His Scriptures and knowledge.

7.2. Foundation of Islam Before the State Madinah

7.2.1. Reverting of Iyas bin Mu'adh.

Abul-Haysar Anas bin Rafi, representative from the tribe Aws came to Makkah in search of possible an alliance with Quraish against their erstwhile enemy tribe i.e. the Khajraz. He led a few members of the Banu Abdul Ashhal where a young man Iyas bin Mu'adh also included. The Prophet Muhammad (S.) used to look for any opportunity always to convey the Message that he was commissioned for and tried first with the hearing from the Quran. This information about the envoy from Madinah led by Abul-Hysar Ansar bin Rafi was reached to Muhammad (S.). Muhammad (S.) always prepared to explore any opportunity to preach Islam which was his duty as a Prophet of Allah. Especially he used to wait for the time of pilgrimages

and fairs or any other public gatherings to facilitate the preaching duty of his Faith. A. Guillaume writes the incident of Iyas bin Mu'adh as follows: "He [Muhammad (S.)] came and sat with them and asked them if they would like to get something more profitable than their present errand. When they asked him what that could be he told them that he was God's apostle sent to humanity to call on them to serve God and not associate anyone with Him; that He had revealed a book to him; then he told them about Islam and read to them some of the Quran. Iyas, who was a young man, said, 'By God, people, this is something better than you came for!' Thereupon Abul-Hysar took a handful of dirt from the valley and threw it in his face, saying 'Shut up! We didn't come here for this.' So Iyas became silent. The apostle left them and they went to Madina and the battle of Buath between Aws and Khajraz took place. Within a little while Iyas died. Mahmud (the narrator) said: 'Those of his people who were present at his death told me that they heard him continually praising and glorifying God until he died. They had no doubt that he (Iyas) died a Muslim, he having become acquainted with Islam at that gathering when he heard the apostle speak.'"¹

7.2.2. Reversion of Suwayd bin Al-Samit.

Another reversion and this incident helped Islam to be familiar with the people of Madinah was the case of Suwayd bin al-Samit. He was a brother of Banu Amr bin Auf who came to Makkah for pilgrimage. His tribes people used to call 'Al-Kamil' means; perfect because of his ability of writing poem, bravery, honour and lineage. A. Guillaume writes,

¹ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 197), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1. {cf. Al- Mubarakpuri, Safiur Rahman, (2011). *The Sealed Nectar*, (pp. 198-199), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.}

“When he [Muhammad (S.)] heard about him (Suwayd) the apostle sought him out and invited him to Islam. He said, ‘Perhaps you’ve got something like that which I have.’ ‘And what is that?’ asked the apostle. The roll of Luqman’, meaning the wisdom of Luqman, he answered. ‘Hand it to me’, said the apostle, and he handed it over and he said, ‘This discourse is fine, but that which I have is better still, a Qur’an which God has revealed to me which is a guidance and a light.’ And the apostle recited the Qur’an to him and invited him to Islam; he did not withdraw from it but said, ‘This is a fine saying.’ Then went off and rejoined his people in Madina and almost at once the Khajraz killed him. Some of his family used to say, ‘In our opinion he was a Muslim when he was killed’; he was (in fact) killed before the battle of Bu’ath.”²

7.2.3. Reversion of 6 Persons of Bani Khajraz.

This incident was about 6 brave persons of Banu Khajraz from Madinah who came to Makkah for pilgrimage (Umrah). They were:

- (1) Asad bin Zurara,**
- (2) Auf bin Al-Harith,**
- (3) Rafi bin Malik,**
- (4) Qutba bin Amir bin Hadida,**

² Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 196), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1. {cf. Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 198), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.}

(5) Uqba bin Amir bin Nabi and

(6) Jabir bin Abdullah.

Incident happened in the eleventh year of Prophethood. They, as part of the ritual of pilgrimage, had been staying in Mina. One night these six men had been sitting and talking among themselves and Prophet Muhammad (S.) as the part of Dawah to the visitors who came to Makkah for different purposes, met them at Al-Aqaba of Mina. The Jews being the people with Divine Scripture knew about the last Prophet's arrival. And by knowledge sharing this was also known to the idolaters and polytheists of Madina but did not know the exact time and who was the man it was. However the incident in details was written by A. Guillaume in his book 'The Life of Muhammad' as follows: "He [Muhammad (S.)] invited them to sit with him and expounded to them Islam and recited the Qur'an to them. Now God had prepared the way for Islam in that they lived side by side with the Jews who were people of the Scriptures and knowledge, while they themselves were polytheists and idolaters. They had often raided them in their districts and whenever bad feeling arose the Jews used to say to them, 'A Prophet will be sent soon. His day is at hand. We shall follow him and kill you by his aid as 'Ad and Iram perished'. So when they heard the apostle's message they said one to another : 'This the very Prophet of whom the Jews warned us. Don't let them get to him before us!' Thereupon they accepted his teaching and became Muslims, ... '...When they came to Madina they told their people about the apostle and invited them to accept Islam until became so well known among them that there was no home belonging to Helpers (Ansars) but Islam and the apostle had been mentioned therein."³

³ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 197-198), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1. {cf. Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (pp. 203-204), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.}

These were as if the six pillars who had acted as the primary foundation of Islam in Madinah before Muhammad (S.) migrated from Makkah to Madinah. In the following year with few from these six another few totaling 12 Ansars (Helpers) came to Makkah as their part of pilgrimage and met Muhammad (S.). Afterwards, based on these 12 Ansars' understandings between Muhammad (S.) and with them, the Madinites Ansars made a pledge with Muhammad (S.) to him to permanently stay in Madinah to preach Islam peacefully where they would provide all necessary shelter and security to him and his followers from Makkah. This was known as the 1st Pledge of Al- Aqaba in the history. The names of Ansars who had joined with Muhammad (S.) as the '1st Pledge' of Al- Aqaba: at first five names among from the earlier years' six (1) Asad bin Zurara, (2) Auf bin Al-Harith, (3) Rafi bin Malik, (4) Qutba bin Amir bin Hadida, (5) Uqba bin Amir bin Nabi, (6) Muadh bin Al- Harith bin Afra, (7) Dhakwan bin Abdul Qais, (8) Ubadah bin As- Samit, (9) Yazeed bin Tha'laba, (10) Al- Abbas bin Ubadah bin Nadlah, (11) Abul mHaitham bin At- Taihan and (12) Uwaim bin Sa'idah. In the following year during the pilgrimage time another pledge of allegiance took place in the same place in Mina at Al-Aqaba where 73 men and two women of both Aws and Khajraz joined in Mina. This was the '2nd Pledge Al- Aqaba' in the history. These two Pledges done at Aqaba in Mina made the solid foundation to establish Madinah as a safe and Islam as the firm footing in the earth. Before this two pledges of Aqaba, a year before of these pledges, Muhammad (S.) sent Abu Salama to Madinah to meet few Ansars who had already embraced Islam in Madinah. These all were the part of solidarity and to solidify the relations and ties between Islam and Muhammad (S.) for the establishment of Islam firmly in Madinah. A. Guillaume writes on this: "The first of the Quraysh to migrate to Madina from among the apostle's companions was one of B. Makhzun, Abu Salama b. Abul-Asad b. Hilal b. Abdullah b. Umar b. Makhzum whose forename was Abdullah. He went to Madina a year before the pledge at Al-Aqaba, having come to the apostle in Mecca from Abyssinia. He migrated because the Quraysh ill-treated him and

he had heard that some of the Ansar had accepted Islam.”⁴ Thus, the soil of Madinah had seen ploughed enough, and prepared the land by Muhammad (S.) for the smooth plantation of new Faith.

7.2.4 .Content of Al-Aqaba Pledges and Lessons.

It is narrated with the authenticity in Sahih Al-Bukhari the content of the Al-Aqaba pledge which was an oath and covenant between the people of Madinah (Al-Ansars) and the Prophet Muhammad (S.) at the gully of Aqaba in Mina under Makkah. It was a historic incident which laid the hope and aspiration of Muhammad (S.) and his companions about the future of Islam. It was Muhammad (S.) and his followers Muslims who were under huge persecution, torture, ill-treatment and tremendous humiliations in Makkah for only the reason that they said that their Creator was not god but Allah alone and, thus, none other than Allah was the only worthy of worshiping. However, the subject-matter and the content of the two Pledges narrated as follows:

“Come here and pledge :

- a. that you will not associate any with Allah Subhanahu Ta’ala,
- b. that you will not steal,
- c. nor commit unlawful sexual intercourse,

⁴ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 213), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1. {cf. Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (pp. 216-220), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6. }

- d. nor kill your children,
- e. nor utter slander intentionally forging falsehood,
- f. nor disobey me in any good.

He who fulfills this, Allah Subhanahu Ta'ala will reward him; and who neglects anything and is afflicted in this world, it may prove redemption for him in the Hereafter; and if the sin remains hidden from the eyes of the men and no grief comes to him, then his affair is with Allah Subhanahu Ta'ala. He may forgive him or He may not.”⁵

Likewise of all other activities of Muhammad (S.) here also the pledge's first clause was not to associate anything with Almighty Allah, i.e. the Islamic Monotheism. Then all virtues were there which constituted a solid foundation of ethical values that made a man a virtuous human being with all qualities including noble character, loyalty, good manner, a good friend and a well-wisher. The content of Aqaba pledge confirms that what the qualities and philosophy of Prophet Muhammad (S.) used to possess internally and externally i.e. the ethical beliefs of him.

When 2nd pledge was accepted and approved by the Ansars and Muhammad (S.) acknowledged it with the condition that the Ansars would protect him and allow Islam to be preached peacefully but if there was any kind of interruption then all means and ways would be adopted to protect the interest of Islam to prevail and spread further. A. Guillaume states : “The apostle spoke and recited the Qur'an and invited men to God and commended Islam and then said : ‘I invite your allegiance on the basis that you protect me as you would your women and children.’ Al-Bara took his hand and said ‘By Him Who sent you with the truth we will

⁵ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 217), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6. {cf. Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 199), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.}. {cf. Sahih Al- Bukhari # 1/550; 2/227; 2/1003}.

protect you as we protect our women. We give our allegiance and we are men of war possessing arms which have been passed from father to son.’ While Al-Bara was speaking Abul-Haythamb al-Tayyihan interrupted him and said, ‘O apostle, we have ties with other men (he meant the Jews) and we sever them perhaps when we have done that and God will have given you victory, you will return to your people and leave us?’ The apostle smiled and said : ‘Nay, blood is blood and blood not to be paid for is blood not to be paid for. (i.e. He would treat blood revenge and its obligation as common to both parties) I am of you and you are of me. I will war against them that war against you and be at peace with those at peace with you.’ ”⁶

7.2.5. Advance Party of Muslims Who Acted As the Vanguard of Islam.

Before the bulk migration was done from Makkah Muhammad (S.) had sent a single member Muslim envoy led by Mus’ab bin Umair Al-Abdari to Madinah. He was a very learned man had the knowledge of Qur’an and other social and political issues with a very extemporary intellect. He was sent to teach the basic of Islam i.e. the principle, doctrine and philosophy of it to the reverted and to the people who were with polytheism and in wrong paths. Mus’ab being the envoy of Muhammad (S.) was highly honoured by the Ansars termed as ‘the Reader’ in Madinah. Al-Mubarakpuri writes on this as: “After the pledge had been taken (in the form of an oath) the Prophet (S.) sent to Yathrib (Madinah) Mus’ab bin Umair Al-Abdari,

⁶ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (pp. 217-218), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6. {cf. Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 203-204), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.}.

the first Muslim ‘ambassador’ to teach the people there the doctrines of Islam, given them practical guidance and make attempts at propagating Islam among those who still professed polytheism. As’ad bin Zurarah hosted him in Madinah. So well-prepared was the ground, and so zealous the propagation that Islam spread rapidly from house to house and from tribe to tribe. There were various promising aspects of success that characterized Mus’ab’s task.”⁷ To clear about the initial representatives of Muhammad (S.) to Madinah it was 1st migration that had been taken place when Abu Salama migrated and first envoy to teach the doctrine and principles of Islam was sent a single envoy with Mus’ab bin Umair as member and leader. Thus, first Muslim went to Madinah from Makkah is Abu Salama bin Abdul-Asad bin Hilal bin Abdullah bin Umar bin Makhzum whose forename was Abdullah who went a year before 1st Pledge at Al-Aqaba⁸ and the 2nd Muslim went to Madinah from Makkah was Mus’ab bin Umair Al-Abdari who went immediate after 1st Pledge of Al-Aqaba.⁹ Al-Mubarakpuri writes, “Mus’ab stayed in Madinah carrying out his mission steadily and successfully until all the houses of Al-Ansar (the future Helpers) had Muslim members, men and women. One family only refused the Islamic Dawah (Call). They were under the influence of the poet Qais bin As-Salt, who managed to deter them from accepting Call of Islam until the year 5 A.H.

Shortly before the approach of the following pilgrimage season, i.e., the thirteenth year of Prophethood, Mus’ab bin Umair returned to Makkah carrying glad tidings to the Prophet (S.) about the new fertile soil of Islam in Madinah, and its environment rich in the prospects of general goodness, and the power and immunity that city was bound to provide to the cause of

⁷ Al- Mubarakpuri, Safiur Rahman, (2011). *The Sealed Nectar*, (pp. 217-218), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6. {cf. Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). *The life of Muhammad*, (p. 199), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.}

⁸ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). *The life of Muhammad*, (p. 213), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

⁹ *Ibid*, (p. 199).

Islam.”¹⁰ After Abu Salama first emigrant to go to Madinah was Amir bin Rabi’a together with his wife. Then Abdullah bin Jahsh along with his family and his brother Abd who was familiar as the name Abu Ahmed. Abu Ahmed was a blind man. After above personalities the great man Umar bin Al-Khattab and Ayyash bin Abu Rabi’a Al-Makhjumi migrated to Madinah.

They all had gone to Madinah before Muhammad (S.) migrated and they acted as his advance party and acted as the vanguard of the Muslims who occupied and secured the defensive base on which Islam firmly was established in the initial days and finally established in the city-state of Madinah later by Muhammad (S.) and his Companions.

7.3. The Strategic Array of Arabia and Migration Options.

When Muhammad (S.) was born in the 6th century the world saw mainly two superpowers –the Roman (Byzantine) Empire and the Persian Empire. The Byzantine Empire geographically extended in eastern side up to Jerusalem, Jarba and Eilat (present day western area of Jordan). The Persian Empire geographically extended in south-western side up to Kufa and Hira (present day the south-western area of Iraq) at the end of the Battle of Nineveh at around 627 C.E.¹¹ in the great war under Byzantine-Persian set-up that led to end of the war. That was an almost 26 years of long exhaustive war. Richard A. Gabriel writes on this : “The exhaustion of the major powers coincided with the period in which Muhammad undertook his insurgency. The significance of this coincidence lies in the limitations the weakness of the imperial powers placed on their ability to influence events in neighboring Arabia. Both powers

¹⁰ Al- Mubarakpuri, Safiur Rahman, (2011). *The Sealed Nectar*, (p. 219), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

¹¹ Gabriel, Richard A., (2007). *Muhammad: Islam’s First Great General*, (p. 15), The University of Oklahoma Press, Norman, U.S.A. ISBN: 13-987-0-8061-3860-2.

had pursued their interests in Arabia for centuries. At times these efforts were pursued by proxy wars using rival coalitions of Arab times; at other times, by outright invasion. By the time Muhammad began his insurgency, all these efforts has come to nothing. The ability of the great powers themselves and what few of their proxies remained to influence events in Arabia was seriously diminished. The important consequence was that there was no one in a position to oppose Muhammad's insurgency.¹² But when Almighty Allah wished to establish His religion, that is again to be believed divinely to judge it from the believers' point of view i.e. the Quranic explanation and not by mere logic. That last victory of Byzantines in the Battle of Nineveh at December 627 and the emerged geographical set-up might had been a Sign of Allah to glorify His Prophet Muhammad (S.) to establish him and Islam. It was because the settled layout of geography after that battle posed an advantageous geo-strategy to Arabs which was a great surprise to human limited intellects too.

To protect the borders from the raids of nomad Arabs both the empires adopted a strategy that suited them. It was to employ them i.e. the Arab tribes making loyal to the empires to make few buffer states between the empires. It was the Byzantine Empire and the Persian Empire who adopted strong coalitions with Arab tribes chiefs (Shykhs) and employed the native nomad chiefs to defend their respective borders. These tribal chiefs were paid highly and were given honourable official titles to strengthen them downwards with their respective tribal clans' chiefs. These clans' chiefs on the behalf of tribal chiefs who were paid and loyal to the imperial powers of the both empires kept their respective clans' people calm and quiet and unruffled. According to the strategy the Banu Ghassan or Ghassanids groups were made and employed by the Byzantine Empire to defend their southern border at Syria and Jordan from the suspected nomads' rebellion. Similarly Banu Lakhmid or Lakhmids groups were

¹² Gabriel, Richard A., (2007). Muhammad: Islam's First Great General, (p. 15), The University of Oklahoma Press, Norman, U.S.A. ISBN: 13-987-0-8061-3860-2.

made and employed by the Persian Empire to defend their border at Kufa and Hira what in present day's Iraq area. These two loyal tribes and their territories acted as buffer states between the both empires and the Arabs. With these geo-strategical settings both empires made them secured and relatively safe from the suspected battles and rebellion of Arab nomads. These strategical setting at the time of Muhammad's (S.) birth and onward for many years posed a great geo-strategical 'stir less stalemate' to south Arabian Peninsula especially the areas fell under Hijaz, Najd and Najran and particularly the regions of Makkah and Madinah, the coast of the Red Sea. Additionally the whole regions of Arabian Peninsula especially Najd and Hijaz remained quiet and was away from the rival two empires. From the geo-political perspective, the said ground actually turned into a 'forgotten region'- a kind of shadow that gave a significant cover and concealment to Muhammad (S.) from the then current political interest of the world.

Muhammad (S.) had sent his few Companions to Abyssinia (present day Ethiopia) as the part of migration. This was 1st attempt to migrate his Companions under the persecution of Quraish. Abyssinia is across the mighty obstacle of the Red Sea, a relatively unfamiliar than the other part of Arabian desert of Hijaz, Najd and Najran. Abyssinia being in the far bank of Red Sea was exposed to huge terrain towards west and south-west that limited the area with huge broader and elongated fonts. On the contrary Madinah being relatively closer to existing initial base of Makkah did not expose directly to the Caravan merchant route through her from Yaman to Syria but indirectly controlled the route and remain aloof from the crowd – as well. Sending people to Abyssinia and Madina by Muhammad (S.) was aimed to collect required intelligence in respect to demography, geography, socio-economic-political circumstances, ethno-religions, etc. All those intelligence helped him taking strategical decision basing on the doctrine of Islam that basically derived and guided divinely by Almighty Allah. With many other strategical settings these were the consideration which persuaded Muhammad (S.) being

statesman with the ability of strategical military commander and leadership to decide to migrate him and his Companions in Madinah.

During the time when Muhammad (S.) was commissioned as Prophet of Almighty Allah Arabian Peninsula was confined basically by the regions named Hijaz, Najd, Najran and Yaman that describes present day Saudi Arabia, Yemen, Kuwait, Qatar, Bahrain, UAE, and Oman. Makkah and Madinah that fell under Hijaz which was fully defended by all natural obstacles. At the West the Red Sea, the huge water body protected Makkah and Madinah (Hijaz) from any kind of threat from the West. In the south the Arabian Sea had covered the whole area through the vast water logging obstacle i.e. the Arabian Sea. At the immediate east of Hijaz the great desert of Rab Al-Khali encompassing sand dunes interspersed with gravel and gypsum plains. The sand being reddish-orange colour and the whole Rab Al-Khali being an area was empty and without population occupied one-fourth of Arab. This was termed as 'Empty Quarter' which remain unpassable by the infantry and it did not allow any kind of caravan or merchant route throughout the history. Further east, the Persian Gulf and the Gulf of Oman to the northeast made Arabian Peninsula a formidable defended area in the whole region. Makkah and Madinah being in the Hijaz area enjoyed the shadow of the defended areas by all these natural obstacles.

The social cleavage that resulted into social unrest and strife turned into even war in Madinah provided the golden opportunity for Muhammad (S.) to mediate, arbitrate and finally facilitated to migrate there. Once the Jews had been threatening the polytheists and idol worshippers about the ensuing arrival of the last Prophet the Arab Tribes i.e. the Polytheists took the first opportunity to invite Muhammad (S.) once they came to know it first. It was the age in nomads' life in Arabia when the wealth, assets and economic competition started seducing that materialism got spilled over the 'Muruwah' instinct of the nomads the Arab society started eroding the conventional and traditional social bases and obligations. The fear

of losing of the social and mercantile leadership by Quraish to the hand of Muhammad (S.) had grown the kinship relationship strained in Makkah with his Quraish tribe but similar social mercantile and political canvas in Madinah opportuned Muhammad (S.) to establish his new Faith to the people. However, this advantageous ground was ready but it was the great leader Muhammad (S.) who could successfully read it and converted it into a social revolution. Richard A. Gabriel, thus, exactly gives these compliments to Muhammad (S.) when he writes: “The ultimate compliment to be paid to the successful revolutionary is that he (Muhammad) was able recognize the tide of history building to its crest and ride that wave until it carried him and his cause to victory. As the following analysis will demonstrate, Muhammad was no ‘accidental’ prophet. He was a brilliant revolutionary fighter who understood the nature of the environment in which he fought and used it to his advantage at every turn.”¹³

In the Tafsir by Ibn Kathir, it is mentioned with the best of authenticity that a historical writer named As-Suhayli narrated that the origin of the name “Yathrib” (present day ‘Al-Madinah Al- Manwarah’) was that a man settled there from (the people of) Al-Amaliq whose name could be originated from the lineage descended from Prophet Nuh (A.S.) that it was Yathrib bin Ubayd bin Mahlayil bin Aws bin Amlaq bin Lawudh bin Iran bin Sam bin Nuh. As-Suhayli also said, ‘It (Yathrib) is given eleven names in the Tawrah such as:

- (1) Al-Madinah,
- (2) Tabah,
- (3) Tayyibah,
- (4) Al-Miskinah,
- (5) Al-Jabirah,

¹³ Ibid, (p. 21-22).

- (6) Al-Muhibbah,
- (7) Al-Mahbubah,
- (8) Al-Qasimah,
- (9) Al-Majburah,
- (10) Al-Adhra, and
- (11) Al-Marhumah.’

7.4. Muhammad (S.) Received Order for Fight and Migration.

From the military point of view once someone is out of his base he is more vulnerable from different perspectives especially from the safety and security which was most important during a journey. From the worldly law point of view it was self-admitted and well understood that an extra security arrangement was always required for his journey and Prophet Muhammad (S.), thus, was divinely provided with the order to fight for necessary security for migration journey enroute to Madinah. Accordingly, order to fight was delivered by Almighty Allah just after the 2nd pledge of Aqaba.¹⁴ It can be assumed too that once the covenant has been adopted through the 1st and 2nd Pledges at Aqaba in Mina between Muhammad (S.) and the Ansars of Madinah onward movement and migration was inevitable and imminent. For a secured setting off, set out, the journey, movement, setting down in Madinah, and onward preaching of the

¹⁴ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 208, 212), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

new Faith all were not a naïve assignment but a great movement and struggle which was no less than a military activism. Once Muhammad (S.) and his followers were strongly opposed in the native place in Makkah the whole migration itself must not be taken as easier as a mere journey. Meanwhile, in An-Nadwah (Council), the parliamentary house of the Quraish which was a traditionally meeting place of Quraish tribe a meeting called where among the 14 most significant clan tribes were present led by Abu Jahl bin Hisham and the Devil (Satan) was also present in the ‘guise of a respected elderly man.’ After a lengthy discussion and debate finally they took final decision that they would kill Muhammad (S.) by a band of assassins which was mentioned in previous sections: Great writer Al-Mubarakpuri writes here: “They (the leaders of Quraish), therefore began to seek the most effective method that could avert the imminent danger. They convened a meeting on Thursday morning, 26th Safar, the fourteenth year of Prophethood (12th September 622 C.E.) i.e. two and a half months after the great Aqabah Pledge. (Ibn Ishaq reported that Gabriel informed the Prophet (S.) about this meeting and about the permission to emigrate) On this day ‘the Parliament of Makkah’ met with one item on the agenda: How to take effective measures to stop the tidal wave of Islam?”¹⁵ In such manner and under overall canvas the Commandment was revealed from the Almighty Allah to Muhammad (S.) to fight once it was required. About the permission to fight A. Guillaume writes “The apostle had not been given permission to fight or allowed to shed blood before the 2nd Aqaba.”¹⁶ Under that circumstances permission was conferred to Muhammad (S.) and what extent it was to be used were also stated by the writer/translator A. Guillaume as: “When Quraysh became insolent towards God and rejected His gracious purpose, accused His Prophet of lying, and ill-treated and exiled those who served Him and proclaimed His unity, believed in His Prophet, and held fast to His religion, He gave permission to His apostle to fight and to

¹⁵ Al- Mubarakpuri, Safiur Rahman, (2011). *The Sealed Nectar*, (pp. 232-233), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

¹⁶ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). *The life of Muhammad*, (p. 212), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

protect himself against those who wronged them and treated them badly.”¹⁷ According to Ibn Ishaq what he writes: “The first verse which was sent down on this subject from what I have heard from Urwa b. al-Jubayr and other learned persons was: ‘To those against whom war is made, permission is given (to fight), because they are wronged – and verily, Allah is Most Powerful for their aid – (they are) those who have been expelled from their homes in defiance of right – (for no cause) except that they say, ‘Our Lord is Allah.’ Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause) – for verily Allah is Full of Strength, Exalted in Might, (able to enforce His Will). (They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.’ (Al-Quran, 22: 39-41)”¹⁸ Now let us examine the above premier Verses of the holy Qur’an about the permission to fight and what those indicated and denoted from the ethical and principle point of views:

- a. Fighting is permitted once being attacked or already was attacked, for self-defense saying that “permission is given (to fight), because they are wronged”. This is the fundamental and underlying standing policy of Islam for the self-defense of ‘Complete Code of Life’ to bring order and to establish the peace, security and justice.
- b. Fighting is permitted against those oppressors who wronged, obstructed and persecuted the people for their right of self-freedom of accepting or denying any ideology at their own, here was their [the followers of Muhammad (S.)] rights of

¹⁷ Ibid, (p. 212).

¹⁸ Ibid, (pp. 212-213). Here in these pages Ibn Ishaq has also covered early this great incident of divine permission to fight by Almighty Allah in his book ‘Sirat Rasul Allah’, one of the most ancient biographies on Muhammad (S.) by him that has been translated in English by A. Guillaume.

adoption of Islamic Monotheism of Allah's Sovereignty and Might which was above everything as the Creator of Everything ("that they say, 'Our Lord is Allah.'"), accordingly calling for prayer and for such blame ousted them from their dwellings and deprived from their properties.

- c. Despite being resourceful and mighty none can bring victory but if Almighty Wills. So needs to depend (Tawaqqul) on Almighty Allah always because "with Allah rests the end (and decision) of (all) affairs."
- d. Once (if) victory is provided by Almighty Allah the Muslims (rulers and all) to establish 5 times Salah (regular prayers), compulsory charity (Zakat) and "enjoin the right and forbid the wrong."
- e. Explanation of "enjoin the right and forbid the wrong" means a lot. That covers the overall policy of Islam which is the 'Complete Code of Life'. But in short for here, 'enjoin right' means firstly "Islamic Monotheism and all that Islam orders one to do" 'and forbid the wrong' means "disbelief, polytheism, idolatry and all that Islam has forbidden. Firstly self and then as a responsible person as Muslim falling under any tier of responsibility either in family, society, organization, office, state, and anywhere (firstly as Muslim and then as the responsible appointment being a Muslim guardians and rulers) or anywhere it was an obligatory duty in accordance with the given and enjoying the same 'authority and capability' provided by Allah to make the Qur'an as the Law of their authority of places and organizations in all the spheres of life from the given Doctrine Ordained by Almighty Allah and were applicable for all Muslims i.e. "(They are) those who, if We establish them in the

land, establish regular prayer and give regular charity, enjoin the right and forbid wrong”.¹⁹

However, about the first permission connecting to which Verses were first revealed, we see the similar Verses in (2:190, 191, 193) and in other chapters of the Qur’an described and pertinent to it. Those say that the order to fight was given against those who first start fighting with the Muslims and Muslims to fight back courageously until the ‘disbeliefs’ and especially ‘Fitnah’ was removed from the earth and Islamic Monotheism (‘Tawhid’- the Allah’s Sovereignty and His Law remains over everything) was established. Some said that these Verses of Al-Baqara mentioned the numbers above were the first order to fight back by the Muslims but more authenticity including the statement of Hajrat Abu Bakr (R.) was that the Verses of Al-Hajj (Chapter 22:39-41) were the first Verses to order to fight back against the enemy of Islam.

Al-Mubarakpuri with confidence writes, “Doubtlessly, the permission to fight was revealed in Madinah after emigration, not in Makkah, still the exact date whereof is in doubt.”²⁰ Though the “exact date”, according to Al-Mubarakpuri “in doubt” and according to Ibn Ishaq “There had not been given permission to fight or allowed to shed blood before the second Aqaba” and “When God gave permission to his apostle to fight, the second Aqaba contained conditions involving war which were not in the first act of fealty”²¹ concludes the relevant research to this with the following 3 findings:

¹⁹ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 278), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

²⁰ Ibid, (p. 279).

²¹ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 212-213), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

- (1) First permission of war was given by Almighty Allah once it was confirmed that there would be migration to Madinah and Muhammad (S.) already had sent his advance party as the Vanguard and he [Muhammad (S.)] was just waiting for (migration to Madinah) the final Order of Almighty Allah.
- (2) There was already war clause (5) included in the second Aqaba (please see the previous section that is already been discussed) and the articles including war article of the 2nd pledge written in the book ‘The Sealed Nectar’ by Al-Mubarakpuri.²² This confirms that impliedly war permission was already given for which the clause (5) was included in the 2nd Pledge of Aqaba and as was mentioned that conditions were already there in connection with the migration of advance party and the Prophet’s migration ahead.
- (3) Once Al-Mubarakpuri writes mentioning wordings of war terminology and in the heading named also similar tactical term used by the military organizations what he named “The Vanguard of Migration” says the conditions and war impression and he says there: “After the endorsement of the Second Aqabah Pledge and the establishment of a Muslim state in a vast desert surging with disbelief and ignorance, the most serious gain in terms of Islam was that the Prophet (S.) gave his leave for the Muslims to migrate to Madinah, the emerging state.... Bearing all this in mind, the Muslims began to migrate, while the polytheists spared no effort in hindering and debarring them, knowing beforehand that such a move implied unimaginable threats and unthinkable danger to their whole society.”²³ means all were set for emerging a Muslim state where even before migration of Muhammad (S.) (which was a mere formality) the need for its firm establishment, security and sovereignty and the security of the new Muslims

²² Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 222-223), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

²³ Ibid, (p. 228).

necessary permission to fight back if attacked and the follow-up in the form of war, if required, was a pre-requisite.

As such, after the examination, conclusively it might be said that the first declaration of permission for war was formally out after the migration of Prophet Muhammad (S.) but background and conditions was as such that necessary implied permission was already out to the Prophet Muhammad (S.) during and immediate after the 2nd Pledge of Aqaba in Mina.

7.5. Migration of Prophet and Its Aftermath in Madinah.

Once the Companions of Prophet were already in position and set then the migration of Muhammad (S.) was imminent. Necessary fighting order from the Almighty Allah already announced assuming with the certainty that the Madinah was already emerged as an independent city-state. Relevantly not pertinent though but it could be said that it was Madinah which was the first city-state based on Islam and founded under the principle of peace, justice and security. Every house of Madinah became a fort of Islam and every Muslim became a sincere and dedicated fighter for the cause of Allah. Except one family who “were under the influence of the poet Qais bin As-Salt, who managed to deter them from accepting the Call of Islam until the years 5 A.H” all tribes of Madinah accepted Islam and became the Helpers (in Arabic ‘Ansars’) in accordance to the allegiance that the tribes of Madinah paid to Muhammad (S.) through the pledges of Aqaba in Mina. It was Mus’ab bin Umair (R.), ‘the Reader’ of Madinah and a great Companion of Muhammad (S.) who along with others including Abu Salama (R.) contributed this great job of transforming the Madnites tribe through Quranic

motivation and it was mentioned earlier too. However, at the end of migration journey, Muhammad (S.) stayed in Qu'ba for four days from Monday, Tuesday, Wednesday and Thursday before entered in Madinah and built the first Masjid at Qu'ba after his Prophethood. He then started for Madinah on Friday, offered the Friday prayer (Jum'aa) with hundred others in the Valley of Banu Salim bin Awf. The date was 12th Rabi-ul-Awwal 1 A.H., i.e. September 27, 622 C.E. His camel named 'Qaswa' was given liberty to halt wherever it felt and it halted finally, by the Command of Allah, in the area where Banu An-Najjar, a tribe related to the Prophet from the maternal side lived. The spot alighted became the site of Prophet's Masjid An-Nabawi. The fortunate host was Abu-Ayyub Khalid bin Zayd Al-Ansari who gladly offered Muhammad (S.) his ground floor as a temporary residence. The life of Madinah started by Prophet Muhammad (S.) as the Head of the State (undeclared President). Madinah, an oasis of Arab, became a sovereign state where Muslims, non-Muslims, Jews, polytheists, pagans and all others started enjoying the taste of equality of citizenship under the leadership of Muhammad (S.) as the head of the state. Madinah became an ever first welfare city-state based on justice in the history of political science.

7.6. His Humbleness Was Unparalleled.

When Muhammad (S.) started migration for Madinah first he reached at Qub'a following an uncommon and seldom used route for not to be abled by the Quraish track. It was Monday 8th in Rabi-ul-Awal, 1st year of the Hijrat, corresponding September 23, 622 C.E. Prophet Muhammad (S.) reached at Qu'ba. When the Muslims of Madinah heard the arrival of Muhammad (S.) and his entourage they rushed and received Muhammad (S.) shouting with joy

and emotion by words ‘Allahu Akbar’ meaning Allah is ‘the Most Great’.²⁴ Throughout the journey from Makkah up to reaching the destination at Madinah many things happened that could only be explained by divinity and they were pursued with the intention to kill Muhammad (S.) and his entourage but by only Allah’s Planning and Mercy safely they all reached. Muhammad (S.) was always a humble character with utmost nobility and extreme high manner. In the enroute during the whole journey he shared all works of journey, the pain, sufferings, fear and all efforts with his entourage. It was proved once the entourage reached at the place at Harrah under the enchanting of children and shouting voice of ‘Allahu Akbar’ the area delighted with joys and cheers. The Ansars who did not see Muhammad (S.) before failed to recognize and could not mark him because of Muhammad’s (S.) humbleness and humility in the gatherings. At that place where he had been sitting for taking rest and kept himself silent for a while. Outwardly none could differentiate Muhammad (S.) from his entourage. His position, Prophethood, leadership, status and outward look including his dress code was as simple as that nothing was reflected in his conduct and behaviour. Al-Bukhari in authentic source with chain of narration recorded in the famous authentic Hadith that says: “Ur’wah bin Az-Zubair said: ‘The Prophet (S.) turned with them to the right and went to the quarters of Banu Amr bin Awf, and this was a Monday during the month of Rabi-ul-Awwal. Abu Bakr (R.) stood receiving the people while Allah’s Messenger sat and was silent. Some of the Ansar who did not yet seen Allah’s Messenger, began greeting Abu Bakr (R.). But when the sunlight fell on Allah’s Messenger, and Abu Bakr (R.) came forward to shade him with his sheet, only then did the people come to know Allah’s Messenger.’”²⁵

²⁴ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (pp. 248-249), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

²⁵ Ibid, (p. 249).

7.7. Demographic Features of Madinah and Characteristics of Jews.

Prophet Muhammad (S.) had to deal with different categories of people in Madinah. The identities could be termed in different names i.e. Muslims (Ansar and Muhajirun), non-Muslims (Jews, Pagans, Polytheists, Hypocrites), Believers (the Companions and the plain Muslims), Scriptures (Muslims, Jews, Christians), non-Believers (Pagans, Polytheists), Monotheists (Muslims and Jews), Polytheists (Pagans, Idolaters), Madinite Muslims (Ansars), non-Madinite Muslims (Muhajiruns) Madinites (Ansars, Jews, Pagans, Polytheists) non-Madinites (Muhajiruns), Tribals/natives (Aws and Khajraz), Emigrants (Jews, Muhajiruns) and by clans – Aws, Khajraz, Banu Qainuca, Banu Quraija and Banu Nadir. It was an extremely colossal and mammoth task to deal such a diverse and multiple identities, with too many issues, and opposite-centric people. Dealing with their social-political-economic issues and maintaining the momentum of preaching the Islamic Monotheism under such opposite stream of paganism, idolatry, Judaism, superstitions, etc. required a leader who could handle those, unite them under one umbrella and proceed forward with his mission towards his target with extreme patience and energy. The characters and features of the leader were needed to meet those qualities. The people available there had to have mutual trust and needed to conceive that someone could perform with their best of expectation. Here came the noble personality of Muhammad (S.) who was destined with such outward and inward characters including the utmost one that was the divine strengths. The people even being enemy knew him as ‘Al-Amin’ and ‘As-Sadiq’ from the boyhood despite his opposition. And Almighty Allah has declared him as the ideal of human being saying in the Verse as: “And thou (standest) on an exalted standard of character.” (Al-Quran, 68:4) and advised the human being by Allah that: “Ye have

indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day.” (Al-Quran, 33:21) So, such kind of multiple characters’ of demography in Madinah could possibly be handled by a personality and leader like Muhammad (S.) and thus, Muhammad (S.) was sent, not to the specific category of any people, not to a simplistic symmetrical population but to all humankind with multiple identities and features , not only to a region but for the whole earth as the blessings and ‘mercy’: “We sent thee not, but as a mercy for all creatures.” (Al-Quran, 21:107)

However, to simplify to achieve the aim of this section, population of Madinah could be categorized into 3 distinctively different types:

- a. The Companions of Prophet Muhammad (S.) and all Muslims,
- b. The Polytheists, and
- c. The Jews.

The Companions of Prophet Muhammad (S.) and those Muslims who migrated (Muhajiruns) from Makkah had the distinct and almost uniform features which were easier to be dealt by Prophet Muhammad (S.) and, thus, is not pertinent to discuss here. The second category of population were the polytheists. They can be divided into 3 sub-groups. Sincere polytheists who did not have neither any hate towards Muslims and non-Muslims. They had been living with their superstitions activities based on their traditions and ancestors’ religion practices. From them many families already embraces Islam and thus they were little inclined and familiar with the Muslims and Islamic rituals. Among the polytheists the 2nd group were neutral who were neither inclined with the Muslims nor the Hews. With them also there was no problem by the Prophet Muhammad (S.) to deal with but they were the subject of preaching for which there had been conflict of internet with Muhammad (S.) as Prophet. From this group likely switching over towards the adversary group was also another concern for Muhammad

(S.). The third group of polytheists who had disease of hypocrisy developed evil intentions against Muhammad (S.) and his followers but could not dare to move overtly being cowards. Madinah being already favoured by divine strength and by new Faith i.e. Islam, thus, socially and politically became a centre to advance Islam and Muhammad (S.) but one after resistance and barriers posed a great trouble to the Muslims. This group started behaving well hypocritically with the Muslims overtly and used to pass information of the Muslims covertly to enemies and assisted the enemies of the Muslims. Eventually Abdullah bin Ubai bin Salul became the leader of these hypocrites. Abdullah bin Ubai being from the Al-Khajaz tribe emerged as the leader of the main two groups of Aws and Khajraz in Madina during the historical Buath War much before Muhammad (S.) migrated at Madinah. The migration of Muhammad (S.) at adinah and Madinah being Islamically favourable was not liked by Abdullah bin Ubai. The huge rise of Islamic tide and its spirit negated the likely leadership of Abdullah bin Ubai which, instead of competition, led him to the covert enmity in the guise of friendship overtly. To some extent he successfully could hide his deep-rooted disbelief and showed overt loyalty toward Islam that seriously harm many weak reverted Muslims to use them in ill-desires against the true Muslims and Islam.

The third group of population was Jews. They had migrated to Madinah and could not merged with the native tribes because of their egoism. Traditionally and historically the Jews in generally other than very few exception claim themselves ethically superior and only blessed nation divinely. To maintain such status and to protect their superiority high-up neither they could merge with the mass nor others got space to mix-up with them. Rather to maintain their such status-quo they socially-politically-economically adopted policies of conspiracy and ‘divide and rule’ among the inhabitants of the society. About the jews Madinah Al-Mubarakpuri writes, “The Jews, who had migrated at Al-Hijaz from Syria following the Byzantine and Assyrian persecution campaigns. In their new residence (in Madinah), they

assumed the Arab dress, language, the of way of life and there were also instances of intermarriage with the local Arabs, however they retained their ethnic prejudices and remained aloof from the surrounding environment. They even used to take pride in their Jewish-Israeli origin, and look down upon the Arabs, calling them illiterate brutal, naïve and backward. They desired the wealth of their neighbors to be made lawful to them so that they could consume it whichever way they liked.” ... because they say: ‘There is no blame on us to betray and take the properties of the illiterates (Arabs)’. [Al- Qur’an, 3:75] Religiously, they showed no zeal; their most common religious commodity was fortunetelling, witchcraft and the secret arts (blowing of knots), for which they used to attach themselves advantages of science and spiritual superiority.”²⁶ Let us see the whole Verse of the Qur’an what it says about the characteristics of the Jews: “Among the people of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stookest demanding, because, they say, ‘there is no call on us (to keep faith) with these ignorant (Pagans).’ but they tell a lie against Allah, and (well) they know it.” (Al- Qur’an, 3:75)

Tribal conflict in the Arab land among the nomads was a usual and traditional phenomenon. Inter-tribal and inter-clan conflict sometimes turned into battles often and it went up to the war at times. The Buath War was one of them. Madinite tribes were not exceptional to them. The main two tribes of Madinah, the Aws and the Khajraz had been engaging themselves in the conflict which was extremely deep seated. Being pagans they were engaged in superstitious activities since long beyond count and for involving in such wisdom less and illiterate manner their causes of conflicts were exploited unethically by the advanced Jews. Three main groups of Jews successfully crept into the Madinise tribes and exploited their conflict. In the name of support and alliances the Jews could use their conflict in their interests.

²⁶ Ibid, (p. 258).

In the outcome of the conflict the Jews ensured the social benefits in their favour, economic gain was achieved found in the year and political motive always used to be fulfilled regularly. To attain these the Jews group divided into two groups and became the alliances of Aws Khajraz in their battles. Banu Qainuqa became the ally of Al-Khajraz and Banu Quraizah and Banu An-Nadeer both became the allies of Al-Aws.

Financially and in economically the Madinite Jews were very strong since the beginning of their staying in Madinah. They secured the monopoly business of agriculture goods with dates, cereals, wheat, clothes, wine, etc. which they used to export and import. The Jews exploited the Arab tribes' labour indiscriminately and inhumanly in doing their trade and business. Usury was their age-old and archaic practice and made it a custom which they thought was a business. They used to invest those usury in different fields among those they used to employ in the gambling where the Jews allured the illiterate tribes to join and through the clever trick the Jews snatched the fertile land, homestead and even basic dwelling assets of the tribes with the following consequences of gambling.

The above features of human being is totally contrary to the spirit of Islam and the true followers of Islam who fear Almighty Allah despite any worldly loss what that might be. The migration of Muhammad (S.) as the noble character who was against the above was not liked by the Jews. Muhammad (S.) as the Prophet emerged not from the Jews or Banu Israel was also another serious issue that they could not be conceived and believed. The Jews of Madinah exactly realized for sure that the arrival of Muhammad (S.) and the rise of Islam under his leadership in Madinah would socially, economically and politically be detrimental to their existence from the above points of view. Therefore, they did not like the arrival of Muhammad (S.) but overtly could not express anything. But they could not hide their intuition for a long time. Their behavior and conduct revealed their intuition within few days. Al-Mubarakpuri writes on the Jews conduct and behavior in his book 'The Sealed Nectar' as : "Naturally they

(Jews) beheld the new changes with disgust and were terribly hateful to them, simply because Allah's Messenger was of a different race, and this point was in itself too repulsive for them to reconcile with. Second, Islam came to bring about a spirit of good relations, to terminate the state of enmity and hatred, and to establish a social system based on condemning the prohibited and promoting the lawful. Adherence to these principles of life implied paving the way for an Arab unity that could work to the disadvantage of the Jews and their interests at both social and economic levels; the Arab tribes would then try to restore their wealth and land misappropriated by the Jews through usurious practices. Naturally, the Jews had considered all these things ever since they had known that the Islamic Call would try to settle in Yathrib, and it was no surprise to discover that they harbored the greatest enmity and hatred towards Islam and the Messenger, even though they did not have the courage to uncover their feelings in the beginning."²⁷

These above were the challenges from the demographic and social-political-economic fields that Muhammad (S.) had to deal. He, with his noble characters with the Islamic doctrine, philosophy and spirit with the Help of Almighty Allah successfully crossed all hurdles and established himself as the single leadership in Madinah with a peaceful living based on justice with social co-existing.

7.8. Establishment of Masjid and Headquarters.

On his arrival at Madinah the Prophet took the first assignment for himself to build a Masjid and to establish his headquarters in it for all purposes. This would be the centre of everything where he and all Muslims would congregate to offer five times Salah (prayer) under

²⁷ Ibid, (p. 260).

his leadership, listen to their problems, queries and deliver his sermon and lectures to answer to the problems of people. Thus, the Masjid would be the centre of all socio-political-economic affairs of the citizens of Madinah. Al-Mubarakpuri writes, “The first task to which the Prophet (S.) attended on his arrival in Madinah was the construction of a Masjid, at the very site where his camel knelt down. The land, which belonged to two orphans, was purchased. The Prophet (S.) himself contributed to building the Masjid by carrying adobe bricks and stones while reciting verses: ‘O Allah! There is no bliss but that of the Hereafter, I beseech you to, ‘forgive the Emigrants and Helpers’.”²⁸ Muhammad (S.) being the Prophet of Allah, the chosen and blessed best of the slave and the head of the state of Madinah did not hesitate to join physically in this construction work with the workers in building this Masjid. Here proofs many things of his leadership based on serving people being close to them and statesmanship that included fellow-feelings, upholding the respect and dignity of any work, esprit de corps, humbleness, fellow-feelings, compassion and selflessness. Its evidence of active participation in the physical work of construction of Masjid was also found in the book of A. Guillaume where he writes, “The apostle ordered that a mosque should be built, and he stayed with Abu Ayyub until the mosque and his houses were completed. The apostle joined in the work to encourage the Muslims to work and the ‘Muhajirin’ and the ‘Ansar’ labored hard.”²⁹

According to the philosophy of the Islamic Prophet Muhammad (S.), Masjid in a society was not a place merely for praying Salah but a centre of the society to discuss and to find out solutions of their problems be it of any nature – personal, family, social, economic and even the political affairs. With this view in mind Muhammad (S.) undertook the task of building the Masjid first and made it the focal point for all the purposes. He made his headquarters in this Masjid where he used to discuss and settled everything social, political and economic affairs

²⁸ Ibid, (p. 263).

²⁹ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 228), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

throughout his life with the consultation of his fellow Companions and other related citizens be it was the presence of Muslims and non-Muslims and whatever their affairs. The 4 great Rightly Guided Caliphs ('Khulfaye Rashiduns') did the similar to what the Prophet Muhammad (S.) had done. But when the empire grew larger in the area beyond Hijaz and Arabs the Masjid-e-Nababi could not fulfil the capacity as the centre of whole Islamic empire for the practical reason of primitive communication but the philosophy of the Prophet (S.) remained that the Masjid of any society was to be the focal point of the society and all affairs to be referred to Masjid-centric. Even in the premise of Prophet's Masjid a place of abode to its northern side kept reserved for the Muslims to stay who had neither family nor home to live with. Those Muslims sheltered them there and used to live on the support of other Muslims. These Muslims acted as the Islamic reserved force too to act with a short duration of notice to move to anywhere with the order of Muhammad (S.). Al-Mubarakpuri also writes accordingly which gives the evidence of the above philosophy of Prophet Muhammad (S.). He writes, "The Masjid was not merely a place to perform prayers, but rather a centre of Islamic learning where the Muslims were instructed in Islam and its doctrines. It served as an assembly place where the conflicting pre-Islamic trends used to reconcile. It was the headquarters wherein all the affairs of the Muslims were administered, and consultative and executive councils held."³⁰

7.9. Reconciliation With the Jews and Its Consequences.

During its construction the Qibla of Masjid Al- Nababi was set to the direction facing towards Baitul Maqdis at Jerusalem (Baitul Maqdis was the 2nd Masjid built after Baitul Haram

³⁰ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 264), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

around Kaba at Makkah). It was a wise strategic decision by Prophet Muhammad (S.) at the outset of building the Islamic state at Madinah. Madinah being the region influenced much by the Jews whose holy place was Jerusalem the similar was the holy place for the Muslims for Masjid Baitul Maqad i.e. the Islamic 2nd Masjid. So Muhammad (S.), in accordance to the instruction of Allah, fixed the Qibla towards Baitul Maqdis at Jerusalem with the view to thwart the Jews' propaganda of not showing the respect to divine religion by the Muslims. To impede the conspiracy and to neutralize the Jews' propaganda the Prophet took that strategic decision. This strategic decision was taken also with the view to project social coexistence with reconciliation without compromising doctrine of Islamic principles. Montgomery writes, "All such ordering of the new religion to make it conform more closely to the order one was probably inspired by two motives, the desire for a reconciliation with the Jews and the desire to substantiate the reality of Muhammad's prophethood by showing the essential identity of his revelation with the preceding one."³¹ Similarly, to dilute the enmity with the Jews Muhammad (S.), just after migration, introduced fasting in 10th of Muharram for that he saw the Jews had been fasting in that day to observe the victory of Hajrat Musa (A.S.) against Firaun (Pharaon). He instructed his followers to observe fasting on that day saying that no way Muslims loved not less than the Jews' love. About the midday Salat of Muslims and its importance placed by Almighty Allah in the Verses 2: 238-239 reiterate the bonding between Muslims and Jews. About this Montgomery Watt writes, "Similarly in accordance with Jewish practice, midday worship (Salat) was instituted. In Mecca there had apparently been only morning and evening worship, apart from nocturnal vigils; but in Madina the Quran commands, 'Remember the Worship, the middle Worship included' (or, 'especially the middle Worship')."³² Muhammad (S.) used to follow the Verses that stated in the Qur'an to preach the people of Books

³¹ Watt, W. Montgomery, (1956). Muhammad At Medina, (p. 200), Oxford University Press, Ely House, London, U.K.

³² Watt, W. Montgomery, (1956). Muhammad At Medina, (p. 199), Oxford University Press, Ely House, London, U.K.

(Scriptures) to make the followers of the Books to be inclusive in the same society with respecting to their Prophets (A.S.) too so to reconcile the Jews with the city-state of Madinah. The Qur'an says also to reconcile with the people of the Book as follows: "Say! 'O People of the Book! Come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves, Lords and patrons other than Allah.' If then they turn back, say ye: 'Bear witness that we (at least) are Muslims (bowing to Allah's Will)'." (Al-Quran, 3:64) However, the Prophet never abandoned the Islamic Monotheism and kept guard about the distortion of the divine Book, the Qur'an, for which he knew that the people of the Books got detracted and destroyed due to the distortions of their divine Books. Keeping with the Islamic Monotheism in mind which was the life and basis of Islam and the teaching of the Qur'an about keeping the text intact of the divine Book which was required for the Unity of the Ummah, the Prophet tried his best to have social reconciliation with the people of the Books in Madinah to engage and bind them socially and politically. Despite all positive attempts from Muhammad (S.) for the necessary reconciliation and coexistence with the Jews his efforts were not taken due positively by the Jews. This was highlighted in a crisp form by Montgomery Watt in this form: "Despite the concessions Muhammad was prepared to make and his attempt to render his religion similar to that of the Jews, the latter did not become any friendlier towards him as time went on. On the contrary, they became hostile, and broadcast adverse criticism of Muhammad's claims to be a prophet. Their reasons for this may have been partly religious- the obvious contradiction between what Muhammad claimed or asserted and some of their fundamental dogmatic attitudes. There is no way, however, of measuring the strength of this motive, for the matter had a political aspect, and this also, one may suspect was of importance. If Muhammad succeeded with his plan, the Jews would have no chance of supreme power; they may have realized already that the Emigrants would generally have more influence on Muhammad than

the Ansar. On the other hand, until the battle of Badr Muhammad's prospects success were poor, and they may have thought that they would be better off if there was a return to status-quo; for some of them hopes may have been set on a league with Ibn Ubayy. They were, of course, far from being united and their motives doubtless varied from clan to clan. All, however, with the few exceptions noted above, rejected Muhammad's appeals."³³

7.10. Socio-Political Conflict Resolution and Reconciliation- Madinah Turned Into the First Welfare City-State Based on Islam.

Soon after migration, Muhammad (S.), as a leader always being with the led physically and practically on ground, rightly realized that the then social and political reality was not worthy to preach a Faith which was based on peace, justice and security. The society of Madinah had been tumbling in the Pre-Islamic era because of inter-tribal conflict that went up to war. The social conflict turned into political and power conflicts that complicated the relationship amongst the clans and tribes in a state of stubborn towards human rights' requirement where society has been seriously disintegrated. The different groups and sub-groups of tribes and inhabitants with their internal and external classes confused the outlook of their main streams of respective claiming. Montgomery Watt writes in this issue too: "There are at least three sets of names to be considered (as main stream tribes). There are two great tribes, the Aws and the Khajraz; there are the eight class mentioned in the constitution; and there are thirty-three smaller groups found in Ibn Sad's list of the Ansar who were at Badr."³⁴

³³ Ibid, (pp. 201-202).

³⁴ Ibid, (p. 153).

The Aws and the Khajraz being tribes came from the South most probably from Yemen and the Jews migrated from non-Arabs from the north i.e. Syria. It was known that out of all of these migratory tribes settled in Madinah the Jews had migrated before than the Aws and the Khajraz migrated. Socially it was their envy that after their arrival the Aws and the Khajraz saw that the Jews had already settled and had been dominating the area. Few local native Arab nomads had laready been there who became subordinated to the Jews. Though the Jews had many customs identical with those of the pagan nomad Arabs and over the time few intermarried with them but they adhered firmly to the Jewish religion or at least to a form of it and tried use to maintain their originality. The distinct Jews clans at the time of Muhammad (S.) when he migrated were three- Banu Quraizah, Banu An-Nadir and Banu Qaynuqa but another clan was formed who were not as strong as those named Banu Thalaba. Few genealogists argues that they might had been originated from the Arabs.

The social and political fragmentation took the shape as such that the tribes, sub-tribes and different groups did not believe each other. Percussion and friction was a regular phenomenon where blood-shed was commonly seen. No battle or war gave them any lesson to stop those in future. Rather egoism and vanity of victory and affection and wounds of defeat continually transmitted to the generation after generation like infectious disease among the tribes. Their conflicts was neither followed any successful end to take a lesson nor these were ended at all but halted or adjourned owing to exhaustion of strength and stamina. It happened in the immediate last war of Buath also. Montgomery Watt writes on this as: "No formal peace was made after Buath, but the combatants were too exhausted to continue the struggle actively. For the most part the enemy groups avoided one another, but there was a state of hostility, and

if a man was careless and gave his opponents an opportunity, he was liable to be murdered. This was the uneasy position in Medina when negotiations with Muhammad commenced.”³⁵

Under above circumstances Muhammad (S.) reached in Madinah and found a cleavage society there. It was a huge and highest possible challenge from any respect for him to restore a society from a war-based mentality and to continue to preach his new Faith to almost an illiterate nation and established peace. He addressed the problems in totality of socio-politico-ethnicity perspectives and graded the problems as : Muhajirun-Ansar, Muslims-non-Muslims, Muslims-Jews, Muslims-Hypocrites, and Man-Man, i.e. the problem of the individuals meaning the citizens.

7.11. Brotherhood- The Basis of Integrity, Unity and Ummah.

Almighty Allah says : “The believers are but a single Brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah, that ye may receive Mercy.” (Al-Quran, 49:10) The Prophet Muhammad (S.) had many issues in his hands once he arrived in Madinah. He had a realistic mastery in planning and prioritizing his job. While his headquarters cum Masjid was under construction and yet to complete he sat for the next significant issue to be addressed i.e. the construction and reconstruction of the bonding of people among them. The inhabitants at that time after the migration what he saw were of more diverse than the diverse in their nature. With the earlier inhabitants of Arab tribes and the Jews and new Emigrants (Muslim Muhajirun) joined with them. Those who welcomed the Prophet in Madinah were already termed as Ansars that meant Helpers who already started propagating

³⁵ Ibid, (p. 158).

new Faith with Muhammad (S.) and his Companions. Among the broad categories- the Ansars constituted from the tribes of Aws and Khajaz, the Muhajiruns constituted from those who migrated from Makkah and the Jews. Few were exploited and possessed into hypocrites led by Abdullah bin Ubai.

However, once the Masjid had been constructed the Prophet Muhammad (S.) attempted few occasions to unite people who were belong to multiple identities. At first go the Prophet (S.) found out a first formula to tie people of Ansars and Muhajirun in a single binding, i.e. the Islamic brotherhood. Muhammad (S.) said: “Muslims are brothers to each other.” (Sunan-e Abu Dawood# 4918) To establish this formula Muhammad (S.) called 90 men in the house of Anas Ibn Malik (R.). 90 men assembled there out of them half (45) from Muhajirun and half (45) were from Ansar. The Prohet declared in the house the formula of Brotherhood between them in charity and benevolence, and made them to inherit each other in case of the death of his brother-in-faith. He paired each of Muhajirun with his brother from Ansar and thereby tied all of the Muslims with the formula, i.e. Islamic Brotherhood. Translator A. Guillaume writes by quoting Ibn Ishaq in the book ‘The Life of Muhammad’ that is as follows: “The apostle instituted brotherhood between his fellow emigrants and the helpers, and he said according to what I have heard- and I appeal to God lest I should attribute to his words that he did not say- ‘Let each of you take a brother in God.’ He himself took Ali by the hand and said, ‘This is my brother.’ So God’s apostle, the lord of the sent ones and leader of the God-fearing, apostle of the Lord of the Worlds, the peerless and unequalled, and Ali b. Abu Talib became brothers, Hamza, the lion of God and the lion of his apostle and his uncle, became the brother of Zayd b Haritha the apostle’s freedman. To him Hamza gave his last testament on the day of Uhud when battle was imminent in case he should meet his death. Jafar b. Abu Talib- the ‘one of the wings’ who was to fly in Paradise- and Mu’adh b. Jabal brother of B. Salama became

brothers.”³⁶ Likewise, Muhammad (S.) paired among the Muhajirun and Ansar of all Muslims details of which are there in A. Guillaume’s book as mentioned above.

The rule of inheritance of the wealth in case of death of their next-of-kin continued up to the Battle of Badr till the following Verse was revealed and the regular rule of inheritance commenced to take its usual course:“...But Kindred by blood have prior rights against each other in the Book of Allah...” (Al-Quran, 8:75) Similar instructions are there in the Verse 33:6 also. Muslim brotherhood was not only mere worked in the inheritance of the wealth rather the spirit of love, cordiality, sacrifice, selflessness, and fellow-feelings for the cause of the Almighty Allah that emitted and outstretched was much significant for greater Ummah to be continued till the Day of Resurrection and in the hereafter. In the reality the Muhajirun did not take much from their brother Ansar. They accepted only that which were required for their living only. But this policy of the Prophet (S.) was a timely needed which was far stretching that many stubborn issues were resolved by adopting the integrity of The Prophet (S.) as the head of the state Madinah united all Muslims under a single flag, i.e. Islamic Brotherhood.

7.12. Islamic Alliance- An Endeavour to Integrate the Muslims.

Social integration is never possible without taking all elements and stakeholders of the society to a single stream under a common banner. A society is always a unique entity with diverse form of stakeholders where presence of different individuals, families, races, clans, tribes, sub-tribes, etc. live there with their varied backgrounds and identities. If all they were

³⁶ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 234), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

the flowers, society is a big garden. If a garden accommodates the best of all the flowers then it becomes the best of the bests. Even a bigger garden needs not only the best flowers but needs a varieties and a diverse nature of flowers to be a famous one. A larger garden needs not only different flowers it also needs various colours and fragrances too to become the best garden. Likewise, a multiple society is that one where multiple of identities and multifarious problems with multidimensional stakeholders with huge complications of opponents towards each other for different beliefs with different other complexities in different fields are available but all live under a consensus of common platform with somehow a common understanding is called an ideal society. People definitely will call it the best of the bests society.

Suppose, a society with such features is so complex and had been performing the worst so far and still in that condition but immediately need to be transformed into an ideal society, what to do and who can do it!? To my best imaginative understanding none can fix such a society except an angel! Because though actually a man is required to fix a society where the inhabitants living there are also men and presumably since a human society can not be made an ideal one without a man and, of course, not by an angel so this imaginary society also can not be made aright without a man. But then a man is required who would take this challenging responsibility and presumably with the quality that an angel possessing who does not have any personal desire, has the quality of humbleness only and who does not have any personal desire. If, with such quality he is given a responsibility to make that society aright then probably it could only be possible by that man. Now, if you place Yathrib in your imaginary society and you want to see Yathrib to be transformed into Madinah, is there anyone else other than Muhammad (S.) to be given with such challenging responsibility? To my best understanding out of a very small study about the pre-Islamic society of Madinah, the above mentioned tasks to make the society of Madinah to an ideal one, none else but only Muhammad (S.) is required

to bring back the order of Madinah and make it an ideal city with full of peace, justice, security, tranquility and compassion one.

A society like Madinah with such multiple characters and outstanding problems for long hundreds of years was re-organized, reformed and redirected to the best and ideal way to a peaceful society by a humble man who did not have any personal interest but had the qualities to handle each ones' problem. That was Muhammad (S.), the Islamic Prophet who successfully did it before 1500 years. At first he took the task of fixing his own family and his brothers and then concentrated to outside affairs. Being the leader of the Believers, at first he tried to bind the bonding of own brothers- the Muslims. Muhammad (S.) guided the Muslim brothers emphasizing the Islamic brotherhood by saying: "The bonds of brotherhood between two Muslims are like parts of a house, one part strengthens and holds the other." (Sahih Al-Bukhari 2/890) He also said: "None of you believes (truly) till one likes for him brother that which he loves for himself." (Sahih Al-Bukhari 1/6) Thus, he was thinking to find out such single formula which would bind all Muslims of different diverse with a strong string. Then he could bring out the expected formula that was Islamic Brotherhood. That was the strong cord, the principle of Islamic Brotherhood, by which he united all Muslims of Madinah, Makkah and elsewhere to a single common platform. How a man should feel for his fellow brother in a society was said by the Prophet as such: "The believers in their mutual love are like human body where when the eye is in agony, the entire body feels the pain; when the head aches, the whole body will suffer." (Narrated by Muslim, Mishkatul Masabih 2/422) Muhammad (S.) mentioned such so that the bond created with the principle of brotherhood sustained as the basis of the unity named the Muslim Ummah to continue till the last of their earthly life and up to the Akhirah.

After fixing the affairs of the own houses' problems through a formula Muhammad (S.) concentrated to the next important one i.e. the relation between the Muslims with the non-

Muslims. As the head of the state of Madinah and as the undisputed and unopposed leader of the society people expected from him the solid integration among the elements of the society especially between the Muslims and the non-Muslims in Madinah. When Muhammad (S.) found a good return of his formula of principle of brotherhood for the Muslims then he glanced to establish a clearly-defined relations with the non-Muslims. It was the 2nd highly required necessity to re-build and re-construct the society to achieve a socio-political harmony in his new state. His all these efforts were exerted solely to provide peace, security, and prosperity to mankind at large, and to bring about a spirit of understanding and harmony. To bring the non-Muslims into the mainstream of peace and unity he did not compel anybody to leave their beliefs. Actually Islam does not allow to compel someone to embrace Islam because the Verse is there: “Let there be no compulsion in religion: Truth stands out clear from Error: Whoever rejects Evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things.” (Al-Quran, 2:256) The Prophet Muhammad (S.) made it clear that he wanted relations with the new society with a democratic meaning of based on the concept of egalitarianism which would be the principle of the society. That was the teaching of the new Faith too. He showed the utmost respect towards individuals and their beliefs. To do so with firm convictions Muhammad (S.) intended to establish a some kind of treaty which he thought would be the best to rule out all pre-Islamic enmities and inter-tribal hostilities that had been prevailing for long in the society in the Age of Ignorance (i.e. the ‘Aiyame Jahiliyah’- the Dark of Ignorance) before the Light of the Book- the Religion Islam. He was also keenly careful not to keep any gap in the charter of the treaty that might allow pre-Islamic evils to creep-in to damage what he was expecting from a new society. Here is the clauses and provisions of the Charter of Islamic Alliance between the Muslims and the non-Muslims of Madinah as was recorded by Al-Mubarkpuri in his book ‘The Sealed Nectar’:

“Here we look over some of its (The Islamic Alliance Charter) provisions :

In the name of Allah, the Most Gracious, the Most Merciful. This is a document from Muhammad (S.), the Messenger of Allah (Subhanahu T'ala), concerning the Emigrants and Helpers and those who followed and strove with them.

1. They are One nation to the exclusion of other people.
2. The Emigrants of Quraish shall unite together and pay blood money from among themselves, and shall ransom honorably their prisoners. Every tribe of the Helpers shall unite together, as they were at first, and every section among them will pay a ransom for releasing its relative prisoners.
3. Believers shall not leave anyone poor among them by not paying his redemption money or blood money in kind.
4. Whoever is rebellious or whoever seeks to spread enmity and sedition, the hand of every God-fearing Muslim shall be against him, even if he be his son.
5. A believer shall not kill another believer, not shall he support a believer against a believer.
6. The protection of Allah is one (and is equally) extended to the humblest of the believers.
7. The believers are supported by each other.
8. Whoever of the Jews follows us, shall have aid and help; they shall not be injured, nor any enemy be aided against them.
9. The peace of the believers is indivisible. No separate peace shall be made when believers are fighting in the way of Allah. Conditions must be fair and equitable to all.

10. It shall not be lawful for a believer, who holds by what is in this document and believes in Allah and the Day of Judgement, to help a criminal or give him refuge and provide him help shall have the curse and anger of Allah on the Day of Resurrection. Their indemnity is not accepted.

11. Killing a believer deliberately with no good reason entails killing the killer unless the heirs consider it otherwise.

Whenever you differ about a matter, it must be referred to Allah and to Muhammad (S.).³⁷

7.13. Individual Role in the Society- The Citizen Charters.

Prophet Muhammad (S.) wanted to build a new society which he wanted would be based on justice, honour and dignity for the humankind. He did not want to see the repetition of ‘darkness’ of the pre-Islamic era where there was no right to speak the truth, right to live of the baby-girl, no rights for the women, in a word no human rights at all, no space for the poor and weak, no dignity to the labours, very limited birth-rights, lack of security of life and property and had limited scope of the social justice under the ‘Age of Ignorance’ (in Arabic ‘Aiyam-e Jahiliyah’). Though there were many elements which could build a society but the human were its single driver to impetus who needed to run it and they were primarily responsible for its evil consequences too. As such, individuals were most significant and responsible for a better society and they too also the cause for its malfunctioning. Accordingly,

³⁷ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (pp. 267-268), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

being the prudent and able leader Muhammad (S.) realized this and emphasized the every individual's role in running a society. Islam being the last recognized Faith by Almighty Allah for the emancipation of the human being that emphasized the individual's role too right from the self and from the family gradually towards up, not from the top towards the bottom. Because Almighty Allah says, "O ye who believe! Save yourselves and your families from a Fire whose fuel is Men and Stones." (Al-Quran, 66:6) Individuals and families are the singular elements and lowest unit and were the initiators to constitute the society. They were the drivers to run it safely and smoothly. As such Islam also emphasized the individual's character and quality. In the Day of Judgement during the account taking Almighty Allah will ask the individual's responsibility first and as such He made responsible the individuals separately for their respective deeds. Almighty Allah says, "Every soul draws the need of its acts on none but himself: no bearer of burdens can bear the burden of another." (Al-Quran, 6:164) If individual remains responsible and accountable to his conscience as because also he is given the natural understanding of things right or wrong which is termed as 'Fitrat' in Islam, he can not commit evil and the Muslims being the believer of returning to Almighty Allah after death were ultimately responsible and accountable to Him, thus, in no way can commit evil for self, for others and for the society.

Islam being the Faith of universal wellbeing irrespective of colour, clan and geography addressed to all for the worldly peace and compassion and the eternal emancipation. If someone did not believe the later life or did not believe Islam or did not follow any traditional religion or even showed the enmity to Islam and Almighty Allah and to His Prophet Muhammad (S.) he was also included to the call of Islam for his well-being and for the peace of the earth. Islam being the last recognized Faith after which no Scripture would be revealed, so it was last call to the humanity for theirs. All other previous Scriptures and their adherence had already been declared null and void being abrogated. Prophet Muhammad (S.) had already

been declared as the 'Completion of Prophethood' in the Last Book. No other Scripture or Book other than the Qur'an and no other Prophet as the chosen Leader by the Lord would come for the mankind, thus, the Call by Islam was the Last Call to the mankind for their wellbeing, and, of course not for the wellbeing of the Lord or Muhammad (S.). But as an individual it was at his liberty might follow Islam might not but Islam called him for his well-being and for the society. Islam, thus, called the individuals irrespective of existing religious faith to whole human being telling them 'Insaan' means 'the men' to listen to the direction of Almighty Allah through the Last Book, the Qur'an. There were hundreds of Verses in the holy Qur'an calling the 'Insaan' (the Men) meaning the whole human being. Almighty Allah revealed: "O mankind! Verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest. Then those who believe in Allah, and hold fast to Him, – soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way." (Al-Quran, 4:174-175) Almighty Allah also revealed to the Man: "O mankind! Do your duty to your Lord, and fear (the coming of) a Day when no father can avail aught for his son, nor a son avail aught for his father." (Al-Quran, 31:33) Human being varieties of nature and stayed in disperse but were created from a single person i.e. 'Adam'. Almighty Allah said the reason also of creating from the single person so that 'the men' could regard and respect Him: "O mankind! Reverence your guardian- Lord, who created you from a single person." (Al-Quran, 4:1) The Chapter of Sura Nisa Verses from its beginning to the Verse 36 were all addressed and directed to the 'Insaan'- all human beings and concluded as: "Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hand possess: 'For Allah loveth not the arrogant, the vainglorious.'" (Al-Quran, 4:36) Almighty Allah has clearly described in the Glorious Qur'an that: "Every soul draws the need of its acts on none but itself: no bearer of burdens can bear

the burden of another. Your goal in the end is towards Allah: He will tell you the truth of things wherein you disputed.” (Al-Quran, 6:164) There were more Verses on ‘Insan’ meant all men including Muslims and non-Muslims i.e. the whole humankind: 10:30, 14:51, 53:38-41, 52:21 and 74:38. Thus, that way Islam invited all individuals of whole mankind towards peace and compassion for their well-being.

Almighty Allah created human being saying them the dwellers on the earth, generation after generation of different grades as His representatives so that none is beyond His test. He says, “It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He has given you; for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.” (Al-Quran, 6:165) To fulfil the taste of the test Almighty Allah had sent all His Messengers with the similar teaching to preach with the similar call for the regard, respect and gratefulness to their Creator whom they all would return to sit to answer about the affairs of the earthly life. Muhammad (S.) accordingly was also was sent. He was extremely sincere and punctual to his duty. He actually tried first to purify the souls of the individuals through the touch of the Divine Message so that all enjoin themselves to the righteous job and forbid the wrong prescribed by Him and thereby he was keen through all above on infusing into the mankind the ethics of good relations, manner, honour and nobility. To achieve all above the virtues, the men first need to surrender to the Monotheism of Almighty Allah and His Messenger.

How the Prophet Muhammad (S.) tried to purify the individuals’ souls can be realized if his sayings and activities are analyzed. Abdullah bin Salam was a Rabbi of the Jews in Madinah. Being the teacher of the Jews on their Book he knew about the glad tidings of the last Prophet in their Scripture. So he knowing fully well all the features of the last Prophet, he was confirmed and been convinced about the correctness of Muhammad’s Prophethood. Once Muhammad (S.) migrated to Madinah so Abdullah bin Salam embraced Islam without any

further delay or hesitation. He said; “When the Prophet (S.) arrived in Madinah, I went to see him and I immediately recognized through his features that he would never be a liar. The first things he [the Prophet (S.)] said was: ‘O you people! Extend the greeting of peace among yourselves, provide food to the needy, maintain the ties of kinship, observe prayer at night while people are asleep, then you will peacefully enter the Garden (Paradise).’ ” (Narrated by At-Tirmidhi, Ibn Majah and Ad-Darimi; Mishkatul-Masabih 1/168) Muhammad (S.) said: “He will not enter Paradise, whose neighbour is not secure from his wrongful conduct.” (Narrated by Muslim; Mishkatul Masabih 2/422) Muhammad (S.) also said: “He is not a perfect believer who goes to bed full stomach and knows that his neighbour is hungry.” (Mishkatul Masabih 2/424) and “To remove something harmful from the road is charity, and it is a part from the parts of Faith.” (Mishkatul Masabih 1/12) Allah’s Messenger also said: “Try to avert Fire even by half a date (in charity); if not, by tendering a good word.” (Sahih Al-Bukhari 2/190) Muhammad (S.) also guided the Muslim brothers by saying: “The bonds of brotherhood between two Muslims are like parts of a house, one part strengthens and holds the other.” (Sahih Al-Bukhari 2/890) and also said: “None of you believes (truly) till one likes for him brother that which he loves for himself.” (Sahih Al-Bukhari 1/6) How a man should feel for his fellow brother in a society was said by the Prophet as such: “The believers in their mutual love are like human body where when the eye is in agony, the entire body feels the pain; when the head aches, the whole body will suffer.” (Narrated by Muslim, Mishkatul Masabih 2/422)

In this way Muhammad (S.) being the leader of the society wanted to rebuild his society to build an ideal state. For any society with a good leader in driving seat it needed equally the good followers to bring out band of leaders for all its tiers. Because leaders are emerged within from the families. For the Muslims, it was an obligatory duty to call to righteousness, enjoins all that was good and forbids evil in the manner that Almighty Allah Commanded: “Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and

forbidding what is wrong: They are the ones to attain felicity.” (Al-Quran, 3:104) The objective of this Verse was that there should be a segment of this Muslim Ummah fulfilling this task, even though it is also an obligation on every member of this Ummah, each according to his authority and ability. An authentic Hadith that was recorded by Muslim that Abu Harayrah (R.A.) said that the Prophet (S.) said: “Whoever among you witnesses an evil, let him change it with his hand. If he is unable, then let him change it with his tongue. If he is unable, then let him change it with his heart, and this is the weakest faith.” Connecting with this issue in different Hadith where the Prophet (S.) said: “There is no faith beyond that, not even the weight of a mustard seed.” Madinah could become an ideal society because of the ideal leader like Muhammad (S.). This Madinah, as an ideal society and as a welfare city-state based on Islamic justice continued and sustained with such identity by subsequent exemplary leaders like his Rightly Guided Caliphs (in Arabic ‘Khulaf-e Rashidins’) and the Companions (in Arabic ‘Sahaba-e Azmayeen’) especially the first four i.e. Khulafayi Rashidins. Muhammad (S.) was such a reformer who was ideal for everyone not only to be followed but also as the planter and a persuader of nobility and values so that the followers could become paragons of virtue to be followed by subsequent generations. Al-Mubarakpuri writes about the characters of the companions and followers of Prophet Muhammad (S.) in his way as such: “Abdullah bin Masud once said: ‘If you are willing to follow a good example, then you have an option in the tradition of the deceased, because the living are likely to fall as easy prey to oppression (so they might hesitate in Faith). Follow the steps of Muhammad’s Companions. They were the best in this nation, the most pious, the most learned and the most compromising. Allah chose them to accompany the Prophet (S.) and establish His religion. Therefore, become familiar with their virtues, follow their righteous way and adhere as much as you can to their manners and assimilate their biography, for indeed they followed unwavering guidance’.”³⁸

³⁸ Ibid, (p. 272).

Muhammad (S.) was an ocean of ideology and an ideal example to unite people to truly reform a society by instilling noble values and attributes not only to his close associates and the Muslims but also to all- whole inhabitants of the society. He actually constructed a band of members of society where the Muslims, non-Muslims and all others became fond of honesty and integrity in their deeds. As such Madinah and the Muslim Empire emerged and continued as the ideal and reformer footrest for its citizens for the next hundreds of years. Al-Mubarakpuri also writes about the character building of the people and reconstruction of the society of Madinah by the Prophet (S.) which is as follows: “These were the attributes and qualities on whose basis the Prophet (S.) wanted to build a new society, the most wonderful and the most honourable society ever known in history. On these grounds, he strove to resolve the longstanding problems, and later gave humanity the chance to break a sigh of relief after a long exhausting journey on dark and gloomy avenues. Such lofty morals lay at the very basis of creating a new society with integrating members who would be immune to all fluctuations of time, and powerful enough to change the whole course of humanity.”³⁹

7.14. A Treaty With the Jews- Another Endeavour For A Peaceful Coexistence And Inclusiveness in the Statecraft.

Muhammad (S.) was a great statesman who believed in dynamism and tried always to meet the requirement of the people in the society. He looked to individual’s affairs and problems because he thought without addressing individual’s affairs, grief and problem social anxiety and follow-up unrest would not remove. He had already established the primary base

³⁹ Ibid, (p. 272).

of the state Madinah by bonding people to people, Muslim brotherhood, alliances between Muslims and non-Muslims, removed the enmity between great two tribes, i.e. the Aws and Khajraz and they were made loyal and dutiful. Hence, the Islamic community had already well-established on strong foundation of social, political, ideological and administrative entities. With his series of endeavours to reconcile with the non-Muslims community, he, now, concentrated to make a working relations with the Jews of Madinah. There had been other lot of efforts that Muhammad (S.) had taken to integrate the Jews socially, ethnically and individually to reconcile them with the mainstream of the society that already been discussed in the previous section. Just to brush up memory let those be named here: fixing Qibla towards Baitul Maqdis at Jerusalem, fasting on 10th of Ashura, Asar Salah with conformity with their midday prayer, Jum'a Salah with similarity with Friday prayer of the Jews (how Friday prayer and Jum'a both were on the same day and how these two again shifted to different days are details there in Montgomery's book, 'Muhammad At Medina' p. 192). Apart from the above different endeavours Muhammad (S.) tried to have a formal treaty/alliance with the Jews to strengthened the ties further. Reasons were diverse and deep in nature. He as a wise and forward looking leader thought that though the Jews were neither showed any overt enmity with him nor they seemed a threat under his overwhelming image but to rebuild an ideal society a stakeholder of the society's significant members, their active and proactive support was equally needed for him, as a leader he felt and also for their equilibrium participation for their due dignity and respect in the society. That generous mark, wisdom and the level of stature with farsightedness was possessed by the leader like Muhammad (s.) before 1500 years in Arabia that seems a great surprise under modern era.

Thus, the Prophet Muhammad (S.) showed his magnanimity and thereby reflected the statesmanship, concluded a treaty with the Jews included it the clauses which provided full freedom of faith, expression and property. From the following treaty it would be revealed that

it did not include any severe policies involving expulsion, seizure of wealth or any kind of hostility. Al-Mubarakpuri mentions as follows:

“The most important provisions of the treaty are the following:

The Treaty

1. The Jews of Bani Araf are one community with the believers. The Jews will profess their religion and the Muslims theirs.
2. The Jews shall be responsible for their expenditure, and the Muslims for theirs.
3. If attacked by a third party, each shall come to the help of the other.
4. Each party shall hold counsel with the other. Mutual relations shall be founded on righteousness; sin is totally excluded.
5. Neither shall commit sins to the prejudice of the other.
6. The wronged party shall be aided.
7. The Jews shall contribute to the cost of war so long as they are fighting alongside the believers.
8. Madinah shall remain sacred and inviolable for all those who join this treaty.
9. Should any disagreement arise between the signatories to this treaty, then Allah the All-High and His Messenger shall settle the dispute.
10. The signatories to this treaty shall boycott the Quraish commercially; they shall also abstain from extending any support to them.

11. Each shall contribute to defending Madinah, in case of a foreign attack, in its respective area.

12. This treaty shall not hinder either party from seeking lawful revenge.

Madinah and its suburbs, after the endorsement of this treaty, turned into a coalition state, with Madinah proper as capital and Muhammad as ‘president’; authority lay mainly in the hand of the Muslims, and consequently it was a real capital of Islam. To expand the zone of peace and security the Prophet (S.) started entering into similar treaties with other tribes living around his state’.”⁴⁰

This is also called ‘the Constitution of Madinah’ or ‘the Meesaq-e-Madinah’ by many. Including this pledge all pledges were undertaken by Muhammad (S.) for obvious strategic reasons. Though it was mentioned but needs little more clarification here too.

The social structures in Arabia at the time of Muhammad (S.) were in a state of flux. It was already mentioned and in its favour writer Montgomery’s explanation also quoted in previous section. The nomadic cultural values were under threat from values from their traditional point of view because of overrunning the of city life being ruled by trade and business. Virtues of hospitality, chivalry, selflessness, courage and truthfulness that were treasured by nomads were fading and came to in a state of almost extinction out and had been replacing by materialistic way of life. Clan affiliations were being weakened by the onslaught of settled city existence. This materialistic philosophy based on epicurism and its application had been perishing the social values and cultures of Arab nomads. Given with this reality, Muhammad (S.) became most keen to create a favourable situation to rebuild such a society where the social values and cultures of Arabs as mentioned above could be enlightened by the divine revelation, filtered out the good ones and wanted to redirect those towards the human

⁴⁰ Ibid, (p. (273-274).

development and social development. Since, generally pledge or covenant was treated as a sacred and gentleman's promise by the Arab in those days so the Prophet astutely used pledges and treaties as an effective tool for the human and social development. Beginning with the individuals to individuals, he established the pledges and treaties with different entities i.e. believers, groups, clans, tribes, etc. for numerous purposes. The Prophet was a tireless negotiator throughout his prophetic life. These pledges and treaties helped him solidify his support, pacify his neighbours, neutralize his enemies and gain time for the nascent Muslim state in Madinah to gain traction. As a by-product of the treaty with the Jews, Muhammad (S.) neutralized Abdullah bin Ubai bin Salul, the leading chieftain of Madinah who had the inspirations to be crowned as undisputed leader of Madinah before the Prophet's arrival. Because Abdullah bin Ubai had been a confederate with the Jews of Madinah and enjoying their support. Thus, this treaty with the Jews helped Muhammad (S.) gain comprehensive social-political-theological control over the city and its adjoining territories while it also gave a message to the Quraish adversaries from his 'area of control'.

Before Muhammad (S.) and during his time the nomadic social structure had started being affected by a kind of negative individualistic character of the tribes. It was due to the touch of modernity and city perplexity for the more involvement towards asset-centric illusion connecting with the trade and business. This individualistic tendency affected the tribes' traditional marriage system and it was leading more to the crack of the old structure with a great uncertainty of social consequence. Despite the criticism by few West writers about the multiple marriages by Muhammad (S.) the social reformation that was introduced and led through the several marriages and forming-up several family institutions was a metaphor to positively divert the new individualistic tendency of Arab tribes to an enduring moral substitute. Personally his number of marriages were seen by many West scholars from the political, social rehabilitation and Arabs 'customs point of considerations'. But it was due to

the greater interests of Arab civilization and Muslim Ummah to promote peaceful family ties with development, social-family harmony, development of women rights especially the widows and poor, and, definitely not for any personal needs by Muhammad (S.) himself because when he got married 2nd time after the death of Hajrat Khadiza (R.) he was fifty five years and he was a character of mostly aloof from the worldly splendor and lustre. His multiple marriages were analysed logically by Montgomery as: “In the sphere of marriage and family relations Muhammad effected a profound and far-reaching organization of the structure of society. Before his time new individualistic tendencies were certainly present, but their presence was leading more to the breakdown of the old structure than to the building up of a new one. Muhammad’s essential work here was to use these individualistic tendencies in the raising of a new structure. The customs and practices of the communal (tribal) stage of society, to vary the metaphor, had suffered shipwreck; Muhammad salvaged what was valuable from them, and carried it over to the new individualistic society. In this way he produced a family structure that in many respects has proved attractive and satisfactory for societies emerging from the communal stage and passing into an individualistic one.

Both by European Christian Standards and by those of Islam, many of the old practices were immoral, and Muhammad’s reorganization was therefore moral advance. The old nomadic system may have been satisfactory in desert circumstances so long as it remained intact. Once disintegration commenced, however, it became unsatisfactory and had to go. It is to Muhammad’s credit that he produced a viable substitute.”⁴¹

⁴¹ Watt, W. Montgomery, (1956). Muhammad At Medina, (p. 289), Oxford University Press, Ely House, London, U.K.

CHAPTER 8: ISLAMIC DOCTRINE OF STATE AFFAIRS,

NATIONAL IDENTITY AND NATIONAL DEFENCE

8.1. Muslim's National Identity and National Interests.

It has already been discussed in the previous sections that all previous Scriptures/Books those revealed by Almighty Allah through His selected Messengers starting from Hajrat Adam (AS.) to the last and final Messenger i.e. Muhammad (S.) were based on Monotheism ('Tawhid'), i.e. Oneness of Almighty Allah Whom to be worshipped only by all without any media. Basing on this doctrine and philosophy set by Almighty Allah all Messengers called their people to only a Faith which was called Islam and people who believed in this Faith were called Muslims. 'Muslim' means unconditional submitting/surrendering of own will to the Will of the Almighty Allah. Accordingly, all believers of all Messengers sent by Almighty Allah in different respective times were Muslims. Though other than Prophet Muhammad (S.) all other previous Prophets (AS.) were and sent to their respective time and to respective 'people/ethnic group of fixed people' (in Arabic 'Qawm'). They brought with them their respective laws of religion which were didactic called 'Shariah'. As was mentioned already that 'Monotheism', i.e. the Oneness of Allah was basis of all Scriptures (Al-Quran, 42:13-15, 23:51-52) and same to all Prophets (AS.) but their application i.e. the laws of particular religion brought by different Prophets (AS.) which was termed as 'the Shariah'. It was separate and had different laws with the different Prophets. Prophet (AS.) had been sent by Almighty Allah keeping the

‘Monotheism’ (i.e. ‘Tawheed’) exactly similar but with the new Shariah. It was, thus, abrogating and obliterating the earlier Shariah automatically by the standing instruction of Almighty Allah. Muhammad (S.) was not sent to any particular ‘Qawm’ rather sent to whole mankind and with the message that there would not be coming any further Prophet after him. He was declared as the ‘Seal of Prophethood’ (in Arabic ‘Khatamun Nabiyeen’). Almighty Allah says regarding this: “Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.” (Al-Quran, 33:40) Allah also says about Muhammad (S.): “We sent thee not, but as a Mercy for all creatures.” (Al- Qur’an, 21:107) Muhammad was sent as a universal Messenger to the whole universe: “We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understand not.” (Al-Quran, 34:28) Thus, after the revelation of the holy Qur’an and emergence of the last Prophet all previous Scriptures and their adherence were declared null and void. Therefore, though all followers of previous Prophets used to be called Muslims but after the revelation of the Qur’an on to the last Prophet Muhammad (S.) only accepted Shariah by the Almighty Allah was Islam and the followers of Muhammad (S.) be called only Muslims. Almighty Allah accordingly declared that whole mankind is inseparable being ought to be one/single nation called ‘Ummah’. Almighty Allah says: “Verily this Brotherhood (Ummah) of yours is a single Brotherhood (in Arabic ‘Ummatan Wahidatan’), I am your Lord and Cherisher: Therefore serve Me (and no other). But (later generations) cut off their affairs (of unity), one from another: (yet) will they all return to Us.” (Al-Quran, 21:92-93) It is narrated with authentic source and trusted chain of narrators that Muhammad (S.) said: “The Religion of all Prophets is Tawhid; and the warning against splitting into different groups.”

Hence, previous Muslims were also belonged to single Ummah (nation) as there was proof from the Qur’an: “O ye Messengers! Enjoy (all) things good and pure, and work

righteousness; for I am well-acquainted with (all) that ye do. And verily this Brotherhood of yours is a single Brotherhood (in Arabic ‘Ummatan Wahidatan’). And I am your Lord and Cherisher: therefore fear Me (and no other).” (Al-Quran, 23:51-52) The Messenger of Allah Muhammad (S.) said in an authentic Hadith: “We Prophets are brothers from different mothers and our religion is one.”

Almighty Allah says: “Mankind was one nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumacy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah Guided whom He will to a path that is straight.” (Al-Quran, 2:213) Ibn Jarir reported with authentic narration that Abdullah Ibn Abbas said, “There were ten generations between Adam (AS.) and Nuh (AS.) all of them on the religion of Truth meant in the Tawhid (Oneness of Allah). They later started disputed with many issues so Allah sent the Prophets (AS.) as warners and bringers of glad tidings.” Abdur Razzaq said that Ma’mar reported that Qatadah said that; ‘Mankind was one community’ means “they all had the guidance. Then: They disputed and Allah sent Prophets. The First to be sent was Nuh (AS.)” Abdur Razzaq also reported that Abu Hurayrah (R.) commented on “Then Allah by His leave guided those who believed to the Truth of that wherein they differed”, saying that the Prophet Muhammad (S.) said: “We are the last (nation), but the first (foremost) on the Day of Resurrection. We are the first people to enter Paradise, although they (Jews and Christians) have been given the Book before us and we after them. Allah has guided us to the Truth wherever they disputed over it. This is the day (Friday) that they disputed about, Allah guided us to it. So, the people follow us, as tomorrow (Saturday) is for the Jews and day after (Sunday) is for the Christians.” Ibn Wahb related that Abdur Rahman bin Zayd bin Aslam said that his father said about the Ayah: “Then Allah by His leave guided those who

believed to Truth of that wherein they differed.”, means “They disputed about the day of Congregation (Friday). The Jews made it Saturday while the Christians chose Sunday. Allah guided the Ummah of Muhammad to Friday. They also disputed about the true Qiblah. The Christians faced the east while the Jews faced the Bayt Al-Maqdis. Allah guided the Ummah of Muhammad to the true Qiblah (Ka’bah in Makkah). They also disputed about the prayer, as some of them bow down, but do not prostrate, while others prostrate, but do not bow down. Some of them pray while talking and some while walking. Allah guided the Ummah of Muhammad to the Truth. They also disputed about the fast; some of them fast during a part of the day, while others fast from certain types of foods. Allah guided the Ummah of Muhammad to Truth. They also disputed about Ibrahim. The Jews said, ‘He was a Jew’, while the Christians considered him Christian. Allah has made him a Haniyfan Musliman. Allah had guided the Ummah of Muhammad to the Truth. They also disputed about Isa. The Jews rejected him and accused his mother of a grave sin, while Christians made him a god and the son of God. Allah made him by His Word and a spirit from (those He Created) Him. Allah guided the Ummah of Muhammad to the Truth.” Finally Almighty Allah gives His Ordinance and selected the Ummah of Muhammad (S.) as the single best nation for the mankind. There were many Verses but the most significant one was: “Ye are the best of people (in Arabic ‘Khaira Ummatin’), evolved for mankind (in Arabic ‘Na’as’), enjoying what is right, forbidding what is wrong, and believing in Allah. If only the People of Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors. They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get.” (Al-Quran, 3:110) Then question comes how this task of ‘enjoining what is right, forbidding what is wrong’ to be performed by the Ummah. Answer was that the related with this there was Hadith narrated from Abu Hurayrah recorded by Muslim that the Messenger of Allah said “Whoever among you witnesses an evil, let him change it with his

hand. If he is unable, then let him change it with his tongue. If he is unable, then let him change it with his heart, and this is the weakest faith.” In another narration, the Prophet said, “There is no faith beyond that, not even the weight of a mustard seed.” So it seemed this was the obligatory duty, to respond to ‘enjoining what is right, forbidding what is wrong’ by every member of the Muslim Ummah according to his ability.

8.2. Doctrine of National Policy in Islam.

About the doctrine of national policy of Muslim Ummah basing on the Ordinance ordained by the Lord, Almighty Allah that was vested to the shoulder of the nation. With the connection of previous sections in mind if we chronologically think then from the related Verses of the holy Quran and the related authentic Hadiths and all pledges and treaties had been made with the counterparts we can bring out necessary doctrine of national policy of the Muslim Ummah.

So, according to the vital and necessary components of national interests under modern definition in Political Science, the identity i.e. Muslim which was Ordained by Almighty Allah is the 1st physical components of national interest. The concept of Ummah i.e. Muslim Ummah is the broad socio-politico-ethnic component of national interest based on Islamic Brotherhood. The identity of Muslim which was the identity of all believers in all ages given by Almighty Allah, as was already discussed, is the cultural-historical components of national interests. Here we may cite the saying of famous scholar in International relation Morgenthau said: “The meaning of national interest is survival- the protection of physical, political and cultural identity against encroachments by other nation-states.” So all the above identities as mentioned

must be secured to ensure the national interests of Muslim Ummah. All of the above are the crux of principles of national policy based on Islamic doctrine of interest. Each of the feature has got separate explanation based on the Qur'an and the Sunnah.

'Ummah' is an Arabic word means 'community' which is separated from the Arabic word Sha'b means a nation with common geography or ethnicity and ancestry. Likewise the Ummah differs from Sha'b so the Muslim Ummah is distinguished from all kinds of narrow identities of traditional ethnicity, nationality, regionilism, continentalism and geography. Ummah is not binded by any concept of land, ethno-politico limit, state, country or fixed people. Muslim Ummah in its broader (actually Ummah itself is broader as such using 'broader' is a kind of redundant) context is used to describe a larger group of people beyond the limitation of border, tribe, clan, colour and continent. All Prophets (AS.) were sent to their respective 'people'/ Qawm/Ummah to the respective nation/communities but Muhammad (S.), as was already mentioned, was sent to whole mankind, to the universe, called Muslim Ummah. Muhammad (S.) also endeavoured to develop a nation beyond all limitations a kind of 'supra-national' concept beyond Arabs. How Islam looks to Muhammad (S.) is the answer to this i.e. he is the Messenger and the leader of the Ummah universally transmitting the divine message and implying that the Almighty Allah is directing the mankind to be blessed by choosing the 'Complete Code of Life' for the worldly peace and compassion and the Salvation in the hereafter. Establishing a state in Madinah-centric, thus, did not mean its limitation within the boundary of Madinah only. Muhammad (S.) being the head of the state had all kinds of command, control and communication with his citizens of Makkah, Abyssinia, and beyond the then Arab. Kaba being the only direction of all Muslims for prayer (Salah), the centre of obligatory pilgrims for the Muslims, Makkah being the birthplace of Islam and Quranic revelation at Hira Cave, the ancient pilgrims of all Muslims of previous Prophets (AS.) is actually the centre of and heart of World Muslims from the beginning. Thus, from the socio-

political deduction it can be said that, from Muhammad's (S.) time, the Muslim state in Madinah was really a Makkan state in exile. Actually the city-state of Makkah was as such that the Pagans led by the Quraish were only its de-facto rulers but from the de-jure point the state belonged to the Muslims where Makkah was also its sovereign part.

8.3. Muhammad (S.) Emerged As the Head of the First Islamic State.

Prophet Muhammad (S.) with his foresight had created the social and political ground in Madinah before he migrated there. He did it not hypothetically but practically and gradually. Very briefly his gradual and systematic establishment of the state Madinah and as well as initial preaching of Islamic ideology was as follows: Few important key personnel first embraced Islam from the Aws and the Khajraz tribes, the leading two tribes of Madinah, sat with them to discuss and then brought the general plan, created and established two important Pledges at Aqaba, allowed a huge people that had embraced Islam, sent a scholar to teach the Islamic tenets and doctrine to the people in Madinah, sent another group to establish the foothold as advance party before him, except one family whole the Aws and the Khajraz tribes accepted Islam and became 'Anasar' (helpers) and then Muhammad (S.) migrated and completed the shifting. How intuitive insight he was with that being persecuted and confined with his family (clan) he with all other limitations and potential risks had carried secret meeting with the Madinites associates and brought out important pledges of Aqaba right in Makkah, prepared the ground officially and organizationally and then set out for migration of his team first and then for him scientifically and flawlessly. We saw in the previous sections that how the Prophet

(S.) put all relevant clauses in the pledges with the people of Madinah the necessary protection to be provided to him and his Companions that was equal as much as the protection give to their own families. Equally showing his statesmanship he incorporated those clauses with fairness and equity that he merged up himself socially and politically to combine the Madinites' natives with the emigrants, Muslims with non-Muslims, believers with Pagans, people with Scriptures and non-Scriptures, tribes with quarrelsome and amiables, old with youngsters with so forth that he could combine all of them in a single entity under him as the guardian and as a captain of a team with authority figure. How flawlessly could those mammoth tasks could be done by him with his single hands was a surprise by all! That emerged publicly Muhammad (S.) to all socially, politically and officially as the head of the state of Madinah in 7th century C.E.

Question comes under which authority Muhammad (S.) had envisioned the concept of a state and accomplished it successfully. As was mentioned earlier that Islam not merely a religion and more specifically not merely a formality-based or worship-centric religion. It broadly and meaningfully ascribes to a life completely submitted and surrendered to the Creator Allah alone entirely encompassed with His Commandment before death and after death. It addresses everything of life- a 'Complete Code of Life'. Islam commands and ensures too a way of life with its distinctive political, social, economic and cultural orders. In Islamic political theory religion is not isolated of something from politics. Islam has combined and scientifically tied down the spirituality with the temporal spheres of human life that lead the human being to obtain a life being a test for him under regulations to be awarded a result in the life hereafter. Almighty Allah says: "It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed oft-forgiving, Most Merciful." (Al-Quran, 6:165) Sovereignty (Lord of Everything and His Law) lies with Allah

and He vests little from His Sovereignty to those whom He wants to exercise but on His behalf (Al- Quran, 3:26). As such neither the ruler/administrator/leader of the people nor the people itself are the source/authority of sovereignty rather they all are users and enforcers on the behalf of the Lord. Almighty Allah also says: “Be sure We shall test you with something of fear and hunger: some less in goods and lives or the fruits (of your foil), but give glad tidings to those who patiently persevere – who say, when afflicted with calamity: ‘To Allah we belong, and to Him is our return’ – they are those on whose (descend) blessings from their Lord, and Mercy, and they are the ones that receive guidance.” (Al-Quran, 2:155-157) Almighty Allah states that there is no credence, conviction, belief and faith accepted with Him from any person, except Islam means the complete submission, a way of life with a doctrine and its prescribed application set by Allah and shown by His Messenger (S.). Islam includes obeying all of the Messengers who all were Muslims. Muhammad (S.) finalized their commission, thus closing all other concepts and paths toward Allah except through him. Therefore, whoever wants to make himself accountable to Allah being loyal but following a path other than Muhammad’s (S.), it will not be accepted of him. Almighty Allah says: “If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).” (Al-Quran, 3:85) and “The Religion before Allah is Islam (submission to His Will): nor did the People of the Book dissent therefore except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.” (Al-Quran, 3:19) The Qur’an clearly mentioned here that the Jews and Christians (People of the Book) differed out of self-made interpretations for personal-coterie-groups interests, rivalry and envy after knowledge had reached to them. Having said all these Almighty Allah has Ordained His clear Verdict that Islam has been perfected for Muslims being it was completed by Him saying: “This day have I perfected your religion for you, completed My favour upon you, and have chosen for you

Islam as your religion.” (Al-Quran, 5:3) It is indeed is the biggest favour from Almighty Allah to Muslim Ummah, for He has completed their way of life for them, and they, thus, do not need any other thought and belief for their life to lead or any other leader other than Prophet Muhammad (S.). This is the reason Almighty Allah chose Muhammad (S.) the final Prophet and sent him to all humans and Jinn. Therefore, the permissible is what he allows, the impermissible is what he prohibits, the law is what he legislates and everything that he conveys is true and authentic and does not contain lies or contradiction made socially, politically, economic and spiritually a ‘Complete Code of Life’. Almighty Allah’s Word can never be untrue, futile and useless because in another Verse He confirms that His Words are fulfilled with Truth: “The Word of the Lord doth find its fulfillment in the Truth and in Justice: none can change His Words.” (Al-Quran, 6:115) The above Verse in 5:3 was revealed during the Farewell pilgrim (Hajj) at Arafah on a Friday which chronologically making the approaching end of beloved Prophet’s ministry in his earthly life after perfectly combining and connecting the life completely of his followers with the life hereafter. In chapter 4 of the Quran Verses from 1 to 36 were addressed to the man (Insaan) describing their duties towards Almighty Allah and towards the fellow men and the society. There are many other Verses revealed from Almighty Allah in the Quran where the details of duty of human being is given that cover social, political, economic and all other relevant issues of earthly life. Almighty Allah concludes in the chapter number 4 asking addressing the man saying: “Serve Allah, join not any partners with Him; and do good – to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the Companions by your side, the wayfarer (ye meet), and what your right hands possesses: for Allah loveth not the arrogant, the vainglorious.” (Al-Quran, 4:36) Almighty Allah made responsible the human being saying that they are agents of Him in the earth and were responsible and dutiful to others in ranks to serve each other in all every spheres of life. He says: “It is He who hath made you (His) agents, inheritors of the

earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.” (Al-Quran, 6:165) Almighty also says: “...Every soul draws the need of its acts of none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed.” (Al- Qur’an, 6:164) Similar Verses from the Qur’an are there in following references: (2:30); (29:91); (42:30); (31:22); (39:64-66); (49:13)

Basing on the Commandment of Almighty Allah and the leadership qualities that was full of insight and ideal for all Muhammad (S.) as the Messenger (S.) rightly conceived the basic creed of Islam as revealed to him by Almighty Allah. The amalgamation of politics and religion which is rather central to the political philosophy of Islam was accordingly applied by Prophet Muhammad (S.) being the head of the ever first Islamic State at Madinah out of all Prophets (AS.). The State Madinah was also the first state for the Muslims from the inception of first Muslim that was with Adam. Though Madinah was the centre and could be termed capital of the state but Muhammad (S.) established his state with all the believers as its member-citizens staying within and beyond geographical limits and boundaries of Madinah. At that time there had been Muslims in Makkah, Abyssinia, even Byzantine and Persia when Madinah was first emerged as a state headed by Prophet Muhammad (S.). This was the divine ordinance through the brainchild of Muhammad (S.) and the hardship and entire dedication of the Companions that materialized the establishment of a Faith and a state centering at Madinah.

In the pursuit of his life-long mission Muhammad (S.) needed to befriend many people, clans, tribes and nations. His preference was always to make friend someone and engage them into active participants and supporters. If this was not possible, he opted to ensure the counterpart at least remain neutral. This way it helped him enlarging his area of influence and parallel way decreasing and weakening the area of influence of his adversaries. To achieve his all those goal

he chose the pledges, treaties and agreements as effective tools. He exactly knew the tribes' character and temperament about their commitments of keeping their words, oath and promise at any cost and the Arab's culture related to those that he effectively use those in his favour. So the verbal and written documents in the form of treaties and agreements helped him building formal relationships with concerned people and groups. As the head of the state of Madinah Muhammad (S.) demonstrated such statesmanship of bringing all people working in his wish because there was only people's interest and had no personal interest by him. Writer M. Haykal in his "The Life of Muhammad" expressed about an ideal head of the state which was quoted by Golam W. Choudhury in his book 'The Prophet Muhammad: His Life and Eternal Message' as: "He was one who lives with the people, thinks good of the people and sacrifices all for the people, and whom the people love greater than their own selves. Such was Muhammad who ruled by a divine right as vice-gerent of God."¹

8.4. Doctrine of Politics in Islam.

Islam's first and foremost base about the Creator Allah is His Oneness and indivisibility which formed, in Islam, the 'Tawhid'- the Islamic Monotheism. Allah is one and singular without any partner and He is indivisible. Human lives are full of issues of diverse nature but all are interrelated and without isolated to each other. Each issue of life is inseparable from each other and it's all about a cyclic chain in the earth where nothing is isolated. Their all deeds are related to their Creator Allah- a Centre without inviolable. Religious affairs and earthly affairs are neither independently autonomous nor separable into pieces without any connection

¹ Chowdhury, Golam W., (1993). The Prophet Muhammad: His Life and Eternal Message, (p. 92), Scorpion Publishing Ltd, London, England. ISBN: 0 905906 14 4.

but they offer like two sides of a coin. Islam ensures its followers to remain equally similar from his inner and the outer. It enforces to think righteous and act righteous, to love similar for own and for others, to be loyal to any kind of leader that they were vested upon, to be judgemental equally applicable for own peoples' offence and others' offence and to be piety equally to all irrespective of religion, colour, clan and region. Because in Islam, about the injustice done, underlying rule is: "... Deal not unjustly, and ye shall not be dealt with unjustly." (Al- Qur'an, 2:279) So in Islam, no aspect of life is hidden to each other rather transparent and accountable and not independently compartmentalized. Writer Golam W. Choudhury has quoted a Western scholar in his book 'The Prophet Muhammad: His Life and Eternal Message' named John L. Esposito who has remarked about the issue as: "Islam was not only a spiritual community. Rather it also became a state empire. Islam developed as a religio-political movement in which religion was integral to state and society. Muslim belief that Islam embraces faith and politics is rooted in its divinely revealed book, the Quran, and the example, Sunnah, of its founder/Prophet, Muhammad (peace be upon him) and thus has been reflected in Islamic doctrine, history and politics. The Islamic expression, Allahu Akbar ('God is the most great') summarizes the centrality of God and the wedding of personal religious conviction and political life in Islam."² The emergence of Islam is not to be treated similar to the other traditional religions available in the society to do justice with it. The followers of the traditional religions fail to figure out the religions beyond the word 'worship' and its few rituals with their limited application in and around the 'worship' house (house of prayer) and in few fixed days only. Number of their followers and their overwhelming narratives and vibrating media espouse this limited definition and vision of religions. This impacted the world views and typically judge Islam from similar perspectives and marginalise Islam accordingly too. Few

² Chowdhury, Golam W., (1993). The Prophet Muhammad: His Life and Eternal Message, (pp. 65-66), Scorpion Publishing Ltd, London, England. ISBN: 0 905906 14 4.

motivated and vested corners knowing fully well the fact out of envy provide provisions for their personal and coterie interests. The adversaries of Islam including the atheists acts as ‘add fuel to the fire’ and many people including few weak believers too are dazzled. But Islam addresses all the fields of the human life and calls the whole mankind to deal everything and to take accountability of everything too be it the nature of individual, household, communal, national, international of earthly and beyond earthly affairs which includes the peace and war issues. Accordingly the Quran says: “I have only created Jinns and men, that they may serve Me.” (Al-Quran, 51:56) In Islam all activities of human being to fall under two categories according to Islamic Shariah. These are- Worship (Ibadah) and General Dealings/Transactions (Mu’amalah). Worship is the prescribed rituals which are set by the Quran and the authentic Hadith. All other activities other than worship are called General Transactions. According to the definition of Mu’amalah: all mutual activities of the believers are treated as legal (Halal) unless some are declared illegal (Haram) by the Qur’an and the Hadiths. As social human being Muslims need to conduct their social, economic and political life which come under Mu’amalah. Islam being the ‘Complete Code of Life’ encompasses all social, political, economic and all other activities those touch the life of a human being address and advice to deal with those by and through religious ideology and thus bring under ethical code. The statecraft should and can never be aloof from the ethical delineation and ideal comprehension. General dealings and transactions fall under and impact the affairs of statecraft in a state. These all are not independent but very much dependent variables among them and without ignoring anyone. As such it seems now plain and obvious that separation of politics from religion seems as like as separation of fish from the water. A leader, on the other side, who was provided with the authority to rule/serve the people and the state is equally liable to enforce justice to perform the duty that he was vested with. He is to enjoin virtue and forbid evil to ideally deliver the services to his people from his office. It is even obligatory under any ethical standpoint let

alone Islam. In Islam it is rather made categorically obligated forthwith once someone entrusted with the duty of a public office. Almighty Allah says: “(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid the wrong: With Allah rests the end (and decision) of (all) affairs.” (Al-Quran, 22:41) So once someone becomes a leader with authority he has no option other than “establish regular prayer (Salah) and give regular charity (Zakat)” means establishing the rituals of Worship – the Ibadah and “enjoin the right and forbid the wrong” means establishing the General Dealings/Transactions – the Mu’amalah. Thus, being the rulers the administrators of any level and all according to their capacities have to interfere and establish both Worship (religion) and General Dealing/Transactions (politics). Thus, the religion and politics are not separated from the state rather inevitably interrelated and intermingled. To combine these two in Islam there was suggested clear guidelines with principles to address advice the issues to be ideally executed. Prophet Muhammad (S.) has given the details guidelines basing on the Quran to implement as law is called Shariah.

How Islam as a religion is rather separated from the other traditional religions of the present world is to be noticed carefully. To find out the root cause of treating Islam, as religion, to be treated a mere doctrine of worship separated from the politics similar to theirs need to see its roots. Golam W. Coudhury writes in his book quoting a Western scholar: “Wilfred C. Smith of Harvard University analysed this problem in a highly illuminating way: ‘Islam is a religion, and like other religions, is transcendent, ineffable; no form can continue or exhaust it. Like other religions it has been expressed in many forms – artistic, intellectual, mystic, but more than some others, social. In fact Islam is characterized among the religions by the particular emphasis it has from the beginning given to the social order. The Prophet Muhammad not only preached ethics, he organized a state. Indeed, Islamic history is calculated to begin not in the year when the Prophet was born (after the fashion of Christian era), nor when he began to

receive divine revelations, but when the Muslim Community came to power in a state of its own. The year 1 A.H. marks the establishment of Islam as a religio-political sovereignty in al-Madina. That state was organized in accordance with God's revelation. It prospered and expanded and Islam as a process in human history was launched on its career. That career has continued until today, with many human ups and downs, many variations of fortunes and of form, many vicissitudes, both of achievement and of aspiration but never very far from being central has been its concern with itself as an organized community. There are many illustrations of this fact. One is the superlative importance for Islam of the Law'.³

In the process of state's evolution the world has observed a phase when the states, especially in the West, were run by the Priests and Churches. Due to the human weaknesses of the Priests and the lacking of bringing out the theological explanations from the divine Book many Priests emerged in the role of oppressors. The people who were oppressed saw and read the Churches as the symbols of their oppression. So through evolution that phase of Churches as the rulers role were resisted by the people saying that religion not only failed to act as ideal role to rule the state but religion had emerged as the role of the oppressors once it is intermingled with the statecraft. The incompleteness of the earlier divine Books were also a major reasons of seeing the religion failed in statecraft and in the field of politics. Because the Qur'an was revealed and made perfect by the Creator but it was not the case of other religions, neither those were promised by the Lord to be kept intact and preserved nor actually these were found intact and preserved. As such, due to the lacking of theological intactness and preservations, failing of making people educated in religious education and oriented towards religious adherence, people's own failure to make them towards later life-centric and the lacking of Priests running of the statecrafts the West felt the necessity of separating religion from the politics. But the idea had been generalised about Islam too by them without testing

³ Ibid, (pp. 66-67).

Islam. Rather Islam proved its worth successfully running the statecraft from 7th Century starting from Muhammad (S.) and up to 13th Century (up to 1258 C.E.) within which Islam as an acceptable faith expanded too, in respect to the number of followers, geographical size of the Islamic Empires and ideology.

Religion has already been a tested failure to run the statecraft and should be practiced personally/individually as a spiritual dogma, a findings from the test of other religions and not by Islam. In real sense it is true the religions less Islam might have failed because Islam is not merely a religion it's the Faith covers everything that human being need not only in the life here but also the life hereafter. However, for which the scholars might say that religion must be kept separated from the politics because religions (the shariahs out those previous religions) already been abrogated and those Books already been 'substituted' by the Last Testament Qur'an by the Lord Himself because of their inherent incompleteness and imperfections. It is not yet unknown by the scholars. Allah says about it: "None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: knowest thou not that Allah hath power over all things?" (Al- Qur'an, 2:106) and see also the Verses 3:7 and its meaning with interpretations.⁴ It was the experiment of those religions and religions' practices that were based on churches and priests. Those messages of religions were more evangelic words by the Priests and the Churches than the divine's holy revelation. The result and outcome of the test of religion in state affairs were done in Europe and nowhere else that also speaks the incompleteness of the test. And those all tests were done when Islam was not even emerged let alone tested. Islam being the final way of life revealed and declared as such and the Quran being the "Last Testament" for the mankind that was revealed on the final Prophet Muhammad (S.) was finally edited and 'perfected' by Almighty Allah and then finally emerged to the

⁴ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur'an, (pp. 46,127 notes 107, 347), Amanat Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

universe so that no stone remained unturned and untouched to make it a 'Complete Code of Life' till the Day of Resurrection for the ideal living of the mankind for all affairs. The Lord Allah promised that the last Book i.e. the Qur'an would be protected from corruption same promise was not there by Him for other Books. Allah Himself guards it: "We have, without doubt, sent down the Message; and We will assuredly Guard it (from corruption)." (Al- Qur'an, 15:9) See also the Verses: 85:21-22 The Quran, thus, says: "This day have I perfected your religion for you, completed favour upon you, and have chosen for you Islam as your religion." (Al-Quran, 5:3) Allah's 'favour' which was not only 'completed' but also 'perfected' by Him could not be susceptible to act as a mere dogma for worshipping quietly being separated from the public life affairs. Eminent writer Golam W. Choudhury brought the statement relevantly in his book: "Richard N. Frye states: 'It (Islam) is the totality of a culture in both its social and individual aspects, it is also a way of life'."⁵ The Quran is the Manual comprises broadly the key matter of Oneness of Allah (Tawhid), the guidance of Allah through prophets (AS.) (Risalah) and the resurrection, the life after death (Akhirah) which are well-known where the guidance of Allah through the Prophets (AS.) covers all details of spiritual, physical, psychological, individual, social, economic and political aspects of human life. Golam W. Choudhury quotes another scholar who has nicely covered the relationship of the religion and politics: "Allama Syed Suleman Nadvi examined the relationship between 'din' (religion) and state in Islam in his classic work 'Seerat'. Nadvi made the following the remarks about the relationship between state and religion in modern Western countries and in Islam:

'There are two types of state in the world: those in which the state and religion are utterly separated and it has been stated, 'Give unto the king what belongs to him and unto God what is his.'

⁵ Chowdhury, Golam W., (1993). The Prophet Muhammad: His Life and Eternal Message, (p. 67), Scorpion Publishing Ltd, London, England. ISBN: 0 905906 14 4.

In this formula God and King (state) have been regarded as two distinct separate entities. The commands of one are not applicable to the other. The States in Europe are all founded on this principle. And on this basis, spiritual and temporal matters have been compartmentalized.

The second type of state is the one in which religion has not been separated. In this state there is no king. In it there is only one supreme dispenser and omnipotent Allah. In this state sovereignty belongs to Allah. His commands are obeyed by all. The Worldly rulers and powers are to be obeyed only when their orders are in conformity with divine commands and are derived from them or, at least, are not repugnant to them. Our Holy Prophet (peace be upon him) was the last Da'i, Messenger and Prophet of the 'din' and in the state he founded, he was its first 'amir', ruler and sovereign. Obeying his orders was obeying the divine commands. God says in the Holy Quran, 'He who obeys the Prophet obeys God'.⁶

Thus, in short, in Islamic principles relationship with Allah by individual is the basic because an individual will have to answer about his deeds, not the deeds of others but in parallel he has been made responsible for others too. Worshipping for the individual is essentially something that concerns the Almighty Allah and the individual. But there are number of rituals those worshipping need to be performed in public in the congregation like pilgrimage (holy 'Hajj'), compulsory charity ('Zakat'), five times prayers ('Salah') in congregation at Masjid including the Friday prayer ('Jum'ma Salah'). Including these and even more occasions in Islam, community exposure in worshipping are also there where the society is involved. The other social-political responsibility as leader, officer, worker, commander etc. by a Muslim being in the organization and in the mass affairs perform those for which he would be accountable to the Almighty Allah in the Day of Judgement. As such it is corollary of the

⁶ Ibid, (p. 68).

Islamic philosophy that Islam is not merely a ritual-based religion for worship, rather entirely a ‘Complete Code of Life’ where individuals would be answerable for his deeds of individual and if collective in nature then accordingly as it was deemed and then be it social, political, economic and so on.

8.5. Overall Strategy That Followed by Muhammad (S.).

8.5.1. Strategy of Economic Pressure.

It was a fact that the Quraish were almost solely dependent on the trade and commerce for their livelihood and were aloof from the agricultural economy. The Qur’an also gives the witness of this and says: “... a valley without cultivation.” (Al-Quran, 14:37) The land and its people i.e. the Quraish were on trade caravan in round the year. Al-Quran says: “For the covenants (of security and safeguard enjoyed) by the Quraish, their covenants (covering) journeys by winter and summer, – let them adore the Lord of this House, Who provides them with food against hunger, and with security against fear (of danger).” (Al-Quran, 106:1-4) After the migration to Madinah Muhammad (S.) found that the regional and international trade routes passed through Madinah and thereby Madinah had been enjoying the potentials of bargain plot. There were two regional routes passed through Madinah from Makkah. One from Makkah passing through Madinah then towards north-west reached upto Europe and Africa through Egypt through As-Sham (Syria). Another one originated in Makkah through Madinah going towards north-eastern passing through boarderly Hira reached towards Europe through Iraq.

For both the commercial routes Madinah was geo-politically and strategically significant. These two regional routes were used by the Quraish during the Summer Season (Al-Quran, 106:2). Another international caravan route originated from the Arab sea passing through Makkah, then to Madinah and then onward following the above either one toward Europe and/or Africa. This one was also frequently used by the Quraish during winter towards Yaman. (Al-Quran, 106:2) Goods and products coming from Indian Subcontinent and elsewhere through the waterways used to disembarked and embarked in the Yaman port, passed through the above routes and dispersed those commodities in other continents. The first two regional trade routes were fully in the control of Muhammad (S.) after he had established the city-state Madinah and the last one was partially in control because it went from Makkah towards Yaman in the winter but route's international exposure and exploration was jeopardised fully because if Makkan products could not facilitate and disperse elsewhere then the demand of their products would fall sharply. To make up the short fall of the control towards the Southern route Muhammad (S.) used to send small fighting patrol to hamper the Makkan movement and to keep his control over the region. One of such arms detachments was led by Abdullah bin Jahash to Nakhla in the earliest expeditions of Muslim force.⁷ Eastern side of Arab being the impassables for the deep desert including the natural obstacles of Rab-Al-Khali and huge sand dunes made any trade and passenger movement impossible. Thus, the whole Arab land and routes became under Muhammad's (S.) grip and trade been upset the economic pressure raised high on to the Quraish side. It was also the 'constant factor' of 'Earth' that advocated by Sun Tzu was fully explored by Muhammad (S.) and proved to be a great strategist in using land and geography in a non-violent way at own favour and enemy's disfavour.⁸ Therefore creating a

⁷ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 286-288), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

⁸ Tzu, Sun, (2009). The Art of War, (pp. 12-14), Pentagon Press, New Delhi, India. ISBN: 978-81-8274-416-5 (Set).

scope of economic blockade Muhammad (S.) widened his area of influence and this economic blockade was used as a means of suppressing psychologically and acted as deterrent too. But point to note carefully that his one of the military strategies was to bring economic pressure on to the Quraish but he and his followers were never indulged themselves in economic gain despite the affluence of such opportunities.

8.5.2. Strategy of Socio-Political Reconciliation through The Use of Treaties and Covenants.

Muhammad (S.) has shown his mastery on the social contract – an implicit agreement among the members of Arab society to cooperate for social benefits by sacrificing some individual freedom for the protection of the society and the state as a whole. Theories of social contract became popular in the 16th, 17th and 18th centuries among theorists such as Thomas Hobbes, John Locke and Jean-Jacques Rousseau as a means of explaining the origin of government and the obligation of people of the society. The effective use and the exploration of treaties, pledges, covenants, truce, etc. established by Muhammad (S.) with the Madinaites Ansar, Jews, the Quraish and tribes knitted the social fabrics effectively as a part of social contract and more than equally served a useful weapons to bargain during military expeditions to establish peace and security as and when required. The Arabs were utmost sincere for any treaty they made with others and among them as peaceful tribal coexistence in the desert. They were habituated with the compliance of treaty even at the cost of their lives. This social strength was successfully explored by Muhammad (S.) as another non-violent means to reconcile the social coexistence among the Arab tribes and the Jews. The 1st and 2nd Aqabah Pledges

facilitated with assurance of safety and security to migrate Muhammad (S.) and his Companions and followers and firstly establish the city-state of Madinah. It was the 1st Pledge and 2nd Pledge of Aqabah which actually founded the Muslim Ummah and Madinah as an Islamic state. The Pledges' significance could be realized from the literature by Martin Lings: "When the people were about to pledge themselves, one by one, to the Prophet, a man of Khajraz, one of the twelve who had pledged himself the previous year, made a sign that they should wait, and he addressed them saying: 'Men of Khajraz know ye what it means to pledge yourselves to this man?' 'We know,' they said, but he disregarded them. 'Ye pledge yourselves,' he continued, 'to war against all men, the red and the black. So if ye think that when ye suffer the loss of possessions and when some of your nobles are slain ye will forsake him, forsake him now, for is ye forsake him then it will bring shame upon you in this world and the next. But if ye think ye will fulfil your pledge, then take him, for therein, by God, is the best of this world and the next.' They said: 'What though our possessions be lost and our nobles slain, yet do we take him. And what shall be ours thereby, O Messenger of God, if we fulfil to thee our pledge?' 'Paradise', he said, and they said: 'Stretch forth thy hand', and he stretched out his hand and they pledged their oaths."⁹ As for the Treaty and tie of Brotherhood between Ansars and Emigrants of Muslims of two different clans and regions under the conflict of the interest of wealth and inheritance of real estate it was also the treaty which acted as the foundation-stone of Muslim brotherhood irrespective of their identities of colour, clan, country, class and cleavage. Ibn Ishaq says: "The apostle instituted brotherhood between his fellow emigrants and the helpers and he said according to what I have heard – and I appeal to God lest I should attribute to him words that he did not say – 'Let each of you take a brother in God'. He himself took Ali by the hand and said, 'This is my brother'."¹⁰ The brotherhood that was

⁹ Lings, Martin, (1985). *Muhammad: His Life Based on the Earlier Sources*, (p.112), George Allen & Unwin (Publishers) Ltd and Islamic Texts Society, London, UK. ISBN: 0-04-297042-3.

¹⁰ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). *The life of Muhammad*, (p. 234), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

founded by Muhammad (S.) among the Muslims remains intact and will remain as such irrespective of age, time and regions and named as a single entity of Muslim Ummah. Likewise, the Islamic Alliance which tied all Muslims and the non-Muslim tribes of Madinah as a very strong bondage ejected and abolished all pre-Islamic enmities and inter-tribal hostilities based on self and group interests and broadened the vision of the people in the society to develop as community-living with peaceful coexistence with the birth right and the human rights uphold. He also buried the inter-tribal civil war between the Aws and the Khajraz which killed uncountable numbers of valuable human lives and converted them into friends to each other. The Islamic Alliance had also brought the Prophet Muhammad (S.) as an undisputed, unchallenged, unquestionable, undeniable and undisputed arbiter and leader of city-state Madinah which strengthened him socially, politically and internationally.

Treaty with the Jews of Madinah ('Meesaq-e-Madinah') or said 'the Constitution of Madinah' was the historical treaty which gave most dividend to Muhammad (S.) socially, politically and internationally. With the message and as well as practical translation of social coexistence this treaty was useful tool for him to control and combat the treachery and hostility by the Jews. It was Muhammad (S.) who could rightly smell the possible future tricks of the Jews during the critical junctures of the time when they showed their real faces and the treaty was explored by the great strategist Muhammad (S.). The three major Jews tribes of Madinah Bani Quraizah, Banu Nadir and Banu Qainuqah were not to wage war against Muslims and to defend Madinah jointly with the Muslims against an attack that exposed the Jews as the enemy to the Quraish confirmed the punishment against the Jews if there would be any violation of the clause of the treaty. At last the reality was revealed and within the next five years after the treaty all three Jews tribes came out with their real faces and had broken the agreement with the wake of dire consequences for themselves and by themselves. All three Jews tribes invited and ensured their expulsion from Madinah due to their unilateral failure in following the

regulations made in the treaty. A trivial quarrel in the second year after Hijra (624 A.D.) after the Battle of Badr led to the expulsion of the Banu Qainuqah from Madinah. Ibn Ishaq writes: “Asim b. Umar b. Qatada said that the Banu Qainuqah were the first of the Jews to break their agreement with the apostle and to go to war, between Badr and Uhud, and the apostle besieged them until they surrendered unconditionally.”¹¹ In the fourth year after Hijrah (626 A.D.) the Banu Nadir were also expelled from Madinah and sent them exile because of their secret conspiracy to kill the Prophet by felling a rock from the top on to the Prophet and Muhammad (S.) was informed divinely the message. Ibn Ishaq says: “When the apostle came to them about the bloodwit they said that of course they would contribute in the way he wished; but they took counsel with one another apart, saying, ‘You will never get such a chance again. Who will go to the top of the house drop a rock on him [Tr. by author: so as to kill Muhammad (S.)] and rid us of him?’ The apostle was sitting by the wall of one of their houses at that time.”¹² Disbelievers and hypocrites were not suggested to be accepted as the friends of the believers which was suggested and instructed by the believers as it was revealed to Muhammad (S.): “Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers, – those who establish regular prayers and regular charity, and they bow down humbly (in worship). As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers, – it is the fellowship of Allah that must certainly triumph.” (Al-Quran, 5:55-56) Almighty Allah also says: “O ye who believe! take not the Jews and Christians for your friends and protectors; They are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust.” (Al-Quran, 5:51) Because Allah says: “O Messenger, let them not grieve you who hasten into disbelief of those who say, ‘We believe’ with their mouths, but their hearts believe not and from among

¹¹ Ibid, (p. 363).

¹² Ibid, (p. 437).

the Jews.” (Al-Quran, 5:41) But amongst the Christians and the Jews and Pagans, Almighty Allah has proclaimed and notified that those who sincerely claim that they are Christians they could be found nearer in friendship with the believers because many of them are knowledgeable and not having fascination to worldly attraction and they are not arrogant. Almighty Allah says: “Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say, ‘We are Christians’: because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant.” (Al-Quran, 5:82)

In the fifth year after Hijrah during the Battle of Ahzaab (Battle of the Ditch) (627 A.D.) another Jews tribe Banu Quraizah were found immoral, illegal and harmful who had been conspiring against Muhammad (S.) to aid the Quraish who tried to invade Madinah. The story was big and clearly written by Ibn Ishaq in his ‘Sirat Rasul Allah’ translated in English by A. Guillaume.¹³ The Prophet could not help them for their extreme traitor’s activities but was compelled to expell them from Madinah. In the part of conspiracy the Jews wanted to flee from the battlefield but Muhammad (S.) came to know it. It led the situation severely where hundreds of traitors were executed and their women and children were arrested as captives. But much greater calamities could be avoided because of timely exposure of the betrayal of Banu Quraizah during the Battle of the Ditch. Almighty Allah has revealed about their dishonesty and hypocrisy when the Quran says: “And behold! The Hypocrites and those in whose hearts is a disease (even) say: ‘Allah and His Messenger promised us nothing but delusion!’ Behold! A Party among them said: ‘Ye men of Yathrib! ye can not stand (the attack)! Therefore go back!’ And a band of them ask for leave of the Prophet, saying, ‘Truly our houses are bare and exposed’, thought though they were not exposed they intended nothing but to run away.” (Al-Quran, 33:13-14) It is also the general ethics that if someone break who were engaged with any

¹³ Ibid, (pp. 461-469).

treaty/covenant then the counterpart does not have any binding to comply that with the treaty. The holy Qur'an also gives the ordinance accordingly: "And if they violate their oaths after their covenant and taunt you for your Faith, then fight ye the chiefs of Unfaith; for their oaths are nothing to them: that thus they may be restrained." (Al-Quran, 9:12-13)

The Social-political-military implication of Treaty of Hudaibiyah is the most among all treaties has been established between Muhammad (S.) and his counterparts. Mentioning about this treaty demands more space and attention. Here, connecting with the existing section it must be mentioned that despite many humiliating inclusion of many clauses due to the pressure of the Quraish the Treaty of Hudaibiyah that was done by Muhammad (S.) has been proved Muhammad's (S.) statesmanship and great strategist. In the Quran the Treaty of Hudaibiyah was termed as 'Clear Victory' (Fathum Mubin)¹⁴ (Al-Qur'an, 48:1) Almighty liked so much the Treaty of Hudaibiyah that He revealed a separate Chapter of the Quran named The Victory (Al-Fath) because after this treaty was done Almighty Allah had kindly blessed the Muslims a victory – the Conquest of Makkah in the sixth year after Hijrah (628 A.D.). Before the Victory of Makkah in preceding year the Pagans of Makkah had been embracing Islam in large crowds and the preaching of Faith received a great speed with momentum in wide spread ground in the whole Arabian Peninsula. Ibn Ishaq writes about the Treaty of Hudaibiyah: "No previous victory in Islam was greater than this. There was nothing but battle when men met; but when there was an armistice and war was about to abolish and men met in safety and consulted together none talked about Islam intelligently without entering it. In those two year double as many or more than double as many entered Islam as ever before."¹⁵

¹⁴ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur'an, (pp. 1326-1328), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

¹⁵ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 507), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

Furthermore, Muhammad's (S.) strategy of using treaties/pledges/truce as effective socio-political weapon that binded long-terms political goal for the city-state Madinah also proves the Sun Tzu's "constant factor" of "The Commander stands for the virtues of wisdom, sincerity, benevolence, courage and strictness" in dealing with the adversary as the part of art of war.

8.6. Military Philosophy and Military Ethics in Islam Vis-a-Vis Military Life of Muhammad (S.).

Introduction.

The life of Muhammad (S.) was full of struggle. He did not born with a golden spoon in his mouth. He born as orphan in a poor family because his father died when he was in his mother's womb though it was a high class clan, Banu Hashim, under a leading tribe like Quraish in Makkah. Economically his family was struggling and the family where he was sheltered after the death of his grandfather, Abu Talib's family was much poorer with many members in his own. But Abu Talib, his uncle, never showed any less seriousness about the care of his nephew rather took extra care from all respects especially safety, security, love, affection, healthcare etc. But the life in boyhood, childhood and in youth Muhammad (S.) was full of economic constraints which was enough to tell the rest of the condition of his personal life. It was full of sorrows and sufferings that went in his life. Even when he died he had nothing other than a piece of land of his homestead was there. He had all power when he was the head

of Madinah but that power and authority he never used for his personal accomplishment. He actually fought in his whole life and did not pass in enjoying time and efforts. The wars which he fought in the battlefield were the extension of the war that he fought in his personal life throughout. But the struggle in personal life was the basic training and fundamental preparation to prepare him for the later life which was full of strife with his adversary. When the Battle of Badr started, the first battle in his life and in Islam in 2 A.H. (in 623 C. E.), he was in 54 years and he died in 63. From 54 to 63, in his 8 years he fought and led total 88 battles. Then, treating his whole life as a 'full of war' was not a rhetoric only. Before he died he was preparing Usama bin Zayd (R.A.) and the battle group for the battle to lead towards Palestine, the team already set off and advanced towards the battlefield but upon hearing the death of Muhammad (S.) they halted. So, Muhammad (S.) did not pass his single moment by here and there and his whole life was full of struggle in the cause of Allah.

8.7. Nature and Dimension of Military Philosophy, Military Ethics and War in Islam.

8.7.1. Basic Military Philosophy and Military Ethics in Islam.

Peace is one of the basic Law of Almighty Allah and War is the necessity when there is no other alternative to ensure peace. Peace is the basic and fundamental underlying to life that Islam acknowledges, recognizes and owns. It is the intrinsic foundation with which Islam revealed and on which it is established. Islam was a kind gift by Almighty Allah to His

Creations to provide the men (and women) a peace of mind and compassion so that along with all things created for them they lead a life of Straight Path who seek His pleasure to the ways of peace. Accordingly the Qur'an fundamentally says: "There hath come to you from Allah a (new) light and a perspicuous Book- wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His Will, unto the light- guideth them to a Path that is Straight." (Al-Quran, 5:15-16) Also in another Verse the Almighty Allah says: "Allah has promised, to those among you who believe and work righteous deeds, that He Will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them: that He will establish in authority their religion – the one which He has chosen for them; And that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me.' If any do reject Faith after this, they are rebellious and wicked." (Al-Quran, 24:55) In the previous Verse in (5:16) there are two phrases with few significant words: 'Sabul As-Salam' (Ways of Peace) and 'Sirat Al-Mustakim' (Straight Path) which are though not meant equally similar meaning but these two phrases are inter-related in their ways and means to attain the goal of peace and security. Because the 'Ways of Peace' is the aim and again is also the means to attain the Straight Path, i.e. 'Siratul Mustakim'. In the other verse (24:55) which is another very significant for many reasons but pertaining to the subject that is Almighty Allah would change and replace fear into 'peace' with conditions: Worship only Allah, not to associate Him and if reject then His threat to be treated as Allah's 'rebellious' and 'wicked'. It meant that if someone did not worship Allah alone then he would be treated as 'rebellion' and 'wicked' person. In English language 'wicked' is opposite to 'virtuous' and wicked serves all kinds of bad and negative synonyms and explanations where numbers of bad and evil some synonyms are there. Almighty Allah's desire was also to provide peace and security but to achieve these the men being His Creation needed to declare and ensure the Sovereignty (Tawhid) absolutely. Though

there were similar and nearer Verses relating to these two but these two Verses were more than enough to express the explanation of the terms and definitions of ‘peace’ and ‘war’ in Islam.

As previously in the initial chapter it was discussed that Islam basically was rooted from the word ‘Salam’ means ‘peace’ so again pertinent here to remind only. ‘Salam’ is also one of His 99 names those have been mentioned in the Quran and in authentic Hadith but all good named known and unknown by us are the names of Almighty Allah (because we are educated only 99 good names of Allah that we came to know from the Qur’an and authentic Hadiths). However, ‘Islam’ as word has been derived from the root word ‘Salam’, it was said. So Almighty Allah Himself is ‘Peace’ and He deliver peace to us. Islam, as peace, it also means ‘submission’ to Almighty Allah alone. Muslim means who submit his all to the Will of Almighty Allah. There is a renowned supplication that was described by Hajrat Sawban (RA.) It was authentically narrated by Sawban (RA.), he said, Prophet (S.) used to ask forgiveness three times just after every obligatory Salah was over and then used to say: “Allahumma Antas Salam Waminkas Salam, Tabarakta Ya Jaljali Wal Ikram (meaning: O Allah, You are the Provider of peace and peace comes from You. O Supreme Owner of Majesty, You are Resourceful and all Blessed) (Sunan-e Ibn Majah # 928) (Sahih Muslim # 591, Tirmidhi # 300, Abu Dawd # 1512, Ahmad # 21902, Sahih Abi Daud # 1355) In another Verse the same was said by Almighty Allah: “Allah is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him.” (Al-Quran, 59:23) Here, ‘Malik’ in Arabic has been translated as ‘the Sovereign’ with the meaning that only Almighty Allah was ‘the Sovereign’ and no other and nothing else was ‘Sovereign’ there was none who could be His partner in His Domain. This was the correct interpretation of ‘Tawhid’ – the Singularity and only Singularity of Allah alone. Sometimes ‘Oneness’ was replaced and interpreted for ‘Tawhid’, the Monotheism of

Islam but ‘the Sovereignty’ was the most near and almost similar to ‘Tawhid’ that reflected and replaced correctly the Arabic word ‘Malik’.

With this Message of peace and security of Almighty Allah the Messenger and Prophet Muhammad (S.) was sent to the whole mankind by Almighty Allah Himself to invite people to accept peace and security for their well-being and for the peaceful coexistence by all. Almighty Allah has sent Muhammad (S.) to bow himself with those who bow themselves in peace means Islam. Almighty Allah says: “And I am commanded to be of those who bow in Islam to Allah’s Will – and to rehearse the Qur’an: And if any accept guidance, they do it for the good of their own souls, and if any stray, say: ‘I am only a Warner’.” (Al-Quran, 27:91-92) To guide people towards peace Muhammad (S.) came but it was mentioned clearly that the invitation was more than a call for own good and not an inversion under compulsion. Because, someone go stray at his will, for such Muhammad (S.) was not authorised to prevent him forcefully being only a ‘warner’. Muhammad (S.) was not allowed to force but ordered to guide them leading towards light from the darkness. The Qur’an says: “A Messenger, who rehearses to you the Signs of Allah containing clear explanations that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light.” (Al-Quran, 65:11) But many people did not react positively to this call towards ‘the Light’ and they did not only remain in ‘the Depths of Darkness’ but, seemed by seeing their attitude that, they also wanted to ‘go stray’. Not only that they started acting negatively and stood obstructing in the path of ‘the Light’ and also opposed Muhammad (S.) so that ‘the Light’ did not reach to others too. These people being ‘ignorant’ understood neither the Almighty Allah nor His Messenger (S.). They rather forced people to deny Islam so that the peace and security, the Light of Allah did not reach to the people. They neither wanted to come out from the ‘Depths of the Darkness’ nor allowed others to come out from ‘the Depths of Darkness’ and enlightened by ‘the Light’ of Islam. This way

the basic underlying principle of Islam was ‘peace’, security, ‘light’ for the good of the whole mankind.

To Islam human life and its dignity were most sacred. Almighty Allah mentioned: “Nor take life- which Allah has made sacred- except for just cause.” (Al-Quran, 17:33) There were many other Verses from the Quran where human life was treated with utmost importance and killing human life was considered serious issue, declared forbidden and treated as a major sin. Muhammad (S.) emphasised the importance of the human life in his great historical Sermon in the Farewell Pilgrimage. In that Sermon the first thing which he mentioned was the life of human being. He said: “Your blood and your property are sacrosanct until your Lord, as this day and this month are holy. You will surely meet your Lord and He will ask you of your works.”¹⁶ For bearing with a faith not similar with the Pagans of Arabs the Muslims were tortured inhumanely, their Prophet was persecuted for long 13 years and even whole clan of Muhammad (S.), including children, women, were kept imprisoned in exile out of their houses for 3 years without supplying regular food and water in Makkah but Muhammad (S.) and his followers held utmost patience for such a long period. Without finding any other alternatives after 13 years Muhammad (S.) and his followers leaving their properties, dwellings, their relatives, sacred place Kaba and homestead of their ancestors took refuge in Madinah to save their faith and lives. Even then the Quraish did not leave the Muslims but declared war against them and continued raids and attacks in order to annihilate Muslims to completely destroy them with their faith. In short, above were the grounds which laid the justifications how human life and peace were treated so precious and sacred in Islam, for it provides a golden scope to the human kind to lead a life with safety and security. With this philosophy of mutual peace and security and coexistent policy Muhammad (S.) tried his best to continue with calling people to

¹⁶ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 651), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

Islam (peace) for their benefit in the earth and for hereafter as it was divinely shouldered upon him to preach. But peace or anything for that matter which involves the common, the society and interests of others could never be attained unilaterally. There remain some people always who do not recognise others' right to express for their self and coterie interests. This was treated unfair in Islam. Even some go more as such that they vehemently and blindly deny others' right without any justification. They were usually heard high despite their less numbers because they remain organized and peaceful while the majority virtuous people remained unorganized. They created the situation as such that they would not let others to live in peace and practice their own beliefs. These evils not only denied others' rights of think and choices rather determined to annihilate the opponents who went against their will treated as enemy with the aim of uprooting their faith too. Under such circumstances, fighting became not only justifiable but obligatory at least for the self-defence let alone the issue of right to express and right to freedom of belief. With this natural rule the war entered into Islamic philosophy for self-defence, bring back the conditions of peace and security so that people might resume the life of peace and to achieve the congenial atmosphere to practice their faith without fear or coercion. And if someone rejected/denied to practice the Faith they would also be allowed to independently take their decision without interference. Hence, Almighty Allah, to save His Divine Faith and to protect the Peace (Islam), ordained to fight back: "To those against whom war is made, permission is given (to fight), because they are wronged – and verily, Allah is Most Powerful for their aid – (they are) those who have been expelled from their homes in defiance of right – (for no cause) except that they say, 'Our Lord is Allah'." (Al-Quran, 22:39-40) "This was the first occasion on which fighting – in self-defence – was permitted. This passage therefore undoubtedly dates from Madinah."¹⁷ Before this occasion, in Makkah, several times Muslims

¹⁷ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur'an, (p. 832, note 2816), Amanah Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

despite their number was few wanted and asked permission to Prophet Muhammad (S.) to fight against the oppressors, even the Madinites who came to make pledge in Aqaba asked Muhammad (S.) to fight against the Quraish but the Prophet did not permit them saying that he had not been ordained by Almighty Allah to fight. Here it is to be examined very critically and carefully that firstly ‘War was made by the Quraish’ was said by Allah and Muslims were ‘permitted’ to fight back. Secondly, the cause for which ‘permission’ to fight back was given was because the Muslims worshipped the ‘One True God’ but they were ousted from their homes was the effect of that worshipping. Abdullah Yusuf Ali writes in explanation of the above Verse as: “The Wrong is indicated: ‘driven by persecution from their home, for no other reason than that they worshipped the One True God.’ ”¹⁸ This was how war was imposed on Muslims and in Islam as a logical step for self-defence and self-perseverance.

In the subsequent occasion Almighty Allah ordained the believers to stand beside the helpless men, children and women who were oppressed unjustly: “And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? – men, women, and children, whose cry is: ‘Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!’ ” (Al-Quran, 4:75) But war is temporary in Islam and its aim to bring back the normalcy of peace and security. For Almighty Allah says in another Verse: “And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practice oppression.” (Al-Quran, 2:193) Here the phrase ‘justice and faith’ was drawn from the Arabic word ‘Din’ which expresses not narrowness but comprehensiveness of duty, obedience, indebtedness, judgement, justice, customary rites, faith, religion, equity, etc. It actually says “until there is Din for Allah.” And if opposition cease then no hostility “does not mean you become friends to oppression!

¹⁸ Ibid, (p. 832, note 2816).

Your fight is against wrong: there should be no rancour against men.” (Abdullah Yusuf Ali; pp. 77-78, notes 207-208) This way Almighty Allah guides His Creation – the men, so that the balanceness prevails in the earth. Human life being declared ‘sacred gift’ by Almighty Allah is connected with the peace and security normally in the earth. Afzalur Rahman writes: “This is because peace is the rule in Islam and war is an exception and this method is adopted only as a necessity to maintain and establish peace – the objective of humanity.”¹⁹

We can cite the remark from the book ‘The Meaning of the Holy Qur’an’ by Abdullah Yusuf Ali which is thought to be pertinent in this conclusive section under Basic Military philosophy as: “In general, it may be said that Islam is the religion of peace, good will, mutual understanding, and good faith. But it will not acquiesce in wrongdoing, and its men will hold their lives cheap in defence of honour, justice, and the religion which they hold sacred. Their ideal is that of heroic virtue combined with unselfish gentleness and tenderness, such as is exemplified in the life of the Prophet. They believe in courage, obedience, discipline, duty and constant striving by all the means in their power, physical, moral, intellectual, and spiritual, for the establishment of truth and righteousness. They know that war is an evil, but they will not flinch from it if their honour demands it and a righteous ‘Iman’ (such as Muhammad was ‘par excellence’) commands it, for then they know they are not serving carnal ends. In other cases, war has nothing to do with their faith, except that it will always be regulated by its humane precepts.”²⁰

Hence we can relate that the justification of war as revealed in the Qur’an that war once was imposed and made inevitable for self-defence in Islam to maintain and ensure peace which was ‘the objective of humanity’ with the modern thinkers’ of ‘Just-war theory’ - a doctrine of

¹⁹ Rahman, Afzalur, (1992). Muhammad As A Military Leader, (p. 23), Noor Publishing House, Delhi, India. ISBN: 81-85233-41-1.

²⁰ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (p. 77, note 205), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

military ethics. As was discussed elaborately about ‘the Just-war theory’ earlier in the chapter Definition of Military Ethical Values and Related Terms of the paper so only to be referred and related here. Saint Augustine was the first clear advocate who pronounced the just-war theory. However, those terms of ‘jus ad bellum’ (justification/right to go to war), ‘jus in bellow’ (right conduct in war) and ‘jus post bellum’ (termination, peace agreement and persecution of war criminals)²¹ all were perfectly covered in Islamic war ontology with special emphasis on realism, pacifism, start of war, conduct during war and end of war. Charles Guthries and Michael Quinlan say in their book ‘Just War’: The Just War Tradition – Ethics in Modern Warfare (pp. 11-15): “Just war theory postulates the belief that war, while it is terrible but less so with the right conduct, is not always the worst option. Important responsibilities, undesirable outcomes, or preventable atrocities may justify war.” [‘Just War’: The Just War Tradition – Ethics in Modern Warfare by Charles Guthries and Michael Quinlan, (pp. 11-15)] Therefore, to explain explicitly the Islamic ethics of War in the language of Brigadier S.K. Malik in his book ‘The Quranic Concept of War’: “The Quranic philosophy of war, for the better part, a philosophy of checks and restraints on the use of ‘force’ in inter-state relations. The very Quranic command that directed the Muslims to go to war with the Pagans also bade them not to exceed limits. (According to Quran, 2:190) ‘Fight in the cause of Allah, those who fight you,’ it said, ‘but do not transgress limits; for Allah loveth not transgressors.’ ”²²

8.7.2. Aim of War in Islam.

²¹ Orend, Brian, (2019). War And Political Theory, (pp. 80-164), Polity Press, Cambridge, U.K. ISBN: 13: 978-1-5095-2496-9; 13: 978-1-5095-2497-6 (p6).

²² Malik, Brigadier S.K., (1986). The Quranic Concept of War, (p. 46), Himalayan Books, New Delhi, India. ISBN: 81-7002-020-4.

Islam means Peace which was discussed in details in earlier sections. Briefly to refresh memory, Islam derived from the root word ‘Silm’ which means Peace and Islam also derived from the word ‘Salam’/‘Aslam’ which also means Peace. The purpose of Islam also Peace and to endeavour the best to establish Peace. The adherents of Islam are called Muslims, the Believers of Allah. The Quran explains about Muslims: “For Muslim men and women – for believing men and women, who engage much in Allah’s praise – for them has Allah prepared forgiveness and great reward. It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger, to have any option about their decision: if anyone disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.” (Al-Quran, 33:35-36) So, Muslim means submission own will to the Will of Allah. And is the case of Islam too. Islam is just submission to the Will of Allah. When Allah’s whole Creation submit themselves to the Will of Allah then it brings the purpose of Allah’s Creation which would bring the Peace. The whole Creation of Allah unquestionably submit them (Al- Qur’an, 16:48-50) except the ‘Jinn’ (spirit) and ‘Insaan’ (men). Because Jinn and Insaan were given limited free will so to test them. (Al-Quran, 10:99-100) Islam was sent for Allah’s Creation of having limited free-will to unite them and to submit their will to the Will of Allah so that the Peace would be established in the earth created by Allah. Thus, Islam means Peace and its purpose is to establish peace. The man (Adam) was created to submit him to Allah and to perform the duty of establishing the Allah’s will. All these are completely a single package; i.e. Islam.

When men deviate from the Allah’s purpose as was said then there arises the conflict which leads to worse and even to war. Men were not created for war but for peace as prescribed by Allah in Islam. To establish peace by the loyal men of Allah i.e. the Muslims, there had been barriers and resistances always because all were not loyal creation of Allah. Because of the misuse of ‘free-will’ given by Allah created conflicts, difficulties and disasters for them and for all. Those led to divide, divide led to the conflict and many conflicts led to the warfare

in many occasions. In establishing Peace, unfortunately, disasters went to the extent of warfare because of the disloyalty to the Will of Allah by a few people. To clear this resistances and disasters confrontation was seen obvious which led to the war. Islam allows to clear the resistance to continue endeavour to establish Peace. In short, this is the purview of war in Islam. The Verses through which permission of war in Islam was conferred said almost everything about war. The aim, reason, hope of victory from Allah, circumstances on which Believers were ousted, Monotheism of Allah, justification of war in the world, sanctity of holy places, etc. were also described: “To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, Allah is most powerful for their aid;- (they are) those who have been expelled from their homes in defiance of right, - (for no cause) except that they say, ‘our Lord is Allah’. Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will). (Al- Qur’an, 22:39-40) From the above Verses of the Al-Quran, 22:39-40 we find; (1) “permission is given (to fight)” is the divine permission to fight, (2) “To those against whom war is made” is the adversary i.e. the enemy target of war, (3) “because they are wronged” is the chief cause of fighting, (4) “(They are) those who have been expelled from their homes in defiance of right.” – is the circumstances of fighting, (5) “(for no cause) except that they say, ‘Our Lord is Allah.’” Is the Monotheism of Allah, (6) “Did not Allah... in abundant measure” is the explanations of the permission of the war causes of worldly/just war, (7) “for verily Allah is full of strength, Exalted in Might, (able to enforce His Will)” is the Monotheism of Allah and hope for the Believers for their victory. Abdullah Yusuf Ali writes about Islam and the purpose of Islam as: “For Islam is just submission to the Will of Allah. This implies (1) Faith, (2) doing right, being an example to others to do right, and having the

power to see that the right prevails, (3) eschewing wrong, being an example to others to eschew wrong, and having the power to see that wrong and injustice are defeated. Islam therefore lives, not for itself, but for mankind. The people of the Book, if only they had faith, would be Muslims, for they have been prepared for Islam. Unfortunately there is Unfaith, but it can neither harm those who carry the banner of Faith and Right, which must always be victorious.”²³ So chief aim of Islam is to establish the Monotheism of One True God that eliminates all kinds of confusions and disorders and ensures the Unity to lead to peace and justice and educate all to lead their life peacefully and justly here in the life and the eternal peaceful life in hereafter. There are lot of Verses that teaches and guides submission of own will and desires to the Will of Allah that directs to the Monotheism out of which following are mentionable: Al-Quran, 3:26-27, 2:163; 6:19; 6:14,163-164; 6:22-23, 16:22; 23:91-92; 37:1-5; 39:12; 38:65-68.

Under above circumstances the above two Verses that allowed permission for fighting that set the aim, causes, circumstances, Monotheism, worldly explanation about the war etc. But out of all, the aim of war from those Verses is as follows:

A. Immediate Aim of War.

- (1) to fight for self-defense, (Al-Quran, 22:39)
- (2) to thwart wrong, (Al-Quran, 22:39)
- (3) to ensure own right (of life, property, land, expression, movement, dignity, thinking, preaching etc.) (Al-Quran, 22:40)
- (4) to defend Islamic Monotheism i.e. One True God, (Al-Quran, 22:40)

²³ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (p. 155, note 434), Amanat Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

(5) to defend Masjid and other Sanctuaries, (Al-Quran, 22:40)

With the Verses of 22:39-40, another Verse from 2:190 and other related Verses sets the ultimate and complete aim of war andm i.e. the mission of war:

B. **Ultimate Aim of War (Mission)**. To fight for the Cause of Allah to establish the Monotheism ('Tawhid') with a view to achieve the Peace (Islam). (Al-Quran, 22:39-40; 2:190; 3:110; 2:163; 42:13-16)

8.7.3. Nature of War in Islam.

Islam looks at the life of men not hastily (i.e. not temporarily, not apparently and not imperfectly) but permanently, completely and perfectly that covers here and hereafter. Hence, Islam explains life in two phases which is actually one package- earthly life and eternal life with a screen of death in between. To Islam life is neither a fleeting rainbow or ephemeral charming flowers to rejoice only nor a course of undergoing grief and dejection. But life is a Command of Allah to test His Creation. The Quran says: "The likeness of the life of the present is as the rain which We sent down from the Skies: but its mingling arises the produce of the earth – which provides food for men and animals: (it grows) till the earth is clad with golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: There reaches it Our Command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus so We explain the Signs in detail for those who reflect. And Allah invites to the Home of Peace and guides whom He wills to Way that is Straight." (Al-Quran, 10:24-25) In contrast with the fleeting and uncertain charming of this material life, there is higher life to which Allah is always calling i.e.

the House of Peace. For there is no fear of disappearing complacency and delightedness or any other dismay, nor disappointment nor sorrow there. Allah called all towards that, and those who will be chosen who have sought, not material advantages, but the Good Pleasure of Allah. ‘Salam’, Peace, is from the same root as Islam, the Religion of Unity and Harm only.²⁴

Under the above ground, the life of men in the world is neither permanent so not perfect, nor the final destination not a termination but a ground of test to lead with the adherence of the Creator’s guidelines here and enter into the eternal life either in the Home of Peace or in the Hell in the life afterwards. Then, how its possible, the warfare could be the aim of life of a believer or a means of earning material advantages to pass an ephemeral, very temporal and uncertain pleasures of worldly life? As such the permission is given by Allah to fight back who started fighting against the Believers because the initiators has created unrest and has already done unfair and unjust to all especially to the Believers. After unjust done by initiating fighting if that is confessed and not resisted then as if the unjust has already been accepted. This is again unfair, unjust and not accepted too by any law let alone the Law of Allah. Because Allah instructed not to commit unjust and not to tolerate the unjust and this is the basis of justice in Islam: “... Deal not unjustly, ye shall not be dealt with unjustly.” (Al- Qur’an, 2:279) and “It was not We that wronged them: They wronged their own souls. ...” (Al- Qur’an, 11:101)

After receiving the permission to fight back once Believers are wronged by their counterpart Allah conferred the nature and limits of war for the Believers to be abided by. The Quran says: “Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.” (Al-Quran, 2:190) This Verse is the base of the limits in war that suggests how to conduct the war in Islam. This we may call a formula which might be explained as follows:

²⁴ Ibid, (p. 487).

1st Part of Formula: “Fight in the cause of Allah”,

2nd Part of Formula: “those who fight you”,

3rd Part of Formula: “do not transgress”,

4th Part of Formula: “Allah loveth not transgressors”.

8.7.4. Dimension of War in Islam

Islam is the ‘Complete Code of Life’ because all and everything required for the human being till the end of the earth has already clearly pronounced and directed by Allah through Muhammad (S.). The Quran being the Principle Book that revealed from Allah is the eternal, global, inclusive, all-pervading and supreme Guideline including the guideline and principle to meet the disarrays and disorders to be redressed and remediated when arise for the humanity till the Day of Resurrection. It was neither revealed to all, nor few people nor a fixed scholars nor a group of people but revealed to a man only chosen by Allah Himself. That was Muhammad (S.) who knew what the Qur’an was and what were the Verses and how were those. Other than Muhammad (S.) none knew about the Qur’an. Thus, whatever and however Muhammad (S.) spelt and mentioned the divine revelation was and still and until the Day of Resurrection the Quran would be as such the way it described by him to thus, the Quran is now that Book which was pronounced and averred by only Muhammad (S.) and none else. Whenever the Companions listened any Verse from Muhammad (S.) they used to remember and then used to write those which later collected, collated and then, after final, codified as Book and circulated during the time of Hajrat Usman (RA.). The Arabs were famous in sharp memory who could retain outstanding and huge memories once heard. However, the Arabs

used to remember the sayings of Muhammad (S.) which were also kept remembered in their outstanding memories and then codified those as Hadiths. Therefore, the Qur'an and the Hadith are the two basic Books that were the blessings of Allah for the fundamental guide for anything and everything including the warfare principle too. There is no contradiction between these two Books being the Qur'an the direct revelation and the Hadith being the indirect revelation. Rather they are congruous for each other to amke us undestand them by the human and to avoid the disarray and disorder to lead to the unity. Because understanding the Qur'an with everybody's will and performing the Islamic rituals through everybody's desires would lead to disunity and its symptoms are today's reality of disunity among the Muslims. Once it is the reality then imagine now, had there been no Hadith what would be the consequence of disunity and how there would be possible the adherence of Islam! We would miss the life of Muhammad (S.), his noble virtues, ethics of warfare, conduct and beaviour, religious rituals and even the Qur'an- the Light, Guide and Blessing of Allah! Actually we would be in dark, misguided and not blessed by Allah. Accordingly, with other things required for the human, the nature of war, its principle and dimension are also sourced from these two basic source of Islam. We could research now because the life of Muhammad (Seerah) was preserved. His strategy, tactics and conduct of war would remain source of inspiration, doctrine and best guidelines for the Muslims to follow.

However, in describing the nature and dimension of war Brigadier S.K Malik writes: "In the traditional thinking, the nature and pattern of war is said to be in a constant state of change and evolution. At varuous stages of the development and evolution of the history and philosophy of war, military thinkers have propounded different theories about the nature, pattern, dimensions and characteristics of war. Until about the eighteenth century, students of war were familiar with its physical dimensions only. During the past two centuries, however, both the military theorists and its renowned practitioners had begun to identify the moral and

psychological forces involved in the planning and conduct of war. As time passed, these factors continued assuming greater importance. Gradually, the psychological factor came to be considered as the decisive factor. The physical dimensions of war were relegated to a position of secondary importance; they were found meaningless without due moral and psychological backing.”²⁵ The writer also mentions that in his book ‘The Art of War on Land’ written by Colonel Burns postulated and suggested a set of four strands, he thought, to win a war, if combinedly applied are: the Commander, the Troops, the Morale and the Resources.²⁶

With the development of science and technology and the evolution of warfare the time changes but though our limited knowledge and wisdom do not always notice that the Qur’an which set the parable before 1500 years says that war to be fought only for the cause of Allah and without it it would not end and the peace would be a far cry throughout. Whatever the science and technology and evolution bring the changes and apparent development the crisis would increase if the basic peace of mind is not addressed through those changes and development. In the typical sense and ideology of the earthly war by the war parties it’s almost all about the personal, regional, coterie gain, profit and interest-centric movement which is again neither for the humanity even nor for those to whose name it is being carried out. These are simply for their ego and their self interest-centric. Islam suggests not this reason and in this way but for the humanity and for the interests of all. It is not possible if it is not carried out for the cause of Allah, by fearing Allah’s Judgement Day and for only the prize to receive in the hereafter. When the men would understand their cause of creation, their purpose of this life, the duty to be done and the accountability to be given once in the Day of Judgement then the dimensions of war would reveal him that what it was in 1500 years has not changed at all:

²⁵ Malik, Brigadier S.K., (1986). The Quranic Concept of War, (p. 36), Himalayan Books, New Delhi, India. ISBN: 81-7002-020-4.

²⁶ Ibid, (p. 37).

“Fight in the cause of Allah those who fight you, but do not transgress limits...” (Al- Qur’an, 2:190) This being the basis the Muslims would wage and conduct war finding their scope, nature and dimension from the essence of this Verse. The morale and psychological dimensions of war was already addressed by Almighty Allah through which the Muslim force fought under Muhammad (S.) and defeated the enemies in all fronts and never received any defeat. With these dimensions of morale and psychology the Qur’an suggested the spiritual dimension of the war too. Through which the Muslims fought not for the worldly gain but only to make happy Almighty Allah for the eternal peace. Thus, none could stop them and could not be deprived from the victory too. And none was needed to stop from fighting but only the principle and spirit of Islam that feared them to stop the fighting. The Muslim would see their duties and obligations from the spirit of the Qur’an where, even if someone does not like to fight, would be morally and spiritually obliged to perform the necessary duties and obligations: “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 thing which is bad for you. But Allah knoweth, and ye know not.” (Al- Qur’an, 2:216) In such way, Islam makes the mankind responsible to their immediate authority and, at the same time, to the Lord. Islam teaches the Muslim forces to psychologically win over the enemy before the war break out, morally remain superior to face any odd in the battlefield and spiritually look forward to receive the Eternal peace in the life hereafter. Once with these three dimensions i.e. psychologically, morally and spiritually a force is spirited then the limitations of material and physical dimensions of war capabilities was already conquered and no enemy can stop that force. This actually happened in the case of Muhammad (S.) and his Companions in the battlefield and in establishing Islam. When the men perform like this then war would not be an evil one because war would be a means to remove the barriers of peace and an end to continue with it to derive self and worldly benefits therefrom. In that case war would be fought to end the repression and to create the conditions of justice and peace. If

accordingly waged the war the aid of Almighty Allah would **'certainly'** be with them and success would be aided by Him: "... Allah will certainly aid those who aid his (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will)." (Al- Qur'an, 22:40)

8.7.5. Concept of Conduct of War in Islam.

The nature and limits which was expressed by a single Verse and which was shown as the formula were elucidated by Allah that set the scope, dimension and conduct of war in Islam. "To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, Allah is most powerful for their aid;- (they are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, 'our Lord is Allah'. Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause);- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will). (Al-Qur'an, 22:39-40) These (Verses 22:39-40) along with Verses 2:190-192 set the scope and conduct of war in Islam. "Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors. And slay them wherever ye catch them, and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who repress faith. And if they cease, Allah is Oft-Forgiving, Most Merciful. And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those

who practice oppression. The prohibition month for the prohibition month,- and so for all things prohibited,- there is the law of the equality. If then anyone transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.” (Al-Quran, 2:190-194)] There are many other Verses which discusses many about war and related affairs but basic formula for conducting the war are almost covered here.

8.8. How Did War Emerged on Human and the War Ethics in Islam.

8.8.1. How Did War Emerged on Human.

The Qur’an is the Message of Allah that was descended from Him to the mankind as the revelation through the Prophet Muhammad (S.) (Al-Quran, 6:92 ; 7:105-107 ; 27:6 ; 45:2), makes everything clear (Al-Quran, 15:1; 2:163; 6:19; 92:1-4; 25:33; 26:2 ; 27:1 ; 28:2 ; 36:69-70 and 43:2) to the humankind and distinguishes good from the evil (Al-Quran, 86:11-14) so that they can adopt the best for them. It is a sure guidance without any doubt (Al- Qur’an, 2:2) for those who study it sincerely (Al-Quran, 2:121). Conflict, rages, disagreement and in turn discord or even war is the outcome of his volition and desire that he takes at his will. It is not imposed by Almighty Allah rather to fulfil his lustre and for the fear of loosing it human being deviating from the Lord’s Unity undertake the disorder that leads to disunity. Before about the disunity first to learn about the unity. Allah says: Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to

judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish contumcy, Allah by His Grace Guided the Believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.” (Al- Qur’an, 2:213) In another Verse with the same about Unity: “Mankind was but one nation, but differed (later). Had it not been for a Word that went forth before from thy Lord, their differences would have been settled between them.” (Al- Qur’an, 10:19) Abdullah Yusuf Ali clarifies about the Verse in his note: “All mankind was created one, and Allah’s Message to mankind is in essence one, the Message of Unity and Truth. But as selfishness and egotism got hold of man, certain differences sprang up between individuals, races, and nations, and in His infinite Mercy He sent them messengers and messages to suit their varying mentality, to test them by His gifts, and stir them up to emulation in virtue and piety 5:51).”²⁷ About the basic reason of disunity by human being Allah says: “And your God is One God: There is no god but He, Most Gracious, Most Merciful.” (Al- Qur’an, 2:163) This Verse is the clear explanation of “La Ilaha Illallah” (meaning: There is no god but God only) Few other Verses available about the meaning of “La Ilaha Illallah” but distinct in: 3:1-2. Allah says that He is only deity and He has no partner or equals. He is Allah, the One and Only. This is the Monotheism and the basis of the Unity. Once human being dissent and disagree with this fundamental issue then conflict, rages, disagreement and in turn discord or even war is the outcome. Similar with this Verse (2:163) related with the Unity, few other Verses are found in the Qur’an but the following are distinct: 6:19; 92:1-4. Abdullah Yusuf Ali explains the Verse (2:163) as follows: “Where the terrible consequences of Evil, i.e., the rejection of Allah, are mentioned, there is always stress laid on Allah’s attributes of Grace and Mercy. In this case Unity is also stressed, because we have just been told about the Qiblah

²⁷ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (p. 484, note 1406), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

symbol of unity and are about to pass the theme of unity in diversity, in Nature and in the social laws of human society.”²⁸ To guard the evil-attitude and will of own desires that are not guided by the Allah’s Message nothing but the conflict and war is the consequence. The Quran was revealed to guide to Islam that advice the Code of Conduct to bow first to the Almighty Allah alone. (Al-Quran, 6:14, 163 and 39:12) and submit his will to Allah (22:34, 27:44, 30:53, 10:72) without any hesitation to establish peace – the objective of humanity. However, being the sure guidance the Qur’an and Islam being ‘the Complete Code of Life’ definitely guide the mankind about the remedies and redresses of the conflict and war that was already invited by going against the Will of Allah.

8.8.2. The War Ethics in Islam.

The basic war ethics in Islam is: to fight when it is imposed to fight but in the cause of Allah only against whom who fight first and not to cross the limit that has been clearly spelt out by Allah. The Quran says: “Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.” (Al-Quran, 2:190) There are several other Verses of the Qur’an about fighting and several instructions are also laid down in the Sunnah of Prophet Muhammad (S.) but this being the fundamental and underlying rule to engage in fighting by the Believers who fear Allah and expect the eternal peace in the life hereafter. With this basic rule there are few other regulations, clauses, order, sequence and situations to be taken into consideration from the Qur’an and the Sunnah to understand the whole issue. We will try to examine the issue with inquiring by ‘WH’ questions.

²⁸ Ibid, (p. 64 note 165).

8.8.2.1. How Fighting/War Was Imposed.

In Makkah no battle/war was fought by Muslims despite there had the strong causes to fight because Muhammad (S.) was not ordered to fight against his adversaries. Lot of descriptions and literatures of the reasons and circumstances were there for not engaging in War in Makkah. However, briefly we might draw three conclusions: (1) Muhammad (S.) and the Muslims did not fight back because fighting war was not permitted by Allah, (2) that the Muslims was not in a condition to withstand a consequence of war and hence Allah did not permit them and (3) that Allah knew the best. Islam was emerged not as an adhoc basis for the time-being so that it would exhibit some startles and flash and then fade away but appeared to endure last. A Faith for human emancipation from multiple enslavement of gods to the Single True God (Allah) deserved a well-thought plan and programme. It required a great deal of patience, perseverance and consistence by the followers of a Faith like Islam for being with it to be rewarded in the eternal life.

Verses 1-5 of Surah Al-Alaq (or Iqra) were the first direct revelation to the Prophet Muhammad (S.) through which he had been commissioned as the great Messenger and Prophet of Almighty Allah. It says: “Proclaim! (or Read) In the name of thy Lord and Cherisher, Who created – created man, out a mere clot of congealed blood: Proclaim! And thy Lord is Most Bountiful- He Who taught (the use of) the Pen- taught man that which he knew not.” (Al-Quran, 96:1-5) The Divine Message was given to the man who all were said that they were created by the Creator from a mere clot was actually nothing or no power. Through this Message the Almighty Allah commissioned and valued a man who in worldly letters was unversed but was filled abundantly his mind and soul with spiritual knowledge.

Not only had the Prophet Almighty Allah honoured His Creation the human being by saying that they were taught with the knowledge what they knew not. Subsequent Verses that were revealed in the initial occasions (Al-Quran, 74:1-5 ; 26:214 ; 15:94 ; 7:59 and 15:89-91) all were with the messages mentioned mainly about Sovereignty of Almighty Allah (Tawhid) to whom alone the man to submit their will and Whom to Magnify, to shun all abomination to admonish the nearest kinsmen, to turn away from false gods and to worship Allah alone, to warn people openly without any ambiguity not to be divided amongst themselves etc. With these Verses and other Verses that revealed in Makkah were covered about the Sovereignty (Tawhid) and identity of Almighty Allah, obeying of His Law, and then inviting the relatives (kinsmen and nearer) to join with him to enter the fold of Islam. Pertinently to mention here that the Makkan Verses were basically the Islamic doctrine and basic principle of Islam revealed. It covered fundamentally: education of Islamic Monotheism ('Tawhid') and education about the Creator Allah, Islamic belief ('Eman'), leaving all kind of polytheism and worshipping Allah alone, basic rituals (i.e. Salah, fasting, charity, pilgrimage, etc.), Islamic laws ('Mas'ala and Masa;yel') and jurisprudence ('Fiqh'), etc. However, initial revelation in Makkah was an open call which was friendly in nature and was peaceful with love and no obligation was there at all. Nor there was any hateful and contemptuous lobbying but was simple and straight call for the self-benefit of all. But the Prophet was opposed right at the beginning and harassed, humiliated and persecuted. His initial followers were seriously persecuted injured and even was killed. So all circumstances were there to retaliate by Muhammad (S.) as the leader of those oppressed believers but no divine permission was received and as such neither the prevention nor the retaliation took place in the initial long 13 years of Makkah period. A long 13 years elapsed lot of torment, torture, brutality was done, whole clan was kept exile for 3 years long where regular supply of food was stopped, people were brutally killed and they were deprived from their fathers' land unjustly but in retaliation

a stone was not thrown, a hateful sentence was not delivered and even a slang was not used by the believers of Almighty Allah to exhibit their patience to be loyal to Almighty Allah's Desire. Even after pledges were made with the Madinah Ansars (Helpers) who wanted to oppose the Quraish and to fight back for their oppression that the Quraish showed but Muhammad (S.) did not allow them so because Muhammad (S.) had nothing but to show the honour to the Will of Almighty Allah and thus to remain in patience, perseverance and consistence in his position that was asked from him by Almighty Allah. But they could not sustain because oppression and torture went as so high that staying in own houses and surviving in motherland became untenable for which the Prophet with his followers had to migrate to Madinah. Alas! in Madinah too, they were raided, attacked and pursued physically so that the preaching of the Faith could be stopped.

Under the above circumstances the revelation with permission to fight came. Almighty Allah revealed: "To those against whom war is made, permission is given (to fight), because they are wronged – and verily, Allah is most Powerful for their aid – (they are) those who have been expelled from their homes in defiance of right – (for no cause) except that they say, 'Our Lord is Allah'. Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid His (cause) – for verily Allah is Full of Strength, Exalted in Might, (able to enforce His Will). (They are) those who, if We establish them in the land, establish regular prayer, and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs." (Al-Quran, 22:39-41)

8.8.2.2. Under What Circumstances to Fight.

Fighting is permitted once being attacked for self-defence (Al-Quran, 22:39 and 2:190) This being the underlying basic policy was the fundamental that spoke clearly about Islam aimed at the Faith of Peace, security, justice and tolerance. But then why fighting? Because, –

- a. “they were wronged”,
- b. “they have been expelled from their homes”,
- c. “they say that their Lord is Allah (Monotheism)”.

The Muslims were given permission to fight but they were less in number and inferior in strength so what would happen? Allah replies: no, earthly count does not matter- “and verily, Allah is Most Powerful for their aid.” Means their duty to fight the wrong out depending in the Might of Allah i.e. Tawakkul and Allah gave guaranty that they would be aided who aid His cause. And needless to say that the consequence of Allah’s aid was only the victory. To strengthen the Faith of believers to fight with bold and courage He (Allah) reminded them with confirming question that, “Did not Allah one set of people by means of another...?”

Then since the victory was a gift from His side as a direct blessing, Almighty Allah set the pre-conditions of getting the victory: He set it as; if “We Establish them in land, –

- a. “they establish regular prayer”,
- b. “give regular charity”,
- c. “enjoin the right and forbid the wrong”.

and last, but not the least, “with Allah rests the end (and decision) of (all) affairs”, meant whatever power and establishment the men enjoy, their destination and final disposal (judgement) remained in Allah’s hand.

8.8.2.3. When to Stop Fight.

Peace was the base and fundamental in Islam and fight came up only to restore and secure peace. Thus, in Islam striving for peace and security was a normal phenomenon but when it was not ensured in ordinary ways then waging war came logically but for the time-being to defend this fundamental principle of Islam. Since the duty of Muslims is to ‘enjoin what is right and forbid the wrong’ according to many Verses of the Qur’an: “They (Muslims) believe in Allah and the Last Day; they enjoin what is right and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.” (Al-Quran, 3:114) Then, question arouse how long Muslim should fight or when to stop fight? The Quran says: “Fight in the cause of Allah those who fight you, but do not transgress limits; For Allah loveth not transgressors.” (Al-Quran, 2:190) As it is already said that this Verse was the underlying fundamental law which founded the ethics of war ethics in Islam and by this law all other revelations came was declared abrogated or at least withheld. In the Tafsir by renowned scholar Ibn Kathir wrote that ever since this Verse (2:190) was revealed, Allah’s Messenger used to fight only those who fought him and avoid non-combatants. He also says that once this Verse was revealed the Verse “then kill them wherever you find them,” (Al-Quran, 9:5) was abrogated because not only in the Verse (2:190) Allah instructed in another Verse: “So wrong not yourselves therein, and fight the Pagans (Mushrikin) all together as they fight you all together. But know that Allah is with

those who restrain themselves.” (Al-Quran, 9:36) This was the reason why Allah said in the following Verse (2:191): “And slay them wherever ye catch them, and turn them out from where they have turned you out,” meant your energy should be spent on fighting them, just as their energy was spent on fighting you, and on expelling them from the areas from which they had expelled you, as a law of equality in punishment. And further Allah’s instruction: “But if they cease, Allah is Oft-Forgiving, Most Merciful.” (Al-Quran, 2:192) Thus, the underlying ethical principle in Islam about the war is not to possess an avenge and not to accomplish such in the opportunity of the victory. That was found proved by the Muslims after the conquest of all battles fought by the Muslim forces during the time of Muhammad (S.). It was found proved truth even in the history of Islam except few odd exceptions in all ages under all Muslim commanders in Islamic Empire after Muhammad (S.) died. The great proof was the Conquest of Makkah where there was not taken any avenge by the Muslim forces. Neither drop of blood-shed was there nor there were any kind of occupation of enemy properties, genocide, rape, demolition of houses and eviction from the peoples dwelling. That was the unparalleled, unique and unseen example in the human history.

8.8.2.4. When Not to Fight.

Traditionally the Arabs, for a long time, used to follow a convention that they ceased the fighting four months every year which they used to call sacred months. These are: Zilkad, Zilhajj, Maharram and Rajab. They were very sincere to follow it. The holy Quran showed respect to many human practices which were not contrary to the basic Faith of Islam. Their convention of the Arabs where in four sacred months they used to ceasefire was also uphold by Almighty Allah. It is pertinent too to mention that Islam being

the Faith and the final belief for the humankind holds the basic creed of peace for which Islam kept remain the observance of Arab convention of cease-fire for four months intact. The Qur'an says: "The prohibited month – for the prohibited month, and so for all things prohibited – there is the law of equality." (Al-Quran, 2:194) The justice in Islam and the equity prescribed in the Quran is outstanding and was unseen before. The respect shown to the Arab customs in respect of sacred months was also unparalleled in the history to uphold the peace, justice and fairness. But within these four prohibited months if someone attacks then there is no harm to react for self-defence because at the end of the above Verse Allah joins: "If then any one transgresses the prohibition against you, transgress you likewise against him. But fear Allah, and know that Allah is with those who restrain themselves." (Al-Quran, 2:194) The Prophet of Islam Muhammad (S.) was utmost sincere and honest to observe the sacred months as sacred and did not want to fight. He went for Umrah (lesser pilgrimage) on sixth year of Hijrat (i.e. in 628 C.E.) but the Quraish, the idolators prevented him from entering the Sacred House, the Kabah in Makkah. Muhammad (S.) was accompanied by his Companions. It was during the sacred month of Zulkadh. For the honour of peace and to show the respect to the sacred month Muhammad (S.) did not retaliate and went not to fight and went back to Madinah that year. Imam Ahmed recorded that Jabir bin Abdullah said, "Allah's Messenger would not engage in Warfare during the Sacred Month unless he was first attacked, then he would march forth. He would otherwise remain idle until the end of the Sacred Months." Incident regarding the Sacred Months and its compliance by the Islamic Prophet is authentically mentioned in Ibn Ishaq's book on Sirah on Muhammad (S.).²⁹

²⁹ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 499-503), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

8.8.2.5. Where Not To Fight.

The Kabah was an age-old sanctuary since its beginning and though the Quraish was polytheists and idolators used to respect it as a sanctuary. This was also an Arab custom and traditionally they tried their best to maintain its sanctity. According to this custom a perimeter circling and centering the Kabah was declared sacred where conflict, battle and killing was made prohibited by the Arabs. Even the damaging of grass/trees and killing of animals were also declared prohibited. Islam as its natural way recognized and acknowledged the customs as holy as it was and declared it to be kept sacred as it was respected in Arab tradition and custom. The holy Quran gives the verdict: “But fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.” (Al-Quran, 2:191) Accordingly Allah’s Messenger exactly obeyed the Allah’s instructions with the fullest sincerity and followed the instruction of Allah when he was ordered to do so in a single and exceptional instance that happened after the conquest of Makkah in Ramadan 8 A.H. (i.e. in 629 C.E.) On that historic occasion after the Conquest of Makkah only for an hour the prohibition of fighting in the Sacred Kabah was withheld by the order of Almighty Allah. This incident was reported in Sahih Bukhari that the Prophet said: “Fighting in it (sanctuary of Kabah in Makkah) was made legal for me only for an hour in the daytime. So it (i.e. Makkah) is a sanctuary by Allah’s decree, from now on until the Day of Resurrection. Its trees should not be cut and its grass should not be uprooted. If anyone mentions the fighting it that occurred by Allah’s Messenger, then say that Allah allowed His Messenger, but did not allow it.” This was an exceptional occasion and its aim was to restore the peace and bring back the order. That was the doctrine of necessity and the Prophet also added in his proclamation in that occasion: “Whoever closed his door is safe. Whoever entered the (Sacred) Mosque is safe. Whoever

entered the house of Abu Sufyan is also safe.”³⁰ The Prophet Muhammad (S.) also adhered to the Allah’s instruction that has covered in the discussed Verse above: “But fight them not at the sacred Mosque, unless they (first) fight you there: But if they fight you, slay them. Such is the reward of those who suppress faith.” (Al-Quran, 2:191) And: “But if they cease, Allah is Oft-Forgiving, Most Merciful. And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practice oppression.” (Al-Quran, 2:192-193)

8.8.2.6. How the Limits of Transgression be Ensured.

In the above Verse that was discussed and relevant part was added at the last that: “But do not transgress limits; For Allah loveth not transgressors.” (Al-Quran, 2:190) binded the Muslims in regard to what they have to abide by as ‘Donts’. This means ‘Fight in the sake of Allah and do not be transgressors’, such as, by committing prohibitions. According to Ibn Kathir, who says, Al-Hasan Al-Basri stated that transgressor (indicated by the Ayah), “includes mutilating the dead, theft (from the captured goods), killing women, children and old people who do not participate in warfare, killing priests and residents of houses of worship, burning down trees and killing animals without real benefits.” This is also opinion of Ibn Abbas, Umar bin Abdul Aziz, Muqatil bin Hayyan and others. In Sahih Muslim it is recorded as authentic Hadith that Buraydah narrated that Allah’s Messenger said: “Fight for the sake of Allah and fight those who disbelieve in Allah. Fight, but do not

³⁰ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 547-548), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

steal (from the captured goods), commit treachery, mutilate (the dead), or kill a child, or those who reside in houses of worship.”

And the Verse “But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war); but if they repent and establish regular prayers and practice regular charity, then open the way for them: For Allah is Oft-Forgiving, Most Merciful.” (Al-Quran, 9:5) which is the most discussed and debated Verse and termed as ‘Ayah of the Sword’/‘Sword Verse’. It is felt relevant to clear the doubt/confusion Bout said ‘Ayah of the Sword’/‘Sword Verse’ so that misconception is removed.

Firstly, “We saw that Surah 8 (Al-Anfal- the previous Surah of At-Tawbah) dealt with the large questions arising at the outset of the life of a new Ummah or organised nation: questions of defence under attack, distribution of war acquisitions after victory, the virtues needed for concerted action, and clemency and consideration for one’s own and for enemies in the hour of victory. We pass on in this Surah to deal with the question: What is to be done if the enemy breaks faith and is guilty of treachery? No nation can go on with a treaty if the other party violates it at will; but it is laid down that a period of four months should be allowed by way of notice after denunciation of the treaty; that due protection would be accorded in the intervening period; that there should always be open the door to repentance and reunion with the people of Allah; and that if all these fail, and war must be undertaken, it must be pushed with the utmost vigor. These are the general principles deducible from the Surah.”³¹

³¹ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (p. 435), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

Secondly, about “fight and slay the Pagans wherever ye find them, and seize them, beleaguer them, and lie in wait for them in every stratagem (of war)” means and says the details of conduct of war because the Quran being the complete manual of life says everything to guide the people. Here it was said about the conduct of war to be adopted in details. Abdullah Yusuf Ali has given a logical and reference-based explanations about the issue where he writes: “When war becomes inevitable, it must be prosecuted with vigour. According to the English phrase, you cannot fight with kid-gloves. The fighting may take the form of slaughter, or capture, or seize, or ambush and other stratagems. But even then there is room for repentance and amendment on the part of the guilty party and if that takes place, our duty is forgiveness and establishment of peace. The repentance must be sincere, and that is shown by conduct – a religious spirit of true prayer and charity. In that case we are not bar the gate against the repentant. On the contrary, we must do all we can to make their way easy, remembering that Allah is Oft-Forgiving, Most Merciful.”³²

Thirdly, Muslims can never become transgressors by any means because they submit their all will to the ‘Will of Allah’ and immediate after the said ‘Sword Verse’ another regulations regarding war was given in the Quran where it says: “If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the Word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge.” (Al-Quran, 9:6) Though this Verse itself is amply clear that if anyone asks for asylum, i.e. seek for security, or surrender not to fight, or withdraw from the fight his prayer must be accepted and he be secured and giving his security by Muslims is the meaning of not to be ‘transgressed’. Abdullah Yusuf Ali explains it in his language that is as follows: “Even among the enemies of Islam, actively fighting against Islam, there may be individuals who may be in a position to require protection. Full asylum is to be given to them, and opportunities provided for

³² Ibid, (pp. 438, note 1251-1252).

hearing the Word of Allah. If they accept the Word, they become Muslims and brethren, and no further question arises. If they do not see their way to accept Islam, they will require double protection: (1) from the Islamic forces openly fighting against their people, and (2) from their own people, as they detached themselves from them. Both kinds of protection should be ensured for them, and they should be safely escorted to a place where they can be safe. Such persons only err through ignorance, and there may be much good in them.”³³

Another said ‘Sword Verse’ on which there are debates and thereby some misunderstanding arise is: “Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the Religion of Truth, from among the People of the Book, until they pay the ‘Jizyah’ with willing submission, and feel themselves subdued.” (Al-Quran, 9:29) This Verse not against the Pagans and idolators but against those who were the People of Book (in Arabic term ‘Ahlul Kitab’) who actually did not follow the spirit and the instructions especially about the emergence of the Last Prophet Muhammad (S.) and the Last Book i.e. the Quran and their compliance. However, even had they not been in belief the Quran and the Last Prophet Muhammad (S.) they would have been given offer an option to pay ‘Jizyah’ – a nominal tax to remain in their earlier faith but had to leave the fighting and to abandoned the enmity against Islam. But many did not want to comply with the offer given to them because of envy and jealousy. Abdullah Yusuf Ali writes about the ‘Jizyah’ and the issue pertinent to this Verse that is as follows: “ ‘Jizyah’: the root meaning is compensation. The derived meaning, which became the technical meaning, was a poll tax levied from those who did not accept Islam, but were willing to live under the protection of Islam, and were thus tacitly willing to submit to its ideals being enforced in the Muslim State. There was no amount permanently fixed for it, and in any case it was merely symbolical – an acknowledgement that those whose

³³ Ibid, (p. 438, note 1253).

religion was tolerated would in their turn not interfere with the preaching and progress of Islam... The tax varied in amount, and there were exemptions for the poor, for females and children (according to Abu Hanifa), for slaves and for monks and hermits. Being a tax on able-bodied males of military age, it was in a sense a commutation for military service. ‘An Yadin’ (literally from the hand) has been variously interpreted. The hand being the symbol and partly a commutation for military service, but as the amount was insignificant and the exemptions numerous, it’s symbolic character predominated.”³⁴

But few debaters’ idea and their concern about the entire and unrestricted conflict that they say carried by the ‘Sword Verse’ is completely reverse to the essence of the Verse and philosophy of Islam. Rather, in Islam, murdering the innocent leads Muslim to punishment in the Hell as says in the Quran: “On that account: We ordained for the Children of Israel that if anyone slew a person – unless it be for murder or for spreading mischief in the land – it would be as if he slew the whole people: And if anyone saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our Messengers with Clear Signs, yet, even after that, many of them continued to commit excesses in the land.” (Al-Quran, 5:32)

To have better realization of the morality and values that were possessed by Prophet Muhammad (S.) we may site the remark of Dr. Muhammad Hamidullah with the pertinent authentic Hadith he has referred in his book ‘The Battlefields of The Prophet Muhammad’, where he writes: “The famous dictum of the Prophet: ‘God has prescribed to behave well in every matter; so, even when you kill, kill in a nice way’, has a morale and an aesthetic value of no mean order (the Sahih Muslim, 34/57).”³⁵

³⁴ Ibid, (p. 445, notes 1281-1282).

³⁵ Hamidullah, Dr. Muhammad, (1992). The Battlefields of The Prophet Muhammad, (p. 36), Nusrat Ali Nasri for Kitab Bhavan, New Delhi, India. ISBN: 81-7151-153-8.

8.8.2.7. How to Fight Not For the Cause of Worldly Gain.

Before entering into the discussion of this principle an explanation is required to clear about the war spoils, captives, military virtues and valors required to fight a war by Muslims.

In the history of Muslim Ummah the Battle of Badr would remain as a litmus testing case for all who want to take lessons especially those who submit their will to the Will of Allah. Not only for the Muslims, this Battle, but also for all especially the truth seekers and neutral visionists with the minimum belief in Divinity, would deliver necessary food for thought in respect to causes of war, reasons to be happened, conduct of battle, reasons of victory being inferior vis-a-vis reasons of failure being superior, involvement of Divinity and thereupon the lessons to be learnt. Among many, the Battle of Badr also showed the Muslims and to the seekers of lessons that how virtue and valour could conquer odds and how faith, steadfastness, obedience, courage and fearlessness with due humanly preparation with the Allah's Help could bring success in the war if fought in the sacred cause of Him despite the meagre resources. Even the odds with manifold might not be a resistant at all if it was fought for the Truth. And similarly faiths against the Truth and faiths of enemies of Allah would also be perished.

The Chapter 8 Al-Anfal was revealed just shortly after the Battle of Badr has over.³⁶ In this chapter there were few basic principles, ethics of war and some guidelines to deal with

³⁶ Ali, Abdullah Yusuf, (1992). The Meaning of the Holy Qur'an, (p. 413), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

the enemy at the warfare were given. Especially, after the Battle of Badr some reviews of war conducts by few Muslims were mentioned by Allah and few basic lessons for the warriors of the Muslim force were enforced therefrom. These are mainly and broadly as: “(1) the ethical laws of war booty; (2) the true virtues that were asked by Allah for fighting a fair and good fight; (3) affairs of victory against odds; (4) duties, clemency and consideration for all in the hour of victory.”³⁷ It was as such that few warriors from the Muslim force were in favour of taking as many possible as captives to be taken and as much as possible the war booty to be accumulated which was not liked by the Commander, the Prophet, thus, immediate after the battle the revelation came with the guidelines to be followed in subsequent steps in the Warfield by the warriors of the Muslim force. Almighty Allah says: “It is not fitting for a Prophet that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the Hereafter: Allah is Exalted in Might, Wise.” (Al-Quran, 8:67) In the commentary Abdullah Yusuf Ali writes: “An ordinary war maybe for territory or trade, revenge or military glory – all ‘temporal goods of this world’. Such a war is condemned. But a Jihad is fought under strict conditions laid down by Islam, and solely for the cause of Allah. All baser motives, therefore are strictly excluded. The greed of gain in the shape of ransom from captives has no place in such warfare. At the same time, if there has been heavy loss of life already, captives may be taken, and it would be for the Imam (leader) to exercise his direction as to the time when it was safe to release them and whether the release should be free or on parole or on a fine by way of punishment. Destruction and slaughter, however repugnant to a gentle soul like that of Muhammad, were inevitable where evil tried to suppress the good. Even Jesus, whose mission was more

³⁷ Ibid, (p. 413).

limited, had to say: ‘Think not that I am come to send peace on earth: I came not to send a peace but a sword.’ (Matt. x. 34).”³⁸

The actions that was done by few Muslim warriors in the Battle of Badr discussed above was condemned and reproached by Almighty Allah and accordingly few Verses were revealed. Out of those few were there in the Chapter 8 as mentioned above. With the Verses mentioned in the Surah Al-Anfal there is another one with all including this one there gave a clear guidelines to be followed as the military ethics as ordained by Almighty Allah that would follow after mentioning this Verse. The Verse says: “Therefore, when ye meet the Unbelievers (in fight), smite at their necks; at length, when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah’s Will, He could certainly have exacted retribution from them (Himself); But (He lets you fight) in order to test you, some with others. But those who are slain in the way of Allah – He will never let their deeds be lost.” (Al-Quran, 47:4)

Thus, from the Qur’an what we found and accordingly Muhammad (S.) what followed the necessary ethical guidelines and legislations to conduct war could briefly be articulated under 5 essentials as follows:

- a. Once you are entered in the war you must carry it out with the utmost vigor and strike at the most ‘vital points’ ‘effectively’ so that no retaliation could smash you down back. Because you can not show merely to your enemy at the battlefield to wage war with kid-gloves.

³⁸ Ibid, (p. 431, note 1234).

- b. Enemy should be fully ‘subdued’ means they should be brought under control. There is either victory or defeat in the war and nothing in between. So war should be fought to bring down the enemy under own control with necessary firm arrangements.
- c. The prisoners should be carefully and firmly hold so that there might not any unexpected issue weaken the overall victory and its consequences because a little more unwise leniency and indulgence might lead to the injurious consequences for both the prisoners and for the victorious side. The convention of Prisoners of War, thus, was laid down by the Qu’an for a clear fairness and justice. As such it postulates that: (1) prisoners may be released either free means without ransom, or (2) on parole or (3) on a fine by way of any kind of suitable punishment after the war is over. It was felt necessary to cite here that in the Battle of Hunayn the Muslim forces could capture a huge number of prisoners. All of them were released by Muhammad (S.) on payment of ransom. Few could not pay the minimum ransom thus Muhammad (S.) set them free by personally paying from him. The most unparalleled and the historical generosity was shown about the prisoners of war by Muhammad (S.) after the Conquest of Makkah in 8 A.H. (in 630 C.E.) when the enemy territory Makkah was subdued completely without any bloodshed and all enemy leaders were captured as prisoners but none was kept as captives/prisoners rather released because a general amnesty order was served by Muhammad (S.) just immediate after the battle. This was historical but unfortunately almost all forgot that. In that situation where finding the enemies at the arm’s length after great victory but neither take any revenge nor took them as prisoners of war nor even tried to grab enemy assets at easier reach who had been enjoying the Muslim ones. And no victory follow-up consequences were seen.

- d. All whatever afflicted on the Muslims so far were seen as the test by Almighty Allah and thus, as Muslims, these to be taken with the consideration that these are accountable to Him accordingly in the Day of Judgement.
- e. Fighting in the cause of Almighty Allah would be rewarded by Him duly.

Muslims did everything for the sacred cause of Almighty Allah and the activities of battlefields were no exceptions for them. The Qur'an laid the order: "And they feed, for the love of Allah, the indigent, the orphan, and the captive – (saying), 'we feed you for the sake of Allah alone: no reward do we desire from you, nor thanks.' 'we only fear a Day of distressful Wrath from the side of our Lord'." (Al-Quran, 76:8-10) About the captive Abdullah Yusuf Ali provides some food for thought with the ancient thoughts on captives and in Islamic thoughts that draws some ethics out of it when he writes: "The Captives: when taken literally, it refers to the old state of things when captives of war had to earn their own food, or their own redemption; even ordinary prisoners in jail for criminal offences often starved unless food was provided for them by private friends or from their own earnings. But there is a further symbolic meaning, which applies to the indigent, the orphans, and the captives, viz. those who are so in a spiritual sense; those have no mental or moral resources, or have no one to look after them, or are held down in social or moral or economic captivity. They hunger for spiritual food, or perhaps their appetite is deadened, but the Righteous understand and supply their real needs. It also been held that 'captives' include dumb animals who are under subjection to man; they must be properly fed, housed, and looked after; and the righteous man does not forget them."³⁹

³⁹ Ibid, (p. 1572, note 5839).

Briefly we can draw out the war ethics in Islam as follows:

- (1) War to be waged only when and wherever you are attacked for self-defence and only in the Cause of Allah.
- (2) No transgression of limits to be done and no overdo is accepted.
- (3) Fight against those who fight and there should be no fight who do not fight against you.
- (4) Women, children, old and infirm men not to be targeted, no crops, trees and nature to be damaged except the collateral damages and no places of sanctuary to be attacked.
- (5) Once there is any opportunity arises to go for cease fire because fighting is not the policy in Islam rather a means to bring back the order.
- (6) Striving hard always (Jihad) against unjust within own or others but once it turns into fighting then follow the doctrine of fighting in Islam 'until there is Din for Allah'.
- (7) Fight with vigour, courage, entirely and with unity to win.
- (8) Fear Allah to favour His aid.

CHAPTER 9: MILITARY STRATEGY AND MILITARY

OPERATION OF MUHAMMAD (S.)

9.1. Definition, Explanation and Evolution of Military Strategy.

Though there are huge literatures on military strategy and few we have already mentioned but the one which writer Afzalur Rahman in his famous book ‘Muhammad As a Military Leader’ has written seems more simple and practical. He says: “Strategy in military terms refers to the practical utilisation of all the available resources of a country in achieving its objective or objectives by military means.”¹ Therefore military strategy is adopted based on the reality and practicality of resources but not based on probability and possibility of resources and capabilities. So, knowing and noticing own capabilities and resources vis-a-vis the same of the adversary is the basis of any military strategy. Sun Tzu has suggested for five essentials for a victory. He says: “Thus we may know that there are five essentials for victory:

- a.** He will win who knows when to fight and when not to fight.
- b.** He will win who knows how to handle both superior and inferior forces.
- c.** He will win whose army is animated by the same spirit throughout all its ranks.
- d.** He will win who, prepared himself, waits to take the enemy unprepared.

¹ Rahman, Afzalur, (1992). Muhammad As A Military Leader, (p. 37), Noor Publishing House, Delhi, India. ISBN: 81-85233-41-1.

- e. He will win who has military capacity and is not interfered with by the sovereign.

Hence the saying: If you know the enemy and know yourself, you need not fear the result of a hundred battles. If you know yourself but not the enemy, for every victory gained you will also suffer a defeat. If you know neither the enemy nor yourself, you will succumb in every battle.”²

But what to know, how to know and when to know? According to the modern theorist on military strategy and the father of modern military strategy Clausewitz suggests “five elements which constitute military strategy:

- a. Psychological and moral elements,
- b. The size, composition and organisation of military force,
- c. The relative positions and movements of forces and their geometric relationship to obstacles and objectives, i.e., the geometry of the situation,
- d. The terrain of region,
- e. The supply channel.”³

If we compare the five ‘constant factors’ of the art of the war suggested by Sun Tzu with the above ‘five elements’ suggested by Clausewitz then we conclude the confirmation that the factors/elements are almost similar in their meaning and application of the fundamentals of military strategy.

² Tzu, Sun, (2009). *The Art of War*, (p. 20), Pentagon Press, New Delhi, India. ISBN: 978-81-8274-416-5 (Set).

³ Rahman, Afzalur, (1992). *Muhammad As A Military Leader*, (p. 37), Noor Publishing House, Delhi, India. ISBN: 81-85233-41-1.

9.2. Arab Military Strategy and Sources of Military Strategy of Muhammad (S.).

Obviously and naturally military strategy of Prophet Muhammad (S.) was derived from the military ethics of war in Islam that was basically sourced from the Divine Message (the Qur'an) which was revealed to the Messenger (Muhammad (S.) of the Lord. None but only Muhammad (S.) was authorised by Almighty Allah to explain the revelation to his followers. Therefore, Muhammad's (S.) explanation of the Al- Qur'an was the only explanation that was officially accredited and was allowed by Allah and as such his Hadith was the authentic explanation of the Al- Qur'an. Any one wanted to explain the Al- Qur'an could do so but he had to take the help of primary explanation of the Al- Qur'an i.e. the Hadith to bring out an explanation of the Qur'an. It is applicable to anyone and anywhere who wants to do it now and would be applicable till the end of the earth. However, Muhammad (S.) had lived his long forty years in his society in Makkah without any single dispute with his fellow social members. Rather he was loved and respected by all irrespective of the clan, colour and creed and was honoured as 'Al-Amin' (The Truthful) and 'As-Sadiq' (The Trustworthy). He was an undisputed character and unanimous arbiter who was appointed without any hesitation by a single man in his society for resolving any dispute. His social opponent also based to admit and gave testimony that he never lied in his life. None was his enemy upto his age at forty years in Makkah. But the instant he was commissioned with the Prophethood at the age of forty and he called all to worship to 'One True God' leaving all false gods and not to associate 'One True God' (Allah) then as if all disasters befell on the people of that society and he became 'troublemaker' to them. He did not impose his will and force anyone to accept his invitation of 'One True God' to his close relatives, friends and others who wanted to listen, to enjoy in peace

and to leave the superstitions of idolatry those were based on ignorance for long time and to abstain the evil deeds of immorality, corruption and injustice emanated therefrom. Muhammad (S.) called people to the Truth as the Quran says: “Say: ‘O ye men! Now Truth hath reached you from your Lord! Those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs’.” (Al-Quran, 10:108) For calling people not for own benefit but for theirs Muhammad (S.) suddenly became their enemy from a trusted and relied man. He held his patience and tried to explain for long 13 years but did receive humiliation, persecution and severe torment with his innocent followers. But he did not go for war rather to save his Faith he along with his followers migrated to Madinah. But the Quraish did not spare him, did not let him live in peace and security and continued the conspiracy, raids and attacks to destroy him and the Faith. Therefore Muhammad (S.) had no other choice but to defend the Faith from these people. What led Muhammad (S.) to defend his Faith to challenge the Quraish. It seems two major factors which raised his courage to adopt such bravery to challenge the adversary. Firstly and foremostly, Muhammad’s (S.) true and sincere belief by and within himself as the Prophet of Almighty Allah that was tasked by Allah to spread the doctrine of Islam to the unbelievers. Secondly, the reading about human nature and character of his followers who were persecuted and mercilessly tortured physically, mentally, psychologically and wealthily by the Quraish. The ‘force’ which had already been deposited in their mind would be invincible and unbeatable. Both these factors, a deep belief in Allah’s Will and a searing recompense against tormentors, might have been combined together and led Muhammad (S.) to believe that he was capable of overcoming the strategic reality. Only a commander who firmly believed like Muhammad (S.) that victory is inevitable under such circumstances would go for such war.

Before proceeding to the military strategy applied by Muhammad (S.) there needs an understanding the pre-Islamic custom, tradition and usage of Arab warfare. “Arab wars of the

pre-Islamic period were highly ritualized and symbolic affairs and lacked any ideological, religious, ethnic or strategic dimension.”⁴ Before Muhammad (S.) there were neither conventional/institutional law nor were any state and civic law, nor had any police forces, or courts for dispute resolution. The Arab depended solely on the kin, clan, and tribe to protect his interests and life which according to Arabian proverb “a man’s clan are his claws”. Though the Arabs’ warrior ethos was expressed in the Arabic terms ‘Muruah’ means ‘manly’, ‘virility’, ‘manhood’ and ‘Ird’ means ‘honour’ closely tied to the obligations to avenge any wrong done to man personally but these were in terms of scale, tactics and level of casualties in the tactical engagement only. These were lacked by larger purposes of war but merely to demonstrate immediate honour and courage. Neither the scope nor the requirement were there to pursue a war to turn up into a strategic illustration and thus to achieve a strategic victory. “It was Muhammad who changed the traditional moral basis of Arab Warfare removing the traditional restraints on killing and bringing to Arabia a truly modern method and moral perception of War.”⁵ “It was Muhammad who introduced the connection between tactics and strategy to Arab warfare; that is, the connection between the use of violence as a means to the achievement of larger politico-religious objectives. Muhammad sought nothing less than the subordination of the traditional clan-based society that Arabs had known since time immemorial and its replacement by a new society based on religious belief in which the moral relationship of the individual to the tribe and clan was radically changed. These strategic objectives dictated the violent tactics used by Muhammad’s insurgency and then adopted by Arab armies after his death.”⁶ Muhammad (S.) had the vision of transformation of Arab society through the spread of a new Faith not only in Arab world but to the whole world which was his strategic concept. Here the use of ‘force’ by Muhammad was neither conceptually as strategical end itself nor his

⁴ Gabriel, Richard A., (2007). Muhammad: Islam’s First Great General, (p. 26), University of Oklahoma Press, Norman, USA. ISBN: 13: 978-0-8061-3860-2.

⁵ Ibid, (p. 27).

⁶ Ibid, (p. 28).

Faith suggested also to adapt the ‘force’ as a means. The Quran says: “And fight them on until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, let there be no hostility except to those who practice oppression.” (Al-Quran, 2:193) He used the force for the self-defence and did not attack first (8:39) and fight for the cause of Allah. The Quran instructs Muslims: “Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.” (Al-Quran, 2:190) The purpose of fight and the goal of the military of Prophet Muhammad (S.) was to subdue them but not to annihilate the opponents too. The Qur’an says: “Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length when ye have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens.” (Al-Quran, 47:4) Islam has come for justice, suggests the followers to ensure justice of equality and allows only that amount of reaction what unjust/wrong was done to him. The Qur’an accordingly advocates: “The prohibited month for the prohibited month – and so far all things prohibited, – there is the law of equality. If then anyone transgress the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.” (Al-Quran, 2:194)

9.3. Military Strategy of Muhammad (S.).

9.3.1. General Idea and History of Military Strategy.

Before examining the military strategy that was pursued by the Prophet Muhammad (S.) it would be a demand to carry out briefly the concept of military strategy and its past events. Term ‘strategy’ first used in 18th century but the concept is as old as the military campaigns in the history of the mankind because without strategy a campaign could not be conducted. Initially the concept was used as a narrow understanding of a plan by military leader that was war-centric which was dealt with the administration, management and operations of military troops in the battlefield to win over the enemy. But when it was felt necessary that military campaigns and waging were war involved the huge national resources, encompassed a detail plan including the involvement of national leaders and that impacted the national plan then military strategy drew the attention of the academicians and world leaders. Sun Tzu who wrote ‘The Art of War’ before about 500 B.C., the oldest military treatise in the world there he said: “The art of war is of vital importance to the state.”⁷ How the evolution of military strategy took place was examined by Brigadier S.K. Malik in his great book ‘The Quranic Concept of War’. He writes: “In an article pertaining to the evolution of strategic thought, Larry L. Coles expresses the view that the history of strategy can be divided into two-time groups: the pre-1945 time-group during which strategy suffered from under think; and the post-1945 period in which it has been suffering from the opposite malady – the over-think. The climax of the pre-1945 strategic thought was the discovery that the decision should be sought in the psychological dimensions of War. With the advent of the nuclear bomb in the post-1945 period, the theory of strategy has, after passing through several evolutionary stages, eventually come to be dominated by ‘deterrence’.”⁸ Since Carl Von Clausewitz was considered as the father of Western modern strategic studies who survived in 19th century (1780-1831) who saw that the study of strategic studies is a formal institutional discipline that was not that old. But the subject

⁷ Tzu, Sun, (2009). The Art of War, (p. 12), Pentagon Press, New Delhi, India. ISBN: 978-81-8274-416-5 (Set).

⁸ Malik, Brigadier S.K., (1986). The Quranic Concept of War, (p. 51), Himalayan Books, New Delhi, India. ISBN: 81-7002-020-4.

without a formal discipline is practiced in the battles/campaigns since the long back. However, Clausewitz defined military strategy as “the art of the employment of battle to gain the object of war.”⁹ Sun Tzu, B.H. Liddel Hart, Chanakya and many more put their light in the subject. Since then ‘military strategy’ became a significant discipline of military studies for the academicians and even subject was portrayed a far more necessarily useful, effective and exhibited as a great practical aspect of modern warfare in the field. If we analyse Larry L. Coles’ views about the subject we find the discipline ‘military strategy’ as a thought in pre-1945 was basically, as he says, “the psychological dimension of war” and post-1945 period was marked as “dominated by ‘deterrence’.” However, the meaning of ‘deterrence’ in ‘The Oxford Dictionary’ was: “an effect of a thing that makes somebody less likely to do something.”¹⁰ So ‘deterrence’ being also an effect out of the action of discouraging an action or event through instilling doubt or fear of the consequences that is also basically related nothing but ‘the psychological dimension of war’ too. Then the distinction whatever was made by Larry L. Coles converges into the similar dimension of that is based on basically the psychological domination in the campaigns over the opponents. This is effectively possible by instilling terror in the hearts of the enemy. The Divine Book the Quran exactly advocates in favour of it. The Quran says: “Remember thy Lord inspired the angels (with the message): ‘I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: Smite ye above their necks and smite all their finger tips off them’.” (Al-Quran, 8:12)

⁹ Ibid, (p. 51).

¹⁰ Hornby, A S, (2001). Oxford Advanced Learner’s Dictionary of Current English, (Ed. by Sally Wehmeier), Oxford University Press, England. ISBN: 0 19 431 424 3 (hardback); 0 19 431 510 X (paperback); 0 19 431 550 9 (international students’ edition).

Under the Chapter 'Laying Plans' great strategist Sun Tzu said: "The art of War, then, is governed by five constant factors, to be taken into account in one's deliberation, when seeking to determine the conditions obtaining in the field. These are:

- The Moral Law
- Heaven
- Earth
- The Commander
- Method and Discipline

The Moral Law causes the people to be in complete accord with their ruler, so that they will follow him regardless of their lives, undismayed by any danger.

Heaven signifies night and day, cold and heat, times and seasons.

Earth comprises distances, great and small; danger and security; open ground and narrow passes; the chances of life and death.

The Commander stands for the virtues of wisdom, sincerely, benevolence, courage and strictness.

By Method and Discipline are to be understood the marshaling of the army in its proper subdivisions, the graduations of rank among the officers, the maintenance of roads which supplies may reach the army, and the control of military expenditure.

These five heads should be familiar to every general: he who knows them will be victorious; he who knows them not will fail."¹¹

¹¹ Tzu, Sun, (2009). The Art of War, (pp. 12-13), Pentagon Press, New Delhi, India. ISBN: 978-81-8274-416-5 (Set).

So, Sun Tzu said that the military strategy was ruled by five constant factors. Out of those 'The Moral Law' is the first important factor where the leader and the led and followers would be in such mutual ties that whatever was asked by the leader in the war would be fulfilled by the led and the followers under going through any kind of danger including the risk of lives of the followers. Leadership qualities is the prime here which ensures the mutual trust between the leaders and the followers. Undoubtedly the Messenger Muhammad (S.) was such unique leader who could perfectly contain the people's trust and loyalty for which the followers did never hesitate to give their life for his cause.

'Heaven' was Sun Tzu's second best constant factor which he meant actually the weather and climate factor. The strategy which successfully address and justify its demand could effectively continue forward. Muhammad (S.) used the weather and climate of the time and explore his plan towards front.

Ground and geography of Arab land was successfully analysed, accustomed and used by Muhammad (S.) which was termed as 'Earth' by Sun Tzu.

By 'The Commander' Sun Tzu meant five qualities and virtues such as wisdom, sincerity, benevolence, courage and strictness. Muhammad (S.) and his companions were composed of such basic virtues. When leaders and his followers both are with such excellence and features then the strategy find its adored victory.

Sun Tzu's last constant factor was 'Method and Discipline' which meant administration, logistics and management of the army, their maintenance, their grouping and regrouping, layout and order and their smooth mobility. Muhammad (S.) was the master of these functions where he not only planned and executed but remain clinged and attached himself also with the rank and file till the last of the battle. Now we need to know how these

constant factors prescribed by Sun Tzu whether could be followed. We will also see the military strategy of Muhammad (S.) and how he followed.

9.3.2. Military Strategy That Muhammad (S.) Adopted.

Not only the military strategy but also Muhammad's (S.) overall plan and principle were based on humane qualities however it was preferred always to overwhelm the adversary but not to annihilate by knocking them down or not even humiliate by hook or crook. His chief strategy about establishing Islam against his adversary was to give a strong message that none could stop him from the path of preaching the Truth. In achieving such a Divine mission as the Messenger of Allah and as the strategist he was taught by Almighty Allah and was thus convinced that without the help of Allah his mission would be unsuccessful. The Qur'an Says: "And He found thee in need, and made thee independent." (Al- Qur'an, 93:8) This word 'independent' sourced with the previous history of Muhammad (S.) i.e. the state of orphan, poverty, sorrows and sufferings and then making him with the esteem honour of Prophethood, leader, commander, knowledge, wisdom etc. by Almighty Allah. Thus, he remained always grateful to Allah. Another pertinent Verse: "Then fight in Allah's cause- thou art held responsible only for thyself- and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment." (Al- Qur'an, 4:84) Allah also warns the Unbelievers with the fear of punishment that He is always be Able to deliver and instructs and guides the Believers to remain ready with the preparations for war so that they are able to react in time of need: "Let not the Unbelievers think that they can get the better (of the godly): they will never frustrate (them). Against them make ready your

strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly.” (Al- Qur’an, 8:59-60) In Islam by Allah’s Judgement, worldly number of warriors, strengths, war preparations and logistics and tactics were not equal, similar and meant with the Believers’ one because the Believers’ ones are strengthened and multiplied by manifolds which worldly powers could never be imagined and how the Believers would be aided before, during and after war that would not be also conceived by the Unbelievers. It is clearly uttered with a clearly explanations in the Qur’an so that all might understand in easier tone but unfortunately Allah has mentioned that even though ‘these are a people without understanding’, Allah says: “O Prophet! Rouse the Believers to the fight. If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding.” (Al- Qur’an, 8:65) The Heaven and the earth and all that existed were belong to Allah and all were must be to Him and His Command that Allah ordained as the principle of His conducting the universe. Accordingly He instructed His creation especially the men to adhere to it and to fight until there was no tumult (in Arabic term ‘Fitnah’), if require, to make everything commanded under His Command and to make the Religion was for Him without any fail. Allah says: “And fight them on until there is no more tumult and oppression, and there prevail justice and faith in Allah together and everywhere; but if they cease, verily Allah doth see all that they do. If they refuse, be sure that Allah is your Protector- the best to protect and the best to help.” (Al- Qur’an, 8:39-40) But Unbelievers not to loose hearts but to be inspired by the Islamic peace that descended from the Heaven i.e. by the Lord Allah that even then be sure that Allah was always ‘All-Kind’ which the following Verse would reveal because He instructed that if the Unbelievers incline towards the peace then the Believers would also be needed to react

accordingly and positively towards peace with the dependence ('Tawakkul') of Allah. "But if the enemy incline towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that heareth and knoweth (all things)." (Al- Qur'an, 8:61) Here, in this Verse also with other interpretations the reiteration towards peace was emphasized by Islam for the surety and confirmation that Islam strives always for peace and Islam itself is Peace. Finally, the last Verse from this side of explanation about the strategy that could be derived clearly out of previous Verses and lastly Allah assured which the Qur'an postulated the principle that Allah confirmed that His Prophet and Islam would be victorious at the end of the day 'even though the Pagans may detest (it)', Allah says: "It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it)." (Al- Qur'an, 61:9) The related Verses those might be the source of military strategy by Muhammad (S.) and the doctrine of conducting fighting in Islam were serially and gradually arranged here in above. If these were analysed chronologically then the necessary military strategy could be drawn therefrom. Already it was mentioned in the beginning of this section that Muhammad's (S.) 'chief strategy about establishing Islam against his adversary was to give a strong message that none could stop him from the path of preaching the Truth' stood this overall strategy in position still and from that fundamental point, after studying the above Verses, here it could be deduced from that his chief military strategy against his adversary was to seek all opportunities (that was supported by Islamic principle laid down in the Qur'an) to have the endeavours to remove all resistances (i.e. self-defence) that imposed as obstructions with a view to restore peace to continue with the preaching of the Truth. However, to achieve such, having analysed from all related references the military strategy that derived and tacitly drawn by Muhammad (S.) could be explained in following ways: Muhammad's (S.) immediate aim in war was to impose his will in the will of enemy that he was serious and must win in the battle and, thus, psychologically win over the enemy before war was started and

ultimate aim was to achieve his war objective with the minimum cost of military operations especially in terms of human life in both sides.

To achieve such, though he fought war as a part of self-defence but in fighting he used to prevent the 'enemy-will' to impose on him not only by 'seek-initiative' but by the strategy of 'seizure-initiative' from the enemy and by ensuring imposing 'own-will' on to the enemy. To achieve such he used to maintain a state of calm and tranquillity (by not raising unrest of uncertainty in his followers warriors), hope (worldly accomplishment of victorious as 'Gazi', complacency of Allah's cause in high-up etc. and especially the eternal peace if died as 'Shaheed') within own force and, on the contrary, used to 'strike terror' in the hearts of enemies. As a matter of fact, firstly he used to win over the enemy psychologically and spiritually before the battle started and the rest was done by morally and physically. Thus, though his war was based on four dimensional but he used to accomplish two before the war actually started and the physical dimension and its weakness was covered by the overwhelm of morale force and ensured the complete victory. His strategy was to have less damage in both sides in respect of life and material and to achieve the least destruction of life and property he devised his military strategy as such that with precision the selection of objectives of military operations was taken and the operation used to be carried out efficiently and effectively so that minimum human loss was there in both sides. In doing so once he was in war the initiatives and offensive was ensured in his side and accordingly fighting patrols, domination patrol, opportunity patrol etc. were organised regularly to catch the enemy suddenly unprepared to achieve surprise so that he would incline to peace without engaging in warfare. If enemy would try to flee he advised and ensured that enemy were not pursued to catch because his strategy was not to annihilate the enemy but to clear the resistance and to send them the message of intention of making peace so that ultimately they resort to accept the Faith of peace. Muhammad (S.) had the strategy to have an economic blockade to give a pressure to the

Quraish who were basically depended on trade and business connecting with Europe towards his north, the trade route that was trespassing alongside Madinah where he was residing. The economic blockade was aimed to canalize the Quraish towards peace without engaging war. Muhammad (S.) had another strategy to avoid further much bloodshed and to ‘struck terror’ (deterrence) in the hearts of enemy (Al- Qur’an, 8:59-60), used to target those leader of the tribe, who was archrival to the Faith, misled and misguided to innocent people, was tried to neutralize by the commando units and the whole tribe was left.

To sum-up, since the military strategy, what Clausewitz conceived in 19th century that the war was as a political, social, and military phenomenon and his famous dictum “war is a continuation of politics by other means” was rightly seen and accordingly found materialised by Muhammad (S.) in long before in 7th century. However, the military strategy of Muhammad (S.) was found also characterised and superimposed by the socio-political-economic-military prevalence for effective control to win over with the minimum loss to all, restore peace and to continue the preaching of the Faith. However, his military strategy was based on the principle of (1) initiative, (2) surprise, (3) offensive action, (3) speed, (4) economy of effort, (5) safety and security, (6) use of ground, (7) morale, (8) unity of command, (9) selflessness and (10) firm dependence in Allah’s Aid (‘Tawakkul’).

The principles of overall military strategy of Muhammad (S.) was overwhelmed by and circling by the following basic features:

- (1) Economic pressure,
- (2) Use of treaties, pledges and covenants as effective tools,
- (3) Use of force (military) as self-defence,
- (4) He always had some creative strategy (uniqueness) based on ground reality,

(5) Wars were based on self-defence but his military strategy was always based on initiative and used to retain offensive,

(6) Handling of war-wounded and captives and occupied land was based on humanity and

(7) Policy of no harm to crops and plants observed.

9.3.3. Uniqueness of Muhammad (S.) As a Military Strategist, As A Commander and As a Soldier.

As a man Muhammad (S.) was a unique person in character with the utmost nobleness and piety. He was a living model for the people in his time and after his death too. After 1500 years also still his fable exhibits a clear picturesque legend as an ideal man to whole mankind – be it either as father, brother, husband, neighbour, fighter, commander, leader, or teacher, etc. His uniqueness as a great strategist can be translated into not only a ground commander but as a loyal and sincere fighter who would be ideally reliable to his commander. That he already proved in his earlier life. As strategist he visualized the whole scenario and drew the plan in such a way that he was executing the plan as if he was a commander and a soldier on the field. Here had the secret of his success in translating the military strategy into victory in all his campaigns. Pertinently writer Richard A. Gabriel makes a concluding remark about Muhammad (S.) in his book ‘Muhammad: Islam’s First Great General’ as follows: “That

Muhammad succeeded as a Prophet is undeniable, but I suggest he might not have done so had he not been a great soldier first.”¹²

As strategist and general he had the greater vision that Islam being a revolutionary Faith could not be implemented in Arab land under the circumstances of fragmented Arab society where culture and objectivity was based on small-scale, tribe, clan and personal in nature. He also visualized that a Faith which would spread all over the world as the last concept till the end of this earth for the entire people’s emancipation needed the strong small-scale traditional ‘Muruah-Ird’ nomad vigors to be transformed into a military might of large-scale combat operations capable of achieving strategic objectives covering inclusive of all socio-political-economic-military ambiances. Muhammad (S.) rightly perceived the honest, sincere, and courageous tribal culture of virility that were available in the character of people and in the culture but this distinct and disjunct strengths were to be gathered and united into a genuine national entity first to establish an international Faith. He also visualized that the small-scale but courageous tribal leadership which were in limited visionary and narrow field needed to be moulded with ideology and knowledge breaking the wall of superstitious culture and be prepared to take the future challenge of broader faculty of world vision. Under such visualizations Muhammad (S.) took it a great challenge to arouse the Arab latent talent and he was brilliantly successful that he could transform and develop his many brave followers who as the greatest commanders of the Arab conquests were emerged after his death. The four chief companions Abu Bakr (R.), Umar bin Khattab (R.), Usman bin Affan (R.) and Ali bin Abu Talib (R.) who were honoured as ‘Khulafa-e-Rashidun’ the Rightly Guided Caliphs and their regimes’ were called ‘The Islamic Golden Age’ in the history spread the Islamic empire beyond Arab Peninsula covering Asia, Europe and African Continents. The warriors like Khalid bin

¹² Gabriel, Richard A., (2007). Muhammad: Islam’s First Great General, (p. xxi), University of Oklahoma Press, Norman, USA. ISBN: 13: 978-0-8061-3860-2.

Walid (R.), Zayd bin Haritha (R.), Jafar bin Abu Talib (R.), Abdullah bin Rawaha (R.), Usama bin Zayd (R.), etc. were emerged as the greatest commanders who did not hesitate the slightest to embrace even martyrdom. We can site an example here to highlight about the classic dedication and bravery for the cause of Islam and loyalty to the Prophet Muhammad (S.) that how he brought out the latent talent of Arab warriors. It is about the Mut'a expedition that took place in the year 8 Hijrah after the migration (i.e. 630 A.D.). How Muhammad used to command, divided the army's rank and file and what dedication was displayed his commanders could be visualized. Ibn Ishaq writes: "The apostle sent his expedition to Mut'a in Jumadal-Ula in the year 8 and put Zayd b. Haritha in Command; if Zayd were slain then Zafar b Abu Talib was to take command, if he were killed then Abdullah b. Rawaha. The expedition got ready to the number of 3,000 and prepared to start. ... They went on their way as far as Ma'an in Syria (Syria was at that time under Byzantine Empire under Europe) where they heard that Heraclius had come down to Ma'an in the Balqa with 1,00,000 Greeks joined by 1,00,000 men from Lakhm and Judham and Al-Qayn and Bahra and Bali commanded by a man of Bali of Irasha called Malik b. Zafila. When the Muslims heard this they spent two nights at Ma'an pondering what to do. They were in favour of writing to the apostle to tell him of the enemy's numbers; if he sent reinforcement well and good, otherwise they would await his orders. Abdullah b. Rawaha encouraged the men saying, 'Men, what you dislike is that which you have come out in search of, viz. martyrdom. We are not fighting the enemy with numbers, or strength or multitude, but we are confronting (Tr. Fighting) them with this religion with which God has honoured us. So come on! Both prospects are fine: victory or martyrdom.' The men said, 'By God, Ibn Rawaha is right.'... When fighting began (after reaching the place named Mut'a) Zayd b. Haritha fought holding the apostle's standard, until he died from loss of blood among the spears of the enemy. Then Jafar took it and fought with it until when the battle hemmed him in he jumped off his roan and hamstringed her and fought till he was killed. ...

Yahya b. Abbad on the same authority told me that when Jafar was killed Abdullah b. Rawaha took the standard and advanced with it riding his horse. ... According to what I have been told, when the army was smitten the apostle said: 'Zayd took the standard and fought with it until he was killed as a martyr; then Jafar took it and fought until he was killed as a martyr.' Then he was silent until the faces of the Ansar fell and they thought that something disastrous had happened to Abdullah b. Rawaha. Then he said: 'Abdullah took it and fought by it until he was killed as martyr. I saw in a vision that they were carried up to me in Paradise upon beds of gold'."¹³ Muhammad (S.) was so fair in his choice that he did not hesitate to select commander once who was gifted as his slave by Hajrat Khadiza (R.) just after their marriage [however he was then freed by Muhammad (S.)], then became foster son but was capable of holding command and, thus, was appointed. The series of dedications and sacrifices of lives by the commanders and warriors in the battlefield proved Muhammad's (S.) credibilities and worth of ability to command. As a strategist and a general it was his classical exhibition too. In the last expedition what Muhammad (S.) planned before his death towards Palestine where he selected Usama bin Zayd (RA.) the son of Zayd bin Haritha as commander under whom renowned commanders and great warriors like Khalid bin Walid (RA.), Ali bin Abu Talib (RA.), etc. were deputed. Usama was only 18 years at that time. All were united to fight in the cause of Allah that proved Muhammad's (S.) unity of command and charismatic leadership and military strategy that he had adopted to establish the global Faith i.e. Islam. Thus, Richard A. Gabriel comments in his book: "Had Muhammad not brought about a military revolution in Arab warfare, it is possible that Islam might not have survived in Arabia. Within a year of Muhammad's death many of the clans that had sworn allegiance to Islam recanted resulting in the War of the Apostates. It was the military brilliance of Muhammad's generals and the

¹³ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 532-535), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

superior combat capabilities of his new army that made it possible for Islam to defeat the apostates and force them back into the religious fold. It was these same generals commanding the new Arab armies that made possible the Arab conquests of the Persian and Byzantine Empires. The old Arab way of war would have had no chance to win against the armies of either of these powers. In this sense, Muhammad's military evolution was an event that shook the ancient world and changed its history by creating the means that made the Arab conquests possible."¹⁴

9.4. Conduct of War by Muhammad (S.).

The conduct of battle by Muhammad (S.) was based on offensive, carried out with the sudden lightning-strike and extricated through a quick disengagement that all were done as the quickest as possible. These were also based on swift-launched and short-lived. He used to emphasize always in achieving surprise by the secrecy of his plan and conducting the operation stealthily in nature. He used to employ smaller combat force with lesser and fewer accoutrements. These type of operation was suited for him because his adversary was superior in numbers and was with huge combat efficiency. With the firm dependence in Almighty Allah and the sincere efforts with the selfless dedication of him and his followers it was possible. It proved in all the battles especially in the Battles of Badr, Uhud, Khandak, Hunayn, Mut'ah, Tabuk, and in Khybar.

¹⁴ Gabriel, Richard A., (2007). Muhammad: Islam's First Great General, (p. 43), University of Oklahoma Press, Norman, USA. ISBN: 13: 978-0-8061-3860-2.

Laying siege for a long time and completely cordoning the target area was another useful technique and special tactics which he was fond of. In this method the enemy and the target area remains cut off from communication, supply, reinforcements, and other lifesaving services which is a useful method and effective means to subdue the enemy. Muhammad (S.) did apply this with great patience, endurance and tolerance. His intention was to ensure the adversary to surrender and remain loyal so that the favourable situation reinstated for peaceful preaching of the Truth. His all siege operations were successful. Siege against the Jews tribe Banu Qaynuqa was one of them.

In the Arabian Peninsula, it was the first time for Muhammad (S.), as the pioneer, who employed the method of 'pre-emptive' attack in order to avert possible superior threats with his inferior number of force by conducting 'surprise attack' on his adversary. In such way he could blow them before they prepare themselves, could off-balance their might, completely polished-off his action before their reaction, could ensure the lake-aback of the enemy and infuse the terror among the ranks and files of the enemy. For this type of operation Muhammad (S.) had in-details preparation, coordination, and maintained secrecy, rehearsed in every segment of phases and executed finally with perfect precision and sharpness.

To raise the morale and to create new hope to the under command Muhammad (S.) as commander always tried to review the previous mistakes, studied the facets of the tactics and techniques used before and compare with the latest situation abreast then took afresh assignment. He never thought less than victory in any combat assignment once he was made bound to engage. Thus, the under command felt assured and became hopeful to remain with him for the innovation that he has adopted to be implemented by them.

As the leader and commander Muhammad (S.) had his vision, sagacity and perspicacity to cleavage and split the big target of the adversary before it appeared in the battlefield as this

opponent. Though it was his mastery in his strategy but as commander also he used to show his capability during operation in the battlefield that the target did not grow larger with its previous social-political justification and labeling. Accordingly he drew the plan not allowing the opponents to organize in their greater unity of social, political, religious, ethnical entity so that his target remained smaller than it could be and their integrity remained weaker. Thus he arranged as such that with inferior strength he could dominate over them spiritually, psychologically and in other means materially and as such the a victory could be earned to send a message to others about the consequences of enmity with him. With this he could plant misunderstanding among the target group and could sever their total strength and unity. For example, he did not allow the all Jewish of Madinah to unite under one flag and their social satisfaction according to tribal entity was kept broken by keeping into four groups as follows: Banu Qynuqa, Banu Nadir, Banu Quraizah and the Jews of Khaibar. He handled each of the group separately and attacked/siege/exiled them differently in different times.

War and fighting in built-up area and in strongly fortified town requires an organized army and a conventional posture in the rank and file of the formation. Muhammad (S.) at the last end of his Prophethood showed his professional uniqueness in organizing an army who emerged as a perfect professional outfit with the handling of a warfare with perfect battle-array. The cordon and siege of Makkah city to conquer it was indeed an example of Islamic army's professionalism from its organization, training, combat ability and structural efficacy. Here in the operation the army of Islam entered in the vicinity of the city giving responsibilities to grant four commanders under Muhammad (S.). The combatants were deputed in each corner according to the significance of the part of the city that it deserved and specific accoutrements were used as per war requirements. The effect was that the leader and commander of the Quraish Abu Sufyan and his under command did not imagine such professional accoutrements and arrangements of an army like Muhammad (S.) raised in 10 years and was brought there.

They were surprised and terrified as they looked such unseen an army in the Arab land with their preparedness of warfare and also the great numbers. When this strong army entered the Makkah city the opponents Quraish could actually do nothing but to surrender without any resistance. Thus a conquest in the history of the mankind was done without a bloodshed and without any gratification of avenge.

The skills and expertise in the organization of a fighting force demands numerous and diverse in nature and numbers. For example: intelligence, scouting, field craft, fighting on foot, combat on horseback, archery, spear and lance throwing, etc. Muhammad (S.) assigned the right person in right job who were trained and efficient in the respective field. Somewhere it needed more trustworthiness, loyalty, cooperation, patience, forbearing in pain, hunger and thirst, etc. So according to the job quality deserved he deputed his combatants in respective field. In his choice he never hesitate to place and put someone who was deserved despite his social position whatever was or whether he was his relative or closer ones or not. Once during the Battle of Mut'ah Muhammad (S.) appointed Zayd bin Haritha who was at times a slave as the commander in chief gave Zafar bin Abu Talib as his second in command who was Muhammad's (S.) close cousin brother. None of them felt any hesitation because they had trust on the Judgement of Prophet Muhammad (S.) as their commander. Again afterwards he appointed Usama bin Zayd as he commander in chief in the 2nd Battle of Mut'ah after Zayd and Zafar's martyrdom and deputed his uncle Abbas bun Abu Mutalib and Ali bin Abu Talib (his son in law). When the army was about to set off for operation, some of the older companion voiced their discontentment about the fact that their commander Usama was young, a lad of 18 years. Umar bin Khattab took their message to Muhammad (S.) who, after learning, expressed his serious displeasure. Despite the sickness of Muhammad (S.), he put one hand on Ali's shoulder and another hand on the shoulder of Abbas and came to the Masjid where he delivered a fiery sermon in which he cursed those who opposed the army of Usama and its organization

structure. The army under Usama as its commander when stationed outside Madinah found the news of the Prophets demise and halted their expedition. But after the Caliphate (Khilafat) was taken over by Abu Bakr (RA.) he sent the army towards earlier direction with the same mission with the same commander Usama bin Zayd (RA.)¹⁵

In above ways and in many other different innovative ways Muhammad (S.) organised his army and directed his operations and adopted timely needed tactics and techniques of easy movement, sending of secret information gathering missions, use of traps and articles, sending scouts, combat reconnaissance mission, standing patrol, fighting patrol, listening patrol, opportunity patrol etc. He displayed outstanding commanding ability with confidence and precision in application. Richard A. Gabriel remarks about him: “Where once Arab warfare had been a completely tactful affair, Muhammad’s introduction of strategic war permitted the use of tactics in the proper manner, as means to greater strategic ends. War, after all, is never an end in itself. It is, as Clausewitz reminds us, always a method, never a goal.”¹⁶

9.5. Handling of Wounded and Captives and Treatment to Occupied Land.

Islam mostly emphasizes on the humanity and places the human being at the top of everything. Muhammad (S.) being the Prophet never asked any extra honour and power for

¹⁵ Watr, Muhammad Dhahir, (Tr. by Abu Zahra Muhammadi), (2019). Military Management in the Battle of Prophet Muhammad (S.), (p. 119), Heritage International Inc., Tehran, I. R. Iran. ISBN: 10: 1733028420, 13: 978-1733028424. {cf. The writer has also cited the root authority of Al- Waqidi 2:769, Az- Zuhri:150, Ibn Hisham 4:272, Ibn Sa’d 2:94.}.

¹⁶ Gabriel, Richard A., (2007). Muhammad: Islam’s First Great General, (p. 49), University of Oklahoma Press, Norman, USA. ISBN: 13: 978-0-8061-3860-2.

himself and emphatically rejected any attempts to deify him too. He did not want to see him above humanity and regarded humanity as the highest level of respect. Accordingly he showed similar respect to others be it Muslim or non-Muslim, in peace time or in wartime. He only warned the people to ensure that their belief in the Oneness of God (Tawhid) was paramount. The Quran also says: "Say: 'I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.'" (Al-Quran, 18:110) He did not forget the significance of humanity during the warfare too and delivered the needed treatment as a human being deserved. Islam allows to engage in fighting who fight against Islam and Muslims. Muhammad (S.) followed exactly and to the letter. He did not want unnecessary bloodshed even when in engaging fighting. There were a lot of instances where he severely reproached the unnecessary killing in the immediate consequences of war where sometimes command and control went beyond notice. There was such an incident after the Conquest of Makkah when the Prophet sent out a group of troops led by Khalid bin Walid (RA.) to the adjoining territories to invite the local inhabitants to Islam. He clearly instructed not to indulge in any bloodshed and only to preach Islam by peaceful manner. However, the party led by Khalid bin Walid (RA.) went to the area Banu Jadhima and ended up killing a few non-believers. Because by seeing Khalid bin Walid (RA.) the tribal people of Banu Jadhima got surprised and they raised their weapons. Khalid (RA.) said to lay down their arms but some one of them remarked to him saying that it was Khalid (RA.), if they laid their weapons, Khalid would have beheaded all of them. In the end of the situation a few from Banu Jadhima were killed. Once the incident was brought to the notice of Prophet Muhammad (S.), he severely reproached the action done by Khalid bin Walid (RA.) and according to Ibn Ishaq's literature: "When the news reached the apostle he raised his hands to heaven and said, 'O God, I am innocent before Thee of what Khalid has done.'" Hakim on the same authority told me that the apostle

summoned Ali and told him to go to these people and look into the affairs, and abolish the practices of Pagan era. So Ali went to them with the money the apostle had sent and paid the bloodwit and made good their monetary loss even for a dog's bowl.”¹⁷

Muhammad (S.) was very strict about the corpses (dead bodies) of enemy combatants so that they were not shown any dishonour and negligency let alone mutilated them. He clearly instructed to bury the enemy dead bodies properly. Disfiguring and mutilation over the enemy dead bodies was an abhorrent Arab practice under the age of ignorance (Jahiliya) which was prohibited after the arrival of Islam by Muhammad (S.). He strictly instructed not to take any kind of avenge on the enemy dead bodies despite the fact of that the Quraish had disfigured the body of Hamza (RA.), his beloved uncle, and other Muslims' dead bodies in the Battle of Uhud. Even he instructed that if the enemies were keen to take their corpses, the Prophet (S.) instructed the Muslim forces to allow accordingly.

There was no set convention or rules/law about the handling of war captives and prisoners of war (POW) before Islam. Captives and POW were treated as like 'acquisition materials' like the subjugated land and property of the enemy under the Age of Ignorance (Jahiliya). [During that Dark Age the captives used to be killed many times. Amputation, mutilations and defecting the limbs of the prisoners was a common. Actually any kind of avenge they could enjoy out of the prisoners. Any kind of humiliation was nothing wrong to them. Actually the prisoners were not considered to be human being to them.] Islam enlightened this field too and first gave the right as human being to the captives that they were also human being. Muhammad (S.) being a unique personality conducted and treated the captives with humanity and respect. He followed a strict procedure about the captives and POW. Upon leaving a battlefield, the Prophet typically distributed the prisoners of war among

¹⁷ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 561-562), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

the Muslim soldiers according to the capability of them so that the burden of their upkeep was shared according to the justice. Muslims were responsible for POW had to feed and to cloth them. Instances were many that many Muslims, out of fear of Allah and for the obligation of duties to the assigned job by Muhammad (S.), himself used to eat little and gave the large portion of their meal to their prisoners. The Quran also lays down the clear instructions to be sympathised to the POW. It says: “Therefore when ye meet the Unbelievers (in fight), smite at their necks; At length, when you have thoroughly subdued them, bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens...” (Al-Quran, 47:4) According to this Verse firstly all demands have to fulfill to subdue the enemy and then if any prisoners of war are found then the prisoners should be carefully and firmly held so that there might not be any incident which might jeopardise the overall mission. Then the convention of prisoners of war is expected with fair treatment. Accordingly prisoners either be released freely without taking any kind of ransom, or on parole or on fine by way of any kind of suitable punishment after the war is over. In the Battle of Hunayn the Muslim forces could capture a huge number of prisoners including children, women, disabled persons old people and others but all were released after the battle on payment of ransom. Out of them few could not pay the minimum ransom money/property thus Muhammad (S.) set them free by personally paying for them by him. Few prisoners were found educated who were given condition to educate Arabic language and literature to Muslim children and thereby were set them free. The unparalleled and historical generosity was shown by Muhammad (S.) after the Conquest of Makkah in 8 A.H. (630 C.E.) when the enemy territory Makkah city was subdued without any bloodshed and all enemies including their great leaders were captured but none was made prisoners of war because a general amnesty order was served by Muhammad (S.). This was unparalleled where finding all great leaders (who were all rich) in their arms-length after great victory neither the avenge nor the ransom was taken nor their properties were

confiscated nor even their properties were taken as possession by any Muslim despite the Muslims' properties had been occupied by the Quraish earlier after migration.

The Glorious Qur'an has also encouraged fair and humane treatment to the prisoners. The Quran says: "And they feed, for the love of Allah, the indigent, the orphan, and the captive – (saying), "We feed you for the sake of Allah alone: no reward do we desire from you, nor thanks'." (Al-Quran, 76:8-9) Prophet Muhammad (S.) in authentic Hadith (Ibn Hanbal, 5:296; Tabari, 2:461; Ibn Atheer 2:131) recommended the same. Muhammad (S.) had never forced any prisoner to divulge secret military information from him. But if the prisoner had tried to deceive the Muslim Army by giving a false information intentionally then the person was reproached and was punished physically. If a prisoner did not give any secret information about the enemy, Muhammad (S.) had never beaten or abused or punished him. However, if someone gave any vital information he had set him free too. (Abu Dawud: al-Jihad 84) In the modern time, the Geneva Convention is said to be the best Code of Conduct for the best handling of prisoners of war. But comparing to the Geneva Convention with the Islamic Code that was prescribed in the Qur'an and was followed by Muhammad (S.) and his companions before almost fifteen centuries ago, the Geneva Convention could not advance an inch especially in its practical application even from the Islamic Code of Prisoners of War that was firstly codified from the Qur'an and treated the POW as human being by bringing them from the Age of Ignorance and secondly by perfectly applying on the ground.

Prophetic teaching of handling the prisoners of war was learnt and practiced by the great Muslim generals and leaders through the ages for last 15 centuries. It was also seen and practiced during the crusades by Islamic leader Sultan Al-Malik Al-Kamil who after defeated the Franks II, Oliverus Scholasticus during the Crusades. Oliverus accordingly praised the

Islamic rules of war regarding the prisoners of war (POW) where he was commenting on how Al-Malik Al-Kamil had supplied the defeated Frankish army with necessary supply of food as follows:

“Who could doubt that such goodness, friendship and charity come from God? Men whose parents, sons, and daughters, brothers and sisters, had died in agony at our hands, whose lands we took, whom we drove naked from their homes, revived us with their own food when we were dying of hunger and showered us with kindness even when we were in their power.”

9.6. Avoiding the Harm to Non-Combatants, Crops and Plants.

Muhammad (S.) was a man with the best character and ideal for the whole mankind. He was sent to the earth as the special mercy and blessing to all creation of the earth. It was mentioned clearly in the Quran by Almighty Allah. Almighty Allah says: “We sent thee not, but as a mercy (‘Rahma’) for all creatures.” (Al-Quran, 21:107) So, it was amply clear that a ‘Divine Mercy’ (‘Rahma’) i.e. Muhammad (S.) could never be harm or could never do harm to the earth. In another verse it is said: “And thou (standest) on an exalted standard of character (‘Khulqin Azeem’).” (Al-Quran, 68:4) Muhammad (S.) was with such character that Almighty Allah Himself gave the testimony about the epic standard of Muhammad’s (S) character and conduct and behaviour could never be something else deviated from that standard and it is most obvious when that golden certificate was given by the Lord Almighty Allah. In an authentic Hadith which was narrated by Hajrat A’ishah (RA.): “It has been mentioned to us that Sa’ad bin Hisham asked A’ishah about the character of the Messenger of Allah, so she replied: ‘Have you not read the Qur’an?’ Sa’ad said: ‘Of course.’ Then she said: ‘Verily the character of the

Messenger of Allah was the Qur'an'." This meant that he acted according to the commands and the prohibitions in the Quran. His nature and character were patterned according to the Quran. Muhammad (S.) was found that he abandoned his earthly natural disposition which was normally of carnal and worldly in nature. He was aloof from all those lustfulness of the carnal nature. Whatever the Quran commanded he did it and whatever it forbade, he avoided it. Along with this, Allah gave him the exalted character which included the qualities of humility, modesty, kindness, gentleness, bravery, pardoning and all other good characteristic. This is highlighted in two authentic books, i.e. the Sahih Bukhari and Sahih Muslim and it was narrated by Hajrat Anas (RA.) who helped Muhammad (S.) for a long time. He was the best person who could tell the best about Muhammad (S.) because all the things and job including the private in nature where Hajrat Anas (RA.) was always beside Muhammad (S.). Hajrat Anas said: "I served the Messenger of Allah for ten years, and he never said a word of displeasure to me ('Uff'), nor did ever say to me concerning something I had done: 'Why did you do that?' And he never said to me concerning something I had not done: 'Why didn't you do this?' He had the best character, and I never touched any silk or anything else that was softer than the palm of the Messenger of Allah." In another authentic Hadith which was recorded by Imam Ahmad that Hajrat Aishah (RA.) said: "The Messenger of Allah never struck a servant of his with this hand, nor did he ever hit a woman. He never hit anything with his hand, except for when he was fighting Jihad in the cause of Allah."

All above literatures were from the Divine Messages of Almighty Allah and the best and highest saying from the noble people of the mankind. These all were cited to say that Muhammad (S.) was not a character to be imagined by our limited human ability but could best be thought out by employing the clear righteous and just acumen. If from that point of view someone qualify himself then the Divine Verses mentioned by Almighty Allah could be accepted by him about the illuminating and luminous character of Muhammad (S.) Now,

character with such highest stature and ‘exalted standard’ could do harm to anything including crops and plants or any other things. No and never. He was such an ‘exalted standard’ who did not like even animals to be killed unnecessarily. He forbade the destruction of orchards, crops and fruit trees belonging to the enemies. It is recorded that he ordered his army not to disturb a bitch and her puppies as the Muslim army was marching on Makkah. For such, in fact, he posted a soldier at that point to ensure that the bitch and her puppies were guarded and saved. This was his not only ethics but an engraved character and declared policy.

Muhammad (S.) as the commander declared as his policy not to damage the crops, trees, dwellings and not to disturb the nature during military warfare. He himself personally attended 27 military expeditions (Ghazwa) and also attended 02 pilgrimages in his Madinite’s period. Historian recorded that only in two exceptional occasions when there had been damaged of only two type of crops – the tall palm trees and vineyards. These two occasions was not a routine or regular phenomenon thus should not be termed as a breaking of policy but could be termed as an exceptionally done and, factually, was a collateral damage or consequential action during the a war campaigns. In both occasions the Muslim army led by Muhammad (S.) had to engage in such action to avoid more bloodshed which would lead to genocide and greater damage.

The first occasion took place during the siege of the Jewish tribe of Banu Nadir. This event briefly was covered in previous section. During the expedition in the siege the Jewish enemy took refuge in their strong fortified houses which were very strong-holds. From the strong fortress they had been strongly fighting for a long time. Muhammad (S.) and the Muslim army waited for long 10 days in the siege but they were not surrendering. Palm trees were the most precious cash crop for the people and it was directed to cut few tall palm trees which were visible from the inside the fort. In cutting down of the valuable resources, Muhammad (S.) had been trying to convince the Banu Nadir, that if they continue keeping up their resistance,

nothing of value would be left in the city. The second such occasion is recorded by Ibn Ishaq which happened during the siege of Taif. It took place after the Conquest of Makkah. After the unsuccessful siege of the Thaqif tribe of Taid which lasted for twenty days; the Prophet ordered his companions to cut down few vineyards belonging to them. Ibn Ishaq recorded that these vineyards being the producer of intoxicant liquor were promptly cut down by the Muslim army because of these prohibition in Islam. These two incidents were the exception to the policy. These were done to avoid much bloodshed and genocide. It could be termed as collateral damage too.

In the 11th A.H. Muhammad (S.) decided and accordingly arranged a great expedition to the area of Byzantine towards north. It was just before his death. That was given the responsibility to Usama bin Zayd (RA.), a boy only 18 years old. Incident was covered in the earlier section. Usama's father Zayd bin Haritha (RA.) had embraced martyrdom in the same place in another earlier expedition. Muhammad (S.) thought that Usama bin Zayd would be the best option to lead the campaign being the son of Zayd (RA.) and a young energetic and brilliant that was read by Muhammad (S.). The army group was out and when they were in the outstation not far to Madinah they listened the sad demise of Muhammad (S.) and thus it was halted. After the sad demise of the Prophet Caliphate was given responsibility to Abu Bakr (RA.) who thought, after the sworn of him, that his first duty would be to fulfil the holy job of Prophet Muhammad (S.) that was pending. Accordingly he resumed the orders of the Messenger of Allah that was withheld and ordered the same commander Usama bin Zayd to re-start the expedition. Caliph Abu Bakr (RA.), whatever learnt from the Prophet Muhammad (S.), repeated the same noble orders to strictly follow by Usama and his team during the campaign, which included:

1. "Do not kill women, children and old people,

2. Do not stray from the right path,
3. Never mutilate the body,
4. Do not destroy palm trees,
5. Do not burn houses and corn fields,
6. Do not cut down fruit trees,
7. Do not kill livestock except when you are compelled to eat them,
8. As you move on, you may meet hermits who live in monasteries and serve God in seclusion: Leave them alone; do not kill them and do not destroy their monasteries.”
9. In a few sentences Hajrat Abu Bakr (RA.), Islamic 1st Caliph synthesized the Prophet’s teaching on this subject.

9.7. Brief Analysis of the Strategy and Conduct of Operation by Muhammad (S.) Vis-a-Vis the same Under Modern Campaign.

As military commander Muhammad (S.) planned and started initially as an insurgent, expanded his area of influence by following the doctrine of insurgency, gradually and sequentially inducted himself and his followers into unconventional warfare and finally blending the insurgency doctrine with the unconventional form to transform into a notion of unconventionally conventional warfare. He adopted such a religious-revolutionary military strategy to achieve his mission. Richard A. Gabriel writes about the military strategy, tactics whatever he applied and military goal of Muhammad (S.) as: “Where once Arab warfare had

been a completely tactical affair, Muhammad's introduction of strategic war permitted the use of tactics in the proper manner, as means to greater strategic ends. War, after all, is never an end in itself. It is, as Clausewitz reminds us, always a method, never a goal."¹⁸ And pertinently the writer mentions too about Muhammad's (S.) strategic objective in his literature: "Although Muhammad began as an insurgent, he was always Clausewitzian in his thinking in that the use of force was seen not as an end in itself but as a tactical means to the achievement of strategic objectives."¹⁹ Though he started with the technique and tactics of an insurgency method but he showed an outstanding instance of conventional warfare in the Battle of Makkah in 630 C.E. where he displayed a fully skilled and mastery of conventional tactics in designing the phalanx of his troops, divided them into various divisions and conducting of a formal deliberate attack in a built-up area with surrounded by hills and mounds. It was an outstanding debutant of conventional warfare by Muhammad (S.) and his army which was unimaginable in his time and he duly received its result as a complete victory. However, Muhammad's (S.) strategy which he adopted and got outstanding and dividend success might be summarised as follows:

- (1) Started his warfare with the doctrine of insurgency that was based on typical Arab tribal tactics.
- (2) Leaving the unsuitable ones blending insurgency technique with the conventional warfare and, thus, trying to switching towards some kind of conventional form to meet the requirement of time and to sustain in the battlefield for longer time.
- (3) Without leaving the insurgency technique and tactics gradually adopting a formal form of warfare based on unconventional form to achieve the immediate aim.

¹⁸ Gabriel, Richard A., (2007). Muhammad: Islam's First Great General, (p. 49), University of Oklahoma Press, Norman, USA. ISBN: 13: 978-0-8061-3860-2.

¹⁹ Ibid, (p. 48).

- (4) Finally he switched to the combination of formal unconventional with the technique and tactics of special warfare that taught and led his followers towards a conventional warfare method to achieve the ultimate aim.
- (5) With the last strategy that he undertook in 7th century and became successful in establishing the foundation of the Faith and Islam in whole Arabian Peninsula and then with it his immediate followers achieved the ultimate aim of establishing the Religion firmly that continued upto 13th century C.E.

Muhammad's (S.) and his followers' battle drill, battle procedure and training had always a favour of time and specifically saying real time practice and had never suffered from imaginary. He was always guided by the Qur'an- the Ordinance served by Almighty Allah. The Qur'an says: "Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly." (Al-Qur'an, 8:60) So training and preparedness for the warfare was as like as the daily routine of the Muslims' life. In 10 years 88 battles meaning almost a battle in every month including small and big itself says that the battles were their real time training and learning and actually without any rest. Hence training was real time operations to them and every battle became the learning ground for the lessons taken from the mistakes of the previous battle. In the Muslim army training was compulsory to all ranks and it was included individuals, community, groups, and organizations. The subject was all situations and timely needed issues that arouse in the time and in the real warfare. This included: physical-spiritual-mental exercise, field craft, archery, combat, recognition, running, extrication (rescue, salvation, recovery), surprise attack, camouflage and concealment, all kinds of patrolling, raid, ambush, collecting information (reconnaissance patrol), night march, endurance practice (physical and mental),

principles of; command and control (C2), command, control and coordination(C3), command, control, coordination and cooperation (C4): pre-emptive warfare, infiltration-exfiltration, use of ground and weather, cover, concealment and Deception, field craft, covering fire, grouping-regrouping, psychological warfare, offensive and counter offensive, supply of resources and reinforcements, sieging and securing of forts, using trenches and obstacles, prisoners of war handling, war refuge handling, fighting in build-up areas and fighting in hill-mountain areas, etc. Muhammad (S.) himself used to plan, organize and conduct training of his forces with the above issues kept in the syllabus. All these above fields of training were the accumulations of the issues on which Islamic forces fought in different battle in the Prophethood of Muhammad (S.) and afterwards in the ‘Golden Age’ of the ‘Rightly Guided Caliphs’ and in the early rising of Islamic Empire. Because of the direct guidance of Prophet Muhammad (S.) and the sincere compliances of them the Companions of Prophet (‘Tabiun’) and the rightly guided of the Companions (‘Tabi-Tabiun’) the ideology and the fundamental principle who all adopted in the initial battles as keepsakes under Islamic Empire. The Empire could expand so largely and quickly by Allah’s Blessings. However, with the time elapsed, self-complacencies that quenched few rulers, the reluctance in following the Prophet’s doctrine, failure of following the fundamental principles of the Qur’an and the Hadiths regarding the basic duties of the Islamic rulers and for the lax and negligence in persevering the Islamic ideology the successors had to face the defeat in the battles and then lost the empire. Allah says: “(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.” (Al- Qur’an, 22:41)

Once war was harnessed to strategic objectives to establish the Faith by Muhammad (S.), he then expanded its application on ground in the forms of operational and tactical usages. Firstly and foremostly he did not want to annihilate the opponents and thereby he firstly tried to

terrify them through psychological warfare which actually was nothing but the battle preparedness as accordingly was instructed in the Qur'an and as was mentioned. This was to fear and awe in the hearts of the opponents so that they might be forced to flee or surrender without the need of using combat warfare. It was applied in the Conquest of Makkah. He ordered that everyone to light fires during the cooking so to exhibit that number of combatant Muslims were more than the expectation and thereby instilling extra fear and anxieties in the hearts of the opponents.

He was a master of innovation in planning and execution. In obstacle planning including natural and artificial he was superb in invention. His tactics in war of impediments 'proves his honest and ideal compliance of the warfare and strategy of self-defence'. The application of ditches and canals by digging around the approach of the enemy in the Madinah was a great innovation which was unfamiliar to the Arab warfare and thereby a surprise to the enemy. In the participation of digging for a long time under the desert condition and under poverty of Muslim force by Muhammad (S.) himself in the Battle of Ditch proved his soldierly attitude, unpretentiousness and humility notion of his character.

To Muhammad (S.) the battle was not mere a confrontation between two warring opponents. It was a means of bringing order and stabilization to ensure peace, justice and security. So he used to see it as a complete comprehensive affair and thus involved the whole society. It was his tactics that he motivated all and organized them to be with the war fighters physically and mentally, directly and indirectly, morally and psychologically by all irrespective of ages and status. In the Battle of Confederates he involved every segment of people of the society to dig the ditch, helping in the work of digging, and feeding, cooking and supply logistics by the men, women and children, weak, disabled and all. He actually tried to give the message that the protection of the land and above all the protection of Faith was everybody's sacred responsibility according to their physical, mental and economical merit. In such

wholehearted participation of the ‘peoples’ combat’ how could the mass failed in the ‘peoples’ war’ was his message to his people. After examining the use of force, the intention of using force and the conduct operations in the war campaigns by Muhammad (S.) it was found and, thus, can clearly conclude that the ideal elements which require to constitute the military strategy as was suggested by Clausewitz were fulfilled by the military strategy that was adopted by Muhammad (S.) against his adversary. “Psychological and moral elements”; “the size, composition and organisation of military force”; “the relative positions and movement of forces and their geometric relationship to obstacles and objectives, i.e. the geometry of the situation”; “the terrain of the region”; and “the supply channel” all the above five elements which were suggested in the nineteenth century had been though effectively implemented by Muhammad (S.) in seven century. And “five essentials for victory” suggested by Sun Tzu in his book “The Art of War” written in 500 B.C. was also found followed by Muhammad (S.) in 23 years of his Prophethood. “He will win whose army is animated by the same spirit throughout all its ranks”; “He will win who, prepared himself, waits to take the enemy unprepared”; and “He will win who has military capacity and is not interfered with by the sovereign” were practically proved by Muhammad (S.) through successfully wining all military campaigns in his life. Muhammad (S.) was a unique character here also as an academician and a perfect and successful implementer of the ideal theory of military strategy in all ages of the history.

Geneva Convention is widely accepted by everyone and by all states because of its spiffy ethos that nicely composed of. Geneva Convention first was codified in 1864 in an international conference held at Geneva, Switzerland. That conference adopted the first Geneva Convention “for the Amelioration of the Condition of the Wounded in Armies in the Field.” The Swiss businessman Henry Dunant was its originator and it was his initiative. Since its inception in 1864 the Convention has developed a lot through its evolution where adoption and rejection of Clauses took places in need of time. After huge reforms now The Geneva

Convention are the code of four treaties and three additional protocols extensively define the basic rights of: wartime prisoners, civilians and military personnel. Its role is also to protections for the wounded, sick and for the civilians in and around a war-zone. The Geneva Convention's concern only prisoners and non-combatants in war and they do not address the use of weapons of war.²⁰ Under above circumstances it can be deduced that Geneva Conventions are the excellent code of universal conduct based on humanity for the world solidarity. The modern ethics of warfare are nicely embodied in the Geneva Convention. But unfortunately these written convention signed by world leaders have already been seen as susceptible by few influential world leaders. The spiffy theory was found helpless to the 'influence' of those states. Thus, the Geneva Convention could not prevent the negative influence of war-monger leaders and states and therefore failed especially to protect the unarmed civilians including children, women, sick and wounded that was proved in 1st World War and in 2nd World War. The best example was the devastating destruction and genocide in Hiroshima and Nagasaki of Japan by nuclear attack. Not only the history, the of late catastrophe of human life including the killing of innocent people, devastations of their dwelling, and starvation due to those consequences in Iraq, Syria and Afghanistan due to attack in non-military targets which started in the beginning of the 21st century and still going on are the burning examples of violation of the human rights. The Geneva Conventions found themselves very helpless after seeing those violations.

In Islam, an individual and the leader is firstly answerable and accountable to the Almighty Lord and as well as answerable and accountable to his immediate authority. His fear of Allah and fear of the Day of Judgement with the authority's accountability binds him in dual responsibilities. Especially the fear of the Judgement alone can give a guarantee to restrict him

²⁰ <https://www.en.m.wikipedia.org>. (Geneva Convention. visited on 20 may 2023 at 1215 STD.

from committing offence and rectifying from own mistakes.²¹ And only earthly law and convention can not give any guarantee to keep human in right track and has already proved to stop committing crimes. Thereby, fear of Allah ('Taqwa') can effectively keep the man in right track and prevent from evil doing. Russ Rodgers writes: "Muhammad's small core of believers, focused on his Prophethood and the recitations uttered from Allah, served as a foundational law that could invigorate followers to sacrifice everything, including their lives, for the sake of this higher cause."²²

War was fought by Muhammad (S.) and his followers as a means of self-defence and for the only cause of Allah. Materialistic gain such as for expansion of territory, assets, power, economy military gain, influence building, social status, etc. were not within the purviews of 'for the cause of Allah'. His loyal followers were taught the lessons of the Divine Qur'an directly by him how to selflessly fight for the cause of Allah by his instructions and ideology only to be blessed by Allah for especially the award of eternal peace, not for worldly temporal gain. And Islamic cause of war was completely a 'just war', based on completely humanitarian cause that could never be attained through undignified and inhuman means. Thus, humanitarianism lied at the centre of the heart of the Islamic approach to war.

9.8. Principles of War That Followed by Muhammad (S.).

²¹ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 561-562), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

²² Rodgers, Russ, (2012). *The Generalship of Muhammad: Battles and Campaigns of the Prophet of Allah*, (p. 249), University Press of Florida, Gainesville. ISBN: 978-0-8130-3766-0.

Being the Messenger of Almighty Allah Prophet Muhammad (S.) was fully aware of the Directives of the Creator Lord. As the Messenger Muhammad (S.) was well informed by the the Revelations of the Quran as and when required by the Lord Allah basing on His Choice and the requirements of the time and situation. Muhammad (S.) was quite aware of the required information that he and his followers had required. Again it is always the Discretionary Power and Authority of Almighty Allah that what He should impart to His Creation. As such Almighty Allah was the teacher of Muhammad (S.) Who taught him required things as and when required. Thus, whatever was displayed by Muhammad (S.) was to be explicitly understood and accordingly to be acknowledged that it had the sanction and approval of the Creator Allah. Allah said in the Quran: "...I follow but that which is revealed to me by inspiration: I am but a Warner open and clear." (Al-Quran, 46:9) As the Messenger Muhammad (S.) did not change even a single letter or word from what was revealed to him and if Allah had not Willed Muhammad (S.) did not recite those to the men because long 40 years had passed he did not say anything referring the Almighty Allah before his Prophethood. The Quran revealed: "But when Out Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, say: 'Bring us a reading other than this, or change this,' say: 'It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come). Say: 'If Allah had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?'" (Al-Quran, 10:16-17) Muhammad (S.) being the "beautiful pattern of conduct"²³ as was said in the Quran, thus, was honoured and legitimized with the authority of following him was following the Creator. The Quran approved it as: Verily those who plight their fealty to the do no less than plight their

²³ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur'an, (p. 1062), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

fealty to Allah." (Al-Quran, 48:10) So he being the "exalted standard of character"²⁴ as was certified by the Lord Allah then his personal, private, social, political, economic and every segment of his life was the approval of the Lord. The conduct and leadership as military commander was not an exceptional to that, as was mentioned above. Thus, the military ethics, strategy and policy whatever Muhammad (S.) displayed was within the purview that the Lord Allah authorised him and Muhammad (S.) as the Prophet and the leader appointed and commissioned by Him had displayed accordingly without any fail.

As the General, Commander and as an active fighter in the battlefield whatever Muhammad (S.) conducted, directed and implemented was based on the Qur'an and its interpretation done by him. His followed tactics and techniques appeared to us as the principle of Islam and will remain as the principle of Islam throughout the life of the earth for the Believers. In the conduct of war too he followed the principles of war as it was guided in the Quran by the Lord Allah. His conduct of war was based on the military ethics and philosophy of war that laid down in Islam. The philosophy of war and military ethics in Islam were already discussed in details in the previous chapters and sections. Whatever principles of war he followed were derived from the Quran. In conducting of warfare a high degree of reliance is a must on the principles of war. Once the warfare was to establish the Truth, i.e. Islam, for the human emancipation, the supreme noble issue, the significance and need of the principles of war knew no bound. But history says that all the military thinkers do not unanimously agree on one set of principles. Actually it is never possible too that all generals will also follow the similar set of principles of war in their fields. As a great military general Muhammad (S.) was no exceptional. But certainly exceptionally he, being the selected man as the Messenger and the "beautiful pattern of conduct" and "exalted standard of character" Muhammad (S.) was far away from the principles he adopted and followed in the warfare than any general came and will

²⁴ Ibid, (p. 1506).

come. However, there is a long list of the principles of war suggested and followed by military thinkers but which are generally studied in military institutions include: maintenance of aim, morale, surprise, offensive action, concentration, economy of effort, security, coordination, unity of command, logistics and administration.

Principles of war that followed by Muhammad (S.) were not mere the sake of principles and were not only to fulfil the requirement of warfare to gain the worldly victory but were to comply with the requirement as asked by Almighty Allah for the cause of Him and to satisfy Him during the Day of Judgement. As such to visualize these from that perspective a similar and positive mind-set was also a prerequisite. However, within purview of the Creator's Direction and Will, Muhammad (S.) conducted the war with the principles that encompassed as follows:

- (1) Absolute faith in Almighty Allah with the utmost dependence on His Will ('Tawakkultu Allah'),**
- (2) Decision making,**
- (3) Supremacy of the aim,**
- (4) Selection of objectives,**
- (5) Unity of command,**
- (6) Economy of efforts,**
- (7) Offensive in actions,**
- (8) Deception and surprise,**
- (9) Constant striving and struggling with humbleness and without arrogance,**
- (10) Patience and perseverance,**

(11) Morale and motivation,

(12) Effective use of ground and resources,

(13) Sacrifice and

(14) Remembrance of Allah were few of them.

9.8.1. Absolute Faith in Allah's Disposal ('Tawakkul').

Absolute faith in Allah's disposal is the centre of everything before, during and after conducting any task by the believers. But its degree varies and its multitude differs from believers to believers. During the calamities like war etc. its variation and multitude fluctuates rapidly. Once 'absolute faith' within the person tends to fade or weaken then the worldly weakness such as fear, distress, confusion, etc. jump over the human being and as a result human strength gets decay. On the contrary, absolute faith in Allah's disposal strengthens the believers furthermore and give away the weakness and distress from the hearts. The Quran says: "Men said to them: 'A great army is gathering against you, so fear them': but it only increased their Faith; they said: 'For us Allah sufficeth, and He is the best Disposer of affairs'." (Al-Quran, 3:173) Absolute faith in Allah's disposal not only strengthens the men but also provides complacency whatever the result became the believer of this depended only His disposal and again depends on the result whatever it was. But depending on Almighty Allah's disposal provides definitely the peace, blessings, and favour. Allah assures the believers in the next Verse: "And they returned Grace and bounty from Allah: no harm ever touched them: For they followed the good pleasure of Allah: And Allah is the Lord of bounties unbounded." (Al-Quran, 3:174) During the war and in calamities the believers do not remain faithful only by

words outwardly but steadfast themselves in perfect and absolute faith both inwardly and outwardly and them fighting selflessly: Allah also says: “Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: such are the sincere ones.” (Al-Quran, 49:15) If absolute faith is bestowed then, Allah promises, the ‘help and victory’ would be awarded by Him’. “And another (favour will He bestow) which ye do love, – help from Allah and a speedy victory. So give the Glad Tidings to the Believers. Absolute Faith in Allah’s Disposal (Tawakkul) was seen in all the cases of the battles fought by the Muslim army led by Muhammad (S.) where being inferior in all regards but got victory. Especially the Battle of Badr where Muslims was not only inferior in strength but did know nothing about the fighting and warfare but was bestowed victory because of firm faith in Allah’s disposal.

9.8.2. Decision Making.

Very less people know that decision making in Islam is fully based on consultation (‘Shura’) which now-a-days people term as ‘democracy’. Democracy as a concept was within purview of Islam or was not our debate here. However, the Messenger Muhammad (S.) used to value and honour the Companions’ opinions to honour their opinions and to comfort their hearts so that all unitedly and actively implemented the decision they reached. The Quran says: “Those who harken to their Lord, and establish regular prayer: who (conduct) their affairs by mutual consultation; who spend out of what We bestow on them for sustenance.” (Al-Quran, 42:38) It is suggested and recommended that as and when required the ideal way in which a leader should conduct his affairs so that he might not suffer from egoism that might lead to tyranny and to

guard in the unity of administration. ‘Consultation’ word came in three Verses of the Qur’an. In the above Verse that is already discussed, came also in the Baqara (2:233) where the consultation was emphasised between husband and wife for milking the baby and in the Aal-e-Imran (3:159) that says: “...and consult them in affairs (of moment). Then, when thou hast taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).” (Al-Quran, 3:159) Consultation was one of the basic principles of selecting any kind of decision in the life of a Muslim and in Islamic state. In personal, private and social life also consultation was suggested and greatly recommended. There might be question that with whom and among whom the said ‘consultation’ to be arranged or be conducted or be held. This was a different and big issue which was not under this purview of the present research and was not expected to be accommodated here. But briefly and basically the Islamic philosophy of ‘consultation’ means the action and process of formally consulting or discussing any serious matter or issue where decision was significant and impacted the future consequences. There are four definitions/meaning given in Oxford dictionary about ‘consultation’ (in Arabic ‘Shura’):

1. “the act of discussing something with somebody or with a group of people before making a decision about it.
2. a formal meeting to discuss something.
3. a meeting with an expert, especially a doctor, to get advice or treatment.
4. the act of looking for information in a book, etc.”²⁵

However, once decision making was done and the leader and commander in the warfield delivered with the decision taken then there was no scope of further debate but was only to put the trust in Allah and implement the decision by all. This principle was fully followed by Muhammad (S.) in all the affairs of his life – in private, public and in state affairs. It was also

²⁵ Hornby, A S, (2001). Oxford Advanced Learner’s Dictionary of Current English, (Eds. by Sally Wehmeier), (p. 265), Oxford University Press, England. ISBN: 0 19 431 424 3 (hardback); 0 19 431 510 X (paperback); 0 19 431 550 9 (international students’ edition).

sincerely adhered by all the early rulers of Islam especially in the Islamic Golden Age. However, modern rulers and the leaders of different level advocate the concept 'Shura', try also to apply this Islamic principle naming it 'democracy' but their practices do not cover fully the merit, spirit and values of Islamic principle of 'Shura' and does not match at all with its adherence that Muhammad (S.) followed.

9.8.3. The Supremacy of the Aim.

In conducting the war, selection and maintenance of aim was a must and no war could be conducted without aim. Muhammad (S.) was very much keen and precise in selecting and maintenance of aim. The military thinkers who suggested for their set of principles of war none discarded the aim from their set of principles. But in regards to Muhammad (S.) he not only selected and maintained aim but also kept it in supreme position and also with the supremacy of aim he overwhelmed the superior enemy. Through the supremacy of aim he successfully subsided the weakness of his resources and minimized his weapon, ornament and manpower inferiority. After taking decision as final then came the aim and firstly as said aim was to be kept supreme, secondly must have kept as supreme and thirdly, must have followed sincerely in all stages of the battle. During the battle and war besides the fighting many issues like allurements, envy, grudge, etc. that weakened the men, deteriorated the aggregate strength and even detracted from the aim. War spoils, prisoners of war including abandoned dwellings, women, children, ransom, too much emotion about the prisoners, etc. might affected the supremacy and firmness of aim. These were not fictitious or imaginary. There had been lot of examples of deviation of aim due to temptations of the warriors and commanders. It was found in the cases of old Arabs warfare for which Muhammad (S.) as a

percipient leader and farsighted commander realized before and motivated his warriors so that the aim was kept supreme in all circumstances. The Quran also guides about this: “Therefore, when ye meet the Unbelievers (in fight) smite at their necks; bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens...” (Al-Quran, 47:4) How the aim once selected after decision was taken should be kept supreme and at the utmost priority was taught to Muhammad by Almighty Allah was proved from the following Verse: “It is not fitting for a prophet that he should have prisoners of war until he hath thoroughly subdued the land. You look for the temporal goods of this world; but Allah looketh to the Hereafter: And Allah is Exalted in Might, Wise.” (Al-Quran, 8:67) Muslim army had to pay very high but took the lesson in the Battle of Uhud when few archers tempted from the supremacy of aim violating the instructions of the Prophet (S.). This incident greatly taught the Muslim warriors and paid them the victory in all cases afterwards.

9.8.4. The Selection of Objectives.

Selection of strategical objective and war objective are not same but especially fixing of war objective should not hinder the strategical objective, had to be compliment at least. However all objectives should have been selected as such that with minimum effort maximum gain or ultimate gain could be achieved. Objectives included target that might be any object, bound, place, man, leader, group installation, etc. Abu Jahl was the most intelligent young, wise, cunning commander among the Quraish and Abu Sufiyan was the chief of commander but Abu Sufiyan escaped from the active war in the Battle of Badr. Even, Abu Sufyan said and suggested the team led by Aby Jahl to come back since he could successfully

come back passing from Madinah with his trade caravan but egoism did not allow Abu Jahl to come back and result was the shameful defeat in the Battle of Badr and his (Abu Jahl's) death. Abu Jahl commanded the Quraish side in the Battle of Badr. Including him 70 others amongst whom many were the key persons in their tribe were killed in the Battle of Badr. By killing the ring leader as the part of objectives in that battle the victory became easier and that proved in the Battle of Badr. The Quran teaches accordingly: "...so strike (them) upon the necks and strike from them every fingertip." (Al-Quran, 8:12) Necks and above the necks and the fingertips of hands legs were the most sensitive and strategic objects in the whole body. If necks and fingertips were not found due to the armour worn then the joints of the body and the other limbs to be targeted so that for collapse of those the activity of the body would be hampered. In the warfare it should always be kept in mind that firstly the weakness of the objective should have been selected then avoiding the enemy's strong point the weakness of the enemy should have been explored to disconnect his chain of ability and collapse him totally. Muhammad's (S.) strategical and war objectives were all successfully achieved. The ring leaders including Abu Sufiyan, Abu Jahl, Sohail bin Amr, Abdullah bin Ubai, etc. were either defeated or killed or negotiated and the centre of the strategical object i.e. Makkah was conquered and, on the contrary, the enemy objectives, i.e. the Prophet himself and city-state Madinah were defended successfully by Muhammad (S.).

9.8.5. Unity of Command.

Once the whole-hearted support and active cooperation of all the under commands in ranks and files were bestowed sincerely and timely to the commanding authority

then it was understood that the unity of command was achieved. “The importance of this principle is summed up in the British Field Service Regulations in these words: ‘It is only by effective cooperation that the component parts of any force or nation can develop to the full measure of their strength. In order that their cooperation may be effective, each must know the capabilities and limitations of the other and apply their knowledge in gaining and demanding assistance. Cooperation must be achieved from the height level of political and strategical planning to the smallest units and sub-units of the armed forces.’”²⁶

Effective and successful employment of ranks and files demanded a commander with extreme high and exceptional character qualities. Muhammad (S.) was the leader on ground and commander with active co-fighter could rise to all occasions including awkward ones, and met every incompatible situations with wisdom and skill like a father and caring guardian. He could draw their willing cooperation even under great pressure and hardship of battle in Badr, Uhud, Khandak, Hunayn and Khybar. Especially his unity of command was found in the Battle of Hunayn when Muslim force except his close few associates was fleeing in all directions in confusion and panic and total defeat was knocking at the door but self-confidence, self-control, self-reliance with the absolute belief in Allah’s disposal by Muhammad (S.) entirely changed the whole situation. Saifur Rahman Al-Mubarakpuri writes: “The matchless bravery of the Prophet was then brought to light. He went on and on in his attempts to make his rule steadfast in the face of the disbelievers while saying loudly: ‘I am truly the Prophet; I am the (grand) son of Abdul Muttalib’.”²⁷ It was Muhammad (S.) who, through his qualities and leadership traits, maintained a cool and balanced temperament in the heat of the battle under a very grave and

²⁶ Rahman, Afzalur, (1992). Muhammad As A Military Leader, (p. 59), Noor Publishing House, Delhi, India. ISBN: 81-85233-41-1.

²⁷ Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 545), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6. {cf. Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 569), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.}.

unfavourable military situations that could bring out a rational and successful alternatives in right time. Muhammad (S.) was successful to play the enemy in his will and policy in the operational and tactical level while could intact his own reserves of men and materials to outsmart his adversary.

9.8.6. Economy of Effort.

It was the principle of employing all available combat power in the most effective way possible and allocating minimum ones to the secondary efforts. Men and materials were always limited and their field employment was always wider and unlimited such the employment of one's forces rightly and timely according to the most requirement of time and place was absolutely vital for the success of any military activity. This operational principles helped in keeping a reserve of strength to melt the contingency at any time and as well as saving human lives. In all his battles against the adversaries that he conducted in 10 years after migration were bright examples of economy of effort. In all his 88 expeditions (including 2x pilgrimages) he led them with under strengths in respect of everything – men, material, logistics, armament, resources, etc. There had been total 88x expeditions against the adversaries out of which if we discard 2 pilgrimages then in 86 expeditions the Muslim army fought that were led by Muhammad (S.).

1. Grand Total Battles Which Muslim Army Fought: (Total; 88)

- a. 27x Ghazwas, (18x As Commander and 9x As Commander &Fighter)
- b. 59x Sariyas [His Command, Conduct, Planning and Supervision]

- c. 02x Pilgrimages [His Command, Conduct, Planning and Supervision]

2. Result of 27x Ghazwas.

- a. 15x Victory
- b. 01x Treaty (Treaty of Hudaibiyah); this was also victory, according to the Qur'an, 48:1 i.e. 'Fathum Mubin'.
- c. 04x Booty found; one may sense as Victory.
- d. 06x No Contact; means not defeated rather 'no result' could be said.
- e. 01x Siege failed at Taif.

3. Result of 59x Sariyas.

- a. 45x Battles/engagements victory

14x Battles/engagements: all killed except 2 persons (01), mostly killed (03), leaders killed (01), Muslims ambushed (02), Muslims surprised (01), no contact with enemy (06)²⁸

Muhammad (S.) with his scanty resources in men and material achieved outstanding result. With this rational and economical employment of forces he defeated superior Quraish who were assisted by the organised Jews and highly skilled in Arab warfare various Arab warriors. There was no single battle of Muslim force where they were numerically superior to the adversary but ultimate victory went to Muhammad (S.) which proved his principle of war that was selected judiciously and implemented very effectively.

²⁸ Watt, Montgomery W., (1956). Muhammad At Medina, (pp. 339-343), Oxford University Press, Amen House, London, Great Britain.

9.8.7. Offensive Actions.

Sun Tzu said, “You may advance and be absolutely irresistible, if you make for the enemy’s weak points; you may retire and be safe from pursuit if your movements are more rapid than those of the enemy.”²⁹ He also said, “Ability to defeat the enemy means taking the offensive.”³⁰ It was axiomatic and self-evident that to win a victory it requires offensive postures. In defensive campaign also without offensive actions none could defeat the attack of the enemy. It was agreed by all military thinkers that without offensive action there could not be a win in war. Offensive action was necessary not only because war was a tactical manoeuvre but also because the offensive side knew what its objective was; whereas the defensive side was in a state of complete uncertainty about its objective. If offensive postures and actions were missed in defensive campaign then it would be impossible to deter the attacking enemy and its movement could not be hindered too. In such cases the counter offensive would be impossible and, thus, the defensive position would be overrun by the invading enemy attack.

But Islamic warfare led by Muhammad (S.) was never to first attack. Even Muhammad (S.) and his followers never thought of engaging war for the issue like a Faith to be established which was based on peace, justice, security and compassion. For long 13 years they had tried their best to preach it peacefully and did not retaliate at all rather they were persecuted, oppressed and physically and mentally tortured. Even they were ousted from the birthplace and sought refuge in Madinah but their enemy did not leave them. The Quraish continued their enmity, pursued them in Madinah and persisted their attacks and raids with the multitudes of

²⁹ Tzu, Sun, (2009). *The Art of War*, (p. 27), Pentagon Press, New Delhi, India. ISBN: 978-81-8274-416-5 (Set).

³⁰ *Ibid*, (p. 21).

conspiracy. Then the Divine Ordinance came from the Lord Allah: “To those against whom war is made, permission is given (to fight), because they are wronged; – and verily, Allah is most powerful for their aid, – (they are) those who have been expelled from their homes in defiance of right, – (for no cause) except that they say, ‘Our Lord is Allah’...” (Al-Quran, 22:39-40) So in Islam war was made permissible for only self-defence. But once war was imposed by anyway he did not any other option to follow the conventions of war. There could be no sympathy in war at the cost of own life. Then Allah issued with the rules to fight as follows: “And fight them on until there is no more Tumult (‘Fitnah’) or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practice oppression.” (Al-Quran, 2:193) Here everything was covered including the offensive actions and to fight until there was no oppression. And once the enemy sought break or cease to fight the Muslims were advised to go for break/cease in fighting.

If we study the major initial battles at Badr, Uhud and Ahzab (Khandak) we find all these were defensive battles but Muhammad (S.) was always proactive and was also offensive in his war strategy and military tactics. Muhammad’s (S.) ultimate objective was to establish the Truth that was opposed militarily by his enemy and it was never possible to remove that obstruction and achieve the objective without the offensive action.

He was always superior in strategical move, super expert in operational activities and master in tactical manoeuvring. He kept himself updated always about the latest, was well-aware of the enemy plans, movement and schedules, lured them to attack hastily and ensured the enemy’s off-balance. Then, he, at his time and schedule, went for counter-offensive and defeated the enemy entirely. His warfare was based on self-defence, military strategy was based on full initiative and conducting of war was based on Islamic principle of war covered by ethical values laid down from the Qur’an and fighting in the war was based on offensive actions.

9.8.8. Deception and Surprise.

Sun Tzu said, “All warfare is based on deception. Hence, when able to attack, we must seem unable; when using our forces, we must seem inactive; when we are near, we must make the enemy believe we are far away; when far away, we must make him believe we are near. ...Attack him where he is unprepared, appear where you are not expected.”³¹ As commander, Muhammad (S.) had devised own innovation of deception which was anew to the time and to Arab nomads. His deception was not based on trickery but based on own innovative intelligence which was unknown and unfamiliar to the opponents. From that context the Quraish could not visualize his intentions and failed to calculate his movements. Muhammad (S.) named it ‘Tawriah’ in Arabic meant deception. ‘Tawriah’ was used and seen during the migration movement when the pursuing enemy could not understand in which direction he was proceeding. At first he with his great Companion Hajrat Abu Bakr (RA) started forwarding towards southward from Makkah and took shelter at Mount Shawr but they were supposed to move towards north because Madinah was towards north from Makkah. To fell the enemy in deception they adopted that action. In Islam this was called ‘Tawriah’. That ‘Tawriah’ helped him escaping from the enemy that day in that movement. Actually Islam, the Qur’an and Muhammad (S.) made the arrogant Quraish a dumbfounded. The writer Russ Rodger rightly says: “When Muhammad recited the Quran and called them to obedience to the simple unity of Allah, they were dumbfounded as to how respond.”³²

³¹ Tzu, Sun, (2009). The Art of War, (p. 14), Pentagon Press, New Delhi, India. ISBN: 978-81-8274-416-5 (Set).

³² Rodgers, Russ, (2012). The Generalship of Muhammad: Battles and Campaigns of the Prophet of Allah, (p. 249), University Press of Florida, Gainesville. ISBN: 978-0-8130-3766-0.

Muhammad's (S.) foresight, wisdom and skill in defeating superior and large armies of the Quraish was possible also because of surprise. He devised innovative military strategy and tactical plans to firstly offset enemy plan and then keeping enemies in doubt regarding own plan and suddenly appeared at a least expected movement and position at Badr and Uhud. He surprised the enemy at Ahzab by an innovation of creating obstacle i.e. trench which was maiden barrier to the Arab warfare. His attack from the four corners of Makkah with a huge trained army led by his professionalism surprised all great leaders of Quraish. Russ Rodgers writes: "At the battle of al-Khandak he employed a trench to block the Qurayshi cavalry, a technique that was a noteworthy surprise to them."³³

9.8.9. Secrecy and Security.

Secrecy and security of plan and disposition of the force was the life of a fighting army. Secrecy meant the action of keeping something secret or the state of being kept secret and security meant the state of being free from danger or threat. Thus, the secrecy and security was correlated from its meaning and purpose and one facilitates to other. Muhammad (S.) clearly realized the importance and significance of secrecy and security who took all measures to safeguard all his military and operational plans from their pre-mature disclosure. He was completely aware of few hypocrites' presence with the Muslims. They used to mix-up with the Muslims in the day hours and used to inform the affairs of Muslims at the night to the Jews and Quraish. The Quran says that the hypocrites do not believe in Allah and the Last Day,³⁴ they

³³ Ibid, (p. 233).

³⁴ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur'an, (p. 18), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

possess disease in their hearts,³⁵ refuse to fight,³⁶ they seek to deceive Allah,³⁷ they should not be taken as friends,³⁸ and thus, hypocrites to be dealt with striving hard and firmly fighting.³⁹ Hypocrites were not to be considered as friends despite their sweet words and friendly behaviours. As Allah had cautioned Muhammad (S.) about the hypocrites and Muhammad (S.) accordingly took stringent guard against them. Muhammad (S.) and his Companions were so sincere and honest that there was not a single incident of breaching of the information of Muslim dispositions and operational plan. How the secrecy used to be maintained to be understood by the incident of Hatib bin Abi Baltah (RA.), a trusted follower of Muhammad (S.) and a great warrior of the Battle of Badr. Incident went like that Hajrat Hatib (RA.) secretly dispatched a femal messenger with a letter to Makkah containing information of the intended imminent attack by drawing sympathy of the Quraish for the safety of his family members without thinking about the consequences of his deeds. But Prophet (S.) received revelation about this letter written by Hatib (RA.) and immediately sent a group led by Ali (RA.) and they could discover the letter successfully from the lady on her enroute towards Makkah. Once Prophet (S.) summoned Hajrat Hatib (RA.) and asked him what had induced to this act. “He replied, ‘O Messenger of Allah, I have no affinity of blood with the Quraish; there is only a kind of friendly relationship between them and myself. My family is in Makkah and there is no one to look after them or to offer protection to them. My position stands in striking contrast to that of the refugees whose families are secure due to their blood ties with Quraish. I felt that since I am not related to them, I should, for the safety of my children, earn their gratitude by doing some good to them. I swear by Allah that I have not done this act as an apostate, forsaking Islam. I was just prompted only by the considerations I have just explained.’ Umar (RA.)

³⁵ Ibid, (p. 18).

³⁶ Ibid, (pp. 171-172).

³⁷ Ibid, (p. 231).

³⁸ Ibid, (pp. 1437-1438).

³⁹ Ibid, (pp. 1493-1494).

wanted to cut him head off as a hypocrite, but the Prophet (S.) accepted his excuse and granted him pardon, then addressed Umar (RA.) saying: ‘He is one of those who fought in the battle of Badr. What do you know Umar? Perhaps Allah has looked at the people of Badr and said: ‘Do as you please, for I have forgiven you.’ Umar (RA.) released him and said: ‘Allah and His Messenger know best’.”⁴⁰ In connection to this incident there was a revelation from the Almighty Allah (Al-Quran, 60:1-4). This was how the secrecy and security was strictly maintained by the Muslim army led by Muhammad (S.). Russ Rodgers writes: “He hid his operational intentions even from his closest associates, which at least helped him maintain some security in a crafty and devious world.”⁴¹

9.8.10. Constant Striving and Struggling.

Muhammad (S.), as a man who used to always pay the highest gratitude to Allah and thought all his success was a Mercy and Blessings of Him and as a man with humbleness, never enjoyed any satisfaction of complacency out of any victory. Because it, he thought, might bring arrogance in the mind out of self-contentment. He used motivate his followers and preach against the disease. He did not lessen his effort and speed from striving and struggling against the evils and evil-doers after the great victory at Badr. His immediate aim was to secure his people and protect Madinah from the enemy offensive and ultimate aim was to establish the Sovereignty of Allah (‘Tawhid’) through establishing the Truth. It is a

⁴⁰ Al- Mubarakpuri, Safiur Rahman, (2011). *The Sealed Nectar*, (p. 523), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

⁴¹ Rodgers, Russ, (2012). *The Generalship of Muhammad: Battles and Campaigns of the Prophet of Allah*, (p. 243), University Press of Florida, Gainesville. ISBN: 978-0-8130-3766-0.

never ending struggle which, however, started after the 1st revelation at Makkah, carried out by Muhammad (S.) and his Companions and still being continued in the cause of Allah. Allah said, “And those who strive in Our (cause) – We will certainly guide them to Our Paths: for verily Allah is with those who do right.” (Al-Quran, 19:69) Allah has instructed to be in His Path ‘The Way of Allah’ (‘Sirat-al-Mustaqim’) which is the Straight Path but men tend to stray from the ‘Sirat-al-Mustaqim’ towards different directions. So this is a constant striving and struggling too in the path of Truth but it is applicable too in the battlefield not to be complacent and arrogant but to remain in constant struggling of striving. In another verse Allah said: “That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and you persons.” (Al-Quran, 61:11) For the attainment of immediate and ultimate aim that was selected there, thus, must continuously and constantly strive and struggle. It also demands to pursuit the aim that was fixed then it is bound to be crowned with success, sooner or later. The grand victory taste sweet when it comes through huge conditions of adversity. Muhammad (S.) got that taste who saw the victory through the utmost sufferings of adverse conditions.

9.8.11. Patience and Perseverance.

Patience means the capacity to accept or tolerate delay, trouble, or suffering without getting angry or upset. Perseverance means persistence or sustained effort in doing something despite difficulty or delay in achieving success. Both patience and perseverance were inter-related. Once a success required huge efforts with engulf of multitudes of adverse situations in any assignment it required patience and perseverance. In Arabic, patience meant ‘Sabr’. There were lot of Verses on ‘Sabr’. Allah loved those who were in Sabr, Allah was with

those who remain in patience, Allah rewards those who were steadfast in patience, etc. This with perseverance brought the expected result by the Blessings of Allah. Application of this basic principle was highly required and recommended to achieve success in every walk of life. In the conduct of warfare it was more tangible and vivid for earning the victory. Muhammad's (S.) whole life starting from childhood, passing through the youth and the Prophethood all were entirely of patience and perseverance. Allah says: "And obey Allah and His Messenger; and fall into disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those who patiently persevere." (Al-Quran, 8:46) When men do not pursue patience and perseverance then there definitely be disputes and disputes among own groups brings cowardice and timidity. Dispute also brings weakness and disarray. So timidity, cowardice and disarray can never reach a man or group in the success or victory. Patience and perseverance can multiply the own into many times whereas reverse of it degrades. Thus, in the war patience and perseverance returns dividend result with inferior numbers against superior enemy. The Quran also suggests similarly: "O Prophet! rouse the Believers to the fight – If there are twenty amongst you, patient and persevering, they will vanquish two hundred: if a hundred, they will vanquish a thousand of the Unbelievers: for these are a people without understanding." (Al-Quran, 8:65) Abdullah Yusuf Ali explains the Verse in his book "The Meaning of the Holy Quran" as: "In a fight, odds of ten-to-one against anyone are appalling. But they do not daunt the men of faith. Whether they personally win or die, their Cause prevails. They are sure to win: because (1) they have divine aid, and (2) even humanly speaking, those who keep up arms against truth and righteousness are fools, and their seeming power is best a broken reed."⁴² Muhammad (S.) and his army had the utmost patience and perseverance which was ineffable and accordingly they were rewarded the unthinkable and implausible victory too

⁴² Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur'an, (p. 431), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

because Allah also assured in the Quran saying that: “Nay, seek (Allah’s) help with patience and perseverance and prayer: it is indeed hard, except to those who bring a lowly spirit – who bear in mind the certainty that they are to meet their Lord and they are to return to Him.” (Al-Quran, 2:45-46) Obviously Muhammad (S.) and his companions were those exceptional personalities who astutely assessed Allah’s assurance and firmly not only believed but also patiently and persistently pursued the aim of establishing the truth underwent all distresses, misfortunes, troubles and disasters. Accordingly they were rewarded the victory in the world and received the Glad Tidings of the eternal peace, before their death. (‘Ashara-e Mubashawara’) Allah promises: “Allah hath promised to Believers, men and women, gardens under which rivers flow, to dwell therein, and beautiful mansions in gardens of everlasting bliss. But the greatest bliss is the good pleasure of Allah: that is the supreme felicity.” (Al-Quran, 9:72) Imam Ahmad bin Hanble recorded in an authentic version from Abu Hurayrah that the Messenger of Allah said: “‘Shall I not inform you of the best of creation?’ They said, ‘Of course, O Messenger of Allah!’ He said, ‘A man who takes the reins of his horse in the way of Allah, and whenever there is a fearful cry from the enemy, he climbs upon it. Shall I not inform you of the best of creation?’ They said: ‘Of course, O Messenger of Allah!’ He said, ‘A man who has a flock of sheep and he establishes the prayer and gives the obligatory charity. Shall I not inform you of the worst of creation?’ They said, ‘Of course.’ He said, ‘The person who is asked by Allah and he does not give by Him.’”

9.8.12. Morale and Motivation.

“A clever general, therefore, avoids an army when its spirit is keen, but attacks it when it is sluggish and inclined to return. This is the art of studying moods.”⁴³ Here lies the significance of morale and motivation. There is a saying that ‘moral is the single battle winning factor’. Eminent scholar on Military life of Muhammad (S.) quoting from the U.S. Principles of War writes in his book: Morale is a state of mind and depends on psychological factors which are influenced by education, especially religious education and faith, and a strong belief in the truth of the cause for which the people in question are fighting. In the word of George C. Marshall, one of the distinguished soldiers of the United States, ‘It is a state of mind, it is steadfastness, courage and hope. It is a confidence, zeal and loyalty. It is e’lan, esprit de corps and determination’.⁴⁴ The writer has also quoted from the book ‘Defeat Into Victory’ by Field Marshal Sir William Slim in his same above book: “And Field Marshal Sir William Slim sums up the question of morale in these words: – ‘Morale is a state of mind. It is that intangible force which will move a whole group of men to give their last ounce to achieve something, without counting the cost to themselves, which makes them feel that they are part of something greater than themselves. If they are to feel that, their morale must, if it is to endure – and the essence of morale is that it should endure – have certain foundation. These foundations are spiritual, intellectual and material, and in the order of importance, spiritual first, because only a spiritual foundation can stand real strain. Next, intellectual, because men are swayed by reason as well as feeling. Material last – important, but last, because the very highest kind of morale is often met when material things are lowest.’⁴⁵

Morale and motivation, such an important element and being a factor of conducting war, is not built in without education. As Field Marshal Sir William Slim said that foundations

⁴³ Tzu, Sun, (2009). The Art of War, (p. 33), Pentagon Press, New Delhi, India. ISBN: 978-81-8274-416-5 (Set).

⁴⁴ Rahman, Afzalur, (1992). Muhammad As A Military Leader, (p. 151), Noor Publishing House, Delhi, India. ISBN: 81-85233-41-1.

⁴⁵ Ibid, (p. 151).

of morale are of 3 kinds – spiritual, intellectual and lastly material. These are needed to be instilled within the men who will fight in the battle. Muhammad (S.) rightly instilled the education first to his followers. In the education it was the education to know who is God (Allah). He injected through motivation that the Almighty Allah was the Lord, Creator and Sovereign who control everything including victory and life and death. We are to worship Him alone and in turn He will give not only victory in the war but also the Eternal Garden in the Hereafter. Our job is to remain patient and persevere in worshipping and establishing the Sovereignty of Almighty Allah. Allah teaches us about His Sovereignty through His Messenger: “Say, O Allah, Owner of Sovereignty, You give sovereignty to whom You will. You honour whom You will and You humble whom You will. In your hand is (all) good. Indeed, You are over all things competent.” (Al-Quran, 3:26) Muhammad (S.) accordingly instilled this philosophy and creed firstly so that they seek help of Allah only under any calamity and critical conditions. True Believers do not turn anything or anybody else other than Almighty Allah as the Qur’an taught them: “O ye who believe! seek help with patient, perseverance and prayer; for Allah is with those who patiently persevere.” (Al-Quran, 2:153) Muhammad (S.) motivated through this lessons as the Quran said: “Truly Allah loves those who fight in His Cause in battle array, as if they were a solid elemental structure.” (Al-Quran, 61:4) If somebody turned away from fighting against the unbelievers as if he turned away from the Eternal Peace, he also indoctrinated to his followers from the Message of Allah: “O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them. If any do turn his back to them on such a day – unless it be in a stratagem of war, or to retreat to a troop (of his own) – he draws on himself the wrath of Allah, and his abode is Hell – an evil refuge (indeed)!” (Al-Quran, 8:15-16) Once such spiritual and intellectual foundations were built among the Muslims then the worldly and materialistic attraction automatically repulsed from them. Men with such kind of esteem morale and motivation could remove any kind of resistance at their front in the battlefield. It was then

arranged as such by Almighty Allah that “And remember when you met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to Allah do all questions go back (for decision).” (Al-Quran, 8:45) And finally Allah also taught through His Messenger that the Muslims constantly remain towards Allah alone by His remembrance follows: “O ye who believe! When ye meet a force, be firm, and call Allah in remembrance (and often); that ye may prosper.” (Al-Quran, 8:46) In above ways the followers of Muhammad (S.) were educated and trained under a strict moral and spiritual code of life which inspired confidence in them and prepared them psychologically, and if under pressure, physically as well, to be fully capable of not only living with faith in Almighty Allah in the earth but also militarily endured so to meet the enemy with courage to only defeat them in all fronts. How the level of morale and motivation up to which the Muslim army was raised could be realised from an incident that had occurred in the Battle of Badr. Ibn Ishaq writes: “Then the apostle went forth to the people and incited them saying, ‘By God in whose hand is the soul of Muhammad, no man will be slain this day fighting against them with steadfast courage advancing not retreating but God will cause him to enter Paradise.’ Umayr b. Al-Humam brother of B. Salima was eating some dates which he had in his hand. ‘Fine, Fine!’ said he, ‘is there nothing between me and my entering Paradise save to be killed by these men?’ He flung the dates from his hand, seized his sword, and fought against them till he was slain.”⁴⁶

9.8.13 Effective Use of Geography and Resources.

⁴⁶ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 300), Published by Aameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

In the earlier chapter it was discussed that according to Clausewitz, the father of the modern theory on military strategy, “The terrain of the region” was one of five elements which constituted the strategy. Afzalur Rahman writes to emphasise the knowledge of the geography in waging war in his book: “It is said that strategic geography is a bridge to the geography of war plans, campaign plans and operational plans. There is no denying the fact that it is the knowledge and study of strategic geography that enables the formulation and implementation of realistic war plans.”⁴⁷ Once “the terrain of the region” is one of the five basic elements which form the strategy of war as was suggested by Clausewitz and it is closely related to the geometry of operations same was fully appreciated and rightly incorporated in his strategy and in his principles of war to have correctly pursued in his conduct of warfare. Use of geography, terrain, climate and weather are few natural resources which are abundant but their knowledge and use are of great important especially those who are numerically inferior in manpower arms, equipment and logistics. Skilful use of natural resources of geography, topography, terrain, climate and weather can compensate the man-made resources was understood and viably used by Muhammad (S.) as the great general and able commander. The Qur’an said about the matter how the inferior army could defeat the mighty resourceful army when the inferior had efficiently used the natural resources in the name of Allah: “...but those who were convinced that they must meet Allah, said: ‘How off, by Allah’s will, Hath a small force vanquished a big one? Allah is with those who steadfastly persevere.’” (Al-Quran, 2:249)

After migration Muhammad (S.) and his migrated team were not allowed to live in peace in Madinah by the Quraish. The Makkan Quraish sent message to Abdullah bin Ubay bin Salul who was the unwritten head of chief tribes – Aws and Khajraz to kill Muhammad

⁴⁷ Rahman, Afzalur, (1992). Muhammad As A Military Leader, (p. 110), Noor Publishing House, Delhi, India. ISBN: 81-85233-41-1.

(S.) and his companions who had taken refuge in Madinah. Muhammad (S.) received the information that the Quraish started sending their spies and arms group near to Madinah to kill the Muslims and Muhammad (S.). Their hostility went as such that Muhammad (S.) had to take the measures of the security of him and his team. He found out the system of patrolling in and around of his dwellings and the area where he and his followers were residing to deter the movement of enemy and to collect counter intelligence. Thus, the patrolling which intended to reconnoitre the intelligence/information about terrain, enemy movement plan, designs, etc. did not go for confrontation were called reconnaissance patrol (in short in military term: 'reccee' patrol). These were numerically very small in nature and used to collect information. They were not to fight with the enemy and if enemy was met then by-pass them. But there was any patrol with arms and number was more combatants to search for information once if there was any threat to their life then they would use their arms for their self-defence was called fighting patrol. Though the numbers of patrol team vary and was subject to many factors like geography, time, degree of threat etc. and military to military and weather condition etc. These patrols used to provide the security to all. These patrols also used to collect information about the surroundings and about the hostile people. Information obtained by them were very significant and thus used to be examined by Muhammad (S.) for his strategic purpose. The Quran also suggests accordingly: "When there comes to them some matter touching (public) safety or fear, they divulge it. If they had only referred it to the Messenger, or to those charged with authority among them, the proper investigators would have tested it from them (direct)..." (Al-Quran, 4:83) It clearly says that if any information comes that should be investigated first and without investigation the information should not be considered as authentic. Regular patrolling, thus, provided intelligence to Muhammad (S.) and the necessary security to the small state that was established to preach Islam peacefully.

Muhammad (S.) was the man who had born in the Arab desert, brought up in the nature, passed his childhood with the nomads served as shepherd, went in Syria as a part with the trade caravan, visited other places in his young stage and exactly accustomed with and was wisely conversant with the geography, terrain and the climate of Arab region. He was aware of their military significance. When the movement of Quraish in and around of Madinah was reached to him he rightly apprehended the military significance of the matter and accordingly started taking preparation for the defence of Madinah and his followers. Organizing and sending reconnaissance patrol usually 10-15 persons and fighting patrol usually 30-150 personnel were the initial countermeasures to the enemy hostility but understanding the fact of the Quraish connection with Abdullah bin Ubai and other hypocrites he exactly derived from the situation that the attack against the Truth by the falsehood was eminent there in Madinah too. So rightly started the updating the previous knowledge of the geography and the terrain. The hills, mountains, defiles, tracks, wadis, routes including caravan routes, strategical and commercial significance of the area, etc. had also been included under the patrolling tasks and surveillance. These all was effectively useful during all the expeditions and he was very competent to use those natural resources and features in his operations. In the previous night of Battle Badr there had been a blessing of rain from the Almighty Allah. The Quran says: “Remember He covered you with a sort of drowsiness, to give you calm as from Himself and He caused rain to descend on you from Heaven, to clean you therewith, to remove from you the stain of Satan, to strengthen your hearts and to plant your feet firmly therewith.” (Al-Quran, 8:11) With ‘drowsiness’, Allah blessed the Muslim army the ‘calm’ and ‘cleaned’ them from the ‘Satan’ (devil) by the rain and created following: Firstly, facilitated Muslim army to enable the sandy desert into a firm ground to fight steadily. Secondly, opportunity created to reserve extra water to be used and thirdly, situation was that the Quraish army who camped in the lower areas which the rain transformed the ground into slippery, muddy and over flooded which caused

them fighting difficult. Similar way ‘slumber’ was showered by Almighty Allah during the Battle of Uhud too to ‘calm’ the hearts to be strengthened by courage and confidence.

In the Battle of Ahzab when the Quraish besieged Madinah and continued it for long four weeks. During those long besiege when both sides became tired and Almighty Allah sent rain as mercy to the Muslim army and that rain with cold and severe storm caused the tired invading enemies fear in their hearts. Moreover severe east-wind struck and damaged their camps which could not be replaced being the invader travelled long distance from Makkah. The Quran mentions: “O ye who believe! Remember the Grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them a hurricane and forces that ye saw not: but Allah sees (clearly) all that ye do.” (Al-Quran, 33:9) It was severe winter season. Due to the storm the enemy tents were torn, their fires were extinguished and gusty wind beat their eyes and faces and they all were utterly terrified and left the battlefield.

The advantage of nature in respect to especially terrain, climate, weather, use of night, cloud, rain, etc. depends on the acumen and skill of the commander. These conditions remain equal to all but intelligent and skilful use of those facilitate somebody and cause difficulty to others. That lies on the commander. Muhammad (S.) being the son of the nature thrived from the boyhood and remained in the naive learnt from the nature and matured himself who successfully delivered those in the need of time as commander.

9.8.14. Dedication and Selflessness.

Muhammad (S.) was the brightest symbol of selflessness, sacrifice and dedication. His private, public and military life was full of virtues of these esteem features. He

was, thus, liked and loved by all and termed as ‘Al-Amin’ (Truthful) and ‘As-Sadiq’ (Trustworthy) in his whole life but whenever he was commissioned with the Prophethood and he started preaching to establish the Islamic Monotheism (Sovereignty of Allah not to associate with Him and leave all kind of association including idolatry forthwith) then he became the enemy to them (the people with idolatry). The same people who honoured him to the highest started mocking him. The Quran gives the testimony: “When they see thee, they treat thee not otherwise than in mockery: ‘Is this the one whom Allah has sent as a Messenger?’” (Al-Quran, 25:41) That means them, after Prophethood, tried to find faults and shortcomings in Muhammad (S.) which was not seen before his Prophethood. Though it was not new to the Prophet Muhammad (S.) only rather all Prophets (SA.) were targeted similarly and were mocked, not believed and was persecuted. The Quran says: “And the Unbelievers said to their Messengers: ‘Be sure we shall drive you out of our land, or ye shall return to our religion.’ But their Lord inspired (This Message) to them: ‘Verily We shall cause the Wrongdoers to perish!’” (Al-Quran, 14:13) Accordingly Muhammad (S.) was stunned once he went to Taif for preaching. But he did not retaliate in Makkah. Finally he was forced to leave his birth city and had to migrate to Madinah. This was the esteem example of selfishness. In Makkah, the polytheists humiliated, persecuted and mocked him and severely tortured his followers physically and mentally but Muhammad (S.) prayed for them and said: “O My Lord, forgive my people; they do not know.” He fought and conducted 88 battles including major and minor within 10 years of Madinaite life – a battle per month where he passed many nights sleepless and endured day after day without rest. Muhammad (S.) was never taught the art of war or was never trained himself the skill and tactics of warfare at any time in his life. Neither he was mentally and physically prepared nor that was perceived by him that he would require to wage war but it befell upon him. He had to undergo beared with the sufferings for the establishment of the Truth which was assigned on him by Almighty Allah. However, by his wisdom and skill

Muhammad (S.) accomplished his duty so effectively and successfully using various factors of military operations and military strategy that met the need of his time and situation greatly dazzled the professional general. Ibn Ishaq writes: “The Prophet’s incisor was broken on the day of Uhud and his face was seared. The blood began to run down his face and he began to wipe it away, saying the while, ‘How can a people prosper who have stained their prophet’s face with blood while he summoned them to their Lord?’ ”⁴⁸

Muhammad (S.) well infused his education and motivation among the believers and purified their characters, strengthened their will, and hardened their determination to wage war against the superior enemy. He injected motivation so as to upload the values and honour of Islam more than their dearest life to establish the Allah’s Sovereignty so that the human being would be only slave to the Almighty Lord and would be free from all kind of slavery elsewhere. This would lead a life of peace, justice, security, piety and prosperity. The Quran had also recommended accordingly to raise the believers’ characters upto that hallmark: “Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah...” (Al-Quran, 3:110) Muhammad (S.) could successfully injected the lesson through the bright examples of his personnel life that was full of selflessness and sacrifice that the believers of his time did never hesitate to jump on the adversities to face the hostilities of the enemy of Islam in the cause of Allah. “Let those fight in the cause of Allah who sell the life of this world for the 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).” (Al-Quran, 4:74) Due to the education and motivation that was imparted by Muhammad (S.) the believers taking the spirit of brotherhood and selflessness all fought this war like a solid cemented structure: “Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented

⁴⁸ Ishaq, Ibn, *Sirat Rasul Allah*, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 380), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

structure.” (Al-Quran, 61:4) The level of selflessness and motivation for the Faith and for the safety of beloved Prophet Muhammad could be visualized from the incident of the Battle of Uhud when Muhammad (S.) got injured and his life was at stake: “...When the enemy hemmed him [Muhammad (S.)] -in, the apostle said: ‘Who will sell his life for us?’ and Ziyad b. al-Sakan with five of the Ansar arose. (Others say it was Umara b. Yazid b. al-Sakan.) They fought in defence of the apostle man after man, all being killed until only Ziyad (or Umara) was left fighting he was disabled. At that point a number of the Muslims returned and drove the enemy away from him.”⁴⁹ The believers were so selfless and that extremely motivated that they had been seeing the lives one after got martyrdoms but they did not hesitate even slightly to accept the death. Ibn Ishaq writes about the Battle of Mut’ah: “According to what I have been told, when the army was smitten the apostle said: ‘Zayd took the standard and fought with it until he was killed as a martyr; then Ja’far took it and fought until he was killed as a martyr.’ Then he was silent until the faces of the Ansar fell and they thought that something disastrous had happened to Abdullah b. Rawaha. Then he said: ‘Abdullah took it and fought by it until he was killed as a martyr. I saw in a vision that they were carried upto me in Paradise upon beds of gold...’ ”⁵⁰ This was happened in the Battle of Mut’ah at 8 A.H. (i.e. 630 A.D.) and it was one of the many glorious incidents of the believers whose dedication was unparallel to the history of warfare.

9.8.15. Remembrance of Allah.

⁴⁹ Ibid, (p. 380).

⁵⁰ Ibid, (p. 535).

Islam being the Complete Code of Life taught its followers everything they require to pursue not only the life of here in the earth but everything that would be needed to lead the life hereafter. There was nothing in this worldly life which was needed by the human being but was not prescribed its use in the way that Almighty Allah intended it to be used in His Way. The Qur'an was revealed and it was revealed on the man who was chosen by Almighty Allah with the highest form of character i.e. Muhammad (S.) who, on behalf of Almighty Allah, explained the Quran to this creation of Allah. It revealed with everything that the human being and the world needed as a Manual. To explain this Manual Muhammad's (S.) personal and public life was the guideline to humanly understand the Qur'an because he was given the Power of 'Hiqmah' by Lord Himself. Allah says: "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them: For thou art the Exalted in Might, the Wise." (Al-Quran, 2:129) Accordingly, with other and everything the code and ethics were revealed by Almighty to conduct the warfare once it was ascribed on the Muslims. The Quran instructs accordingly: "Those who believe in fight in the cause of Allah, and those who reject Faith fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan." (Al-Quran, 4:76) Everywhere including in the war and always the Muslims were to remember Almighty Allah to seek His Mercy and Blessings. The Quran says: "Men who celebrate the praises of Allah, standing, sitting and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): 'Our Lord not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.'" (Al-Quran, 3:191) The Almighty also says: "When ye pass (congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides..." (Al-Quran, 4:103) There were many more Verses in remembrance of Allah in every situation and under any condition which was sometimes termed as Zikre (i.e. Remembrance) Allah also promised that once man remembered Him, He also, in turn, remembered: "Then do ye remember Me; I

will remember you. Be grateful to Me, and reject not Faith.” (Al-Quran, 2:152) Once the Almighty Allah who controlled everything remembered someone he became successful and won against any odd. Remembrance of Allah was to be there and the abundance of wealth, material and condition should not have been the cause of forgetting Almighty Allah because that would consequence someone as a loser: “O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, they are the losers.” (Al-Quran, 63:9) As such through the remembrance of Allah in all the battles and in whole warfare as one of the principle of conducting war, Muhammad (S.) ensured his victory in all battles and in the campaign against the enemy to establish the Faith in the earth successfully. In analysing all battles it was found that in the Battle of Badr Muhammad (S.), as the commander, in the battlefield did not forget Allah’s remembrance and accordingly prayed before the formal battle started and Allah’s Mercy befell on the Muslim army. Ibn Ishaq gives proof of the above statement: “Then the apostle straightened the ranks and returned to the hut and entered it, none was with him there but Abu Bakr. The apostle was beseeching his Lord for the help which He has promised to him, and among his words were these: ‘O God, if this band perish today Thou wilt be worshipped no more.’ But Abu Bakr said, ‘O prophet of God, your constant entreaty will annoy the Lord, for surely God will fulfil His promise to thee.’ While the apostle was in the hut he slept a light sleep; then he awoke and said, ‘Be good of cheer, O Abu Bakr. God’s help is come to you. Here is Gabriel holding the rein of a horse and leading it. The dust is upon his front teeth.’”⁵¹ There was another proof of remembrance of supplication to Almighty Allah in the battlefield at Badr by Prophet (S.) in the book ‘The Sealed Nectar’ by Al-Mubarakpuri: “When the two approached closer and were visible to each other, the Prophet began supplicating Allah: ‘O Allah! The proud and arrogant Quraish are already here rebelling against You and belying Your Messenger: O Allah! I am waiting for Your victory which You promised

⁵¹ Ibid, (p. 300).

me, I beg You Allah to defeat them (the enemies).”⁵² In all battles Muhammad (S.) kept remembrance of Allah and did not remove the remembrance of Allah from his heart. Allah also reminds and says about the significance of His remembrance by saying: “Remember thy Lord inspired the angels (with the Message): ‘I am with you: give firmness to the Believers: I will instil terror into the hearts of the Unbelievers: smite ye above the necks and smite all their finger-tips off them’.” (Al-Quran, 8:12) Being inferior in number and might about armament than the enemy the Muslim army were strengthened with a morale and psychological advantage against their enemy because one of the powers that was the remembrance of Allah and, in truth, Allah’s remembrance what He promised. The Quran says that if remembrance is there then the success will be there. “O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper.” (Al-Quran, 8:45) And if the people trusted (Tawakkul) on Allah with sincerity then, Allah Promised, triumph would be at their side who put their trust on Allah: “If Allah helps you, none can overcome you: If He forsakes you, who is there, after that, that can help you? In Allah, then, let believers put their trust.” (Al-Quran, 3:160)

9.9. Evaluation of Military Operation of Muhammad (S.).

As operational commander he was also a great tactician in the warfield. In this case, he was naturally being the strategist and the leader could be successful because according to Sun Tzu’s one of the ‘five essentials’ for victory, “He will win who has military capacity and is not interfered by the sovereign” could be applied by Muhammad (S.). Muhammad (S.) was not

⁵² Al- Mubarakpuri, Safiur Rahman, (2011). The Sealed Nectar, (p. 306), Darussalam Publication, Riyadh, KSA. ISBN: 978-603-500-110-6.

interfered by sovereign to implement his military capacity because he was the Prophet of Almighty Allah Who was ‘Sovereign’. “Say, ‘O Allah, Owner of Sovereignty, You give sovereignty to whom You will and You take sovereignty away from whom You will. You honour whom You will and You humble whom You will. In Your hand is (all) good. Indeed, You are over all things competent’.” (Al-Quran, 3:26) Muhammad (S.) was commissioned to implement Allah’s Sovereignty in the earth. Because Almighty Allah says: “Say: ‘Obey Allah and His Messenger’: But if they turn back, Allah loveth not those who reject Faith.” (Al-Quran, 3:32) and “And obey Allah and the Messenger; that ye may obtain mercy.” (Al-Quran, 3:132) There are many more Verses where Almighty Allah said ‘Obey Allah and the Messenger’ that implies that the Prophet Muhammad (S.) whatever acted had the legitimized sanction from the Sovereign Almighty Allah. He also did not do anything without the prior permission and approval of Almighty Allah.

In ‘Sirat Rasul Allah’ Ibn Ishaq mentioned that Prophet Muhammad (S.) took part personally in twenty seven battles.⁵³ These were all called ‘Ghazwa’. The battles which he did not take part in personally but all preparations and guidelines were directed by Muhammad (S.) are called ‘Sariya’. These were minimum 61 in number.⁵⁴ Out of twenty seven Ghazwa he actively fought in nine battles as ‘fighters as well as commanders’ which were:⁵⁵

1. Battle of Badre,
2. Battle of Uhud,
3. Battle of Khandaq,

⁵³ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 659), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

⁵⁴ Watt, Montgomery W., (1956). Muhammad At Medina, (pp. 339-343), Oxford University Press, Amen House, London, Great Britain.

⁵⁵ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 660), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

4. Battle of Quraizah,
5. Battle of Banu Al-Mustaliq,
6. Battle of Khybar,
7. Conquest of Makkah,
8. Battle of Hunayn,
9. Conquest of Makkah,
10. Battle of Tabuk.

After he had been Prophethood, Muhammad (S.) lived 23 years out of which 13 years were his Makkah part and the rest 10 years he passed in Madinah. There was no war in 1st 13 years when he was in Makkah. In 10 years of Madinah, he had to fight a total of 88 battles in his military campaigns. In an average, he had to fight more than eight battles in a year, thus, the ratio is: $88:12 = 8.8:1$ / year. It meant that each calendar year he was in the battlefield for 9 months out of 12 months for nine separate battles in his Madinite's life. May we imagine that a person like Muhammad (S.) who fought himself, conducted and led a long warfare for 10 years when his age was between 53 to 63 years? How completeness and combination of his physical, mental, psychological and spiritual upbringing that was within him, compacted him and competently perfected him to lead and firmly established the Religion in the globe by Allah's Grace. A new Faith which was born in the cave of Mount Hira could occupy the whole Arabian Peninsula by only 23 years.

All Battles Which Muslim Army Fought Led by Muhammad (S.)⁵⁶

⁵⁶ Watt, Montgomery W., (1956). Muhammad At Medina, (p. 339-343), Oxford University Press, Amen House, London, Great Britain.

4. Grand Total Battles Which Muslim Army Fought: (Total; 88)

- d. 27x Ghazwas, (18x As Commander and 9x As Commander & Fighter)
- e. 59x Sariyas [His Command, Conduct, Planning and Supervision]
- f. 02x Pilgrimages [His Command, Conduct, Planning and Supervision]

5. Result of 27x Ghazwas.

- f. 15x Victory
- g. 01x Treaty (Treaty of Hudaibiyah); this was also victory, according to the Qur'an, 48:1 i.e. 'Fathum Mubin'.
- h. 04x Booty found; one may sense as Victory.
- i. 06x No Contact; means not defeated rather 'no result' could be said.
- j. 01x Siege failed at Taif.

6. Result of 59x Sariyas.

- b. 45x Battles/engagements victory
- c. 14x Battles/engagements: all killed except 2 persons (01), mostly killed (03), leaders killed (01), Muslims ambushed (02), Muslims surprised (01), no contact with enemy (06)

Muhammad's (S.) vision was to preach and establish Islam in the earth which he had been assigned as a duty by Almighty Allah. Neither Almighty Allah nor Islam and nor Muhammad (S.) forced anyone to accept Islam. It was (and still it is) every individual's choice

to accept or not to accept. But asking or inviting towards something peaceful was one's right and same way accepting or rejecting was also one's right but none possessed the right to stop the invitation. In the case of Muhammad (S.) and Islam it was not only stopped but intended to exterminate the Faith and eliminate the proclaimer of the Faith. Then, without finding any other option, Muhammad (S.), as the Messenger of Allah on His behalf, firmly stood to protect the Faith as a means of self-defence. He and his followers were compelled to engage in war. However his engagement and participation in the war campaigns was for self-defence but his military strategy was based on full of initiative, he was always proactive and also offensive in nature so that he could be in the victorious side. He did not want the war to live long hence all battles were short-lived and was basically raid in nature. He clearly realized that prolong war would be effective less and at time would suffer from directionless. About prolong war Sun Tzu said: "There is no instance of a country having benefited from prolonged warfare."⁵⁷ Muhammad (S.) did never think to accept defeat in any war/battle because defeating in war was not only the defeat of Faith and was also the complete elimination of Islam from the earth which could never be happened that he knew. He, then, entered into the battlefield having won the battle psychologically and spiritually and then rest was done through morally. And through psychological, spiritual and moral dominances his limitations in manpower and material shortfall was covered accordingly. Thus, his military strategy was accordingly planned, strategically, operationally and tactically delineated and finally everything was overwhelmed by initiatives that gifted him the complete victory over his adversary.

⁵⁷ Tzu, Sun, (2009). The Art of War, (p. 15), Pentagon Press, New Delhi, India. ISBN: 978-81-8274-416-5 (Set).

CHAPTER 10: CONCLUSION

10.1. Why Islam!

Word 'Islam' has been originated from its roots 'Silm' means 'peace'. Islam has been derived from the word 'Salam' too which means also 'peace'. 'Salam' is one of the uncountable names of Allah, the Almighty. 'Salam' is His qualitative ('Sifat') name. 'Allah' is the unique, solitary and core name of the Creator Who created everything in the earth and the Heaven and whatever persist in between the earth and the Heaven. Allah has uncountable qualitative names which all we do not know. We have been oriented with only 99 qualitative names of Allah through the Qur'an and the Hadith but beside these all good names belong to Allah which are uncountable. However, 'Salam' is one of them. It is related to Islam from its root. Islam is His only designated and nominated Provision ('Deen')/Religion/Way of life. Allah says: "The Religion before Allah is Islam (submission to His Will)..." (Al-Quran, 3:19) Islam is not a new Religion rather it is perpetual, eternal and everlasting universal and standard Religion since the inception of the human being as the Way of life. Allah says: "So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern or which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not." (Al-Quran, 30:30) Here in this Verse 'standard Religion' ('Deenul Quayum') includes the whole life, thoughts and desires of man. The 'standard Religion' or the 'Straight Way' is, thus, contrasted with the various human systems

that conflict with each other and call themselves separate “‘religions’ or ‘sect’ i.e. a self-made be-fond-of self-satisfied sectarianism as against real Religion or standard Religion. Allah’s standard Religion is one, as God is One.”¹ So, for the mankind from the beginning to the end of earth till the Resurrection standard Religion is one i.e. Islam. If other than Islam any other religion is chosen and set for own life by anyone of the mankind it is forbidden being not permitted by Allah. Allah says: “If anyone desires a religion other than Islam (Submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).” (Al-Quran, 3:85) Because, out of desirious rejoice people at their own cut off the unity and the ‘standard Religion’ into groups and sects which already said not accepted by Allah and they will be losers in the Hereafter. The Quran gives proof of dividing the ‘standard Religion’ as: “But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself.” (Al-Quran, 23:53) Thus, Allah’s ‘standard Religion’ which was set by Almighty Allah at the beginning and to be continued is one, as Allah is One. So, for the Eternal Salvation i.e. Eternal Peace the human need Islam without which the Creator Allah would not accept him for his eternal savation. Abdullah Yusuf Ali explains the word ‘Salam’ as follows: “Salam, translated ‘Peace’, has a much wider signification. It includes (1) a sense of security and permanence, which is unknown in this life; (2) soundness, freedom from defects, perfection, as in the word ‘Salim’; (3) preservation, salvation, deliverance, as in the word ‘Sallama’; (4) salutation, accord with those around us; (5) resignation, in the sense that we are satisfied and not discontented; besides (6) the ordinary meaning of ‘Peace’ i.e. freedom from any jarring element. All these shades of meaning are implied in the word ‘Islam’. (R)” (p. 757)

¹ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (p. 1016), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

10.2. Who is Muslim!

In the Oxford Dictionary the word ‘Muslim’ means: “it’s a noun; a person whose religion is Islam.”² In the same book ‘religion’ means: “it’s noun; (u) the belief in the existence of a god or gods, and the activities that are connected with worship of them: (c) one of the systems of faith that are based on the belief in the existence of a particular god or gods; (sing) a particular interest or influence that is very important in your life: For him, football is an absolute religion.”³ Thus, literally Muslim means whose religion (belief) is Islam. In the Islamic terminology the person who submit his all will to the Will of Allah is called Muslim. Allah says pertinently: “Abraham was not a Jew nor yet a Christian; But he was true in Faith, and bowed his will to Allah’s (which is Islam) (in Arabic Hanifa Muslima), and he joined not gods with Allah.” (Al-Quran, 3:67) And Allah also says: “They say: ‘Become Jews or Christians if ye would be guided (to salvation).’ Say thou: ‘Nay! (I would rather) the Religion of Abraham, the True, and he joined not gods with Allah.’” (Al-Quran, 2:135) This immediate previous Verse mentions word ‘Hanifa’ which translated as ‘the True’. Thus, the person who submit his all wills to the Will of Allah and leave all other god/gods (as association) is called Muslim. Hajrat Ibrahim (AS.) prayed to Allah by saying: “Our Lord! make of us Muslims, bowing to thy (Will), and of our progeny a people Muslim, bowing to thy (Will);...” (Al-Quran, 2:128) Now what is Hanif from ‘Hanifa Muslim’? Abdullah Yusuf Ali writes: “Hanif: inclined to right opinion, orthodox (in the literal meaning of the Greek words.), firm in faith, sound and

² Hornby, A S, (2001). Oxford Advanced Learner’s Dictionary of Current English, (Eds. by Sally Wehmeier), (p. 838), Oxford University Press, England. ISBN: 0 19 431 424 3 (hardback); 0 19 431 510 X (paperback); 0 19 431 550 9 (international students’ edition).

³ Ibid, (p. 1075).

well-balanced, true. Perhaps the last word, True, sums up most of the other shades. The Jews, though taught Unity, went after false gods, and the Christians invented the Trinity or borrowed it from Paganism. We go back to pure ‘hanif’ doctrine of Abraham, to live and die in faith in the One True God.”⁴

But how to become Muslim and who will indoctrinate all the above texts and lessons to the human being? Here comes the necessity of a teacher, trainer, guide and warner. From the beginning of the inhabitation of the human being Almighty Allah did not leave His Creation without a teacher, trainer, guide and warner. Adam was the first creation among the human and from him his wife Hawa (Eve) was created by Allah. This Adam had been commissioned as the 1st Prophet for the mankind by Allah and designation as we usually call Adam Alaihissalam (in short, A.S.) means peace be upon him. From Adam (AS.) there had been series of Prophets (AS.) who were appointed from the human for the human as guide and warner on behalf of the Creator Allah to teach His Doctrine to live with and to apply in all spheres of their life. Doctrine of Allah is Islam which, as already explained above, ‘standard Religion’ i.e. one Doctrine of standard Religion, because Allah is also One True God. After Adam (AS.) there had come many more Prophets as per the choices of Allah but 25 names were mentioned in the Quran in different Verses because some named and some not. (Al-Quran, 40:78). Out of them (AS.) Adam (AS.), Idris (AS.), Nuh (AS.), Ibrahim (AS.), Ismail (AS.), Ishaq (AS.), Yaqub (AS.), Yusuf (AS.), Ayub (AS.), Zakaria (AS.), Yahyah (AS.), Dawd (AS.), Sulaiman (AS.), Yunus, Yuasha (AS.), Musa (AS.), Isa (AS.) are mentionable pertinently. All Prophets known or unknown to the human being were the Messengers of Allah who taught to the human being the Monotheism, the Sovereignty (Tawhid) of Allah and not to associate with the Creator Allah. Because Allah Himself says: “And your Allah is One Allah: there is no god but He, Most

⁴ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (p. 55), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

Gracious, Most Merciful.” (Al-Quran, 2:163) In another Verse Allah says: “Your Allah is One Allah: as to those who believe not in the Hereafter, their hearts refuse to know and they are arrogant.” (16:22) There are similar Verses where the Unity of Allah is mentioned that Allah is One Allah and there is none to associate Him. (Al-Quran, 6:19; 23:91-92; 37:1-5; 38:65-68; 92:1-4) The Unity or the Monotheism or Oneness is about the Sovereignty (Tawhid) of Allah which is the supreme tenet and one of the many principle tenets of the Doctrine of Islam. All Prophets (AS.) had taught people this Sovereignty of Allah (Tawhid) first to their people. Thus, All Prophets were Muslims – who submitted their will to the Will of Allah and taught Islam – the ‘standard Religion’ set by Allah. The Quran gives the evidence with the Verse: “And behold! I inspired the Disciples to have faith in Me and Mine Messenger; They said, ‘We have faith, and do thou bear witness that we bow to Allah as Muslims.’” (Al-Quran, 5:111) That proves that not only the followers of Muhammad (S.) are called Muslims but all followers of all previous Prophets were also called Muslims and their religion was Islam. The similar Verse is there in 3:52 where also the followers of Isa (AS.) (Jesus) claimed and bear the witness that they were Muslims. The other purposes of sending the Prophets (AS.) to the mankind are there with lot of Verses in the Quran out of which following are pertinently mentionable: Al-Quran, 6:48; 131; 14:4-6) But the ultimate or the final Controlling Power of entering in the Doctrine of Islam remains in the Authority and Choice of Allah Himself: “We sent not a Messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now Allah leaves staying those whom He pleases and guides whom He pleases: and He is Exalted in Power, full of Wisdom.” (Al-Quran, 14:4) Hence, without the Desire of Allah none can become Muslim. It is being a separate and another tenet of Islam not discussed deliberately. But in short it should be mentioned that the man as the creation of Allah needs first to believe in Allah’s existence and then sincerely and whole heartedly to seek Allah’s Mercy and

Blessings to be accepted him as the Submitter of His will to the Will of Allah i.e. Muslim. Then, by Allah's Mercy, it might be accepted to Allah.

10.3. Who Are The Guides and How To Be Guided!

Though a little primary idea about this was given in section 5.2 of this chapter but little elaboration has been planned to write here about the guiding principle for the mankind by the Prophet (AS.). As it was said a series of Prophet, a continuous chain of Prophethood was there starting from Adam (AS.). These are clearly mentioned in the different Verses of the Qur'an: 3:33-34; 4:163-165; 5:19; 6:84-90; 23:23-50; 57:26-27. It was also little highlighted that all Prophets (AS.) came with the purpose i.e. to invite the people to 'One True God' – Allah Who did not have any partner i.e. the Sovereignty ('Tawhid') of Allah.

No Prophet showed any reluctance to his duty rather they did not dare to do as such with the Almighty Allah. Allah says: "No prophet could (ever) be false to his trust. If any person is so false, He shall, on the Day of Judgement, restore what he misappropriated; then shall every soul receive its due, – whatever it earned, – and none shall be dealt with unjustly." (Al-Quran, 3:161) All Prophets were brothers to each other and were bonded in single Brotherhood as mentioned in the Quran by Allah Himself: "O ye Messengers! enjoy (all) things good and pure, and work righteousness; for I am well-acquainted with (all) that you do. And verily this Brotherhood of yours is a single Brotherhood. And I am your Lord and Cherisher: therefore fear Me (and no other)." (Al-Quran, 23:51-52) And Allah also says: "And (remember) her who guarded her chastity: We breathed into her of Our Spirit, and We made her and her son a Sign for all peoples. Verily, this Brotherhood, and I am your Lord and Cherisher:

therefore serve Me (and no other). (Al-Quran, 21:91-92) Here the writer translated the Arabic Word 'Ummah' as Brotherhood. According to him: "Ummah: this is best translated by Brotherhood here. 'Community', 'race' and 'nation' and 'people' are words which import other ideas and do not quite correspond to 'Ummah'."⁵ The writer also commented: "Allah's Message was and ever is one; and His Messengers treated it as one. It is people of narrower views who come later and trade on the earlier names, that break up the Message and the Brotherhood into jarring camps and sects."⁶ Thus, all believers belong to single Brotherhood (Ummah) under standard single Religion Islam.

All Prophets and Messengers rehearsed Allah's Signs – the One True God i.e. Allah and none else. That was their duty. Allah calling uttering the children of Adam ('Bani Adam') And says: "O ye children of Adam! Whenever there come to you Messengers from amongst you, rehearsing My Signs unto you – those who are righteous and mend (their lives) – on them shall be no fear, nor shall they grieve. But those who reject Our Signs and treat them with arrogance – they are Companions of the Fire, to dwell therein (forever)." (Al-Quran, 7:35-36) They all to be believed by the human being which is the pre-requisite to be submitter of all wills of individual to the Will of Allah which is otherwise called Muslims. The Quran says: "Those who deny Allah and His Messengers, and (those who) wish to separate Allah from His Messengers, saying: 'We believe in some but reject others': and (those who) wish to take a course midway – they are in truth (equally) Unbelievers; and We have prepared for Unbelievers a humiliating punishment. To those who believe in Allah and His Messengers and make no distinction between any of the messengers We shall soon give their (due) rewards: For Allah is Oft-Forgiving, Most Merciful." (Al-Quran, 4:150-152)

⁵ Ibid, (p. 815).

⁶ Ibid, (p. 815).

10.4. The Last Guide And The Final Religion.

Almighty Allah had taken a Covenant from His all Messengers and Prophets that a Messenger who would be finally coming at the end of the series of Prophethood as the Final Messenger who would also be confirming that his previous Prophets and Messengers were performing the duties as the Prophets and Messengers of One True God i.e. Allah. The Quran says: “Behold! Allah took the Covenant of the Prophets, saying: ‘I give you a Book and Wisdom; Then comes to you a Messenger, confirming what is with you; do you believe in him and render him help.’ Allah said: ‘Do ye agree and take this My Covenant as binding on you?’ They said: ‘We agree.’ He said: ‘Then bear witness, and I am with you among the witnesses.’” (Al-Quran, 3:81) According to this Verse it says clearly that Allah had taken a pledge from the Prophets to believe in our Prophet and Messenger Muhammad (S.) as the confirmation of the Prophethood of all previous Prophets and as the Final and the Seal of Prophethood of Last Prophet Muhammad (S.). Allah had taken a pledge from every Prophet whom He sent from the first Prophet Adam (AS.) until Isa (Jesus) (AS.) despite he had given them the Books and the Hiqmah (wisdom), high grades that they deserved and the Honourable Prophethood binding all of them (AS.) with the pledge that these all should not make them refrain from following and supporting the Prophet Muhammad (S.) who would come after all of them. Similar theme with more clear utterance with the names of those Mighty Prophets Allah says elsewhere: “And remember We took from the Prophets their Covenant: As (We did) from thee; from Noah, Abraham, Moses and Jesus the son of Mary: We took from them a solemn Covenant. That (Allah) may question the (Custodians) of Truth concerning the truth they (were charged with), and He has prepared for the Unbelievers a grievous Penalty.” (Al-Quran, 33:7-8) Allah tells us

about the five Mighty Messenger with strong resolve and the other all prophets too, how He took a Covenant from them to establish the religion of Allah i.e. Islam and convey His Message, and to cooperate and support one another. Allah has also confirmed their bearing witness and asking them their concurrence with Allah and they all said: “We agree.” Elsewhere in the Quran Allah has said to our Messenger Muhammad (S.) by signalling the same covenant: “The same religion has He established for you as that which He enjoined on Noah – that which We have sent by inspiration to thee – and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in Religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him).” (Al-Quran, 42:13) Here in this Verse that begins with the last Prophet Muhammad (S.) also shows him the most respected position to Allah and then the names of other Prophets are given in order.

After the succession of Prophethood from the first Prophet Adam (AS.) to Isa (Jesus) (AS.) there had been a long gap of almost six hundred years then the last Prophet and Messenger Muhammad (S.) was emerged by Allah. This long ages are called dark ages or in the language of the Quran ‘Days of Ignorance’ (Jahiliyat). In those days tribalism, feuds and selfish accentuation of differences among the people were overwhelmed. About this long dark ages Abdullah Yusuf Ali writes: “The six hundred years (in round figures) between Christ and Muhammad were truly the dark ages of the world. Religion was corrupted: the standard of morals fell low; many false systems and heresies arose; and there was a break in the succession of Prophets until the advent of Muhammad.”⁷ After this long break Almighty Allah kindly sent Prophet Muhammad (S.) to the ‘People of the Book’ and to all mankind. Allah says: “O People of the Book! Now hath come unto you, making (things) clear unto you, Our Messenger, after

⁷ Ibid, (p. 252).

the break, in (the series of) our messengers, lest you should say: ‘There came unto us no bringer of glad tidings and no warner (from evil)’; but now has come unto you a bringer of glad tidings and a warner (from evil). And Allah hath power over all things.” (Al-Quran, 5:19)

Surah Al-Ahqaf is a chapter of the Quran was revealed in the time of Makkah thus is called Makki Surah. Abdullah Ibn Salam who was a Jew reverted to Islam after Muhammad (S.) had migrated to Madinah. This reversion took place after the revelation of the above chapter Al-Ahlat where it was clearly mentioned about the emergence of Muhammad (S.) as the last Prophet. The Verse related to the reference of the emergence of Muhammad (S.) was addressed to the Arab Pagans saying: “You pagan Arabs! You are puffed up with pride, though you are an ignorant nation. Among Israel there are men who understand the previous scriptures, and who find the Quran and its Preacher a true confirmation of the previous scriptures. They accept Islam as a fulfilment of the revelation of Moses himself! (See the Book of Deuteronomy in the Old Testament XVIII. 18-19) And yet you hold back, though the Quran has come in your own language, in order to help you to understand. How unjust and how shameful! In that case, with what face can you seek guidance from Allah?”⁸ Now let us see the said Verse and then it will be related with the reversion of Jew Abdullah Ibn Salam who reverted to Islam after Muhammad (S.) had migrated to Madinah: “Say: ‘See ye? If (this teaching) be from Allah, and you reject it and a witness from among the children of Israel testifies to its similarity (with earlier scripture), and has believed while you are arrogant, (how unjust ye are!) Truly, Allah guides not a people unjust.’” (Al-Quran, 46:10)

The glad tidings of coming of Muhammad (S.) was given by Allah, as already mentioned here before the above Verse, in the Jews’ scripture written in ‘The Book of Deuteronomy in the Old Testament XVIII. 18-19’ which was known to all Rabbis (Priests) of

⁸ Ibid, (p. 1305).

the Jews and accordingly it was well-known to Abdullah Ibn Salam but all would not be blessed with the acceptance of the Truth except few (Al-Quran, 46:10 above) who pursue the Truth. The incident of reversion of Abdullah Ibn Salam was written in the Ibn Ishaq's 'Sirat Rasul Allah' and the reference would clear all about the story. Ibn Ishaq writes: "I was told the story of Abdullah b. Salam, a learned rabbi, by one of his family. He said: 'When I heard about the apostle I knew by his description, name, and the time at which he accepted that he was the one we were waiting for, and I rejoiced greatly thereat, though I kept silent about it until the apostle came to Madina. When he stayed in Quba among the B. Amr B. Auf a man came with the news while I was working at the top of a palm-tree and my aunt Khalida d. al-Harith was sitting below. When I heard the news I cried Allah Akbar and my aunt said, 'Good gracious, if you had heard that Moses b. Imran had come you could not have made more fuss!' 'Indeed, aunt,' I said, 'he is brother of Moses and follows his religion, being sent with the same mission.' She asked, 'Is he really the prophet who we have been told will be sent at this very time?' and she accepted my assurance that he was. Straightway I went to the apostle and became a Muslim, and when I returned to my house I ordered my family to do the same. I concealed the matter from the Jews, and then went to the apostle and said, 'The Jews are a nation of liars and I wish you would take me into one of your houses and hide me from them. Then ask them about me so that they may tell you the position I hold among them before they know that I have become a Muslim. For if they know it beforehand they will utter slanderous lies against me.' The prophet housed me; the Jews came; and the apostle asked them about my standing among them. They said: 'He is our chief, and the son of our chief; our rabbi, and our learned man.' When they said this I emerged and said: 'O Jews, Fear God and accept what He has sent you. For by God you know that he is the apostle of God. You will find him described in your Torah and even named. I testify that he is the apostle of God, I believe in him, I hold him to be true, and I acknowledge him.' They accused me of lying and reviled me. Then I reminded the apostle

that I had said they would do this, for they were a treacherous, lying and evil people. I publicly proclaimed my conversion and my household and my aunt Khalida followed suit.’ ”⁹

The advent of Muhammad (S.) was also foretold in the scripture of the Christian (Nasara) which was written in the New Testament which is mentioned in the book written by Abdullah Yusuf Ali as follows: “Also, in the New Testament as it now exists, Muhammad is foretold in the Gospel of St. John, XIV. 16, XV. 26, and XVI. 7; ... Further, there were other Gospels that have perished, but of which traces still remain, which were even more specific in their reference to Muhammad; e.g. the Gospel of St. Barnabas, of which an Italian translation is extant in the State Library at Vienna. It was edited in 1907 with an English translation by Mr. Lonsdale and Laura Ragg.”¹⁰ In the Quran also the proof about the advent of Muhammad (S.) was mentioned quoting Prophet Isa’s (Jesus) glad tidings of the last Prophet Muhammad (S.) whose name would be Ahmad. Allah says: “And remember, Jesus, the son of Mary said: ‘O Children of Israel! I am the Messenger of Allah (sent) to you, confirming the Law (which came) before me, and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad. But when he came to them with Clear Signs, they said, ‘This is evident sorcery.’ ” (Al-Quran, 61:6) In the series of Prophethood all prophets had confirmed their previous prophets’ law and gave also the advent news of their following prophet which is referred to Matt V. 17 as was given in the book of Abdullah Yusuf Ali.¹¹ The meaning of the words ‘Muhammad’ and ‘Ahmad’ is almost similar means the Praised One found in the etymology of ancient Greek word ‘Periclytos’. Here the writer Abdullah Yusuf Ali explains the two words as follows: “ ‘Ahmad’, or ‘Muhammad’, the Praised One, is almost a translation of the Greek word ‘Periclytos’. In the present Gospel of John, XIV. 16, XV. 26, and XVI. 7, the word

⁹ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (pp. 240-241), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

¹⁰ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur’an, (p. 148), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

¹¹ Ibid, (p. 1461).

‘Comforter’ in the English version is for the Greek word ‘Paracletos’, which means ‘Advocate’, ‘one called to the help of another, a kind friend’, rather than ‘Comforter’. Our doctors contend that ‘Paracletos’ is a corrupt reading for ‘Periclytos’, and that in their original saying of Jesus there was a prophecy of our Holy Prophet ‘Ahmad’ by name. Even if we read ‘Paracelete’ it would apply to the Holy Prophet, who is ‘a Mercy for all creatures’ (21:107) and ‘most kind and merciful to the Believers’ (9:128)”¹² The Religion Whatever Muhammad (S.) preached was to prevail and uphold up than other religion, concept and means and ways of life. As Allah says: “It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).” (Al-Quran, 61:9) Islam is not anything of an exceptional ‘Way of life’ than the ‘Way of Life’ shown by all prophets rather exactly the same Way of Life but with the reformed version sent as the Last Way of Life to the last people through the Last Prophet Muhammad (S.). Abdullah Yusuf Ali writes about the ‘Religion Islam’ and ‘all religion’ in his nice explanation in his book: ““Over all religion: in the singular: not over all other religions in the plural. There is really only one true Religion, the Message of Allah, submission to the Will of Allah: this is called Islam. It was the religion preached by Moses and Jesus; it was the religion of Abraham, Noah and all the Prophets, by whatever name it may be called. If people corrupt that pure light, and call their religions by different names, we must bear with them, and we may allow the names for convenience. But Truth must prevail over all.”¹³ Similar Verses are there in the Quran as follows: 9:33; 48:28. The great writer Abdullah Yusuf Ali also explains about Islam and its prevalence over all other worldly concept of religions as the greater light which outshine all lesser lights: “Every religion which commends itself widely to human beings and lasts through some space of time has a glimpse of Truth in it. But Islam being the perfect light of Truth is

¹² Ibid, (p. 1461).

¹³ Ibid, (p. 1462).

bound to prevail. As the greater Light, through its own strength, outshines all lesser lights, so will Islam outshine all else, in spite of the displeasure of those to whom light is an offence.”¹⁴

Almighty Allah has kindly chosen Muhammad (S.), the supreme and unique personality, to preach the most sacred and the mightiest One True only universal Religion in the earth as the universal Prophet and Messenger. Allah kindly accredited Muhammad (S.) as the universal Messenger and also appointed Muhammad (S.) as the mercy to all creatures. He was sent as universal Messenger to all men universally. “We have not sent thee but as a universal (Messenger) to men, giving them glad tidings, and warning them (against sin), but most men understood not.” (Al-Quran, 34:28) He was sent for whole universe as well as for whole mankind and for all that was created by Allah. “We sent thee not, but as a mercy for all creatures.” (Al-Quran, 21:107) He was not sent for any limited meaning of people, nation, race, geography, colour, creed or any other specific species rather to all and for everything. Abdullah Yusuf Ali writes: “There is no question now of race or nation, of a ‘chosen people’ or the ‘seed of Abraham’; or the ‘seed of David’; or of Hindu ‘Arya-varta’; of Jew or Gentile, Arab or ‘Ajam’ (Persian), Turk or Tajik, European or Asiatic, White or Coloured; Aryan, Semitic, Mongolian, or African; or American, Australian, or Polynesian. To all men and creatures other than men who have any spiritual responsibility, the principles universally apply.”¹⁵ Since he is mercy to all creatures and a mercy from Allah (Al-Quran, 28:46-47; 33:45-48; 36:6; 42:48; 72:20-23; 27-28; 76:24-26) too so showing loyalty to Muhammad (S.) is considered to the loyalty to Almighty Allah for the Allah’s mercy and Salvation. “Verily chose who plight their fealty to thee do not less than plight their fealty to Allah: ...” (Al-Quran, 48:10) With that fealty which, if honestly and sincerely sworn, will be rewarded a ‘speedy victory’ as was promised by Allah: “Allah’s Good Pleasure was on the Believers when they swore Fealty to thee under

¹⁴ Ibid, (p. 447).

¹⁵ Ibid, (p. 818).

the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy victory.” (Al-Quran, 48:18) Muhammad (S.) being a gentle personality (Al-Quran, 3:159) was placed before the universe as an exalted standard of character (Al-Quran, 68:4) to be followed by all because of his beautiful pattern of conduct: “Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day, and who engages much in the praise of Allah.” (Al-Quran, 33:21)

10.5. If All Were for Peace And Tranquillity Then Why War!

“Muhammad’s initial challenge regarding their neglect of the poor and pilgrims was not too serious, but when he decried the polytheism of the city, he was laying an axe at the very root of the system of toleration the Quraysh had created.”¹⁶ This was the root relevance of oppositions and enmity that was grown by the Pagans led by the Quraish. They raised this enmity for the cause of no valid reference of any divine source or any other worldly scientific logic. However, query comes, if Islam and its associated affairs all meant peace and good then why why unrest came in! Though in the immediate previous quote the writer Russ Rodgers has drawn nicely of the fundamental relevance to it. Allah Himself is ‘Salam’ means peace and He is calling for Eternal Peace to ‘The Home of Peace’ because specifically it was spelt out: “But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a Way that is straight.” (Al-Quran, 10:25) “In contrast with the ephemeral and uncertain pleasures of this material life, there is a higher life to which Allah is calling. It is called the Home of Peace. For

¹⁶ Rodgers, Russ, (2012). *The Generalship of Muhammad: Battles and Campaigns of the Prophet of Allah*, (p. 249), University Press of Florida, Gainesville. ISBN: 978-0-8130-3766-0.

there is no fear, nor disappointment nor sorrow there. And all are called, and those will be chosen who have sought, not material advantages, but the Good Pleasure of Allah'. 'Salam', Peace, is from the same root as Islam, the Religion of Unity and Harmony."¹⁷ Almighty Allah wants and calls for peace, Islam means peace and Muslim means submitter own will to the Will of Salam (Allah) and Islam is the Universal One and Only True Religion then question automatically comes why there is unrest, unhappiness, disquiet and even war! Why there is/was resistance and even war against establishing the Peace – the One True Religion! Why there is/was resistance and war against the universal single Religion and the universal Messenger Muhammad (S.)! To answer those questions and to find out the values out of the issue and its relevant matters it requires to get the root causes of it.

10.5.1. The Men as Human beings Created with Features of Qualities and Limitations.

Emotions, love, fear and compassions are few of them which move human beings more. Almighty Allah has created men and created all. He has given men an honour of special place in His creation by enduring them with the faculty of understanding and by making them His agent (vicegerent) on the earth. Allah says: "Behold, thy Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'wilt Thou place therein one who will make mischief therein and shed blood? – whilst we do celebrate Thy praises and glorify Thy holy (name)?' He said: 'I know what ye know not.'" (Al-Quran, 2:30) With great affection Allah

¹⁷ Ali, Abdullah Yusuf, (1992). The Meaning of The Holy Qur'an, (p. 487), Amana Corporation, Brentwood, Maryland, U.S.A. ISBN: 0-915957-11-6.

has made the Adam (human being), gave them the honour of agent/vicegerent and put them the spiritual insight to understand himself, the nature and to know Allah through an enormous and huge wondrous Signs of Him. So that the human being glorify his Creator Allah in Truth, reverence and unity. By making him agent, enduing the faculty of understanding and putting within him the spiritual insight Allah affectionately endued him with many qualities from Him to bond and bridge human being with Him as a mutual trust. The men were further given with a Will so that their activities conform the Allah's universal Will and Commandment. Their mind was left free of choosing to experience and taste the sublime joy being in harmony with the infiniteness of Allah. The huge choices of 'Will' distinctly differentiated the men with the other creation but kept opportunity open to closeness as agent/vicegerent with other qualities especially the understanding of the divine insight. This 'Will' allowed also them to covet the colours and affluences to pursue. Allah says: "Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land: Such are the possessions of this world's life; But in nearness to Allah is the best of the goals (to return to)." (Al-Quran, 3:14) Under above circumstances of human creation, their qualities, features with the fusion of 'Will' and making them the agent/vicegerent of Allah the human being were distinctly separated from other creation of Allah. This difference was rightly made explicit through the angels by Almighty Allah in the aforementioned Verse in 2:30 of the Quran. The writer Abdullah Yusuf Ali explains this subtle features of human being mentioned in the said Verse as follows: "It would seem that the angels, though holy and pure, and endued with power from Allah, yet represented only one side of Creation. We may imagine them without passion or emotion, of which the highest flower is love. If man was to be endued with emotions, those emotions could lead him to the highest and drag him to the lowest. The power of will or choosing would have to go them, in order that man might steer his own bark. This power of will (when used aright)

gave him to some extent a mastery over his own fortunes and over nature, thus bringing him nearer to the God-like nature, which has supreme mastery and will. We may suppose the angels had no independent wills of their own: their perfection in other ways reflected Allah's perfection but could not raise them to the dignity of vicegerency. The perfect vicegerent is he who has the power of initiative himself, but whose independent action always reflects perfectly the will of his Principal. This distinction is expressed by Shakespeare (Sonnet 94) in those fine lines: "They are the lords and owners of their faces. Others but stewards of their excellence." The angels in their one-sidedness saw only the mischief consequent on the misuse of the emotional nature by man: Perhaps they also, being without emotions, did not understand the whole of Allah's nature, which gives and asks for love. In humility and true devotion to Allah, they remonstrate: we must not imagine the least tinge of jealousy, as they are without emotion. This mystery of love being above them, they are told that they do not know, and they acknowledge (in the following verse 2:32 of the chapter) not their fault (for there is no question of fault but their imperfection of knowledge). At the same time, the matter is brought home to them when the actual capacities of man are shown to them (to the next Verses, 2:31-33)"¹⁸

Man was created in the best moulds (95:4), Allah's spirit breathed into him (15:29) and he was warned against Satan (7:27) but he fell from Unity (2:163). When his 'Will' was warped (24:62; 82:7; 4:135) Man knows about Allah but he is misled by Evil. It is clearly described in the Verses 7:172-175 and conclusively citing an example of a man who was given enough knowledge and the insights of Allah's Signs but he abandoned those by falling into prey of Satan: "Relate to them the story of the man to whom We sent our Signs, but he passed them by; so Satan followed him up, and he went astray." (Al-Quran, 7:175) Man is impatient too (70: 19-21) for which he fluctuates his will often and usually and loves the fleeting world: "As to these, they love the fleeting life, and put away behind them a Day (that will be) hard." (Al-

¹⁸ Ibid, (p. 24).

Quran, 76:27) Finally, all misfortunes are due for his own deeds: “Whatever misfortune happens to you, is because on the things your hands have wrought, and for many (of them) He grants forgiveness.” (Al-Quran, 42:30) Whatever mischief are in the world are the earning of man so that he takes lesson out of those and go back to the Unity of Allah: “Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).” (Al-Quran, 30:41) Man tends to transgress (96:6-14; 10:23) even after he is forgiven by Allah. And he not only transgresses but insolently transgress for which mischief turns into conflict. Allah says: “But when He delibereth them, behold! they transgress insolently through the earth in defiance of right! ...” (Al-Quran, 10:23) Under above features involved with human being many being impatient do not conform to peace and unlike to Islam thus bring conflicts in the earth.

10.5.2 Conflict Between the Truth and Falsehood.

Conflicts in the earth among creations are of diverse in nature and many in number. But its basic is the conflict between the truth and falsehood. The root of all conflicts and the real conflict is the conflict between truth and false. The earth is abundance of conflicts and, it can be said that, without conflict the earth could be a utopia from the point of the conflict theory that due to existence of conflict and centering the conflict the interest of men are related and rotated. To that theory it might be obvious that conflict would be existed with the existence of human being. But this conflict whatever here is being discussed and/or even to those conflict,

all conflicts bear the fact that ultimately it is either one is true-centric side and rest is false-centric. Thus, the earth is based on the conflict of between truth and falsehood.

All affairs of the worlds and whatever there in the earth all are relatively true and false and nothing is absolute truth or false except the Almighty Allah who is Absolute Truth. Because Allah Himself says: “High above all is Allah, the King, the Truth! ...” (Al-Quran, 20:114) Except Allah all other things and affairs are not absolute truth but are apparently true or false. He is the Creator of all (2:29,117; 6:73) and to Him belongs the heritage of the heavens and the earth (3:180; 15:23; 19:40) Allah also said, “And He is the best Disposer of affairs.” (Al-Quran, 3:173) Despite the relative factor of worldly truth and falsehood Allah set up the Balance and established the Justice in the earth through many things i.e. sending revelation (Books) and Messengers, Allah’s Signs, human faculties with knowledge and wisdom, the Balance etc. Allah says: “And the Firmament has He raised high, and He has set up the Balance (of Justice), in order that ye may not transgress (due) balance. So establish weight with justice and fall not short in the balance.” (Al-Quran, 55:7-9) He also says: It is Allah Who has sent down the Book in truth, and the Balance (by which to weigh conduct). And what will make thee realise that perhaps the Hour is close at hand?” (Al-Quran, 42:17) Here Book meant the Quran which is like a balance, something an instrument revealed by Allah in the hands of men by which we can weigh all moral issues and all questions or affairs of right and wrong in conduct. Abdullah Yusuf Ali concludes after the analysis of relevant Verses of justice and balance of the Quran: “Three things are mentioned as gifts of Allah. In concrete terms they are the Book, the Balance, and Iron, which stand as emblems of three things which hold society together, viz. (namely), Revelation, which commands Good and forbids Evil; Justice which gives to each person his due; the Balance may also refer to the God-given faculty by which man can judge between right and wrong; and Iron, the strong arm of the Law, which maintains

sanctions for evildoers.”¹⁹ After setting all arrangements Allah has ordained the instruction too: “And cover not Truth with falsehood, nor conceal the Truth when you know (what it is).” (Al-Quran, 2:42) Men were cautioned that if they do not established the balance and justice in solving the conflict of truth and falsehood and between right and wrong then Final Judgment was with Allah Himself: “We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We will bring it (to account): And enough are We to take account.” (Al-Quran, 21:47) Almighty Allah not only does the justice accurately and perfectly He does not do injustice to anyone too: “Allah is never unjust in the least degree: if there is any good (done), He doubleth it, and giveth from His own presence a great reward.” (Al-Quran, 4:40)

10.5.3 All Messengers Were Confronted and Fought.

There was no prophet who came and preached peacefully and died. Historically, there was no incident as such. Rather all prophets were confronted, fought and there were many who were even killed for preaching the truth. Not only the Prophet, people generally afraid of accepting any new concept leaving their practicing ones. They are afraid of leaving and losing comfort of their existing practice. There were many scholars who were even killed for preaching new noble concept which people and society of the time felt threatened to their practicing way of life. Athenian great philosopher Socrates was one of such who was charged for corrupting the young of the society and finally he had to commit suicide in the consequence. Hajrat Zakariah (AS.), Hajrat Yahyah (AS.), Hajrat Elias (AS.) etc. were killed

¹⁹ Ibid, (pp. 1428,1251).

for preaching the truth. Hajrat Isa (Jesus) (AS.) was attempted to kill but could not do so because Almighty Allah brought him up. Allah revealed: “That they said (in boast), ‘We killed Christ Jesus the son of Mary, the Messenger of Allah’; – but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for of a surety they killed him not; – Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise; – And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them; –” (Al-Quran, 4:157-159) All prophets were resisted and persecuted by the people, establishment, and leaders of the society. All of them had to perform their duties conferred by Allah in extreme adverse condition. They were mocked (6:10; 13:32; 15:11; 21:41), rejected (3:184; 6:34; 25:37; 34:45; 51:52-55), persecuted and threatened (14:13), had enemies (6:112; 25:31) and slain (3:183). The stories of Nuh (Noah) (AS.) against his people for long 950 years and finally Allah overwhelmed the people who resisted Nuh (AS.) and saved him with his very few followers by an Ark (10:73), Ibrahim (AS.) who was thrown to the burning flame but they could not kill him because Allah saved him (21:69), Musa (Moses) (AS.) who were persecuted by snakes, magicians and by pursuing physically by the establishment (Pharao) but Allah saved Musa (AS.) and drowned Pharao (2:50) and Isa (Jesus) (AS.) who was attempted to be killed but Allah brought him up (4:158) which was mentioned earlier, which are full of oppression, and persecution of mental, physical and psychological torment of the prophets themselves and their followers. These are very few examples of many which are plenty and their details are described in the Quran. Allegation against them was nothing but for preaching ideologies the lights to bring out the people from the darkness that they were surrounded.

10.5.4 Resistance Against Muhammad (S.) Knew No Bound.

It was separately discussed about the glad tidings of coming of the last Prophet Muhammad (S.) by all Messengers of Allah and they (Prophets) were binded by the Covenant with Almighty Allah solemnly swearing their allegiances to follow and obey Muhammad (S.). And it was also discussed that all Prophets (AS.) were appointed to preach One True Religion Islam despite their codes of law (shariahs) were different basing on their requirement of time as was set by Allah. Muhammad's (S.) code of law (Shariah) which he preached was declared as the final by Allah, abrogating all previous code of law (shariahs) and to be continued as the Way of Life for all human being to come till the Day of Resurrection. He was also declared as the last Prophet as the Seal of the Prophethood: "Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things." (Al-Quran, 33:40) In commentary of this Verse Abdullah Yusuf Ali cleared and dispelled some misconception about closing of knowledge and light of new thought and leadership saying that: "When a document is sealed, it is complete, and there can be no further addition. The Holy Prophet Muhammad closed the long line of Messengers. Allah's teaching is and will always be continuous, but there has been and will be no Prophet after Muhammad. The later ages will want thinkers and reformers, not Prophets. This is not an arbitrary matter. It is a decree full of knowledge and wisdom, 'for Allah has full knowledge of all things'."²⁰ Muhammad (S.) being the Seal of the Prophets, probably, this was one of the reasons for which he was resisted collectively by the concerned group of self-interests. So enmity against him was not straight and was not one dimensional but was unparalleled and multidimensional. Details were discussed in the previous sections.

²⁰ Ibid, (p. 1069).

It is answered from the authentic references and from the books and commentaries of learned world scholars about what was Islam, who was Muslim and if everything was for peace and for the betterment of the human being then why there had been waged war against Islam, Muslims and all prophets then it is vividly clear that principally unrest, resistance, conflict, war etc. were antithetical to the truth that was brought by all prophets and to be preached to the people for their beneficence set by Almighty Allah. It was also clear that the Truth itself was a simple, clear and straight but it is felt, read and expected fearsome by its counterpart and rightly and understandably is felt and faced enemy by falsehood. So Truth and peace is innocent but its existence is detrimental to its enemy. Peace preaches not to fight and thereby not to bring disaster to the society but peace wants to bring back the order of a disordered society and to emancipate people who are already in the disastrous condition. Peace also preaches to establish him in the society. This duty lies with all the human being and all the Messengers as was imposed by Allah. Islam itself is peace, thus, commands the people to establish it though it is not liked by few people through constant strive and struggle hard with patience calmness, hope, assurance and moral ascendancy. It also commands people not to withdraw from the duty and, if resisted, then valiantly to fight for the self-defence as a means of removing the immediate resistance but not to transgress and not to annihilate the adversary. “To those against whom war is made, permission is given (to fight), because they are wronged; – and verily, Allah is most Powerful for their aid.” (Al-Quran, 22:39)

10.6. Muhammad Did Not Outbreak the War But It Was Imposed on Him.

It has been shown that all Messengers and Prophets preached the Truth – One True Religion i.e. Islam of One True God. They all preached Islam – the Peace, to bring out men from the dark and for the emancipation of the human being. All Prophets and Messengers were armless and started preaching the Truth not by applying any kind of force. They did not impose any condition to accept their message. They all referred not them but the Lord and Lord's Messages. Neither they asked for any personal benefit for their duties nor they explored their divine status for worldly gain rather they all dedicated and sacrificed their everything – the private and public life and the worldly life for the duties imposed on them by Allah for the people so that the people and they would be rewarded the Eternal Peace in hereafter. For such a challenging role none took any weapon in their hands at the beginning and at their own but did so once they were resisted and did so for their self-defence. As Messenger Muhammad (S.) was no exceptional to that in this respect. The field of Muhammad's (S.) role was broader, bigger and universal who was sent not to any fixed nation or people or time but to the whole mankind for all time till the Day of Resurrection. For the greatest role too Muhammad (S.) was divinely appointed by Almighty Allah with the similar principle and ethical policy with whom all other Prophets were sent. Additionally all character qualities those had been attributed to all prophets by Almighty Allah were made conjoined and blended together and ascribed to the character of Muhammad (S.) by Allah so that he would qualify to absorb the multidimensional resistance to a Last Prophet and to deliver the divine duty and responsibility to that status. This was the peacefully preaching the One True Religion i.e. Islam of One True God for the emancipation of the human being by establishing the Peace. He also did not take the help of

any force to bring people to his side nor imposed any condition to the people to accept his message and the Message of Allah. He shared his divine thought and invited people to accept that but neither exploited the divine role for his personal gain nor asked any worldly benefit from the people. He was an orphan and grew as a humble man in front of the people in the same society where his relatives and neighbours residing. He was not a stranger who was neither emerged suddenly as an adult and claimed Prophethood nor fell newly from the sky and appeared as a new leader to the people. He was born in that soil and built-up at the front of the native people where he was born. He passed long 40 years with them, not a matter of inconsiderable time. Within that long time he earned all possible noble reputations, personally and publicly. He was nicknamed as ‘Al-Amin’ (the Praiseworthy) and ‘As-Sadiq’ (the Trustworthy) for his esteem personal character. He was unanimously accepted as a neutral, impartial and unique arbiter who was called for the resolution of conflicts which were serious and complex in nature in the society. Publicly he was so accepted that without any hesitation his arbitration was used to be accepted. He had the exposure of war participation in his boyhood in the Battle of Fizar but none raised any question about his role rather he was appreciated. Socially and politically he was never reproached or rebuked up to his 40 years of life rather all used to take pride out of his association. But what suddenly happened at the age of 40 years when he was commissioned as Prophet! Things even did not go that worse till that but the debate went to the peak when asked the people to leave all idolatries which were detrimental to the human liberty and freedom as the best creation of the Lord and invited them to the Monotheism – the Sovereignty of Allah (Tawhid) and to leave all kind of superstitions in which they were drowning. He and his people were targeted and fell in all kind of persecution and oppression. Personally he was plotted to kill in one night by employing assassins from all the clans of the Quraish. He could successfully escape from that and migrated to Madinah – an apparently safer place to preach Allah’s Message. But he was not left by the enemy by any

way. He was physically, mentally, psychologically and literally pursued in Madinah. The Quraish tried and established connection with the influential tribes and groups, had bound the treaty and continued their enmity to remove him from the earth. Not only the planning and pursuing him by establishing alliances the Quraish started sending regular arms patrol to harass and kill him and to resist and remove the Truth that he had been preaching there. With the help of their ally in Madinah the Quraish started attacking him and his followers to destroy them and their Faith completely. Under such circumstances, finding no other alternative but only to die or to surrender or to resist to defend their Faith, Muhammad (S.) and the Believers opted the last option with the divine permission from Allah. When the natural law and common sense allows to defend own self once being attacked then for the noble cause once it was aimed to defeat and destroy with its few followers then fighting back for the self-defence was just a genre of logical sequence in the Cause of Allah. Allah pronounced His permission: “To those against whom war is made, permission is given (to fight), because they are wronged; – and verily, Allah is most powerful for their aid: (They are) those who have been expelled from their homes in defiance of right, – (for no cause) except that they say, ‘Our Lord is Allah’. Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause); – for verily Allah is full of strength, Exalted in Might, (able to enforce His Will).” (Al-Quran, 22:39-40)

Few findings and deductions are found out as the principles of war in Islam out of the above Allah’s Verses which were sincerely followed by Allah’s Prophet without any fail:

- (1) Fighting/war is permissible for self-defence to restore the peace (which was otherwise the natural order of Allah) means fighting/war is not a policy by itself but a temporary means under a policy. To Muhammad (S.), establishing the Truth was

the policy and removal or dispelling of all barriers was one of the intermediary tool to clear the way.

- (2) Men are to fight but the victory lies in the authority of Allah and once fight in the cause of Allah then aiding and victory would be from Allah's side.
- (3) Men can fight against the unjust and wrong done to him; examples of wrong/unjust are: depriving from the lawful right of property, land, dwelling, threat of life, freedom of movement or any other rights provided by the law of the land etc. (additionally you may see Al-Quran, 60:9)
- (4) Muslims can fight in order to win religious freedom from those who tyrannise the Muslims because of their religious beliefs (Monotheism) and harass them because they are Muslims.
- (5) Allah certainly aids to those who aid His Cause. (Al-Quran, 9:14; 2:190) If we search the Qur'an, the word 'Fighting' (in Arabic 'Oqatilu') is found in 41 different occasions. We may analyse these Verses of the Qur'an in respect of waging war principles. These are, however, of different perspectives.
- (6) Not to fight with those who do not fight against the Muslims. (Al-Quran, 2:190; 60:8)
- (7) Fight in the Cause of Allah and Allah likes those who fight as such. (Al-Quran, 2:190; 61:4)
- (8) Not to transgress the limits by any means. Women, children, old and infirm men, religious people like priests etc. should not be molested, nor trees and crops to be damaged, the monasteries, churches, synagogues, masjids etc. of religious sanctuaries not to be damaged and demolished. (Al-Quran, 2:190)

- (9) Once there is any opportunity arises to go for cease fire because fighting is not the policy in Islam rather a means to bring back the order. (Al- Qur'an, 2:192-193)
- (10) Cause only that amount of damage which was done against the Muslims. (Al-Quran, 2:191, 2:194)
- (11) Tumult (Fitnah) state of trouble, chaos and confusion and associating something with Allah etc. is worse than killing. (Al-Quran, 2:190)
- (12) Places of sanctuaries to be protected by avoiding war there, but once you are attacked there do fight back. (Al-Quran, 2:191; 9:13)
- (13) Fight vigorously sincerely without fear once you are in fighting. (Al-Quran, 2:191; 9:123)
- (14) Once the opponent wants cease in fighting analyse their intention and if possible go for cease firing. (Al-Quran, 2:192)
- (15) Fear Allah and know that Allah favours those who Fear Him. (Al-Quran, 2:194)
- (16) Continue fighting (striving) until there is 'Din' (Islam) for Allah means the religion of Allah (Islam) becomes dominant above all other religions and concepts in the earth. (Al-Quran, 2:193; 8:39)
- (17) Reward of fighting in the Cause of Allah is of great value. (Al-Quran, 4:74)
- (18) Fight against the People of Book (Jews and Christians) unless they accept the One True Religion or pay tax (Jizyah) and fight unitedly and entirely. (Al-Quran, 9:29; 9:36).
- (19) Women, children, old and infirm men not to be targeted, no crops, trees and nature to be damaged except the collateral damages and no places of sanctuary to be attacked. (Al-Quran, 22:40; 42:42)

- (20) Striving hard always (Jihad) against unjust within own or others but once it turns into fighting then follow the doctrine of fighting in Islam ‘until there is Din for Allah’. (Al-Quran, 2:193)
- (21) Fight with vigour, courage and with unity to win. (Al-Quran, 22:39; 2: 191)
- (22) Fear Allah to favour His aid. (Al-Quran, 22:40; 2:194)
- (23) Allah ordained these as principles to Muhammad (S.) and for all Muslims. Muhammad (S.) practically adopted these and proved that fighting principles of Islam were logical, just, ethical and humane. But to prove that he and his followers had to dedicate a lot which knew no bounds.

There are few other laws and principles for conducting war which are: There must have authorised leadership for the Muslims to fight and Muhammad (S.) was the head of the city-state Madinah and the Messenger of Allah, thus, he was with the authority of leadership at that time. There remains always pre-conditions and pre-requisites for fighting and once these pre-conditions and pre-requisites were fulfilled then fighting is allowed. These pre-conditions and pre-requisites would also be decided by the authorised leadership of Muslims. Muslims have to fight once it is decided ordered by the leader (Imam).

Muhammad (S.) was a blessing and mercy for the entire earth and for all that were available between the Heaven and the earth. The foundation of his all policies and activities was inclusiveness and surely not exclusiveness. He wanted all to be included in the stream of

Peace and justice and never had he excluded anyone because of colour or ethnicity. He wanted to raise the status of human being by calling, motivating and inviting them to be the servants of One Entity i.e. Servants of Allah and emancipating the human being from the status of the multi-servanting of many lords and masters. Because Allah says: “We have honoured the sons of Adam; provided them with transport on land and sea; given them for the sustenance things good and pure; and conferred on them special favours, above a great part of our creation.” (Al-Quran, 17:70) Thus, to my understanding, Muhammad’s (S.) invitation and calling to people towards the following basic issues:

- (1) Invited to One True God i.e. the Islamic Monotheism which was the centre of invitation of all previous Messengers. Islamic Monotheism was the centre of all previous scriptures too. (Al-Quran, 2:255; 2:163; 3:18; 41:43; 43:44-45)
- (2) Uphold and growth of humanity as a whole because all were created from one Adam and Adam was created from clay. (Al-Quran, 6:2; 15:26)
- (3) His all efforts were towards peace (Al-Quran, 10:25; 49:10; 49:9; 50:34; 6:127) and, if there would arise any situation where there might be war, he stressed his best to a peace treaty before war. (Al-Quran, 8:61; 4:90; 2:208)
- (4) Forgiveness and clemency before punishment and reward the good and punish the treachery because Allah ordered as such so that all approached to him to know about Allah and Islam. (Al-Quran, 3:159; 42:40; 42:37; 45:14)
- (5) He emphasized and reiterated to remain unite under any condition and not to divide among Muslims. (Al-Quran, 3:103) This is the Commandment from Allah too. (Al-Quran, 3:103; 8:46; 42:13; 61:4)

What was the crux of Islam for what Muhammad (S.) undertook all efforts, went through all pains and dedicated everything in his whole life and the Believers were also instructed accordingly was to establish the Monotheism of Allah (Tawhid – the Sovereignty of Allah). Actually all struggles were and whole life was dedicated by Messenger Muhammad (S.) was to establish this single tenet which was the foundation of all other fundamental tenets of Islam – the Oneness of Allah and without any partner to Him which was the key of heaven. After the Conquest of Makkah when Muhammad (S.) started sending his representatives towards his different directions of Arab, he sent Muadh bin Jabal (RA.) to Yaman. When Muhammad (S.) was sending him off what instructions he passed was the example of Muhammad’s (S.) priority in preaching Islam was found. Muhammad (S.) did not instruct Muadh bin Jabal any other thing to preach first but the Monotheism of Allah was the foremost and primordial. It is evident from the reference of Ibn Ishaq: “Abdullah b. Abu Bakr told me that he was told that when the apostle sent Muadh he gave him instructions and orders and then said: ‘Deal gently and not harshly; announce good news and do not repeal people. You are going to one of the people with scripture who will ask you about the key of heaven. Say to them it is the witness that there is no God but Allah, Who has no partner.’ Muadh went off to the Yaman and did as he was ordered.”²¹

Muhammad (S.) as the Prophet and Messenger of Allah went and approached to all to preach Islam but he did never approach or advanced himself towards war or even did not advance to anyone to attack. None can show any evidence or example that he went to outbreak any war or battle. It was unparalleled and at the same time unfortunate that he never approached or started any war but he had to follow all conventions of self-defence and norms of humane ethics but again been blamed for many reasons including extremism of his religion. It was

²¹ Ishaq, Ibn, Sirat Rasul Allah, (Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 644), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

because of lack of information among them about him and about Islam. In the initial all battles especially major initial battles including the Battles of Badr, Uhud and Ahzab (Trench) Muhammad (S.) did not go to the enemy territory to pursue war. The Quraish physically travelled near to Madinah and attacked his city-state and attacked his followers. He, even, established an obstacle making a long ditch/trench to safeguard Madinah from the Quraish in the Battle of Ahzab (Trench) and protected but he did not go to attack the enemy to their location. When the professional warriors and generals compare Muhammad (S.) with other great military leaders in the history they surprisingly find him far above of them, both in planning his war strategy and in executing and completing his plans with great efficiency, skills and effectiveness. If the height and depth of greatness is to be measured by actual victories in battles, he never lost a single battle. In the Battle of Uhud he did not lose that battle, rather there happened to be a temporary setback during the battle in one important corner of battlefield where for the moment enemy entered and caused huge killing. But neither the enemy's mission of killing Muhammad (S.) and destroy the Faith was achieved nor they could hold the ground for a moment, nor occupy Madinah, nor could enslave the women, children, land, property, nor could take captives as prisoners of war. Rather the enemy attack was repulsed later, drove away out of Madinah by a counter attack and dislodged them entirely. The Quraish could not regain the attack rather had to start withdrawal to their homeland. Ibn Ishaq says: "Then the apostle sent Ali to follow the army and see what they were doing and what their instructions were. If they were leading their horses and riding their camels they would be making for Mecca; but if they were riding the horses and driving the camels they would be making for Medina. 'By God', said he, 'if they make for Medina I will go to them there. Then I will fight them.' Ali said that he followed their tracks and saw what they were doing. They were leading their horses, riding their camels and going towards Mecca."²² Later on, the following day with the same

²² Ibid, (p. 387).

combat groups who all fought in Uhud, Muhammad (S.) pursued the Quraish and went up to Hamra al-Asad to dislodge them. Finally, the enemy led by Abu Sufyan retreated by the overwhelming of Muslim forces. It was great skill and wisdom of Muhammad (S.) and with the technique and tactics of using spies with the psychological warfare which evicted Abu Sufyan and the Quraish and gave victory to Muslim army in the follow-up battle on the morrow of Battle of Uhud. In military term, a temporary setback in one portion of a battle does not reveal the result of win or defeat rather in whole battle after it is over says whether battle was won or defeated. In the Battle of Uhud neither Muhammad (S.) was killed nor defeated nor did he surrender. Yes, there had been huge loss in Muslims side for the great lessons to be learnt but it was not a defeat but a great victory by successfully repulsing enemy attacks and evicting them with the follow-up dislodging the enemy up to their homeland.

Muhammad (S.) led and fought 28x battles (Ghazwa) as commander and won all of them and he commanded and directed 88x battles (Saryah) as great general where with huge loss but won those too (except siege failed) which is unique in the world history of warfare (see the Annex-A to this paper).

The result of the warfare between Muhammad's (S.) army and the Quraish was victory in the Muslim side and the Quraish surrendered, accepted the defeat and Muslim army occupied Makkah. The whole Arabian Peninsula was subdued to Muhammad (S.) and to Islam where Muhammad (S.) emerged as an invincible general in the history.

At the beginning of war in the initial days just after migration to Madinah none predicted such a great landslide victory against such a combined strength of the Quraish, the Jews, courageous tribes of Arabs and the hypocrites. Rather a shameful defeat seemed obvious by the arithmetical account of relative strength and resources of both belligerents. It was further

factually evident once a body had been evicted from the homeland and sheltered in a far land of unknown from which fighting with the main effort of the Quraish and Arab tribes (in military language there are two efforts to be judged once there is attack by the enemy – main effort and secondary effort) having engaged with internal many secondary efforts of the Jews and hypocrites was almost an impossible equation by the human counting. But surprising to the worldly counting, in less than a decade, Muhammad (S.) had exterminated the fighting ability of his enemies, destroyed their army, completely crushed the military morale and earned a total victory. It was possible because of Allah's aid (Al-Quran, 9:14), Muhammad's (S.) selfless dedication and wisdom and the Muslim warriors' continuous strive, struggle and dedications. Muhammad (S.) always had the reliance on Almighty Allah's aid, kept remembrance of Him, used to keep himself engaged with fellow mates physically and mentally and motivated them morally and spiritually. In this research it was told previously that Muhammad (S.) had an ultimate aim and mission of establishing the Truth by preaching Islam and had also immediate aim/aims of removing the various obstructions including arms resistance, in establishing the Truth. Now after the research it was found that Muhammad (S.) had only one mission of establishing One True Religion Islam and to establish that, he did not feel anything including the arms resistance, an impassable obstacle at all. He kept firmly fixed in his main mission, pursued it constantly, did not deviate from it, believed resolutely in Allah's aid to be always with him and did not consider all the barriers including arms resistance a discontinuance by the aid of Allah. So he only kept holding the steering in movement and the rest was just a matter of time to be over and actually that was as such. He believed certainly that it would be definitely done and it was done. He also prepared a band of warriors who selflessly fought for the Cause of Allah, as Allah says, 'as if they were a solid cemented structure' and Allah gave victory because once Allah loves those warriors victory was just a matter of Allah's 'Be'. "Truly Allah loves those who fight in His Cause in battle array, as if they were a solid cemented structure."

(Al-Quran, 61:4) “Verily, when He intends a thing, His Command is, ‘Be’, and it is!” (Al-Quran, 36:82; 2:117; 16:40; 40:68)

How Muhammad (S.) injected his thought i.e. the thought of Allah in his fellow mates could be seen in many examples few of which were described. For their selfless dedication and unquestionable loyalty to Allah and to Allah’s Messenger this human arithmetical counting was made wrong and an unimaginable victory was possible. For such fear of Allah (‘Taqwa’) and with noble characters that were built due to the lesson imparted by Muhammad (S.) and from the Quran the Muslim rule started after the Conquest of Makkah not only continued but expanded beyond Arabian Peninsula to almost all continents and persisted up to 13 century. (1258 C.E.) Because Allah promises: “(They are) those who, if We establish them in the land, establish regular prayer and give regular charity, enjoy the right and forbid the wrong: with Allah rests the end (an decision) of (all) affairs.” (Al-Quran, 22:41) Someone might ask why then, the rule of Muslims went off! Yes, that was because of the characters and conduct of few Muslim rulers who did not act in accordance with the immediate above Verse. Here, let us see the initial speech of Hajrat Abu Bakr (RA.) who, after his succession as the Caliph of Muhammad (S.), delivered his first address. Martin Lings writes: “Then Abu Bakr gave praise and thanks to God and addressed them, saying: ‘I have been given the authority over you, and I am not the best of you. If I do well, help me; and if I do wrong, set me right. Sincere regard for truth is loyalty and disregard for truth is treachery. The weak amongst you shall be strong with me until I have secured his rights, if God will; and the strong amongst you shall be weak with me until I have wrested from him the rights of others, if God will. Obey me so long as I obey God and His Messenger. But if I disobey God and His Messenger, ye owe me no obedience. Arise for your prayer, God have mercy upon you’.”²³

²³ Lings, Martin, (1985). Muhammad: His Life Based on the Earlier Sources, (p. 344), George Allen & Unwin (Publishers) Ltd and Islamic Texts Society, London, UK. ISBN: 0-04-297042-3. {cf. Ishaq, Ibn, Sirat Rasul Allah,

When Muhammad (S.) conquered Makkah, a great victory without bloodshed in a battle at 630 A.D. (in 8 A.H. – just after 8 years of migration) all feared that there would be great avenge fulfilled by the Muslim army but Muhammad (S.) with his high standard of magnanimity outpoured the water in the fire of avenge and declared three reliefs:

- (1) Who entered Abu Sufyan's house shall be safe,
- (2) Who locked upon himself in his house shall be safe and
- (3) Who entered the Masjidul Haram shall be safe.

Muhammad (S.) and his followers did not taste the avenge of restitutions after the Conquest of Makkah and after the triumph over the whole war campaigns against his adversary because mere conquering Makkah was not his mission. Rather taking avenge was not his character too. His mission was to establish One True Religion on the earth that was belong to the Lord. Thus, he ignored all unnecessary activities and concentrated in his mission. He did not even take any action rather forgave the wife of Abu Sufyan, Hind, who chewed the liver of his great beloved uncle, Hamza (RA.), after he was martyred. Who else could stand firmly and stand with such magnanimity other than Muhammad (S.)! However the incident was nicely narrated by Martin Lings: "When the army had passed, Abu Sufyan went back to Mecca with all speed and standing outside his house he shouted at the top of his voice to a quickly gathering crowd: 'O Men of Quraysh, Muhammad is here with a force you can not resist. Muhammad is here with ten thousand men of steel. And he hath granted me that whoso entereth my house shall be safe.' Hind now came out of the house and seized her husband by his moustaches. 'Slay this greasy good-for-nothing bladder of a man', she cried. 'Thou miserable protector of a prophet!' 'Woe betide you', she shouted, 'let not this woman deceive you against your better

(Tr. by A. Guillaume, (2006). The life of Muhammad, (p. 687), Published by Ameena Saiyid, Oxford University Press, Karachi, Pakistan. ISBN: 13: 978-0-19-636033-1, 10: 0-19-636033-1.

judgement, for there hath come unto you that which ye can not resist. But whoso entereth the house of Abu Sufyan shall be safe.’ ‘God slay thee!’ they said. ‘What good is thy house for all our members?’ ‘And whoso locketh upon himself his door shall be safe’, he answered, ‘and whoso entereth the Mosque shall be safe’, whereupon the crowd that had gathered dispersed, some to their houses and some to the Mosque.”²⁴

Muhammad (S.) as the great general whose approach was based on non-violent military ethics in the fighting of war where the least possible casualties in comparison to great campaigns of 10 years between truth and falsehood. The casualties were very minimal in respect to everything in comparison to the time and multitudes of enmities which was a matter of surprise to any great military general’s consideration and by the war experts. The writer Afzalur Rahman writes about the casualty of human life as follows: “In fact, Muhammad was quite successful in his efforts to minimise the loss of life in warfare. The total number killed in his entire war operation was 1,014 (255 Muslims and 759 non-Muslims) and the total number of war prisoners was 6,564, of whom all were released except two who had committed crimes, who were killed. It was a remarkable achievement that, with such a small sacrifice, the whole of the Arabian Peninsula was brought under the Law of God. The rule and oppression of man over man was brought to an end and, for the first time in the history of this peninsula, people saw the rule of goodness, virtue and justice in their land.”²⁵

²⁴ Ibid, (p. 298).

²⁵ Rahman, Afzalur, (1992). Muhammad As A Military Leader, (p. 23), Noor Publishing House, Delhi, India. ISBN: 81-85233-41-1.

List of Excursus:

Excursus-A List of all Battles (from Montgomery Watt's book

"Muhammad at Medina": 'Excursus B')

Excursus-B Quraish Lineage (from Martin Lings's book

"Muhammad": 'Quraysh of the Hollow')

Excursus-C Persian-Byzantine Empire Maps (from the

Wikipedia)

Excursus-D Islamic World Map when it was epic (from the

Wikipedia)

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EXCURSUS-A**List of Expeditions and Dates**

A	B	C	D	E	F	G
Serial Number of Battles	Date (A.D.)	Destination or Name of Expeditions	Opponents	Number of Participants	Result	Remarks
...	622 A.D	...				Migration year
...	16/7	Beginning of Era Hijrah			...	...
...	24/9	1 Hijrah, arrival in Quba			...	...
...	623 A.D	...	...	...	...	...
1	3	Sif al-Bahr	Quraysh	30	no fighting	Not defeated
2	4	Rabigh	Quraysh	60-80	no fighting	Not defeated
3	5	al-Kharrar	Quraysh	20 (or 8)	no contact	Not defeated
4	8	al-Abwa	Quraysh	60	no contact	Not defeated
5	9	Buwat	Quraysh	200	no contact	Not defeated
6	9	Safwan	Kurz al-Fihri	...	failed to overtake	Not defeated
7	12	al-Ushayrah	Quraysh	150-200	no contact	Not defeated
...	624 A.D	...	...	...	...	...

A	B	C	D	E	F	G
Serial Number of Battles	Date (A.D.)	Destination or Name of Expeditions	Opponents	Number of Participants	Result	Remarks
8	1	Nakhlah	Quraysh	7-12	one enemy killed	Successful
9	15/3	Badr	Quraysh	c. 315	victory	Successful
10	3	...	'Asma'	1	successful	Successful
11	4	...	Abu Afak	1	successful	Successful
12	4	...	Qaynuqa	...	expelled	Successful
13	5-6	(Sawiq)	Quraysh	200 or 400	enemy retreated	Successful
14	7	al-Kudr	Sulaym. Ghatafan	200	some booty	Successful
15	8-9	...	Ka'b b. al-Ashraf	5	successful	Successful
16	9	Dhu Amarr	Tha'labah, Muharib	450	? no contact but converts	Successful

A	B	C	D	E	F	G
Serial Number of Battles	Date (A.D.)	Destination or Name of Expeditions	Opponents	Number of Participants	Result	Remarks
17	10-11	Buhran	Sulaym	300	enemy dispersed	Successful
18	11	al-Qaradah	Quraysh	100	caravan captured	Successful
...	625 A.D	...	...	...	...	...
19	23/3	Uhud	Quraysh	1,000	battle	Successful and Victory too
20	3	Hamra al-Asad	Quraysh	c. 900	enemy retreated	Successful
21	6	Qatan	Asad	150	booty	Successful
22	6	...	Sufyan al-Lihyani	1	successful	Successful
23	7	Bi'r Ma'unah	Sulaym ('Amir)	40-70	Muslims killed	<u>Unsuccessful</u>

A	B	C	D	E	F	G
Serial Number of Battles	Date (A.D.)	Destination or Name of Expeditions	Opponents	Number of Participants	Result	Remarks
24	7	ar-Raji	Lihyan (Khuzayma)	7-10	Muslims ambushed	Unsuccessful
25	8	...	an-Nadir	...	expelled	Successful
...	626 A.D	...	...	...	...	...
26	4	Badr al-Maw'id	Quraysh	1,500	no contact	Not Defeated
27	5	...	Abu Rafi	5	successful	Successful
28	6	Dhat ar-Riqa	Anmah, Tha'labah	400-800	no contact	Not Defeated
29	8-9	Dumat al-Jandal	tribes towards Syria	1,000	some booty	Successful
...	627 A.D	...	...	...	...	...
30	1	al-Muraysi	al-Mustaliq	...	much booty	Successful

31	4	al-Khandaq (siege)	Quraysh	3,000	besiegers retreated	Successful
32	5	...	Qurayzah	3,000	surrendered	Successful
33	6	al-Qurta	Muharib ?	30	booty	Successful
34	7	...	Lihyan	200	no contact	Not Defeated
35	8	al-Ghabah (Dhu Qarad)	Ghatafan	500-700	slight fighting	Not Defeated
36	8-9	al-Ghamr	Asad	40	booty	Successful
37	8-9	Dhu'l-Qassah	Tha'labah &c.	10	Muslims surprised	Not Defeated
38	8-9	Dhu'l-Qassah	Tha'labah &c.	40	enemy dispersed	Successful
39	9	al-Jamum	Sulaym	...	booty	Successful
40	9-10	al-'Is	Quraysh	170	caravan taken	Successful
41	10-11	at-Taraf	Tha'labah	c. 15	booty	Successful
42	10-11	Hisma	Judham	500	booty (later returned)	Successful
43	11-12	Wadi'l Qura	(Badr b. Fazarah)	...	Muslims ambushed	Unsuccessful

Serial Number of Battles	Date (A.D.)	Destination or Name of Expeditions	Opponents	Number of Participants	Result	Remarks
44	12-1	Dumat al-Jandal	Kalb	700	Kalb submitted	Successful
45	12-1	Fadak	Sa'd	100	booty	Successful
...	628 A.D	...	...	...	...	...
46	1-2	(Umm Qirfah)	Badr b. Fazarah	...	Badr punished	Successful
47	2-3	Khaybar	Usayr b. Razim	30	successful	Successful
48	2-3	(al-Harrah)	'Uraynah	20	robbers punished	Successful
49	?	...	Madyan	...	booty	Successful
50	3	al-Hudaybiyah	Quraysh	700-1,600	treaty	Successful
51	5-6	Khaybar	Jews	? 1,600	captured	Successful
52	5-6	Najd	...	...	...	Not known
53	12	Turbah	Hawazin	...	no contact	Not defeated
54	12	Najd	Hawazin	...	raided enemy	Successful
55	12	Fadak	Murrah	30	mostly killed	Unsuccessful
56	12	Fadak	Murrah	200	revenge taken	Successful

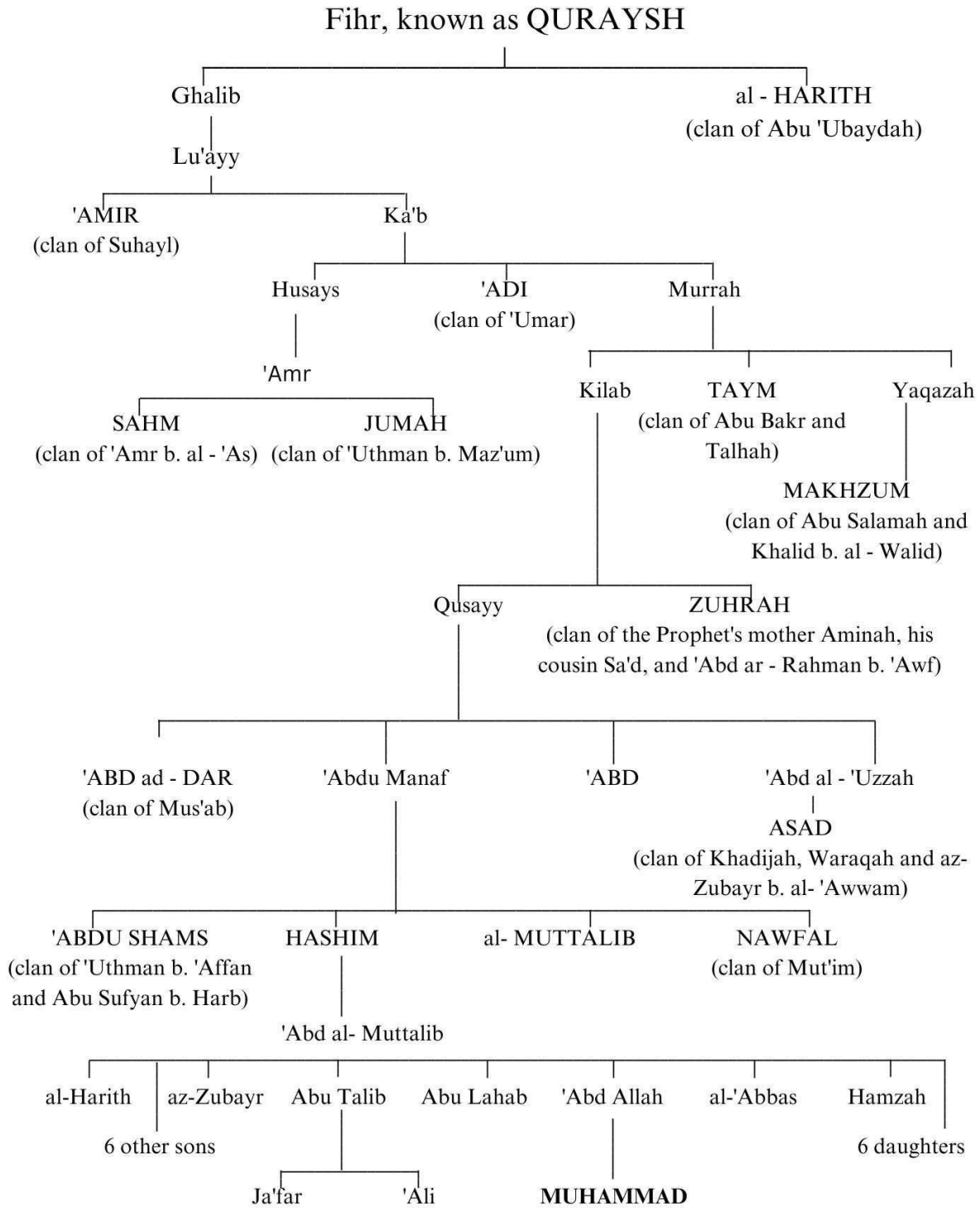
Serial Number of Battles	Date (A.D.)	Destination or Name of Expeditions	Opponents	Number of Participants	Result	Remarks
...	629 A.D	...	...	...	...	...
57	1	Mayfa'ah	Tha'labah	130	successful	Successful
58	2	Jinab, Yumn	Ghatafan	300	successful	Successful
...	3	Mecca	...	2,000	pilgrimage	...
59	4	...	Sulaym	50	mostly killed	Unsuccessful
60	6	al-Kadid	Mulawwib (Layth)	10	successful	Successful
61	7	Dhat Atlah (Syria)	? Quda'ah	15	all but one killed	Unsuccessful
62	7	Siy	Hawazin	24	successful	Successful
63	9	Mu'tah	Ghassan ?	3,000	leaders killed	Not defeated
64	10	Dhat as-Salasil	Bali, Quda'ah	500	enemy dispersed	Successful
65	11	Sif al-Bahr (Khabat)	part of Juhaynah	300	did not see enemy	Not defeated

Serial Number of Battles	Date (A.D.)	Destination or Name of Expeditions	Opponents	Number of Participants	Result	Remarks
66	12	Khadirah (al-Ghabah)	Ghatafan (Jusham)	16	...	Not known
67	12	Batn Idam	to north	8	no contact	Not defeated
...	630 A.D	...	...	...	...	...
68	1	Mecca	Quraysh	10,000	conquered Mecca	Successful
69	1	Yalamlam	?	200	?	Not known
70	1	'Uranah	?	300	?	Not known
71	1	...	Jadhimah	350	successful	Successful
72	1	(various expeditions from Mecca to destroy shrines)				Successful
73	1	Hunayn	Hawazin	12,000	victory	Successful
74	2	at-Ta'if	Thaqif	12,000	siege failed	Unsuccessful
75	2-3	al-Ji'ranah	...	12,000	distribution of booty	Successful
76	4-5	(al-'Arj, &c.)	Tamim	50	submitted	Successful
77	5-6	(Mashab)	Khath'am	20	booty	Successful
78	6-7	(Zujj)	al-Qurta	...	successful	Successful

Serial Number of Battles	Date (A.D.)	Destination or Name of Expeditions	Opponents	Number of Participants	Result	Remarks
79	7-8	Shu'aybah	Abyssinians	300	successful ?	Successful
80	7-8	(al-Fuls)	Tayyi'	150	destroyed idol	Successful
81	...	al-Hubab	'Udhrah ?	...	...	Not known
82	10-12	Tabuk	Ghassan	30,000	indecisive ?	Not defeated
83	10	Dumat al-Jandal	Kindah	420	surrendered	Successful
...	631 A.D	...	...	...	...	...
...	3-4	Pilgrimage	...	...	...	...
84	6-7	al-Yaman (Najran)	al-Harith b. Ka'b	400	sub-missions	Successful
85	12	al-Yaman	Madhhij	300	sub-missions	Successful
...	632 A.D	...	...	...	...	...
...	3	Pilgrimage	...	...	...	...
86	6-7	Mu'tah	Ghassan'	3,000	a successful raid	Successful
	8/6	Death of Muhammad (S.)				

EXCURSUS – B

Figure 1: Quraish Lineage



EXCURSUS – C

Map Showing the Persian-Byzantine Empire & the Arab Tribes' Location at 6th Century



EXCURSUS – D

Map Showing the Expansion of Islamic World & When It Was in Apex

