

COMMANDERS OF MUSLIM ARMY

(Among the Companions of the Prophet (PBUH))

By: Mahmood Ahmad Ghadanfar



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(Among the Companions of the Prophet (Peace and Blessings of Allah be upon him))

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

"Muhammad (Peace and Blessings of Allah be upon him) is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad (Peace and Blessings of Allah be upon him) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise)." (48:29)

Publishers Note

All Praises are due to Allah the Almighty, the Lord of all that exists. May Allah's peace and blessing be upon His final Prophet and Messenger, Muhammad, his family and his Companions.

Darussalam is pleased to present this valuable book, 'Commanders of the Muslim Army [Among the Companions of the Prophet (Peace and Blessings of Allah be upon him)]' compiled in the Urdu language, by a great scholar and a compiler of Islamic books, Mahmood Ahmad Ghadanfar and translated by our Islamic sister Jamila Muhammad Qawi.

This book is about the life stories of the Prophet's Companions who led the Muslim army that was trained by the Messenger of Allah. Once during the training when the Prophet (Peace and Blessings of Allah be upon him) asked about the strategy to adopt in the battle, one of his Companion, 'Asim bin Thabit (May Allah be pleased with him) had stood up with his bow in his hand and replied:

"When the enemy is a hundred yards away, we will use our bows and arrows; when the enemy comes closer, we will fight with our spears; when the spears break, we will have a hand to hand combat with our swords."

When the Prophet (Peace and Blessings of Allah be upon him) heard this, he said:

"Doubtless this was the way to fight a battle. Whoever wishes to take part in a battle should adopt the strategy of 'Asim bin Thabat."

These great martial Commanders improved upon and developed the strategies and principles first enunciated by the Prophet (Peace and Blessings of Allah be upon him). They loved death more than life in their pursuit of the righteous and true religion, therefore sometimes the opposing forces were ten times larger than the Muslim army and with superior arms, yet most often it were the forces of Islam which were victorious. Therefore the Prophet (Peace and Blessings of Allah be upon him) gave some of them the title of Saifullah (Sword of Allah) and the title of Lion of Allah.

After the death of the Prophet (Peace and Blessings of Allah be upon him), the empire of Islam spread over an area of ten hundred thousand square miles. We should have to study inevitably the lives of these remarkable military leaders if we are deeply interested in learning about the Islamic history.

Pray to Allah the Almighty that He grants them all - the writer, translator and editor and everyone else who participated by any means - the best reward in this world and in the Hereafter, for having supported in the completion of such a valuable book. Ameen.

Abdul Malik Mujahid
General Manager
Darussalam

Preface

All Praise is for Allah Almighty and may Allah Bless the Prophet, his family and his Companions.

This book is about the lives of those pre - eminent and noble Companions of the Prophet (Peace and Blessings of Allah be upon him) who led the forces of Islam in the violent and strife-torn arenas of conflict against the Kuffar or disbelievers. These were the warriors who after a vigorous training had turned to pure gold after being trained by the supreme Commander, the mercy to mankind, and the embodiment of goodness, the king of Al - Madinah, Muhammad (Peace and Blessings of Allah be upon him). Experts in the art of war were amazed and overwhelmed when they studied their exploits of bravery and valour. They struck terror in the hearts of the enemy and the stronghold sand palaces of Qaesar and Kisra trembled before their might.

They lived in austerity and simplicity, yet their style was regal. They were not cowed down by the enemy, they did not tremble before him in terror, neither could they be deterred from the pursuit of their objective. They loved death more than life in their pursuit of the righteous and true. Their gaze was modest, their hearts burned with passionate love of Allah Almighty, their arms were powerful and their feet stood surprisingly firm and steady as they fought for what their conscience told them was moral and virtuous. In whichever direction they turned, they conquered region after region. Under the leadership of the Prophet (Peace and Blessings of Allah be upon him) they performed stunning deeds of valor and daring in the battlefields. In no time at all the stories of their great and noble exploits became the assurances of their bravery and the tales of their heroism were guarantees of their fervour and ardour. These epic stories spread in all directions. The battles fought during the Prophet's time were the most excellent and exemplary in all respects. Many time the forces of Islam faced armies which were much larger. Sometimes the opposing forces were ten times larger than the Prophet's army, and also had a larger number of superior arms and equipment, yet most often it was the forces of Islam which were victorious. Sociologists are amazed by the fact that the Islamic state started off as a small city state and, expanded at an average rate of two hundred square miles per day. Ten years later at the death of the Prophet (Peace and Blessings of Allah be upon him) the empire of Islam was spread over an area of ten hundred thousand square miles.

When one studies the Islamic era spanning the lifetime of the Prophet (Peace and Blessings of Allah be upon him) from the point of view of conquest and occupation of lands, their organization, management and administration, this amazement subsides. Every stage and step seems to have been patterned according to a well - defined, comprehensive and well thought out plan.

Stability of the conquered lands.

Education, moral and religious training of the conquered peoples.

The education and training of the managers and administrators in morals, intellect and skills.

An attempt to extend the limits of the Islamic Empire, by training military experts. This training was moral and intellectual. Technical know - how was not neglected either. Under their leadership the Islamic army forged their way into new territories in all directions; these were basic, innovative and revolutionary steps that resulted in astounding exploits. As a result within the short span of fifteen years after the passing away of the Prophet (Peace and Blessings of Allah be upon him), most of the areas of the two major continents of Asia and Africa, were under the control of the Muslims.

When a student of Islamic history observes these facts, he is inevitably and deeply interested to learn about the lives of these remarkable military leaders. He would like to study their characters, their code of life and the strategies they employed. He would like to gain enlightenment from these beacons of the past in order to illuminate such light as make the world of Islam shine in the present, and also to Human nature and the basic strategies of war normally do not change; it is for this reason that invaluable lessons can be gained even from the battles fought far back in ancient recorded history. With this purpose in mind biographical sketches of these great generals of the early years of Islam are being presented; their incredible and extraordinary military achievements have added many a glorious and golden chapter to the history of mankind.

Doubtless those great personalities who were trained by the greatest Commander of Arab and Ajam, the Sultan of Al - Madinah, the Prophet (Peace and Blessings of Allah be upon him) himself, had been transformed by personal contact with his radiant personality. Their eyes witnessed his greatness, which had become the axis of their hearts souls and very existence. The only meaning and purpose of their lives was to achieve martyrdom in the cause of Islam.

A study of the enviable lives and characters of these great generals will inspire modern day Mujahideen, [Those who fight in a war for Islam. (plural)] soldiers and military leaders with the spirit of sacrifice and Jihad (a holy war for Allah Almighty and the defence of Islam and Muslims). The battles fought during the life of the Prophet (Peace and Blessings of Allah be upon him) introduced and made crystal - clear such principles of military strategy as had never been used in human history. The brilliance of the strategies the Prophet (Peace and Blessings of Allah be upon him) used as the Commander - in - Chief in the battle of Badr cannot be or ignored even in the context of modern day warfare. The very first martial tactics employed by the small Islamic State in its infancy were remarkably well organized and disciplined, for the example:

Before leaving for the battlefield a Deputy was appointed in Al - Madinah.

The Muslim army was divided into different groups or divisions and a commander was appointed for each of these divisions.

Qais Al Mazni Ansari was appointed to watch over the rear section of the army.

The Muslim army reached the battlefield of Badr first and took control of the stream there, so that the enemy could not face the Muslim army for long without water.

Even before the battle started, it was realized that the group formation of the Muslim army should be given a great deal of attention. This was because the opposing army outnumbered them three to one.

After the formation the Prophet (Peace and Blessings of Allah be upon him) ordered that no Mujahid should take any step on his own, and must wait for orders from him.

He ordered that the Mujahideen should shoot their arrows only when the enemy came within range; if he was beyond their range they should not shoot. This was to avoid wastage of arms and equipment. If the enemy was very close then they should fight with their spears; if they were even closer then they should use their swords to defend themselves.

On one occasion he pointed out to his army that they should be aware that the most effective strength and strategy lay in the practice of Rummi. This meant to practice the art of throwing. This covers all kinds of weapons of war, which are either thrown or shot. Missiles, bombs or cannons from which shots are fired - all belong to this category of weapons. Even in the changed war scenario of today, the principle of

Rummi is of prime importance; as this is where the real strength of an army lies. This principle and its significant contribution to the victory and might of a military force was first enunciated by the Prophet (Peace and Blessings of Allah be upon him). The degree of superiority and dominance of one country over another is in direct proportion to its strength and power.

In the battle of Badr a special covered platform was erected for the Prophet (Peace and Blessings of Allah be upon him), at the rear of the place where the army was deployed.

The rules and principles of warfare were promulgated and declared. Women, children, people not taking part in active warfare and all senior citizens were not to be killed or harmed in any way.

In the battle of Uhud, the Prophet (Peace and Blessings of Allah be upon him), inspected the battlefield and sensing the various possibilities of danger, posted a squad of fifty archers on a mountain. They were ordered to stick to their positions under all circumstances. The vital importance of this positioning was realized when the enemy, finding this strategic position unoccupied unexpectedly attacked the Muslim army and caused significant damage.

In the battle of Ahzab, the digging of the trenches gave total protection from the enemy to Islam's first capital, Al - Madinah. This innovative and unusual move of digging trenches around a city for the purpose of protecting it astonished Abu Sufyan, the Commander of the enemy forces. Trenches are today an integral and important part of defensive fortification strategy.

All these steps enumerated above were basically innovative military strategies, which were probably introduced for the first time in human history. This book recounts the amazing exploits of the great heroes who led the first Islamic forces in battle, and had been trained by the Prophet (Peace and Blessings of Allah be upon him). An experienced enemy and leader like Wrath Abu Sufyan had been nonplused by these innovative measures. These great martial heroes of Islam improved upon and developed the strategies and principles first enunciated by the Prophet (Peace and Blessings of Allah be upon him). Even in a state of war they did not lose sight of the great moral and ethical values taught them by the Prophet (Peace and Blessings of Allah be upon him).

Pray to Allah Almighty that He grant abundant Divine Guidance to the military experts, generals, the young soldiers and Mujahideen to follow in the footsteps of these great Companions and generals and bring back the past glories of Islam.

May Allah Almighty Shower His Blessings on the Prophet (Peace and Blessings of Allah be upon him) and his Companions!

Mahmood Ahmad Ghadanfar

The Qualities of a Muslim Commander

All Praise is for Allah Almighty. May He Shower Peace and Blessings on His Prophet, Muhammad (Peace and Blessings of Allah be upon him) and his Companions.

The qualities and excellence essential for a Muslim general in the field of warfare are listed below -

True, constant and firm Faith.

Dignified personality.

Valorous and courageous.

Steadfast and resolute of purpose.

Strength of will and ability to execute.

Charismatic and magnetic personality.

Eloquent.

Well - equipped.

Generosity and liberality.

A sense of justice and fair play.

Let us go a little deeper into the meaning, significance and importance of these qualities:

True, constant and firm Faith

It is essential for a military man to have true and firm Faith in order to lead in the political and missionary spheres. A strong, firm and solid faith leaves a lasting and deep influence on the personality. This is a basic virtue that empowers the heart with courage, valour and a total lack of fear and ambition. Whether the army faces victory and glory or obstacles and defeat, intelligence and wisdom are never thrown off balance. In the battlefield whether faced with glorious triumph or humiliating defeat, only that army adopts a balanced viewpoint and mode of operation, which has the right faith and the right perspective. It has often been seen in martial history that a victorious army and its general lose all sense of proportion and display a total loss of sense of proportion. It is intoxicated with its success and goes berserk. Civilians are killed, women are raped and human dignity is insulted and betrayed. The social system of the conquered territory is turned upside down, and social and moral values are eroded and destroyed. But the Muslim generals regard victory with modesty and humility as a blessing and gift of Allah Almighty. This attitude is solely due to trust, faith and a right sense of values.

When the Prophet (Peace and Blessings of Allah be upon him) entered Makkah triumphantly after conquering it, his head was bowed low down on the hump of his horse in gratitude to Allah Almighty, His Creator. He declared universal amnesty for all the people of Makkah. Similarly, a successful general who in war faces obstacles, problems and adverse conditions, instead of losing heart, turns and moves closer to Allah. He faces all difficulties with courage and bravery. This competence and ability is born of confident reliance on, and perfect and absolute trust in Allah Almighty.

This is the reason why the Prophet (Peace and Blessings of Allah be upon him), instead of losing hope in the disaster of the battle of Uhud, led his injured Mujahideen right up to Hamra' Al - Asad in hot pursuit of the Quraish without giving them an opportunity to turn around and enter Al - Madinah to celebrate their success. This shows that if the leading general is courageous and ambitious, he can recoup his losses and turn defeat into victory. Misfortunes and defeats fail to overcome his high spirits and, ultimately it is this high morale which lifts up the sagging spirits of his soldiers and leads them to triumph.

One day the Commander - in - Chief of the Muslims, Messenger of Allah (Peace and Blessings of Allah be upon him), was lying down in the shade of the Ka'bah, resting. One of his most loyal Companion Khabbab bin Aratt, who had suffered deeply from the Kuffar, asked him when Allah Almighty would help them; the suffering and cruelty had reached its utmost limits. The Prophet sat up and said:

"O Khabbab, Are you giving up so easily with just these little problems? Our predecessors who spoke up for the Truth and worshipped the Truth had suffered much more than us. Saws were used to tear them apart, and combs made of iron were used to rake their flesh, but they remained stubbornly adherent to the Truth. The greatest torture and tyranny failed to make them recant or retract an inch from their positions. O Khabbab, be patient and very soon you will see for yourself the gentle and halcyon days of peace everywhere. The land of Arab will become the cradle of loving and serene brotherhood. From San'a' to Hader Al - Moat wayfarers will be able to travel in peace, with no fear of danger."

Calamities, misfortunes and problems have to be faced with patience and fortitude because they prove to be the forerunners of victory and success. And how does one inculcate these qualities? They are born of a deep and abiding faith in Allah Almighty; many a time, because of these qualities, events which bewilder man's powers of reason and logic occur in the battlefield. One of the greatest generals in the history of Islam, Khalid bin Waleed (May Allah be pleased with him) right in front of the enemy fearlessly and boldly drank up a bottle of deadly poison. This lethal dose of poison did him no harm! This was because he had absolute faith that Allah Almighty could negate the effect of the poison. The enemy was simply astounded!

Another great general, Sa'd bin Abu Waqas (May Allah be pleased with him) led his horse into the deep waters of the River Dajlah, and crossed over, safe and sound to the other side to the utter amazement of the enemy Persian army which was standing there. He thus proved that if Allah Almighty is the Helper, then nothing can harm or injure people who have pure and absolute faith in Him.

After the resounding victory in the battle of Yarmook, the great General Khalid bin Waleed (May Allah be pleased with him) received a letter dismissing him from service. Very calmly he said:

"I did not fight in the battlefield for Amir - ul - Mo'mineen 'Umar bin Khattab (May Allah be pleased with him); I fought to bring glory to Allah and Islam. I can continue to perform my duty even as an ordinary soldier. Therefore I do not regret receiving a letter of dismissal."

Such an attitude can only be the result of the deep faith and a righteous viewpoint.

Dignified personality

In order to fulfill one's duties in the army military leaders are made to pass through certain stages in the course of their training. Special care is taken to see that they are trained according to a certain manner. This is in order to cultivate an imposing and dignified personality. The army has to have discipline and a sense of order. Therefore men who have to fulfill the duties of military leadership have to possess an impressive personality. This imposing dignity and a certain aura of majesty impresses and overawes the onlooker; and feelings of love, respect and reverence take root in his heart. This blessed quality of dignity

is a gift of Allah Almighty. It can become part of one's personality only if there is true Faith, fear of Allah Almighty, integrity, and an effort to guard moral and ethical values.

Not one person had the courage to look the Prophet (Peace and Blessings of Allah be upon him) in the eye. When he spoke the effect was almost as if the persons addressed had been mesmerized and could not move. There is no parallel in human history of a person evoking such a response. He was respected, revered and inspired awe and love. Amirul - Mo'mineen, 'Umar Farooq (May Allah be pleased with him) had such a dignified bearing and was so awe - inspiring that people felt nervous to speak to him. Some of the companions told 'Abdur - Rahman bin 'Auf (May Allah be pleased with him) that they felt scared to talk to the Amirul - Mo'mineen, and that he should adopt a softer attitude. When he came to know of this, he offered this supplication to Allah (SWT):

"O Allah Almighty increase my dignity day by day, so that I may be better able to spread Your true Message."

There are examples in society where a man may appear very strong, but unfortunately lacks a dignified personal presence. Thus he has absolutely no value or merit in the affections of people. It is essential for a Muslim general to have a very dignified and awe - inspiring personality; otherwise he cannot discharge his duties and responsibilities of leadership to perfection, or even to near - perfection. The Prophet (Peace and Blessings of Allah be upon him) had said:

"I have been granted such majesty and dignity that the enemy who is a month away from me (in terms of travelling distance) starts to tremble when he hears my name."

Valour and Courage

Only that person can fulfill the responsibilities of a leader in the battlefield who is the personification of bravery, valour, daring and fearlessness. When the conditions in war are extremely unfavourable only a daring and fearless man can overcome and control them. 'Ali (May Allah be pleased with him) says that whenever matters took a critical turn in a battle they used to look at the bold and confident attitude of the Prophet and gain courage. Whenever the fighting was at its most intense he would display extraordinary daring and nerve and move as close as possible to the enemy and try to overwhelm him. All his Mujahideen would then gain courage and aspire to follow his example.

When Khalid bin Waleed (May Allah be pleased with him) went into the battlefield to face the Roman General, he realized that his steed was weaker in comparison with the enemy. The Roman of course wanted to take the fullest possible advantage of the situation. Khalid bin Waleed (May Allah be pleased with him) guessed his intentions and made a very daring counter move. He leapt down from his horse and struck a powerful blow with his sword at the leg of the Roman's horse. Its leg broke and he fell to the ground; his rider too fell at the feet of Khalid bin Waleed (May Allah be pleased with him), who in a flash cut off his neck. Having got rid of his enemy he calmly sat down and had his meal right there!

Steadfast and resolute of purpose

In the arena of war the ordinary soldier in the army keeps up his morale and is bold as long as his Commander displays a steadfast and resolute attitude. As soon as the general shows hesitation or indecisiveness, the army too begins to falter. When the enemy exerts intense pressure it is the primary and most important duty of the Commander too not only built up, but to keep up the morale of his men. And only that General can fulfill this duty to the best degree who, is consistently resolute, steadfast, intrepid and brave. During the battle of Hunnain when the army was falling apart due to the pressure being exerted

by the enemy the Prophet (Peace and Blessings of Allah be upon him) stood firm in the battlefield and with great fervour said:

"I am the True Prophet, it is no lie, and I am the son of 'Abdul Mutallib!"

Seeing the resolute stand taken by him, the army which was scattering in fear rallied round him. Thus it is seen that whenever a crisis occurs in battle and the army faces a difficult situation, the commander should display confidence and steadfastness. This is the only way to win lost causes. This is the primary and essential military responsibility of a general.

The Qur'an gives a golden principle about how to inculcate and develop this invaluable quality of steadfastness and resoluteness. Allah Almighty says:

"O you who believe! If you will help (in the cause of) Allah, He will help you, and make your foothold firm." (47:7)

In order to attain and achieve this great quality one must be prepared to sacrifice one's life and possessions to propagate and promote the religion of Allah Almighty. Whosoever helps to spread the religion of Allah Almighty, he will find Him to be his Supporter and Protector. And if Allah Almighty gives him His Support and Protection then he is assured success now and in the Hereafter. Steadfastness is the stepping stone to real success as the Noble Qur'an has instructed. The Noble Qur'an says:

"O you who believe! When you meet (an enemy) take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful." (8:45)

In this *Ayah* of the Noble Qur'an the glad tidings have been given that when opposing the enemy firmness and determination should be displayed and Allah Almighty should be remembered and appealed to fervently at all times. This multiplies the chances of success. Firmness of purpose and remembrance of Allah are very important for a Muslim commander.

Strength of will and ability to execute

Any successful general has to have a strong will and be competent and efficient enough to have his orders executed. If he does not have this ability he will not be able to do justice to his plan.

A determined general will be resolute and firm in making a decision and also in implementing it boldly and courageously. If a leader is irresolute then he will not be able to deal with or control the changing conditions in the battlefield. There are many such examples in life where a person practices abstinence, has great faith in and fear of Allah Almighty, but lacks self-confidence, will power and the element of firmness in the actual execution of a well thought out strategy. In other words, theoretical planning by itself is of no use unless there is practical application. A leader must have the ability to plan the strength of will to decide firmly, and then to execute the plan. A person who does not have all these three qualities cannot be a successful leader in any sphere - social, political or military.

This is why the Prophet (Peace and Blessings of Allah be upon him) instructed Abu Zar Al - Ghaffari (May Allah be pleased with him), a weak willed person that he should never take on the responsibility of leading even two people. The onus would fall on him for any errors of omission or commission on the Day of Judgment, and humiliation, dishonour and repentance would be his fate. On the other hand, the Prophet (Peace and Blessings of Allah be upon him) appointed the young seventeen year old 'Usamah bin Zaid (May Allah be pleased with him) the Commander of an army which included such noteworthy,

experienced and respected Companions such as Abu Bakr Siddiq and 'Umar Farooq (May Allah be pleased with them).

Courage and ambition take life from determination and a strong will; for success in a daring and dangerous enterprise this characteristic is indispensable. It is again from this trait of character that a fortified and firm faith is born. It is this element that gives continuity and a logical follow up to action. Allah says:

"Then, when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him)." (3:159)

Brave people always practice in every field; with firm and determined action they perform incredible and remarkable deeds. Lack of sturdy resolve makes a person act according to momentary whims and caprices, and he cannot by any means carry out the onerous responsibilities of a successful leader. Thus it is essential for a military commander or a general that strength of will be very much part and parcel of his temperament.

Charismatic and magnetic personality

All the qualities mentioned above pertain to the character and capabilities of the ideal commander and not to his physical appearance. But when a leader is selected it should be borne in mind that his physical attributes also have an effect on the development of his personality as a whole; besides they also affect the beholder as well as his subordinates.

In social interaction smartness in dress, good manners and a certain elegance of style play a very positive role in winning over people. In this context if one studies the personal habits of the Prophet (Peace and Blessings of Allah be upon him) one sees how particular he was as regards personal hygiene, neatness and cleanliness. People would realize he had passed by a street because he left an aura of perfume behind him. Whenever he met delegations he would make it a point to dress well. Besides being cultured and well mannered a leader also has to have a fine physique. The Noble Qur'an says:

"And their Prophet [Samuel (Peace be upon him)] said to them, 'Indeed Allah has appointed Talut (Saul) as a king over you.' They said, 'How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth.' He said: 'Verily, Allah has chosen him above you and has increased him abundantly in knowledge and stature. And Allah grants His kingdom to whom He wills. And Allah is All - Sufficient for His creatures' needs, All - Knower.'" (2:247)

Talut was a handsome tall youth from among the Bani Israeel who was chosen to be their king, and his good looks and his physique were considered to be one of the basic qualifications for a ruler. For leadership in the military besides a person's intellectual prowess, his physical fitness and looks should also be taken into account.

Eloquence

Eloquence and oratorical skills can be used to great effect to rouse emotions and feelings. To inculcate courage, to arouse ambitions and to rouse the fervour of the Mujahideen to grievously wound the enemy (for all these purposes) eloquence can be used to great effect. A skillful orator through his eloquence can change the course of things, and can turn a peaceful environment into a flaming volcano. An army commander with his eloquence can inflame his men with a burning desire to go to Jihad, and thus easily gain supremacy over the enemy. A trait shared by all notable generals in military history has been eloquence. A successful general before entering the battle arena always give a fiery and emotionally

charged speech to his army, arousing the ardent desire for Jihad, and this makes it that much easier for the men to gain victory. An appropriate and timely extempore and passionate address can have a magical effect on the men. In military schools the officers who are chosen to command are specially educated and trained in the skills of oratory, so that they can use this skill when the need arises. Every general must possess this ability.

Excellent arms

Every age in the history of mankind has acknowledged the vital importance and necessity for having the best available arms to equip their forces. The Prophet (Peace and Blessings of Allah be upon him) said:

"Verily, the strength is in archery."

This statement is valid even today in this technologically advanced age. Whichever country has the strongest arms and arsenal has supremacy over its opponent. It should be the strongest available and well organized. And for modern arms too the same skill of Rammi is essential. Whether it may be the napalm bomb, the hydrogen bomb or the atom bomb - all arms need to be deployed and aimed, which is the skill of Rammi that the Prophet (Peace and Blessings of Allah be upon him) spoke about.

Intelligent and alert nations, who wish to subjugate the enemy, Should always be well equipped, well prepared and well organized.

Military preparedness and the equipping of oneself with the best possible arsenal for the purpose of inspiring awe and dread in the enemy. In the modern age when there are displays and parades of military equipment on national days and so on, one underlying purpose is to impress and warn the enemy, as it were. And if the enemy is really planning to attack, then he will be forewarned of the possible dangers and repercussions.

The Noble Qur'an goes into this concept in very great detail. As Allah Almighty says:

"And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall spend in the Cause of Allah shall be repaid unto you, and you shall not be treated unjustly." (8:60)

Gaining power and strength through the acquiring of war equipment and arsenals helps to impress the enemy and cow him down. The commander, in order to do justice to his position should have full knowledge regarding all kinds of equipment and have wide ranging experience regarding the use of it as well.

Generosity and liberality

A head of any department or establishment should be a liberal, beneficent and just person; this leads to many good results. A liberal person is universally loved and respected, and this helps him to perform his duties of leadership more easily and better. Prophet (Peace and Blessings of Allah be upon him) said:

"A generous and munificent person is closer to Allah Almighty, people and Paradise (Paradise)."

Philanthropy and generosity adds great dignity to personalities.

The Prophet (Peace and Blessings of Allah be upon him) was extremely generous; often he would fill up the purses of the needy to such an extent that prosperity and well being became theirs for life. It is but a fact of human nature that a generous person who benefits others is more loved and respected by others. When a general behaves with compassion, generosity and kindness with all his subordinates in the army, then it is only natural that they will love him and obey him. They will think it to be an honour to obey his every wish. Leadership and generosity are very closely bound to each other. A stingy and miserly leader will always face shame and embarrassment, and any order given by him will be obeyed with great reluctance. His men will resent him. It has often been seen that harsh, mean and miserly leader will be dispatched by his own subordinates! During the training of generals the elements of compassion, generosity and kindness should be inculcated and the advantages resulting therefrom pointed out to them. They should be able to take full advantage of this great quality in practical life and play a prominent role in the battlefield and in their military life.

A sense of justice and fair play

Every human being should have beautiful this life stile. If all human beings behaved in a just and fair manner, society would be transformed and peace and tranquillity would prevail. Especially the head of any institution should compulsorily conduct all affairs under his administration with justice. If he is unfair he will arouse great resentment and hatred. And this will affect his practical life. The Noble Qur'an enjoins this:

"Be just: that is nearer to piety." (5:8)

Justice, impartiality, abstinence and fear of Allah (SWT) are qualities which add radiance to personal magnetism. These are some basic characteristics which should be an essential part of the mental and physical make - up of any general. If the army training centers pay attention to the inculcation and development of these qualities the Muslim nations will be able to produce great and efficient soldiers of Allah Almighty.

May Allah Almighty Shower His Blessings on the Prophet Muhammad (Peace and Blessings of Allah be upon him) and his Companions!

Khalid bin Waleed

The Prophet (Peace and Blessings of Allah be upon him) said:

"Khalid bin Waleed! On the basis of your intelligence, understanding and foresight I was very hopeful that one day you would finally accept Islam."

Khalid bin Waleed (May Allah be pleased with him)

A strong and sturdy physique, tall stature, broad shoulders, dignified bearing and eagle - eyed with a brilliant intellect, noble thoughts and firm determination this was the grand personality of Khalid bin Waleed, one of the greatest warriors and commanders of Islamic army. He was the ideal man uniting within his personality both physical and intellectual beauty. He was the personification of nobility and majesty, and an enviable example of all the best qualities. An unparalleled rider, an expert swordsman and equally adept with the spear or any other weapon, he was noted for his courage and his foresight in planning. In the battle of Uhud, fighting from the kuffar, displaying expertise and valour. He scattered the forces of the Mujahideen; but in the battle of Mouta, it was the very same Muslim hero whom by his brilliant strategic planning and courage, not only saved most of the Mujahideen but led them to one of their greatest triumphs. The palaces of Rome and Persia trembled at his coming as he tore through the ranks of the enemy in the battlefields.

When the kuffar heard this fearless man's name they were shaken by a terrible and dreadful panic; his stormy attacks and victories stunned the world, and the Prophet (Peace and Blessings of Allah be upon him) gave him the title of Saifullah, (Sword of Allah). He is recognized in the world's military history as one of the greatest generals of all time. Triumphs and victories used to kiss his feet and even his worst enemies acknowledged his military expertise. From his early childhood Khalid bin Waleed was very sprightly, agile and courageous. He was the son of the chieftain of the tribe of Banu Makhzoom, Waleed bin Mughaira, and was hence everyone's favourite. In his youth the qualities of foresight and planning bloomed to perfection, and he occupied an enviable position among the youths of Banu Makhzoom. He was blessed with a splendid graceful physique which, attracted people and was counted among the nobility. From the battle of Uhud to the battle of Hudaibia, he was the squadron leader and commander of the cavalry. After that he was irradiated by his faith in Islam. The story of his conversion to Islam makes interesting readers.

Haris bin Hisham in the 'Tabqat bin Sa'd' relates that Khalid bin Waleed used to say that before he accepted Islam, almost in every engagement, he used to enter the battlefield challenging the Prophet (Peace and Blessings of Allah be upon him). But each time his majesty and nobility seemed to spread an aura which, seemed to enter the heart of Khalid bin Waleed. Finally, Allah (SWT) sowed in his heart the love of Islam. On one occasion when the Prophet (Peace and Blessings of Allah be upon him) was leading the Zuhr (afternoon prayer) in the battlefield, with his army behind him, Khalid bin Waleed was tempted to take advantage of this invaluable opportunity and attack the Muslims who would thereby suffer irrevocable losses. But some invisible force seemed to hold him back and he just could not muster up enough courage to do it.

Then again in the same battlefield the Prophet (Peace and Blessings of Allah be upon him) led the 'Asr (early evening prayer). Again the thought came to Khalid bin Waleed (May Allah be pleased with him) that he should not lose this chance to attack the Muslim army engrossed in prayer. But it seemed as if his feet could not move; he realized that some unseen power was protecting the Prophet and surely he would one day conquer not only whole Arabia but also, the whole world.

When the Prophet (Peace and Blessings of Allah be upon him) signed the peace treaty at Hudaibiyah and returned with his Companions to Al - Madinah, Khalid bin Waleed wondered what would follow next. He kept pondering what he should do. Should he migrate to Ethiopia? But then the thought came to him that the ruler, Najashi, a Christian was already a follower of the Prophet (Peace and Blessings of Allah be upon him), and Muslims had found a peaceful life under his protection. Then he thought of going to King Harqul, give up his religion and become a Jew or a Christian. He thought of leaving Arabia, but all said and done it was his homeland. Should he just sit at home and give up his warrior's life? An endless stream of thoughts seemed to flow through his mind, but he just could not make up his mind. At that momentous time he got a letter from his brother, who had converted to Islam. He wrote in very affectionate terms that the Prophet (Peace and Blessings of Allah be upon him) had asked him where Khalid bin Waleed was. He had answered respectfully that Allah Almighty would surely one day bring Khalid bin Waleed to the Prophet (Peace and Blessings of Allah be upon him) to embrace Islam. It was not possible, he told him that his intelligent, perceptive and able brother should be deprived of the blessings of Allah Almighty and Islam.

This message says Khalid bin Waleed, inclined his mind and feelings even more towards Islam, and he felt very elated and proud that the Prophet (Peace and Blessings of Allah be upon him) had asked about him. He felt that his fortune had taken a turn for the best possible future. During this time he dreamt that he was moving out of a tiny, dark, dingy and airless place into a vast, green fertile field. When he woke up he felt extremely pleasant and made up his mind to definitely go to Al - Madinah. He wished that he could find someone going there to join him.

He expressed his intention to 'Uthman bin Talhah (May Allah be pleased with him) who agreed to accompany him, and with a fervent desire to reach the presence of the Prophet (Peace and Blessings of Allah be upon him) they started on their journey. On the way they met 'Amr bin 'Aas (May Allah be pleased with him). He asked them where they were going and he said he was on his way to meet the Prophet (Peace and Blessings of Allah be upon him) at Al - Madinah, as he was planning to swear allegiance to Allah Almighty and Islam. When they realized that they all were bound together by the same yearning for Islam and its True Prophet, they continued on the journey together happily. They reached the presence of the Prophet (Peace and Blessings of Allah be upon him) on the first day of Safar, 8th Hijrah. Khalid bin Waleed respectfully greeted him and was greeted by him with a smile. Khalid bin Waleed then took the pledge of allegiance, swearing on the palm of the Prophet (Peace and Blessings of Allah be upon him). Then very affectionately he told Khalid bin Waleed (May Allah be pleased with him):

"I was sure, taking into consideration your brilliance, your wisdom and foresight that surely one day you would accept Islam as your religion."

Khalid bin Waleed (May Allah be pleased with him) then requested him to pray to Allah Almighty to forgive him for all the sins he had committed with the might of his sword against Islam and for the problems he had created for Muslims.

The Prophet (Peace and Blessings of Allah be upon him) assured him in gentle and compassionate tones that all he had done as a kafir (disbeliever) in his days of ignorance would be automatically erased. Khalid bin Waleed (May Allah be pleased with him) replied that still he would request the Prophet (Peace and Blessings of Allah be upon him) to offer supplications to Allah (SWT) for him. Then the Prophet (Peace and Blessings of Allah be upon him) prayed to Allah Almighty, asking Him to forgive Khalid bin Waleed all his sins, and to have Mercy on him, for doubtless He is Forgiving and Generous.

Then 'Umar bin 'Aas and 'Uthman bin Talhah (May Allah be pleased with them) too stepped forward and swore allegiance to Islam on the palm of the Prophet (Peace and Blessings of Allah be upon him).

Khalid bin Waleed (May Allah be pleased with him) told his dream to Abu Bakr Siddiq (May Allah be pleased with them), that he saw in a dream that I was in a tiny dark room and after that in the fertile green. Abu Bakr Siddiq (May Allah be pleased with him) told him:

"The narrow dark room is your life is disbelieve and Shirk and the fertile green expanse is your life in Islam. Allah Almighty has brought you out of the narrowness and darkness of ignorance into the radiant and enlightened fields of Islam, may this prove auspicious for you."

Khalid bin Waleed (May Allah be pleased with him) had converted to Islam, not out of fear or greed, but because he was influenced by the attractive and magnetic personality of the Prophet (Peace and Blessings of Allah be upon him). In human history forthrightness and frankness in upholding the principles of Truth has been recognized as a basic and vital quality. This is the reason why people who have the courage to speak up for what they believe to be the Truth are often extremist in expressing their views. These two positive qualities of courage and frankness are to be found in the character of the great General Khalid bin Waleed (May Allah be pleased with him).

Until the time that he accepted Islam he was the most dangerous enemy of Islam. In the battle of Uhud he played a major role in converting the victory of Muslims into defeat with his extremism and firmness of purpose. Since the Kuffar were losing they were despondent and had given up hopes of winning completely. In this struggle between Truth and Falsehood, all the ranks of the *Kuffar* were prepared to accept defeat, except for Khalid bin Waleed (May Allah be pleased with him). This warrior was the one who refused to cave in; the moment he got a chance he got together a troop of cavalry and through a mountainous route made an unexpected assault on the Muslim army. They were shocked and uprooted, as it were, and suffered grievous loss of lives. Yet this same brave and daring warrior, once he became a Muslim, fought at every stage with a sincerity of heart and purity of intention for the cause of the propagation of Islam to bring victory to the Muslims. He gave himself, mind, body and soul, for the great cause of the Prophet (Peace and Blessings of Allah be upon him) After his pledge of allegiance he gave the rest of his life to fighting for truth against the forces of evil, cruelty and barbarism. At the most critical of times he did not entertain the slightest degree of fear or hopelessness and despair.

Khalid bin Waleed (May Allah be pleased with him) accomplished such daring exploits that the world was lost in wonder and amazement. His great deeds of daring, heroism and bravery, were acknowledged and admired by even his enemies. The Commander - in - Chief of the German army, general Aroon Rommel, was asked for the secret of his successes in warfare. He answered that he followed the tactics employed by the great Muslim general, Khalid bin Waleed. That the greatness and majesty of Caesar was laid low in the dust by him is doubtless a miracle caused by the ingenuity and well - planned tactics used by him in leading his men. The eyes of the world saw that the mighty resources of Rome and Persia were never deterrents for him. From the beginning to the end in every conflict between Good and Evil, he remained victorious and with the help of Allah Almighty's blessings he never faced defeat.

On the boundaries of Syria is a city called Moatah. The confrontation, which took place here, is called the War of Moatah. This is the first war in which Khalid bin Waleed (May Allah be pleased with him) took part as an ordinary soldier after his conversion to Islam. But after three generals were martyred, one after another, the mantle of leadership fell on him. There were only three thousand Mujahideen and they were totally spent and exhausted. The enemy, on the other hand, numbered two hundred thousand fierce warriors, who were very well equipped and armed. The war started due to the following incident.

The Prophet (Peace and Blessings of Allah be upon him) sent one of his most faithful Companions, Haris bin 'Amr Azdi (May Allah be pleased with him) with a letter for the ruler of Basra, Haris bin Ami Shamar Ghassani. He had barely reached Moatah, a town in the province of Balqa, on the borders of Syria, when the Governor of the province, Sharjeel bin 'Amr Ghassani, came to hear of his arrival. He immediately

had him arrested and killed brutally. When this terrible news reached the Prophet (Peace and Blessings of Allah be upon him), he was very grieved and upset. Another incident took place around the same time. A missionary group of fifteen of the Prophet's Companions was in Syria engrossed in carrying the Message of Islam and enjoining its teachings. All these Companions were in a place called 'Zat Al - Atlah', when they were treacherously murdered. Then again, around the same time the ruler of Rome had threatened to invade Al - Madinah. These were the main reasons why the Prophet sent an army under General Zaid bin Harithah (May Allah be pleased with him). He had instructed that in case Zaid bin Harithah (May Allah be pleased with him), was martyred during the war, his place should be taken by Ja'far bin Abi Talib (May Allah be pleased with him). If he too was martyred then 'Abdullah bin Rawaha (May Allah be pleased with him) should take over the command the forces. If he too should be martyred then the Mujahideen should decide on who should be their Commander. He had a white flag made for the army and entrusted it to General Zaid bin Harithah (May Allah be pleased with him). He commanded the army to camp at the spot where Harith bin 'Amr Azdi (May Allah be pleased with him), had been martyred, ask Allah Almighty for help and stand firm to battle against the enemy. He further instructed them not to break their word and not to perpetrate any breach of trust. They were ordered not to kill old people, women or children. Nor should they kill any recluse or monk who had abandoned the world to pray or meditate. No buildings were to be razed to the ground, nor trees to be felled or destroyed. After receiving their orders from their Commander - in - Chief, the Prophet (Peace and Blessings of Allah be upon him), the army set out on their extremely difficult mission. After crossing very difficult territory they finally reached the Syrian border and entered the province of Balqa'. Here they got the news that the Roman emperor Harqul had sent a huge army to fight these handful of Muslim soldiers, and they were already encamped in the field. So the Mujahideen turned direction and marched towards Moatah. At this place the two armies confronted each other and heavy fighting broke out. The Muslims fought fearlessly and Zaid bin Harithah (May Allah be pleased with him) the general, realizing his responsibilities as the Commander attacked the enemy. In order to boost the morale of his handful of men, he fought with the vigour and zest of four men. There was destruction, perdition and panic all round, as he advanced plunging through the ranks of the enemy, and finally achieved martyrdom. Now Ja'far bin Abu Talib (May Allah be pleased with him) took command and holding the flag in his hand led the Muslim army. He too rode fearlessly, trying to break through the ranks of the enemy. Since the enemy's army was huge and the fighting was intense, it was difficult to ride through them, So he jumped off his steed and rushing through their ranks started to rip off the heads of the enemy with his sword. Finally, one of the enemy soldiers managed to land a powerful blow and cut off his right hand. He took the flag in his left hand and the enemy cut off the left hand as well. He still did not allow the flag to fall down and continued to hold it with the help of his legs and what was left of his arms. The enemy struck a final and fatal blow, and Ja'far (May Allah be pleased with him) attained the exalted status of a martyr. According to the instructions of the Prophet (Peace and Blessings of Allah be upon him), 'Abdullah bin Rawaha (May Allah be pleased with him) now took over the responsibility of General. Moving forward he took the flag, and finally he too after displaying marvelous deeds of heroism reached martyrdom, and the Glorious Presence of Allah Almighty.

The morale of the Mujahideen was now at its lowest; they had lost three Generals, and even their flag had fallen to the ground. Considering the disproportionate numbers of the huge Roman army and the small Muslim force, defeat seemed certain. The white flag of the Muslim army had almost fallen into the hands of the enemy, when Thabit bin Aqram (May Allah be pleased with him) with a dexterous move took up the flag. He then turned to Khalid bin Waleed (May Allah be pleased with him) and addressed him thus:

"Please take this flag into your hands; at this most difficult of times only you can perform the duty of a leader best."

Khalid bin Waleed (May Allah be pleased with him) in very civil and humble tones declined the honour, saying Thabit (May Allah be pleased with him) was superior to him; having taken part in the battle of