

THE FAMOUS GENERALS OF ISLAM (1)

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Allah Beneficent, the Merciful

Why 'Jihad' is necessary in Islam?

Our loved religion intends us to be brave, bold strong willed and work oriented. The first duty of a Muslim is to be a soldier.

A Muslim is a soldier everywhere and in whatever situation, be it in or outside home, in the midst of a battlefield or in condition of peace, dealing with oneself or the others, on the throne of a king (wealthy and powerful) or on the dust bed of earth surface (humble circumstances). In the vernacular of Islam a soldier is called "Mujahid", meaning that a Mujahid is the name of the collection of all the possible good qualities in a human being. You know, every soldier is trained before going into battle field. A soldier goes through a series of exercises. Steps are taken to prepare the soldier to face and bear all kind of hardships and get in line even to sacrifice his life, if necessary.

You also know that armies have a commanding officer, who is to be obeyed by each soldier. It is the duty of each soldier to follow his commander's orders unhesitatingly and be ready, at all times, to fulfil the given commands, with the only exception that those commands do not contravene Allah's commandments. The most fundamental teaching of a soldier of Islam is

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

It means that only Allah deserves to be obeyed, worshiped and venerated and Hazrat Mohammad (P.B.U.H)

was the messenger sent by Allah to teach all human beings about the commandments of Allah. To accept Allah as the only and sole ruler (of everything in the universe) means that one should think and feel oneself to be in the presence of Allah at all times and never ever disobey His commandments.

Soldiers have to practice for the work they (eventually) perform. The bugle is blown several times in day and night and by it soldiers get ready for the task of that hour, gather at once at the place of practice (for the task) and at once get on with it. The Islamic military training and practice is Namaz and its bugle is Azaan.

If you look deeply, you will find that Namaz has the ceremonial semblance of a military training exercise; punctuality, sense of duty, active participation, hard work, agility, maintenance of well defined straight lines of people offering Namaz behind the imam (leader of the prayer) and strict following of imam, in Namaz; all these activities carry, a congregation praying in unison like an army unit.

On Fridays, Eid and the occasion of Haj, the Muslims as the soldiers of Allah, have to gather in greater numbers and practice the 'army exercise'. You may have seen that military camps are organized for the military exercises. These camps may be of various sizes, small or large.

It is like this, the Friday prayers are a small camp for the soldiers of Allah to gather together at one place. The Eid prayers are still a bigger camp. But the biggest camp is on the day of Haj, in the area of Arafat. Again look sharply at the attire of the Hajis and you will notice that the soldiers of Allah have gathered together in one uniform for military exercise.

Fasting is another method of the military training. When troops move from place to place or into a battlefield, they are denied the home comforts or good favourite home-cooked food, therefore Allah's soldiers are made to fast as a duty, for getting in the habit of suffering hunger and thirst and when needed prove themselves as the top class soldiers of Allah. (See translator's note)

Now the question arises, what really is the purpose of all this soldierly training and practice of Islam? What really is the venture to be succeeded in, for which all these military preparation are taken up? Of course all these are not in vain. There is a big purpose and object of all that training and that must remain foremost in the minds and resolve of all Muslims at all times. That purpose and objective is 'Jihad'. Jihad is the first and most important duty of every Muslim.

Any Muslim who calls himself the soldier of Allah, and who practices Namaz, Fasting, Haj and Zakat that is all these military exercises most regularly, but shies away from Jihad; then he is a useless soldier (of Islam). In fact he must not be called a soldier (of Allah) at all.

What is the aim and meaning of Jihad? It means and its purpose is the establishment of the rule of Allah on earth. A rule which will erase the rule of oppression and forceful injustices, and instead will spread peace and a system of laws fair and morally correct, for all human beings. It is for that reason that the prophet of Allah [Hazrat Mohammad (P.B.U.H)] has said that Jihad is the

* **Translator's note:** Namaz and fasting have many other aspects as well, particularly the spiritual ones, which the learned author may have left out for reasons of brevity in this small booklet and can be looked up in books dealing with Arkans of Islam for detailed study.

most important duty and the highest form of adoration (of Allah).

Through the spoken word of prophet of Allah (P.B.U.H), Allah has repeatedly enjoined and reminded the Muslims that to Jihad for Allah is an important duty and those who do Jihad have much higher status (in the eyes of Allah) than anyone else.

The prophet of Allah (P.B.U.H) set a practical example for following this injunction of Allah by his life in Madina. Really, what we want to tell you in this book is that the prophet of Allah (P.B.U.H) was the greatest soldier of Allah and after him (P.B.U.H) were those disciples of the messenger of Allah (P.B.U.H) who removed coercion and oppression from the world by Jihad.

This too, is important to let you know that there are many ways of doing Jihad and doing Jihad is not confined to the use of guns and swords only. Jihad is carried out in many other forms as well. For practicing that, it is necessary for us to keep the example of the greatest soldier of Allah, and our loved leader; the messenger of Allah (P.B.U.H) in our mind and heart at all times.

For that the prophet of Allah (P.B.U.H) has left two standard models of his life, one is his life in Makkah and other one is his life of Madina.

We get the guidance from the life of the messenger of Allah (P.B.U.H) that even when we are devoid of power, we must oppose and struggle against, oppression, coercion and evil, by suffering pain and facing tribulations, should be ready to endure abuse with forbearance and self control. It never means that we keep mum on seeing injustice, because remaining tight lipped then, will give the impression that we accept it as being right and just!

There is a saying of the prophet of Allah (P.B.U.H) that try to stop a wrong by your hand (physically); lacking

power to do that, try to stop it by your tongue (speech), and if you are unable to do even that, then feel it to be wrong in your heart (and mind). But the last choice is indicative of a feeble faith.

It is therefore all important for a Muslim to fully make himself a soldier of Allah and continue to strive hard to remove oppression, coercion and evil from the world.

The intent of Islam is to help people to become good human beings by learning from and following the good example and model of the messenger of Allah (P.B.U.H) and his (P.B.U.H) earliest disciples [trained and taught personally by him (P.B.U.H)]. Everyone has a chance to become a good human being. Really, good moral behaviour and soft and sweet language is the hallmark of Islamic morality. Quite obviously, people (the early Arabs and others) following these examples became good and upright people.

Not all the people were the same (even then). Some were more intelligent, who just by watching the life (behaviour) of prophet (P.B.U.H) (and following him) improved themselves; some others were those who became good by following the teaching of Islam. But some were those who could not better themselves by either of the above ways.

Instead, those people of the third category became enemies of the prophet of Allah (P.B.U.H), Islam and the Muslims. They not only did not turned themselves into a better person, but on top of it became the tormentor of those who had improved themselves (by becoming Muslims); they drove the Muslims out of their homes and killed them. Many Muslims were forced to exile and left their native town and went away to live hundreds of miles away in Madina to follow their loved religion.

Those troublemakers repeatedly attacked Madina, to erase Islam. How long could one forbear, even tolerance has a limit and no one can be patient endlessly. The Muslims were persecuted for thirteen long years in Makkah. When they went to Ethopia for asylum, the Muslims were chased to Ethopia. When the Muslim exiled themselves to Madina, then large armies attacked them in Madina to erase them. Then after a long period of persecution and having been driven out of their homes, the Muslims were given permission to take up arms against their persecutors.

After the permission to fight back against their persecutors, the first Islamic army was organised for the battle of Badar. The general commanding that army was our lord and leader Hazrat Mohammad (P.B.U.H). That army consisted of three hundred and thirteen soldiers; and that small army challenged an enemy force of one thousand and came out victorious.

The messenger of Allah (P.B.U.H) and his (P.B.U.H) companions have left in the history of warfare such remarkable examples that if they are followed worldwide, peace and security will prevail everywhere. The real purpose of Islam is to end bloodshed. History is witness, that the Muslims treated their enemies of war in a superb way. They really fought only to the extent that was indispensable for maintaining peace and security. You will read further on, that during the battle of Badar, when the messenger of Allah (P.B.U.H) was grovelling to Allah in supplication, Hazrat Abu Bakar was moved to tears and said to the messenger of Allah (P.B.U.H) "Allah will indeed fulfil His promise." But the messenger of Allah (P.B.U.H) answered to Hazrat Abu Bakar, "I am apprehensive of Allah's needlessness. Those opposing us are also human beings created by Allah." Just imagine the sincerity and

the grief in those words. What a generous thought about one's enemies. Can anyone point out, anyone else treating his enemies so well as the messenger of Allah did treat his (P.B.U.H) enemies?

Hazrat Mohammad (P.B.U.H) was continually subjected to torments and torture for thirteen long years in Makkah. His (P.B.U.H) own (people) behaved with him like enemies and strangers. In the end the idol worshippers agreed among themselves to murder the holy prophet (P.B.U.H). How would a victor treat such people after winning over them (the power of life and death). Do read the events of the triumph of Makkah and consider if there is another such example of the treatment of enemies as by the prophet of Allah (P.B.U.H), in the history of the world? Is there any other such good model of human behaviour? No, indeed there is none, it is nowhere to be found except in the treatment of his enemies by the holy prophet Hazrat Mohammad (P.B.U.H). May Allah grant us the will and strength to follow in the foot-steps of our loved prophet of Allah (P.B.U.H) and develop ourselves to be a true Mujahid (striver for good).

In the next pages of this book you will read how the prophet of Allah led his men in the battles against the non-believers. You will again come to know how well the prophet of Allah (P.B.U.H) treated his enemies. Just get ideas from this small book and later on read all about it in details from bigger books.

There came up so many brave and intrepid army generals by the benefit of the training of the prophet of Allah (P.B.U.H), whose achievements and deeds in the history of the world, are pathfinders for others. They were well versed in all forms of battle craft, but those experts in battle craft were not cruel, despotic victors but were working for humanity with a purpose of welfare and

sympathy for the people of the world. They ruled over the hearts and minds of people. Yes, they belonged to those people whose swords did end some lives, but only so that many many others could live in peace; yes indeed, some human habitats may have been destroyed by them but only for the reason that hundreds of other human habitats may survive for long long times.

Later on you will come to know that the prophet of Allah (P.B.U.H) by the benefit of his company, had filled the hearts of these people with the feelings of welfare, well being and sincerity for other human beings. All their activities then, sincere worshipping (of Allah), and their brave deeds in the battlefields were due to the benefit of company of that holy personality (of prophet Mohammad) (P.B.U.H) who is the perfect example (to follow) for the people of the world.

May Allah grant us the will and uprightness to follow in the foot-steps of that blessed and spotlessly pure personality, Hazrat Mohammad (P.B.U.H), and we too be a sympathiser and well wisher of humanity and spread the message of Islam to every nook and corner of the world.

HAZRAT MOHAMMAD (P.B.U.H)

The marvel of the messenger of Allah Hazrat Mohammad (P.B.U.H) is that he (P.B.U.H), is the exemplary role model for all kind of people. He is the perfect example for the behaviour of a king and just as well for the behaviour of an ordinary worker. There is guidance for the conduct of a rich person and in the same way for a poor man. There is direction for the line of action for a victor as well as a beacon of instruction for the oppressed and governed.

In short, the life of the prophet of Allah, Hazrat Mohammad (P.B.U.H) is a perfect example (to follow) for all men in whatever position they may be in life, i.e high and low, learned and uneducated, common person or of a privileged class, soldier or general. Here we intend to look at the life of Hazrat Mohammad (P.B.U.H) as a commander and leader of men, and a general of armed forces.

The messenger of Allah was born an orphan. His (P.B.U.H) father died six months before his son's (P.B.U.H) birth. He (P.B.U.H) was raised by his (P.B.U.H) grandfather and then by his uncle after the grandfather's death. It was the uncle who helped him in to business and arranged his (P.B.U.H) marriage. He (P.B.U.H) was ordained a prophet by Allah at the age of 40. He took the message of Islam to all in every nook and cranny of Makkah, for the next thirteen years. But the people of Makkah neither quite appreciated nor apprehended and accepted the truth of the message. Instead, most people of Makkah turned to be blood thirsty enemies of the messenger of Allah Hazrat Mohammad (P.B.U.H), forcing the prophet (P.B.U.H) and his (P.B.U.H) devoted followers to leave Makkah and emigrate to

Madina. But the people of Makkah were not content even with that and made preparations to attack Madina to finish off the Muslims and put an end to Islam forever.

In their war mongering state, the people of Makkah wrote a letter to an influential chief of Madina, Abdullah Bin Ubai, demanding, "You (people) have given refuge to some of our men; either you kill them or kick them out of Madina. Otherwise we swear that we will attack you (with our army) and take over your homes and houses."

The Ansars (tribes of people of Madina who adopted Islam as their religion) gave refuge and provided a sanctuary for the prophet of Allah (P.B.U.H) and his group of Muslims, in Madina. The whole of the non-Muslim Arabia turned against them because of their religious faith. The threat of war was so real that the Muslims had to remain armed even when they took rest in the night.

Finally, when the prolonged oppression, the Muslims were suffering, crossed all limits, permission to defend themselves with arms was granted to them by Allah in the following words, "permission to fight back is granted to those, against whom war is made. They have been oppressed (for long and unjustly). Allah has all the power at His disposal to help them (the oppressed)."

The first battle, that the prophet of Allah had to prepare for, in Madina, was the battle of Badar. The Muslims had emigrated and settled in Madina not all that long ago. They could muster only three hundred and thirteen fighting men then. The people of Makkah had arrived for the battle with a large army numbering more than one thousand men, who were experienced soldiers with brand new weapons and large quantity of arms and fighting equipment.

The Muslims were weaker and lesser in every way compared to the enemies they were facing. The three hundred and thirteen fighting men, the Muslims had mustered as their army, included old men, and teen-aged children as well. Most people of Madina, that is the Ansar, were farmers and had little or no experience of battle craft. Among the emigrants, many were old men who were malnourished.

Quite apparently the Muslims were weaker than their enemy, but Allah is the guardian of the weak (if they are upright and just). The commander of those three hundred and thirteen, rather unlikely soldiers, was our beloved leader (P.B.U.H) who was guided and protected by the Almighty Allah.

The armies faced each other at a place called Badar. The messenger of Allah Hazrat Mohammad (P.B.U.H) was the Commander of the Muslim army. The Muslims had put up a thatched roof for their commander (P.B.U.H). The holy prophet (P.B.U.H) supplicated for a Muslim victory throughout the night.

In the morning, the prophet of Allah (P.B.U.H) arranged the rows of Muslim forces. He (P.B.U.H) had an arrow in his (P.B.U.H) hand, with which he (P.B.U.H) signalled to the men to move forward or back and be in a straight line.

After placing each man in his particular position, the prophet of Allah (P.B.U.H) went to the shade that had been put up for him (P.B.U.H) and with extreme humility supplicated to Allah, "Hey Allah, please fulfill the promise you have made to me." The supplication was made with such humility and meekness and he (P.B.U.H) was so engrossed in it that the sheet of cloth on his (P.B.U.H) shoulders slipped down several times.

He (P.B.U.H) was supplicating in a state of abject humility and was so absorbed in it that it amounted to be submissive grovelling "Hey Lord, if these few adoring slaves of yours were wiped out here, then nobody would be left, in the world to worship you, till the doomsday." Seeing the prophet (P.B.U.H) in such a state, tears welled up in the eyes of his (P.B.U.H) friend and bodyguard in the battle, Hazrat Abu Bakr and he pleaded to him (P.B.U.H)," "Allah Surely will fulfill His promise." The messenger of Allah (P.B.U.H) came out of that thatched roof reciting an ayat (verse) of the Qur'an, the translation of it is, "The army will be defeated and they will run away (from the battle field)"

Then he (P.B.U.H) came right into the battlefield and fighting started. First the braves of both sides came forward for single combat. The deniers of Allah from Makkah lost many of their braves in it. Then the army of the deniers of Allah initiated a general attack. The messenger of Allah (P.B.U.H) ordered the Muslims to repel the attack resolutely. During this melee two young Muslims killed off Abu Jahal. Abu Jahal's opposition and enmity towards Islam was well known. He was the grand chief of the people of Makkah. He was nicknamed Abu Jahal (Father of insensibility) because of his lack of sensibility. The death of Abu Jahal was a blow to the morale of the army of deniers and they laid down their arms, and the Muslims won the battle.

Many of the leaders of Makkah were taken as prisoners. The Muslim treated them gently and kindly and they were kept in the care and homes of the Muslims: from two each up to four prisoner per Muslim house. That was done at the behest of the commander of Muslim army, Hazrat Mohammad (P.B.U.H). There were firm orders to the Muslims from their general (P.B.U.H) that the

prisoners should be fed well; so the Muslims fed the prisoners so well that many a times, they themselves had to subsist on dates only. Some prisoners did not have clothes and Muslims clothed them. Hazrat Abbas was a prisoner who had yet to accept Islam at the time of Badar. He was a tall man; and none of the available clothes fitted him. The leader and the general of the Muslim army, Hazrat Mohammad (P.B.U.H) had to procure clothes for him from a (munafiq) fake Muslim Abdullah bin Ubai (who was also a tall person).

There was a divergence of view among Muslims about dealing with the prisoners of war. Hazrat Omar suggested that all of them should be slain, But eventually it was decided that they should be freed after paying amercement: furthermore the amercement for those prisoners who could read and write was set to teach ten Muslim boys of Madina to read and write for their freedom.

Abul Aas was the son-in-law of Hazrat Mohammad (P.B.U.H). He did not have enough money to pay the amercement. He sent a message to his wife who was then in Makkah. She did not have the cash but had a valuable necklace which was a wedding present for her from her mother Hazrat Khajeeda. She sent the same necklace to pay for amercement. When the leader and general of the Muslim army, the messenger of Allah (P.B.U.H) saw that necklace; tears welled up in his (P.B.U.H) eyes and he (P.B.U.H) asked the Muslims, "If you agree to it then return this token of remembrance of the mother to her daughter." The Muslims at once agreed and insisted on returning the necklace to the daughter (Soon the son-in-law became a Muslim and migrated to Madina)

The battle of Badar was a unique battle. The world did not see another battle like that since then or ever before it.

The obvious question from you would be, "How"? Well, please pay attention, we will tell you 'how'. In the battle of Badar fathers and sons faced each other across the battle field. Hazrat Abu Bakr drew his sword to combat his son, who was not a Muslim then. Huzaifa who had become a Muslim stepped forward to fight his father and was ready to kill or be killed.

They were motivated by that deep emotion of loyalty and love for Islam, which was above all other worldly consideration and personal ambition or ties. Allah and Islam was the beginning and end of everything for them.

Allah granted victory to Muslims and defeat to the Deniers of Allah of Makkah in that battle. The messenger of Allah (P.B.U.H) was the commander of the Muslim forces and it set an unmistakable example to the world of how a mere three hundred and thirteen (313) collection of old, youngmen and teenagers with unshakeable absolute belief in Allah can face and overcome one thousand experienced soldiers (with cavalry). The people who took on and defeated the army of the Deniers of Allah in Badar and its commander (P.B.U.H) had shared these special qualities.

- (i) The Commander (P.B.U.H) of Muslim army was the great leader of men in this world as well as in hereafter.
- (ii) The holy commander of Muslim army (P.B.U.H) had absolute faith and complete trust that Allah will fulfill His promise of victory for Muslims.
- (iii) The soldiers of Muslim army were, fighting with the single aim of bringing honour and glory to Islam (for the betterment of mankind). There was

no sacrifice too great for them in accomplishing this aim and objective, and no hindrance unsurmountable; be it from family, friends or foes.

- v) The hearts of the Muslims were overflowing with the love for Allah and His messenger.

This was the army whose commander-in-chief was the messenger of Allah (P.B.U.H) and its soldiers were the sincere companions and followers of the messenger of Allah (P.B.U.H). The battle was a kind of pure divine worship of Allah. Fourteen Muslim gave their lives in it. The Deniers of Makkah suffered an abject defeat in the battle and many of their men lost their lives. The whole of Arabia was impressed and was in awe of the valour of Muslim soldiers.

In 3 Hijri (two years later) the people of Makkah started an offensive against Madina in order to take revenge for the defeat of Badar. Preparation were carried out on a larger scale for the battle and a contingent of three thousand men marched towards Madina with seven hundred armoured soldiers and another seven hundred as cavalry. The total strength of the Muslim army was seven hundred including the aged men and teenage youngsters.

The commander-in-chief of the Muslim army was again the messenger of Allah (P.B.U.H). He (P.B.U.H) marshalled the soldiers with the hills of Uhad behind them providing shelter in case of any tactical retreat for the Muslim army.

There was a mountain-pass in the hills of Uhad. Enemy forces could attack the Muslim army moving in from that mountain-pass. The messenger of Allah (P.B.U.H) arranged fifty archers as rear guards covering the mountain pass and enjoined them sternly to stay there guarding the pass; whatever may be the outcome of the battle, victory or defeat.

The battle raged with mounting fury. The brave from both sides came forward to fight. Muslims fought valiantly. Whichever way they went forward, they overcame the rows of enemy.

In the thick of the battle, a slave from Makkah was stalking Hazrat Hamza; at an opportune moment he threw a small (poisoned) spear toward Hazrat Hamza that hit Hazrat Hamza in the navel. Hazrat Hamza attained martyrdom.

Hazrat Ali and Abu Dujana, cut through the lines and rows of the denier's army by their valiant attacks and the deniers retreated in dejection. The seven hundred brave Muslim soldiers [who were ready to sacrifice their lives for Allah and His messenger (P.B.U.H)] defeated the three thousand strong army of deniers of Allah.

The victorious soldiers of the Muslim army then started to collect the spoils of war after their enemies ran away from the battlefield. Most of the Muslim archers who were posted to safeguard the mountain pass of Uhad joined the rest of the Muslim army collecting the spoils of war and left the mountain pass unguarded, thinking that the enemy had run away from the battle, defeated. The commander of the denier's army, sighting the opportunity, regrouped and went round the mountain pass, slew the few archers there (who were too few to stop the assault of the deniers' army). Now there was no one to stop the deniers of Allah and they charged at the Muslims from there.

The Muslims were surrounded by their enemies then. There were showers of arrows at the front and swords dazzling at the rear of the Muslim army. It was a mix-up of the worst kind, friends and foes could not be distinguished. Some Muslims were slain mistakenly by their Muslim colleagues, and the same happened to many

deniers of Allah. The whole army was scattered. The messenger of Allah (P.B.U.H) was surrounded by the enemies. He (P.B.U.H) was targeted by enemy arrows. But Muslims, who were ready to give their lives for Islam, circled the prophet of Allah (P.B.U.H) and took the coming volley of arrow on their own bodies rather than that of messenger of Allah (P.B.U.H). An enemy managed to break through the guarding circle of messenger of Allah (P.B.U.H) and attacked the messenger of Allah with his sword resulting in two of the links of head armour to pierce on to his (P.B.U.H) face and two of his teeth broken. When the attack on Muslim army subsided, then the messenger of Allah (P.B.U.H) climbed up a secure hill top, out of reach of their enemies. The commander of the army of Makkah Abu Sufiyan wanted to attack Muslims there (on the hill) but could not advance because of fierce salvo of arrows from Muslims.

When the fighting stopped, the Muslim army was mangled and Muslims were full of injuries, seventy soldiers of Muslim army lost their lives in the battle. But eventually Muslims won the battle. Abu Sufiyan (the denier's general) ran away from the battlefield with his army. The messenger of Allah (P.B.U.H) sent Muslims to chase the denier's army but Abu Sufiyan went straight to the safety of Makkah.

The Muslims were eventually victorious in the battle of Uhud, but carelessness in following the orders of the messenger of Allah (P.B.U.H) strictly, caused a lot of harm and injury to the Muslim fighting men. However despite the trouble and damage, the Muslim army sustained, they were finally victorious.

After the battle of Uhud, the Muslims in Madina had to face another major and serious battle (for their survival). This battle is named in Arabic "Ahzab". Ahzab

in Arabic means a “group.” In this battle all the groups in Arabia or rather all the anti Islamic tribes of Arabia joined together to erase the very name of Islam (or Muslim) from the surface of the earth. Another name of this battle is “the battle of Moat.”

The detailed facts of the battle are as follows. In 5 Hijri the people of Makkah wrote to the munafiqs. (those who hypocritically posed as Muslim but in fact were polytheists), “come join us and together we will uproot the very seed of Islam from our land.” All the anti Muslim tribes of Arabia formed themselves into a group of Muslim haters and amassed an army of twenty four thousand soldiers, to wipe out the Muslims. When the news reached to the prophet of Allah (P.B.U.H) he (P.B.U.H) called up a consultation meeting of Muslims to decide upon the way to stand up to and fight off that menace.

Hazrat Salman Farsi who was a native of Iran and had come to the prophet of Allah (P.B.U.H) to become Muslim suggested a deep moat be dug around Madina and Muslims should fight their enemy from, staying within the city, behind the moat.

The prophet of Allah ordered to act on the advice. The Muslims first arranged to get the necessary tools for digging, and then ground was measured for the proposed moat and all the work to be done was divided among all the Muslims. The prophet of Allah (P.B.U.H) himself (P.B.U.H) worked as a labourer, digging the ground, just like any other Muslim. During the digging a hard rock was found. Nobody could break it. The prophet of Allah (P.B.U.H) hit it with his spade. There was light emitting from the rock and it broke as it was hit. The prophet of Allah (P.B.U.H) said, “I received the keys of Rome. On the second hit, again there was emitted light from the rock. The prophet of Allah said, “I was given the keys of Iran.”

The Prophet of Allah (P.B.U.H) hit the rock the third time with spade. Again light emanated from the rock. The prophet of Allah (P.B.U.H) said "The keys of Yemen were given to me. The royal palaces of Syria and Madain were shown to me." He (P.B.U.H) also said, "Gabriel just informed me that my followers will rule over Rome, Syria, Iran and Yemen (i.e. the land under these empires)."

Just imagine!! How amazing that was! Now look at the situation as it was then. Twenty four thousand strong army of enemies were invading and approaching Madina to destroy a handful of Muslims. Yet at such a perilous time scenes of victory and rulership over the great empires of that time are flashed before the prophet (P.B.U.H). That was something beyond and above imagination and dreams of a mortal human being. Who else, except the Lord of the universe Allah could know seemingly impossible the future, and could have the power to bring it to be the reality?

As you move ahead you will find out how the followers of the prophet of Allah (P.B.U.H) conquered Rome, Iran and Yemen. How the royal palaces of Syria, Iran and Yemen came in the possession of Muslims. What the prophet of Allah (P.B.U.H) had said came true to the letter. You can read about it in the accounts of history books.

When the Moat was ready, then the prophet of Allah (P.B.U.H) arrayed his army in the foreground of a mountain. Muslim women were taken to the safety of safe fortresses. Under the leadership of Abu Sufiyan the twenty four thousand strong soldiers army of the enemies of Muslims, laid a siege to the Muslims and their enclave of Madina.

The Muslims under the leadership of prophet of Allah (P.B.U.H) fought valiantly, with unwavering bravery and resolutely. The siege had gone on to twenty days without any wavering from the Muslims. The invading army was perturbed and harassed, more so because there was not enough food and drink available for their army of twenty four thousand armed personnel. Just then Allah helped the beleaguered Muslims. A fierce tempest blew away the tents of the deniers of Allah's army and scattered their food, utensils, kitchen equipment and their weapons etc. It scared Abu Sufiyan, the general of deniers army, and he called his army to retreat. The deniers of Allah of Makkah and their allies, the anti Muslim tribes of Arabia went back after miserably failing in their mission.

In 7th Hijri the battle of Khyber took place, because the Jews of Khyber discarded their non-aggression and friendship pact with the Muslims. The following are the details of that battle. Khyber (in Arabia of that time) was the name of a large area consisting of many forts and towns under the domain of Jews, who were the inhabitants of that area. They had a pact with the Muslims of not siding or helping each other's enemies in case of war. The Jews of Khyber blatantly broke that pact during the Battle of Moat; helped and sided with the deniers of Allah of Makkah, in the Battle of Moat; and did their utmost to damage and defeat the Muslims. It was necessary for the future safety of Muslims to deal with that treachery. The prophet of Allah (P.B.U.H) with a force of sixteen hundred men moved towards the forts and towns of Khyber. The strongest fort of Khyber, after a six day long siege, was conquered by the Muslims on the seventh day. The prophet of Allah (P.B.U.H) was very discontented with the surfeit of mischief and annoyance caused by plotting against Islam and never ending efforts of undermining of

Islam by the Jews of Khyber and the damage they had caused and were always willing to cause to the Muslims of Madina. With all that in view the prophet of Allah ordered exile of the Jews of Khyber.

But the Jews of Khyber entreated to be allowed to stay in Khyber and keep the ownership of their land. The prophet of Allah (P.B.U.H) merciful as he was, accepted their request and allowed them to remain in Khyber. The Jews promised to give half of the agricultural yield of their land to the Muslims.

Prophet of Allah Hazrat Mohammad (P.B.U.H) was the general of Muslim army in that battle. The Jews had some very sturdy and strong forts (thought to be unconquerable). The forts were sieged and the whole of Khyber was conquered in seven days.

In 8th hijri ten thousand Muslims under the command of the prophet of Allah (P.B.U.H) marched towards Makkah from Madina; after the earlier peace agreement of Hudaibia between Muslims and Makkahans was broken by the Makkahans. On the way to Makkah, the Muslim army was continually joined by contingents from friendly Muslim tribes, right up to their destination Makkah. This large army soon reached Makkah.

The deniers of Allah in Makkah were frightened and they sent Abu Sufiyan (their leader at that time), with few others in a delegation, to the prophet of Allah. Hazrat Omar, an ardent Muslim, seeing Abu Sufiyan (remembered all the harm Abu Sufiyan had caused to Islam in the past) asked the prophet of Allah (P.B.U.H) to slay Abu Sufiyan then and there. But the prophet (P.B.U.H) who was named by Allah, "the blessing (from Allah) to the world", pardoned and absolved him. (Seeing such generosity and mercy) Abu Sufiyan converted to Islam at that instant.

The Muslim army was camping outside Makkah. The prophet of Allah (P.B.U.H) ordered them to light a fire outside each tent in the night. The army did as directed. In the night the people of Makkah saw the lights of the fires covering a vast area where the huge Muslim army was camping. In the morning the soldiers of Muslim army offered their morning Namaz (Fajr) and moved towards Makkah. The prophet of Allah (P.B.U.H) made it incumbent upon the soldiers not to harm anyone who “(1) Takes shelter in the Kaaba (2) Takes shelter in the house of Abu Sufiyan (the previous leader of non-Muslims of Makkah and then a converted Muslim) (3) Anyone who remains behind closed doors in their houses.”

Then the army moved forward. The ten thousand “followers of Allah” entered Makkah in great splendour and glorious way. In the front, the prophet of Allah (P.B.U.H) was riding on a camel, reciting the Surah Fatah (victory) from the Qur’an with head bowed (to Allah) with Osama the son of his (P.B.U.H) freed slave (and adopted son Zaid) behind him (P.B.U.H). The prophet of Allah (P.B.U.H) entered the Kāba, removed the impurity of idols from it and made it holy and clean again. Then he turned towards those people who had in all sort of ways tortured and troubled him (P.B.U.H) and his (P.B.U.H) companions and followers during the previous twenty one years. Had there been any other general of the army, he would have had them slain without much ado. But what did the prophet of Allah (P.B.U.H) do? All the trouble makers and perpetrators were standing before him (P.B.U.H), he (P.B.U.H) asked them, “What sort of treatment do you expect from me?”. The perpetrators knew too well that the prophet of Allah was a kind and forgiving man. They answered in unison, “of mercy.” Hazrat Mohammad told them, “There is no blame on you today. You are free

to go." That was the magnanimity of the noble general of Muslim army, the prophet of Allah, Hazrat Mohammad (P.B.U.H).

The victory of Makkah was a fatal blow to polytheism in Arabia. Waves after waves of people began to convert to Islam.

The incident that was occurred after the victory of Makkah was the Battle of Hunain. In this battle too Muslims were defeated first but the end result was a victory. This was the second battle in which the damage was done to the Muslims.

Remember, the temporary setback in the battle of Uhad? Its reason was carelessness in carrying out the orders of the commander of Muslim army, the prophet of Allah (P.B.U.H). The events leading to that set back had been narrated earlier in this book, that in the battle of Uhad prophet of Allah (P.B.U.H) the commander of Muslim forces, had strategically posted a team of archers at a mountain pass to defend the pass, with the orders not to leave their post whichever way the battle might turn, defeat or victory. But when the archers (barring a few) saw the enemy forces defeated and retreating, they left their post wrongly, thinking that all was over and joined other soldiers in gathering spoils of war. The enemy commander (Hazrat Khalid who later turned a staunch Muslim) availed the opportunity and attacked at the rear of Muslim army and almost converted the earlier Muslim victory in to defeat. But then, it was the generalship of the prophet of Allah (P.B.U.H) that changed the almost defeat into victory again. Similarly in the battle of Hunain, the Muslims (after the victory of Makkah), with inflated egos, thought, since they were so superior in numbers, no one could match them in battle, and the outcome of battle in their favour was just a matter of time. Therefore to

remove this falsity from the Muslim mind and to make Muslims realise that pride goes before a fall; the Muslim received a setback of temporary defeat before the final victory.

It was the courage, unfaltering steadfastness and unflinching determination, of the general of Islamic forces that the evident defeat was converted into a victory. Otherwise, once an army is unable to sustain enemy's onslaught, it becomes difficult if not impossible to recover lost ground. But it was the general-ship of prophet of Allah (P.B.U.H) that converted manifest defeat in to a clear victory.

The following are the details of that battle. In the battle of Hunain, when the Muslim forward contingent (mostly of recently converted Muslims after the conquest of Makkah and not fully trained in the values of Islam) could not endure the enemy's onslaught and fled. Then, the prophet of Allah (P.B.U.H) held his position in the battlefield; and kept calling back the fleeing Muslim soldiers. He (P.B.U.H) kept repeating, "I am the prophet, no falsity in it. I am the son of Abdul Muttalib." (Abdul Muttalib was the grandfather of the Prophet of Allah (P.B.U.H) and an all time great leader of Quraish)."

It was an amazing scene. The arrows were raining all round and the lines of the Muslim army were completely dispersed. In such a situation the commander of Muslim army (P.B.U.H), the leader of Muslims (P.B.U.H) valiantly standing alone in the battle field, calling back his (P.B.U.H) defeated army.

Hazrat Abbas (An uncle of the prophet of Allah (P.B.U.H) reached back to Hazrat Mohammad (P.B.U.H) and loudly called Muslims." Hey (people of) Ansar, the oath takers of Rizwan (Hudaibia) come back." His voice reverberated in the battlefield and the Muslim army

gathered back. The Mūslim army then fought with courage, fearlessly and audaciously and Allah rewarded them victory.

The tribes fighting against the Muslims in Hunain then fled to the shelter of forts of Taif. The prophet of Allah (P.B.U.H) with the Muslim army, chased them to the forts of Taif and laid siege to the forts of Taif. But after a while the siege was lifted and people from Taif began to come to the prophet of Allah (P.B.U.H) to accept Islam. Later people from Hunain and Taif continued to come to the prophet of Allah (P.B.U.H) to become Muslim in the same vein and thus Allah willed the victory of Hunain and Taif for the Muslim, that way.

In 9th Hijri under the command of the prophet of Allah (P.B.U.H), Muslims had to make preparations for the battle of Tabuk. It was caused by the news reaching Madina that the king of Rome was amassing troops at the border of Syria for a possible attack on Madina.

Madina was going through a famine at that time, there were no rains that year. The prophet of Allah (P.B.U.H) asked the Muslims for contribution to a war effort fund. The Muslim responded to it in a most generous way. This was a time when the difference between true and fake Muslims became evident. The hypocrites (munafiqs) abstained from contributing to the fund in any way except making vain excuses.

The prophet of Allah (P.B.U.H) was the general of the Muslim army in this battle too. Under his (P.B.U.H) command the Muslim army reached Tabuk. But the other side did not come up to confront the Muslim army. The prophet of Allah (P.B.U.H) stayed in Tabuk for twenty days. Several Christian chiefs pledged their obedience to the prophet of Allah (P.B.U.H). After Tabuk, the prophet of

Allah (P.B.U.H) in 10th Hijri went for his last Haj (Muslim pilgrimage).

At that occasion, he (P.B.U.H) recounted to the Muslims, the principles of living (a peaceful and successful) life, war and truce, etc in a memorable speech. The prophet of Allah (P.B.U.H) passed away, a few months later. He had completed the task Allah had willed for him and had taught and trained a large number of disciples and followers, to spread the message of Islam to mankind after him.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

The prophet of Allah (P.B.U.H) set an example of the kind of life the Qur'an teaches us to live in this world. He taught us by his life of bravery and continuous striving (for good) that one should always be brave and strive for one's spiritual and temporal improvement.

All prophets of Allah were brave, resolute, determined and striving men, but Hazrat Mohammad (P.B.U.H) being the leader of all the prophets of Allah, was in particular, very bold, brave and resolute, like a solid mountain which could not be moved or pushed. At the time of the battle of Uhad Hazrat Mohammad (P.B.U.H) discussed the strategy of battle with his (P.B.U.H) loving companions. All of them opined to go out of Madina to face the invading enemy. But when the prophet of Allah came out with the battle armour on, the loving companions hesitated and advised him (P.B.U.H) not to go out of Madina to sop the enemy. But his (P.B.U.H) soldier's self-respect would not allow him (P.B.U.H) to step back after having got ready for battle. He (P.B.U.H) said, "It is below the dignity of a prophet to lay down his weapons without a fight, once he has put on his battle gear."

The prophet of Allah's (P.B.U.H) steadfastness in the fierce fighting of the battle of Hunain is a shining example of his (P.B.U.H) soldierly resolve and bravery.

The Muslim soldiers were unable to hold their ground in face of enemy's onslaught and fled. But Hazrat Mohammad (P.B.U.H) the commander of Muslim army calmly and unruffled stood his ground, though his (P.B.U.H) holy self had become the sole target of enemy's ferocious attacks. He (P.B.U.H) was unwavering and with extreme bravery and fervor was saying.

أَنَا النَّبِيُّ لَا كَذِبٌ

أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ

“I am undoubtedly the prophet of Allah. I am the son of Abdul Muttalib.” All the blessings, salute and peace of Allah for our beloved leader, the prophet of Allah, Hazrat Mohammad (P.B.U.H), who is the perfect example for mankind in all the good aspects of life; and following his example any man can become a true human being and live in the world with peace and security.

HAZRAT ALI

“What a fabulous army is that whose commander is the prophet of Allah (P.B.U.H) and whose soldier is Hazrat Ali, and whose motivation is the veneration of Allah and whose helpers are angels of Allah and whose reward is Allah's assent.”
(Hasan Basri)

Hazrat Ali was born in 598 A.D. in Makkah. His name was Ali. Patronymic appellation was Abul Hasan Abutrab. And title was Haider Karrar.

His father was Abu Talib, who had brought up the prophet of Allah (P.B.U.H) trained and taught him (P.B.U.H) business and later arranged his (P.B.U.H) marriage, and helped Islam in troubled times.

Hazrat Ali was the cousin of the prophet of Allah (P.B.U.H) as well as his (P.B.U.H) son in law. Hazrat Ali accepted Islam (monotheism) at the age of ten. He was first among children to become Muslim.

During his period of Khilafat, standing on a podium and describing his life events, Hazrat Ali, once, said, with self satisfaction, “Hey companions of the prophet of Allah (P.B.U.H)! I accepted Eiman (belief of one god Allah) before all of you when I was no more than a boy.” Hazrat Ali loved the prophet of Allah (P.B.U.H) greatly. Once Hazrat Mohammad (P.B.U.H) invited all the people of his family for a meal. After the meal he told the members of his family, “Hey members of our family, Allah has bestowed prophethood on me. Who among you, is ready to help me (in my task)?” There was silence. Hazrat Ali was very young at the time but he stood up and said, “Hey messenger of Allah (P.B.U.H). I am with you.”

Hazrat Ali was brought up, taught and trained by the messenger of Allah (P.B.U.H) and it left a reflection of Prophet of Allah's character and behaviour in Hazrat Ali's demeanour, moral behaviour and beliefs. Bravery, boldness and resolve at the time of difficulties and opposition, forgiveness to enemies, to work ceaselessly for the progress and welfare of Islam (Muslims and other human beings), to spend nights praying to Allah, and to be ready, riding on a horse back (like a soldier of that time) to protect his religion (Islam) against all opponents of Islam, were routines of his life. He was of, medium height, complexion fair and rosy, high forehead, shy big eyes, eye brows joined together, good looking face of commanding presence, thick round beard, shining white neck, well proportioned strong shoulders and wide chest. He was a pious and truthful person. He was never weighed down by any afflictions or troubles, he would rather face and fight those with calm and purposeful action. He was never indolent. Personally he never cared living in hardship and discomfort and being frugal in spending for his own needs; he would have very basic food, but he was extensively generous in helping others. He sacrificed his whole life and possessions for the promotion and progress of Islam. His bravery and resolve is unmatched in the annals of Islamic history.

You must have read in the life history of prophet Mohammad (P.B.U.H) that when the deniers of Allah, bent on making the life of the prophet (P.B.U.H) extremely tedious to live in Makkah, with evil intentions surrounded his (P.B.U.H) home, then the prophet of Allah (P.B.U.H) asked Hazrat Ali to lie in his (P.B.U.H) bed, and Hazrat Ali did so without any hitch or question.

The deniers of Makkah were extremely frustrated at not finding the prophet of Allah (P.B.U.H) in the house, and

in great anger, vehemently, asked Hazrat Ali, "Where is Mohammad (P.B.U.H)." Hazrat Ali calmly answered, "Did you leave him (P.B.U.H) in my custody? Am I responsible to know his where about?" The deniers went to look for the prophet of Allah (P.B.U.H) after Hazrat Ali's curt answer.

The bravery and boldness Hazrat Ali demonstrated in the battle of Badar, remains unparalleled in the history of the world. He locked swords with the most famous and feared warriors of his time and came out successfully.

In the battle of Uhad, Hazrat Ali got rid of eleven chiefs of the denier's army. In that battle Muslims suffered because of not strictly following their battle instructions from their commander (P.B.U.H). This mistake caused much trouble to the Muslim army and an unorganised retreat was forced over the Muslim army. That at one time left the prophet of Allah (P.B.U.H) stranded, encircled by attacking soldiers of denier's army. It was Hazrat Ali who broke the enemy's encirclement by first reaching the prophet of Allah (P.B.U.H). The enemy's swords turned on him but fighting valiantly, he pushed them back.

The prophet of Allah after the battle of Badr rewarded Hazrat Ali with a sword named "Zulfiqar" (a double blade sword) Hazrat Ali defended Islam and Muslims from hundreds of their enemies and opponents with that sword. The sword "Zulfiqar" is well praised in a short famous sentence."

“لَا فِتْنَةَ إِلَّا عَلَىٰ آلِ عَلِيٍّ وَلَا سَيْفَ إِلَّا ذُو الْفِقَارِ”

Meaning, there is no one braver than Hazrat Ali and no sword better than, "Zulfiqar".

Hazrat Ali's exploits of bravery in the battle of the Moat were most distinguished. The enemies of Islam did their best to wipe off Islam from the world for ever but

They could not succeed, because the famous braves of Islam like Hazrat Ali frustrated all their attempts. It was a very important battle in shaping the history of Islam. It is suggested that you read about it in full details later. The people of Makkah, in order to revenge (the spread of Islam in Madina) and to satisfy their grudge against the prophet of Allah (P.B.U.H) gathered all anti Islam tribes of Arabia and a huge army marched towards Madina to deliver a fatal final blow to Islam in Arabia. The Muslims defended Madina and themselves by digging a moat around Madina. Today most people would think that labourers must have done all the work. But would you know, that the moat was dug by the prophet of Allah (P.B.U.H) working hand in hand with his (P.B.U.H) fellow Muslims of Madina! There was scarcity of food, so they had tied stones on their stomachs because of hunger. In this battle Hazrat Ali slained the great brave of the deniers of Makkah, Amr bin Abdud, who was considered equal to one thousand braves.

That event unfolded as follows. Abdud came forward in the battle and challenged the Muslims to send his equal to combat. Hazrat Ali asked permission from the prophet of Allah (P.B.U.H) for combat against him, from the Muslim side. The prophet of Allah gave permission to Hazrat Ali to go forward.

In the combat Abdud attacked first. Hazrat Ali quickly moved sideways and Abdud missed his aim. Then Hazrat Ali attacked Abdud, like a lion and slew him. Hazrat Ali, apart from Abdud, finished off many other braves of the denier's army, in that battle.

Hazrat Ali was the victor of the battle of Khyber. The description of the victory of that battle is quite fascinating. A fort of the enemy, named 'Qamos' was very strong and after a siege of twenty days it seemed

unconquerable, in the battle of Khyber. Many skirmishes took place but nothing for a conclusive victory emerged. One day the prophet of Allah (P.B.U.H) said, "Tomorrow I (P.B.U.H) will give the flag (make commander of the army) to someone who has never tried to escape from a battlefield and he is loved by Allah and Allah's prophet (P.B.U.H)."

The next day, all the devoted companions of the prophet of Allah (P.B.U.H), those who were ready to sacrifice their lives for the prophet of Allah (P.B.U.H), came with the hope and wish that the flag might be handed over to them. Nobody even thought of Hazrat Ali, because he had an eye infection. The prophet of Allah (P.B.U.H) asked for Hazrat Ali. When Hazrat Ali came, the prophet of Allah (P.B.U.H) put his (P.B.U.H) finger in the mouth and then touched Hazrat Ali's eyes with it and the eyes were cured; then he (P.B.U.H) handed over the flag to Hazrat Ali and said to him, "May Allah protect you. The victory is yours."

Hazrat Ali pitched the flag right away underneath the fort. The Jewish guard of the fort from the top asked, "Who are you, that dares to come in our area so fearlessly?" Hazrat Ali roared back, "I am Ali Ibne Abi Talib." When the guard heard that, he got scared and said to his fellow soldiers, "Beware, you are in trouble."

From the lines of the Jews, Haris the brother of the famous brave Marhab, came out in the battlefield to fight Hazrat Ali. He had injured many Muslim soldiers. Hazrat Ali stepped forward and finished him with a single stroke. Then Marhab came up to revenge his brother. He was covered in iron armour from top to bottom. He attacked Hazrat Ali as soon as he came up. Hazrat Ali skilfully defended himself and then attacked him with such force that his head was chopped off in two parts.

The army of the Jews fled from the battle on seeing it and ran up to hide in their fort Qamos. Hazrat Ali went ahead and pulled up the strong iron gate of the fort by his hands. He then laid it over the moat of the fort.

That provided a bridge for the Muslim army to enter the fort, and the soldiers entered the fort shouting the Muslim slogan Allah-o-Akbar (Allah is great). The famous fort of Khyber was conquered in this way and Hazrat Ali became the glorious victor of Khyber in the history of Islam.

Those were the people who, many a times did not have enough to eat or even went hungry and lived merely on subsistence level, but were ever too eager to serve Islam. It is because of such people that the garden of Islam became green and blossomed and bloomed. Today we need more people like those who were ready to sacrifice their everything for the love of Islam, so that spring reigns over the garden of Islam once again.

Hazrat Ali took prominent part in the battles for Islam during the life of the prophet of Allah (P.B.U.H). He took outstanding part in the victory of Makkah and in the battle of Hunain and Taif. It is true that the success of Islam, to a great extent, was due to his bravery, untiring striving and determined effort. No wonder the Islamic historians name him as the victor of Khyber and Haider-e-Karrar (The attacking lion)

After the passing away of the prophet of Allah (P.B.U.H), Hazrat Ali remained active for success and ascendance of Islam, during the period of Khilafat. He helped Hazrat Abu Bakr, Hazrat Omar, Hazrat Osman with his valuable advices and suggestions. Instead of going to fight battles he took up the job of training new generals and commanders and advised them. After the martyrdom of Hazrat Osman, Hazrat Ali became Khalifa

and led Muslims for five years. In 40 hijri he was stabbed by a cruel person, while he was praying.

Hazrat Ali commands a very high place in the history of Islam, because of his bravery strong determination, great love for Islam and for the affection for prophet of Allah (P.B.U.H) and for laying his life in danger for Islam.

These were the people who had given their blood and sweat to keep the garden of Islam green and in full bloom. May Allah be pleased with them and furnish us with the aspiration to follow in their footsteps. Ameen.

Hazrat Saad Bin Abi Waqqas

"I am the (first) person in whole of Arabia who shot the first arrows in the defence of Islam. We were the people who fought (in the defence of Islam) along with the prophet of Allah (P.B.U.H) on a food of leaves of trees (Because food was so scarce)."

Hazrat Saad Bin Abi Waqqas

Hazrat Saad Bin Abi Waqqas became a Muslim at the age of nineteen. It was Hazrat Abu Bakr who preached and introduced him to the teachings of Islam. He accepted Islam very early when there were only seven persons who had accepted Islam.

When his mother knew about him becoming a Muslim, she was so angry that she stopped talking to him and eating with him. But Hazrat Saad did not waver from the religion he had chosen for himself.

In the beginning of Islam, Muslims faced difficulties in offering their prayers, because the people of Makkah were not prepared to tolerate Muslims offering prayers openly and freely.

Therefore the Muslims had to offer their prayers in hiding, sometimes behind the rocks and hills outside Makkah. Hazrat Saad was once offering prayers in a valley. When some people passed by. When those people saw him praying, they started making fun of it. Hazrat Saad would not tolerate any insult to Islam. He picked a bone of a camel laying there and threw it at them. It hit the head of one of the men, and it bled. That was the first blood spilled in defence of respect and dignity of Islam.

You must have known, that when life was made intolerable for the Muslims to live in Makkah then the

Muslims emigrated to Madina at Allah's behest. But the deniers of Allah still wanted to wipe them out and made their life in Madina torture.

The people of Makkah wrote a letter to the chiefs of Madina. They threatened people of Madina that, either they kill all the people (Muslims) of Makkah that they had given shelter in Madina or drive them out of Madina; "otherwise we swear (on our honour) that we will attack and kill you."

After that letter, the prophet of Allah (P.B.U.H) and all other Muslims had to remain extra alert at all times. The prophet of Allah and other Muslims had to forgo sleep in the night. The prophet of Allah (P.B.U.H) stood guard in the night and when he (P.B.U.H) would rest, another brave man would stand guard.

The historians have described the whole sequence of events in the following way. When the prophet emigrated to Madina and people of Madina (Ansars) swore their allegiance to Islam and him (P.B.U.H) then the whole of Arabia opposed them and were ready to battle with them. The Muslims at that time had to be prepared for an attack at any time and would even sleep with their weapons on.

One night was unusually alarming. The prophet of Allah (P.B.U.H) said, "Tonight we need someone very brave for the night watch." Hazrat Saad bin Abi Waqqas immediately put on his weapons and volunteered to carry out the order.

During those days, Muslims had received the permission to protect themselves, with arms (fighting) from their enemies; because permission to fight back against their enemies had become a necessity. At that time Muslims of Madina had also begun to send out military patrols for reconnaissance of any military movement of enemy soldiers. Hazrat Saad bin Abi Waqqas performed

this service many times. Once he came face to face with some enemy soldiers and he had to shoot an arrow in his defence. That was the first arrow shot in the defence of Islam and in the service of Allah.

The battle of Badar was a most atypical battle in the history of world. Hazrat Saad fought in that battle valiantly and with great determination and overcame many chiefs of the enemy's army.

He played a great part in the battle of Uhad, as well. He was a very good archer. The prophet of Allah (P.B.U.H) placed his (P.B.U.H) own quiver before Hazrat Saad and told him, "The honour of my parents for you (A kind of encouragement and praise in Arabic) carry on the shooting of arrows."

An enemy had broken in to the lines of Muslims. The prophet of Allah indicated him and said to Hazrat Saad, "Target your arrow on him."

When all the arrows of Hazrat Saad were finished, and only an arrow with its arrow head blunted was left, Hazrat Saad shot that arrow, that hit the forehead of an enemy. The enemy fell down and died out of dread.

At the time of Hazrat Mohammad's (P.B.U.H) last Haj, Hazrat Saad was very ill. The prophet of Allah prayed to Allah for Hazrat Saad and he soon got well. At that time Hazrat Mohammad (P.B.U.H) gave Hazrat Saad this happy prediction, "You will live until one nation gained advantage from your life and another nation sustained a loss from you." This prediction was fulfilled by the victory of Iraq.

Skirmishes between Muslims and Iranians had started on the borders of Iraq at the time of Hazrat Abu Bakr. Later, Hazrat Omar (the second Khalifah) organised the efforts to confront Iraq and Iran (Iraq was under the domain of Iran of that time) on a large scale and to

overcome the constant threat to the newly united Arabia from the empires of Iran and the Romans (from Syria). Hazrat Omar went round in Arabia to infuse fervor and enthusiasm for Jihad in the people of Arabia. Muslims from all over Arabia responded to the call of Jihad and a large army was formed. By the general choice of Muslims, Hazrat Saad was appointed the supreme general of that army. Under Hazrat Saad's command the army marched towards Iraq. The army camped at Qadsia. Before the beginning of hostilities, Hazrat Saad sent a delegation of fourteen Muslims to the King of Iran with the message.

"Become our brother, be a Muslim, because Allah will give this land to Muslims, if you do not become Muslim."

The King of Iran reacted to this simple message with great vehemence and anger. The king got a basket full of soil (of Iran) and contemptuously gave it to the Muslim delegation as an answer. The Muslims took it as a good omen that the Iranian king was (symbolically) giving away their land to them voluntarily. The delegation took the basket and brought it back to their general with the good tidings that the Iranians have handed them their land without realizing its symbolic meaning.

The first battlefield was at Qadsia. Fierce battle raged for three days. Both the armies fought bravely. The Iranians had big elephants and the elephants lead their attacks. The Arabs had never seen those big animals, and it took them time and loss of the lives of some brave soldiers to ascertain the most effective part of the body of elephants to attack and tackle that menace. It was a dangerous situation for the Muslim soldiers to fight trampling elephants. But after three days of watching the seesaw of the battle, the Muslims decided to attack the trunks of the elephants. Many of the elephants were killed

or ran back, trampling the Iranian soldiers. The Iranian army was in complete disarray.

The Muslim army then led a fierce attack on the Iranians, who could no longer sustain the attack and started to flee. The Iranian general escaped death and with difficulty managed to flee from the battle field. However he was chased by a Muslim soldier and was finally done away by him. The Muslims won the battle.

After the victory at Qadsia, the Muslim army marched towards Babul, under the command of Hazrat Saad bin Abi Waqqas. On the way to Babul, the chiefs, big and small of various places surrendered and submitted to the Muslim army's commander-in-chief Hazrat Saad. They also later helped the Muslim's army in achieving their objective, and Babul was easily conquered.

After Babul, the Muslim army marched towards 'Bahrah Shair' and captured it within two months. 'Bahrah Shair' was the hunting ground of the Iranian king Khusro. The king of Iran owned a ferocious lion. It was set upon the Muslim army. Hazrat Hashim, who was the brother of Hazrat Saad, went toward and finished it with a powerful single stroke of his sword. The target next in line for the Muslim army was the capital of Iraq (at the time) Madain. It was across the river Dajla from Muslim army. The Iranians demolished all the bridges. The river was wide and deep and the current was much too fast. Hazrat Saad addressed his army with an electrifying speech and jumped in the river with his horse. Fervent zeal swept through the army seeing their general's bravery; they too followed him in to the river on their horsebacks. The Muslim army began to cross the river as if they were sailing on a boat. They reached the bank calmly and easily without any problem, talking to, and encouraging each other on the way.

When the Iranian saw the Muslim army coming across the river in such way, they could not believe their eyes; and scared to death, they started shrieking, "Supernaturals and giants are arriving." The Iranian army flee from the battlefield. The capital of Iraq Madain was easily captured and the whole of Iraq came under the Muslim rule.

Hazrat Umar handed over the administration of the whole area of Iraq to Hazrat Saad.

Hazrat Saad administrated the area in such a superb way that the people of Iraq became very happy with the good governance and the humane treatment of Hazrat Saad. Impressed by the example of Hazrat Saad and the Muslims, people of Iraq began to become Muslim. Because of Hazrat Saad's efforts and work all the people of Iraq found peace and security in their lives.

A new town 'Kufa' was founded in Iraq on the orders of Hazrat Umar (the Khalifah). That town was populated by Muslims. Therefore Hazrat Saad began to live there. His name was included in the election list of possible successors to Hazrat Umar by Hazrat Umar himself. That was in appreciation of proven abilities of military and civil administration of Hazrat Saad. During the Khilafat of Hazrat Usman (after Hazrat Umar) Hazrat Saad remained as the governor of Iraq for three years. After that he retired and lived in a house, ten miles away from Madina, praying and worshipping Allah and cutting himself off from social and political life. In fifty five hijri, at the age of seventy years he died and went to his maker Allah.

Hazrat Saad, though he was rich, always lived a simple life. He would even wear old patched up clothes. He would take farm animals for grazing all by himself. In fact he never thought any work menial and degrading. He

was tall, of plumb body, large head with somewhat flat nose and thick powerful fingers. His voice was impressively audible. He considered obedience to, a person in authority, or a rule or to a law to be his prime duty.

He was one of those great personalities who (by Allah's will) laid the foundation of the glory and honour of Islam, those who considered no discomfort or suffering too great to serve Islam, without any self interest and personal profit. May he rest in peace.

Hazrat Khalid Bin Valeed

"Makkah has thrown over to you its choicest persons"
 [(Prophet of Allah Hazrat Mohammad (P.B.U.H))]

Hazrat Khalid belonged to a very prestigious family of Quraish. Before Islam, the administration of the army and its command had been under the supervision of Hazrat Khalid's family for several generations. Hazrat Khalid was a genius in the matter of military strategy and warfare and before acceptance of Islam he held top positions in the army and military command of the Quraish. He fought against the Muslims brilliantly and bravely in the battle of Uhad. The concerted attack by the Muslim soldiers had made the Quraish army flee from the battlefield. It was Hazrat Khalid's perceptive utilisation of the mistakes of Muslim archers that set in motion the recovery of the battle ground by the denier's army. At the time of Hudaibia the military unit, that was keeping a watch on the movement of Muslims going towards Makkah, was under the command of Hazrat Khalid. Hazrat Khalid was dead set against Islam and Muslims. He took a prominent role in all the battles against the Muslims.

In 8th Hijri, he was on the way to Madina from Makkah, with the intention of accepting Islam, when he met Hazrat Amr bin Aas. He too was on the way to Madina to accept Islam. They told each other of their intentions and later converted to Islam in the presence of the prophet of Allah (P.B.U.H) in Madina. The prophet of Allah (P.B.U.H) said to other Muslims on seeing the two newly converted Muslims.

"Makkah has thrown over to you its choicest persons."

Hazrat Khalid stayed in Madina after accepting Islam though Amr bin Aas returned to Makkah. The prophet of Allah (P.B.U.H) maintained the family status of Hazrat Khalid and Hazrat Khalid was greatly instrumental in the victories of Islamic armies later on. Hazrat Khalid was very dangerous for the Muslims before his acceptance of Islam, but after accepting Islam he was just as great a danger to the deniers of Allah of Quraish. His great skill as a commander, and his personal bravery and boldness shattered and defeated the armies of enemies of Islam many many times.

It was the battle of Mauta under the command of Hazrat Zaid Bin Haris, where Hazrat Khalid first exhibited his great skill and bravery, as a warrior for Islam. The events of the battle of Mauta are as follows. The prophet of Allah (P.B.U.H) sent a letter to the King of Basra to be delivered personally by Hazrat Haris bin Omair Azdi. But Haris bin Omair was murdered by Sharjeel bin Amr Ghassani, when he reached Mauta on his way with the letter.

The prophet of Allah (P.B.U.H) and his (P.B.U.H) companions were much pained by that murder and he (P.B.U.H) sent an army of two thousand men under the command of Zaid bin Haris to punish and revenge the murder of an innocent emissary. He (P.B.U.H) instructed that if Zaid bin Haris gets killed then Jafar Tayyar would take the command. If Jaffer Tayyar too gets killed then Abdullah bin Rawaha would take up the command. All the above three commanders, fighting bravely, were martyred.

After that, in the end, Hazrat Khalid took up the command. He commanded bravely and wisely. During the battle he fought so valiantly and with such zeal that his nine swords were broken in the fighting. The prophet of

Allah (P.B.U.H) awarded Hazrat Khalid with the honourable title of "The sword of Allah", for his bravery.

On the day of the conquest of Makkah, Hazrat Khalid was the commander of a unit of the Muslim army marching into Makkah from one of its gates. Some youngmen of Makkah hindered them with arms. Hazrat Khalid retaliated and the soldiers of Makkah ran away after a few of them lost their lives.

In the battle of Hunain (after the conquest of Makkah) Hazrat Khalid was the commander of the leading unit of Muslim army, which was under orders to initiate the assault on the enemy: Hazrat Khalid fought with great valour and determination in that battle too. He suffered many wounds in the battle. The prophet of Allah (P.B.U.H) visited him and blew on his wounds (with prayer to Allah) and the wounds were healed quickly.

The deniers of Allah were defeated in the battle of Hunain. They ran away from the battle field and took shelter in the strong fort of Taif. When the Muslims passed their way they attacked the Muslims with their arrows and many Muslims died in that attack. The Muslims then laid siege to the fort. Hazrat Khalid was once again the commander of the leading unit of army that laid the siege.

In 9th Hijri Muslims were informed (later found to be false) that the Romans with an army of twenty four thousand soldiers have moved in Syria to confront the Muslims. The prophet of Allah (P.B.U.H) led the Muslim army to Tabuk to face the Romans. He (P.B.U.H) stayed in Tabuk for twenty days as a matter of precaution. But nothing happened. Obviously the information was not correct. The prophet of Allah (P.B.U.H) returned to Madina after submission of Christian chiefs of the region.

The chief of Domataljandal did not give in to the holy prophet of Islam (P.B.U.H). The prophet of Allah sent Hazrat Khalid to subdue him and Hazrat Khalid arrested and brought the chieftain to Hazrat Mohammad (P.B.U.H).

The prophet of Allah (P.B.U.H) later sent Hazrat Khalid to many smaller army expeditions and Hazrat Khalid achieved success in all of them.

After the passing away of the prophet of Allah (P.B.U.H) many pretenders of prophethood sprung up in Arabia during the Khilafat (reign) of Hazrat Abu Bakr. Hazrat Khalid was sent to chastise those pretenders with his army units. The pretenders were taken to task.

After that some tribes (although Muslim) refused to pay 'Zakat' (Annual Islamic contribution to the state for the welfare of needy fellow citizens and fair distribution of wealth within a society) and rebellion spreaded. These tribes declared war against the Khalifa (the democratically chosen (by popular agreement) head of state, of the Islamic state). The army that was sent to face those tribes was headed by Hazrat Khalid and he put an end to the rebellion and to all the conflicts successfully.

After overcoming all the conflicts within Arabia, Hazrat Abu Bakr sent Hazrat Khalid to confront the Iranians. Actually the situation was such, that Arabia was squeezed in between two great empires, that is the Iranian empire in the east and the Roman territory in the west. Both of those empires were of great power and prestige. The political aim of both the empires was to subjugate the independent tribes of Arabia by destroying their unity and identity as Arabs. But when the tribes of Arabia united in the brotherhood of Islam, then both the great empires perceived them to be a danger to their own land-grabbing inclinations. They then began to look for excuses to attack

and finish off Arabia's new found strength that Islam had given them.

When the Arabian tribes under the Iranian rule found an opportunity, they started skirmishes at the border of Iraq and requested Hazrat Abu Bakr for help. Hazrat Abu Bakr sent an army under the command of Hazrat Khalid.

The first clash of these armies took place in the 'Battle of Slassil'. The word 'slassil' means 'chains'. What actually happened was that Iranian general (knowing the determination and die hard reputation of Muslim soldiers) binded the soldiers of his army in chains with each other, so that they may not flee from the battlefield.

The Muslim army consisted of no more than ten thousand soldiers and the number of Iranian soldiers was several times more than that. Before the initiation of hostilities, Hazrat Khalid sent a message of Islam to the Iranian general (as was usual with Muslim army to avoid bloodshed of men). But the Iranians in their smug conceit of their power and wealth disregarded the Muslim offer and treated the Muslims with scornful abuse and contemptuously threw them out from their court.

The Muslims then fought with resolute tenacity. The Iranians lost that battle within the first attack of the Muslims and latter on lost all the subsequent battles as well.

The conquest of Iraq depended largely on Hazrat Khalid's expertise of warfare, bravery and courageous enterprise.

Hazrat Khalid after the conquest of Iraq, received Hazrat Abu Bakr's orders to leave Iraq and go to Syria and join the Muslim army (facing the Romans) there. Hazrat Khalid handed over the administration to Hazrat Musanna and moved towards Syria.

It has already been described that Syria was ruled by the Romans at that time. The ruling Romans were, conceited of their power and haughty of their wealth. They looked down on Muslims and were resentful and intolerant of the growth of Islam. In order to keep them at bay, the Muslim forces necessarily confronted them in Syria at the time of Hazrat Abu Bakr's Khilafat (reign).

Hazrat Khalid, conquering smaller towns on the way, reached Damascus (Syria) along with his army. Damascus remained under siege of the Muslim army for three months without any positive result. One day a child was born in the family of the chief priest of Damascus. The event was celebrated with a lot of drinking and most people in the town were drunk. Hazrat Khalid, habitually, slept very little during times of battles and kept himself busy with the planning and organising of the battle as well as scouting for information about the enemy. When Hazrat Khalid came to know about the drunken situation of the town, he told his army to be ready and on hearing the sound of Allah-o-Akbar at once attack the main gate of the town. Then he took some soldiers with him and got inside the fort by climbing over the wall of the fort by a rope. The few guards, at the gate, were easily overcome and then Hazrat Khalid opened the town gate and roared out Allah-o-Akbar (Allah is the greatest). On hearing the rallying cry (Allah-o-Akbar) the Muslim army rushed into the fort. The town people were still fast asleep then; they were taken aback by the sudden attack. They requested for a truce, which was accepted by the Muslims.

After the defeat in Damascus, the Romans were much aroused. They gave the Muslims a tough fight at Fahal, but had to retreat after their defeat. The Romans then mustered their forces at Hims. They wanted an all out fight with the Muslims and defeat them. But because of

preparedness and ability to take quick action, apt to the situation in the battlefield of the Muslims army, and the boldness, courage and bravery of the generals of Muslim army's, the Romans suffered an unmistakable defeat.

The last battle between the Muslims and the Romans took place at Yarmook. The Romans had to face defeat at Yarmook too. The Romans had mustered an army of two lakhs soldiers. The Romans were burning, with rage and badly wanted to take revenge for their successive defeats at the hands of Muslims. Muslim forces were spread over at several places at that time. They all gathered at Yarmook to confront the Romans.

Hazrat Khalid organised the Muslim army in an innovative way. He divided the total army into twenty six units and appointed separate commanders for each unit. Then he addressed the soldiers with a moving speech on Jihad, which uplifted the spirit of the soldiers. One soldier accidentally uttered, "In comparison to the Romans our soldiers are far less in numbers." Hazrat Khalid was infuriated and told the soldier, "Success or defeat is not conditional upon the numbers of fighting men but is dependent on the help of Allah. Had the hoof shoe of my horse was in good conditions, I would not have cared if the enemy had twice as many soldiers as they have now."

After organising the Muslim army Hazrat Khalid ordered them to attack the Romans. Both sides flung themselves on each other with determined intent. The battle raged for days. The Muslim army confronted enemy with such determination bravery and boldness that the Romans were completely washed up and never again dared to face the Muslims in battlefield and could never send such a large army to Syria against the Muslims.

Hazrat Khalid, conquering many places on the way, moved towards Jerusalem after the victory of Muslims at

Yarmook. A siege was laid around Jerusalem. When the siege started biting then the Lord Priest of Jerusalem agreed to hand over the town on the condition that the Khalifa (Leader) of the Muslims signed the agreement in person in Jerusalem. To fulfil that condition, Hazrat Omar took that famous journey to Syria which is much remembered in the Muslim history. After that agreement the whole of Syria came under Islamic rule.

Hazrat Khalid was demoted from the commandership of the Muslim forces by Hazrat Omar (the Khalifa) in seventeenth Hijri. (17H). One would ask, of course, why? Well the fact is that Hazrat Khalid had been continually winning battles for quite sometimes. Hazrat Omar was apprehensive that Muslims might become too dependent on only one general and not take enough care and effort to produce new generals of the army. Hazrat Omar wanted new generals to come forward and serve Islam. (Hazrat Khalid was 83 years old then). Hazrat Khalid the great man and servant of Islam that he was, took the order of his demotion without any unpleasantness or apparent upset, and filled himself in to the role of an ordinary soldier from that of a (extremely successful) general of army.

After that demotion, Hazrat Omar asked him to come to Madina. Following the orders of the head of the government. Hazrat Khalid went to Madina and protested to the Khalifa Hazrat Omar that he was not treated fairly by Hazrat Omar. The Khalifa Omar said sincerely, "Khalid (in my heart of hearts) I respect and love you just as much as I did before (as a commander of outstanding quality and as Muslim brother)." After that Hazrat Omar issued a proclamation, "I have not demoted Khalid because of any act of dishonesty or anger etc. But have demoted him for the simple reason that Muslims be aware

of, that the victory of Muslim armies are not dependent merely on the war skills of Hazrat Khalid (But on Allah)".

After that episode Hazrat Khalid served in the army as an ordinary soldier and worked wherever, and whenever there was an opportunity to help.

In the last stages of his life Hazrat Khalid withdrew from active socializing and kept his own company. He died at the age of eighty eight in twenty two Hijri.

The tomb of the greatest soldier of Islam is in the famous town Hims in Syria. People go to visit his tomb. The atmosphere in the tomb evokes a kind of special respect and dignified awe and reverence in the visitor.

It is mostly Muslims who visit the tomb of Hazrat Khalid, and many feel awkward to be there: because Hazrat Khalid was one of those who fought for the advancement and exaltation of Islam and the present day Muslims are responsible for bringing ill repute to Islam.

But it would not be surprising if a tiny tot would grow up to fight for the advancement and glory of Islam just like Hazrat Khalid did. One only needs courage and steely determination.

The life of Hazrat Khalid was that of a soldier, from beginning to the end. All the actions of his life were that of a soldier. He accepted the order of his demotion like a soldier (trained) and continued his soldierly duties as an ordinary soldier. His object of life was to accomplish work, not the pursuit of fame. He wanted to serve Islam, in whatever way or capacity he could.

Hazrat Khalid was a born soldier; with its best qualities, that is untameable determination and undaunting bravery. Islam highlighted those qualities, for which he was given the honourable name of "Saifullah" (the sword of Allah) by the holy prophet of Islam Hazrat Mohammad (P.B.U.H).

He actively took part in about one hundred and twenty five battles. There was hardly any six inches wide space on his body that had not had an injury mark of sword or of an arrow.

He was so deeply immersed in Jihad for Islam and Allah that he used to say, "I prefer the hard night in a battlefield (serving Allah by Jihad) than being safe in a night with family."

During his last days (when he was terminally ill) he used to say, "Woe to me, all my life I had been in battlefields and now the death bed I am dying in, is in a civilian home."

Hazrat Khalid was so blessed by Allah that he was never unsuccessful whichever battlefield he went to (except when he was fighting against the Muslim army commanded by the prophet of Allah Hazrat Mohammad (P.B.U.H), as a denier of Allah).

The prophet of Allah had such confidence in Hazrat Khalid's bravery, fighting skills and lion-heartedness that he (P.B.U.H) would be assured (of success) once he (P.B.U.H) gave the flag of the Muslim army (command) to Hazrat Khalid. He (P.B.U.H) had great appreciation of Hazrat Khalid's attitude of sacrificing his life and soul for Allah and Islam. The prophet of Allah spoke about it several times.

On the victory day of Makkah, the Muslims were moving in to Makkah from various directions. Hazrat Khalid leading his army contingent was marching in via a valley. Hazrat Mohammad (P.B.U.H) asked his attendant companion Hazrat Abu Hurera, "Look up and find out who is there?" Abu Hurera said, "Khalid bin Valeed." Hazrat Mohammad said, "What a fine follower of Allah, he is." At another occasion the prophet of Allah (P.B.U.H) said, "People, don't ever bother Khalid in any way. He is

the sword of Allah which Allah has unsheathed over the deniers of Allah.”

Hazrat Khalid's respect for other people's rights and obedience to the moral tenets of Islam was such that when the order for his demotion was read before the whole army and the emblem of generalship, the hat, was taken off his head and the decorative cloth (Pagree) holding the commander's hat was lowered to hang in his neck (and chest); he accepted the indignity without a murmur of disagreement. Instead after the demotion praised his successor in the following words. "People, the custodian of Muslims [a name given to Hazrat Abu Obaida, the successor of Hazrat Khalid, by the prophet of Allah (P.B.U.H)] has been appointed your commander and leader now."

The above is an account of some of the events in the life of Hazrat Khalid, the valiant courageous and truly faithful (to Islamic principles) general of Islam; whose life, material, mental and physical resources were dedicated to bringing glory and greatness to Islam. This was the purpose for which he devoted his days and nights. He spent practically his whole life on the battle fields. He was a soldier by nature whose sword was never sheathed.

You have so many opportunities to learn from the example of Hazrat Khalid's valiant life. May Allah help you. Do read the account of Hazrat Khalid's life over and over again and mould yourself to be courageous, brave and a follower of Islam like Hazrat Khalid, who was hard working and was an exemplary victorious soldier to bring peace and security for all Allah's creatures. Do have the courage of your conviction, and you will discover that with a determined will and a dauntless desire to achieve, the most difficult goal or objective, becomes possible and obtainable.

May Allah's blessings, acceptance of Hazrat Khalid's deeds and its rewards, be for the soul of Hazrat Khalid and Allah helps us to follow in the footsteps of Hazrat Khalid. Ameen.

Hazrat Abu Obaida Bin Aljarrah

"People, today such a person has passed away, that I swear by Allah, I have never seen anyone else, more sincere, without malice, contented with his lot, hereafter-conscious, courteous, restrained and desirous of well being of public: So pray to Allah for this person's salvation and Allah's benevolence for him."

His name was Amir. Abu Obaida was his patronymic appellation and he was known by his grandfather's name Aljarrah. He became a Muslim by the efforts of Hazrat Abu Bakr. He emigrated twice to (avoid) being tortured by the deniers of Allah of Makkah.

He emigrated twice for Islam. His first emigration was to Ethopia and second to Madina. He was made an Islamic brother (Each Ansar of Madina helped one person of emigrants, as brother because the emigrants had left their everything in Makkah when they left it.) to Mauz Bin Jabal.

He fought in the battle of Badar with great resolution, bravery and fortitude. His father was fighting against the Muslims, with deniers of Allah. The father targeted him several time and he evaded but then he perceived the father to be someone against Islam and Allah, and nothing more: he then raised his sword and finished the faithless father in just one whack.

That was his deep devotion to Allah and Islam, in which first consideration is obeying of Allah's commands and all action is for the glory and honour of Islam; and consideration for relatives friends or personal benefits are relegated to be secondary.

In the battle of Uhad, the face of the prophet (P.B.U.H) was injured and two rings of his (P.B.U.H) head armour were pushed in to his (P.B.U.H) face, which of course was causing much pain. Hazrat Abu Obaida pulled out the rings by his teeth. That caused Abu Obaida to lose his two front teeth. But to him losing two teeth was no big deal, he could not have cared even if he had lost his life in serving Islam and the prophet of Islam (P.B.U.H).

Similarly he served Islam magnificently in the 'battle of the Moat'.

He was a participant in the 'Bait-e-Rizwan'. The peace agreement signed with the Quraish of Makkah bore his signatures too.

He was with the prophet of Allah (P.B.U.H) in the battle of Khyber too. He was valiant and daring as usual.

After these battles, he was sent to help Amr bin al-Aas. He fought with such distinction and resolution that the enemy's army formations were totally disrupted.

Similarly, once prophet of Allah (P.B.U.H) sent him to keep watch on the deniers of Allah in a place where the Muslims survived on a food of dates only.

Those were the Muslims who would patiently tolerate hardships and cheerfully serve Allah and Islam, without any thought (what to talk about personal gain) and care for their own lives. That probably was the reason for the unparalleled rapid expansion of Islam in the world. Hazrat Abu Obaida similarly distinguished himself in the battles of, fall of Makkah, Hunain and Taif, by his daring and bravery, regardless of personal safety and even his life.

Hazrat Abu Obaida was a companion to the prophet of Allah (P.B.U.H) during his (P.B.U.H) last Haj. After the passing away of the prophet of Allah, when there was an argument between the Ansar (of Madina) and the

Emigrants (of Makkah) regarding the 'Khilafat' (the leadership of Muslims) Hazrat Abu Obaida (an emigrant) said to Ansar "Hey Ansar, you were the first to come forward to help and protect the Muslims, be careful should you become the cause of the first rift among the Muslims too."

Hazrat Abu Bakr during his 'Khilafat' (leadership) decided to respond to the Roman army provocations by a confrontation of Muslim army in Syria. He appointed Hazrat Abu Obaida for Hims, Yazeed bin Abu Sufiyan for Jordan and Amr bin Al-aas for Palestine. With the direction that whenever these forces would be together the general of the combined forces will be Hazrat Abu Obaida. It meant that the commander-in-chief of the Muslim army was Hazrat Abu Obaida. Hazrat Abu Obaida, on discovering the huge army of the Romans, wrote to Hazrat Abu Bakr for reinforcements. Hazrat Abu Bakr then sent orders to Hazrat Khalid to move his troops to Syria in support of Hazrat Abu Obaida. Hazrat Khalid readily reached Syria with his troops. Both forces laid siege to Damascus together. After a fierce Muslim attack the people of Damascus gave in and urgently asked for truce.

After the conquest of Damascus, the Muslim forces moved further and laid siege to Hims. The people of Hims also requested truce after a while. Then the Muslim army marched forward to lay siege to the strong fort of Lazqia. After several days of the siege Hazrat Abu Obaida thought of a new stratagem. He got the levelled off old moats to be dugged up again and ordered the army to retreat. The people in the fort of Lazqia fell for it and thinking that Muslim forces had gone away, opened the gates of the fort and got busy in their businesses. The Muslims availed the

opportunity to get in the fort and raised their flag over the fort.

After that victory, the Muslims and the Romans faced each other in a bloody battle at Yarmook. The Romans had brought an army of two hundred thousand soldiers, while the Muslims had only thirty thousand soldiers. The Romans were very arrogant and presumed that they would crush Muslims. But battle generalship and astute handling of his troops by Hazrat Abu Obaida and the courage, boldness, and fearlessness of the Muslim soldiers demoralised the Romans army. Seventy thousand Roman soldiers were slain. That was a decisive and conclusive battle between the Romans and the Muslims. Allah took away the green and pleasant land of Syria from the Romans and awarded it to the Muslims.

You may ask why it happened so? It happened, as Allah says, to the Muslims in the Quran, "The righteous (and the just) among Allah's slaves (people) will be the lord and master of the land," The Muslim of that era deserved that award because they were righteous and just. The Romans were cruel and oppressors therefore not fit for being rulers and masters.

You can see yourself the truth of the above saying. Those who are Muslim only in name are not worth anything more than being the slaves of oppressive rulers and governments; it is the unpleasant and confusing situation of most of us Muslims at present. Will some of you, youngsters endeavour to be righteous and just enough to inherit the rule and lordship of the lands of the world? It is not an impossible task, though it requires courage and patience. Anyone who resolutely works hard should indeed triumph ultimately.

It was due to Hazrat Abu Obaida's capability as an army commander, personal bravery and the firm belief in

Allah's promise that, "The righteous and the just will be the lord and masters of land," that the whole of Syria came under Muslim rule.

Hazrat Omar appointed Hazrat Abu Obaida the top administrator (and ruler) of Syria. He ruled and administered Syria in such a splendid way that the people of Syria became true devotees of Islam.

He brought out very useful reforms for the welfare and improvements in the life of Syrian citizens, and peace reigned in the country. Many Roman chiefs became Muslim because they were impressed by the simplicity, passion for justice and the treatment of equality of Islam and Hazrat Abu Obaida.

He was a resolute commander of forces. He made great contribution to the conquests of Islamic forces. He was an expert in the art of warfare. He fought against the Romans with such bravery and determination, at a time when Romans were famed for their fighting skills throughout the world, and defeated them so conclusively.

He was among those people who became Muslim very early. He was so devoted to the prophet of Allah (P.B.U.H) that he would consider it an accomplishment of his life to sacrifice his life for the prophet of Allah (P.B.U.H).

You can get an idea of Hazrat Abu Obaida's devotion to the prophet of Allah (P.B.U.H) by the incident of the battle of Uhad. In the battle of Uhad the Muslim forces were forced to retreat in a disorganised way, because of a tactical mistake of the company of archers. Among the retreating soldiers the prophet of Allah (P.B.U.H) bravely stood his ground like a rock. There were some other devotees unconcerned with the safety of their own life, who stood by the prophet of Allah (P.B.U.H). One of those devotees was Hazrat Abu Obaida .

One denier of Allah found opportunity in the confusion and attacked the prophet of Allah (P.B.U.H) with his sword. That caused some of the rings of the head armour to stick in the holy face of the prophet of Allah (P.B.U.H). Hazrat Abu Obaida pulled out the rings with his teeth, causing the teeth to move from their sockets and bend, causing great pain. But when he found out that the prophet of Allah (P.B.U.H) was relieved of the pain, he was very happy and forgot his own pain. That was the glorious trait of Muslims of that era. Their love for the prophet (P.B.U.H) was such that they would forget their own pain (and discomfort) in the joy and happiness of the prophet of Allah (P.B.U.H). If only the Muslims of today would have the same characteristics then once again success will embrace them in this world as well as in hereafter.

It happened that once a dispute arose between Hazrat Abu Obaida and Amr bin Al-aas over the commandership of a Muslim army. The choice of army for commander was Hazrat Abu Obaida, but Hazrat Amr bin Al-aas insisted that he should lead the forces. Hazrat Abu Obaida with exemplary sacrifice withdrew his claim and accepted the commandership of Hazrat Amr bin Al-aas.

Hazrat Abu Obaida was concerned with every soldier of his army. Once an ordinary soldier gave his protection to an enemy. Some of the army officers refused to accept that given protection. The matter was presented to the commander-in-chief, Hazrat Abu Obaida. He ruled, "No, it can not be refused. We will give protection, because the prophet of Allah (P.B.U.H) said that a Muslim can give protection on behalf of all the Muslims."

Hazrat Abu Obaida led very simple life. He wore the traditional Arabic clothes with repair patches on the clothes. He was given the beautiful title of "Trustee of the nation." His appearance was as follows. Tall and slim

with not too hairy a beard, and without two front teeth. He was modest and kindhearted. He was always thoughtful of the welfare of the non-Muslim citizens of the country too.

Hazrat Abu Obaida passed away at the age of fifty eight in 18th Hijri. His name will always be a part of Muslim history as the conqueror of Syria and the one who brought glory to his nation and Islam.

The remarkable qualities of his personal (and moral) behaviour were his merciful nature, his attitude of equality of men, simplicity, generosity, compassion, strict adherence to the exemplary actions of the prophet of Allah (P.B.U.H) in his behaviour and always carrying the fear of Allah in his heart.

One day someone went to see him. He saw that Abu Obaida was weeping uncontrollably. He asked in astonishment, "Is everything all right, why are you weeping?". Abu Obaida answered, "Once the prophet of Allah said to me, regarding the conquest of lands and wealth of the coming generations of Muslims, with particular attention to (the conquest of) Syria, that if I survive till that time, then the following would be sufficient for me, three servants, i.e. one as my personal attendant, one for my family and one for accompanying me when I would travel. Similarly three animals would be enough for me, one for the my travelling attendant and one for the luggage. But now I see that my house is full of slaves and my stable is full of horses. How would I face the prophet of Allah (P.B.U.H) (in hereafter)?"

Who could be more than him in the love, obedience and service of the prophet of Allah? He slew his own father (a denier of Allah) and to relieve the pain of injury of the prophet of Allah (P.B.U.H) did not mind sacrificing his two teeth.

He was struck with plague in Jabia. When the illness increased, he appointed his Islamic brother Muaz Bin Jabal as his assistant and gave a moving speech to a crowd of people. He said, "This illness is a blessing of Allah and an invitation from your prophet of Allah (P.B.U.H). Many pious people have died in this illness. Now I wish the same blessed distinction to be given to me by my Allah."

After his death the arrangements for his burial were organised by his Islamic brother Muaz Bin Jabal and he spoke to people in great sorrow and sadness.

"People today such a person passed away, that I swear by Allah, I have never seen anyone else more sincere, without malice, contented with his lot, hereafter conscious, courteous and restrained and desirous of the well being of (general) public. So pray to Allah for this person's salvation and Allah's benevolence for him."

Hazrat Zaid Bin Harisa

"Hazrat Zaid was made the general of army, whenever he went to battle with the army."

(Hazrat Ayesha Siddiqua about Hazrat Zaid)

Name: Zaid. Patronymic appellation Abu Osama. He belonged to a respectable family of Yemen. Robbers kidnapped him in his boyhood and sold him off in Makkah as a slave.

Hakm Bin Hazam bought him for 400 of Arab currency and presented him to his maternal aunt Hazrat Khadijatul-Kubra [who was married to Hazrat Mohammad, the prophet of Allah (P.B.U.H)]. Hazrat Khadija presented him to the prophet of Allah (P.B.U.H) to be in his (P.B.U.H) service. To be a slave in service of the master of the standard-bearer of Allah in this world and hereafter (P.B.U.H) is worth more than thousand of kingships and freedoms.

Hazrat Zaid's father was in great sadness and sorrow due to the loss of his son. He lost his eye sight because of sadness of separation from his son.

It so happened that some of the father's countrymen went to Makkah for Haj. They came to know about the whereabouts of Hazrat Zaid. They informed the father of Hazrat Zaid about Hazrat Zaid. When he heard the happy tidings, his eye sight was recovered. The father reached Makkah with his brother and went to see the prophet of Allah (P.B.U.H) and addressed him, "Hey son of Abdullah, beloved of Abdul Muttalib (prophet's P.B.U.H grand-father.) and the noble gentlemen of Quraish, you are the neighbour of the house of Allah, helper of the unfortunates and helpless, you feed the hungry and dress

the (poor) undressed, we both have come to you to make the strong plea to free my son Zaid." The prophet of Allah (P.B.U.H) asked Zaid's father, "Is there anything else you require?" They humbly said "No. This is our only entreaty." The prophet of Allah (P.B.U.H) then said, "All right. Ask Zaid to come. Let us ask what would he prefer: Whether, would he like to stay with me or go with you?" When Hazrat Zaid came the prophet of Allah explained to him everything clearly and told him, "You are free. You can stay with me or go with your father; it is up to you." Hazrat Zaid preferred to stay with the prophet of Allah (P.B.U.H) and serve him (P.B.U.H) rather than go with his father. He had great love for the prophet of Allah (P.B.U.H) and the prophet of Allah (P.B.U.H) also treated him with much affection. After the incident, he (P.B.U.H) proclaimed "From today onwards Zaid is my (adopted) son, I am his inheritor and he is my inheritor." After that proclamation Zaid was called 'Zaid Bin Mohammad (P.B.U.H), But Allah in Qur'an ordered later that every person must be referred to by the name of his blood father, then Zaid was called Zaid Bin Haris.

Among the slaves, Zaid was first to accept Islam. He suffered in various ways for Islam without ever complaining about it. He was the companion of the prophet of Allah during the journey to Taif. He remained busy with preaching Islam along with the prophet of Allah, for thirteen years in Makkah.

The prophet of Islam (P.B.U.H) arranged his first marriage with Umme-Aiman, Osama was his son from this marriage. After the emigration his second marriage was with Hazrat Zainab, who was the first cousin (father's sister's daughter) of the prophet of Allah (P.B.U.H). But Hazrat Zaid divorced her because relations between the couple were not satisfactory.

Hazrat Zaid was famous for his archery. He made great contributions in all the battles from the battle of Badr to the battle of Mouta.

Apart from big battles, Hazrat Zaid had to assume command of the army as its general many times, though in comparatively smaller battles but he was always successful. Hazrat Ayesha said about him, "Hazrat Zaid was made the general of army whenever he went to a battle with the army." The prophet of Allah made him commander of army on nine occasions.

The first expedition under his generalship was of Qurda. He defeated the enemy successfully and arrested the enemy leader Farat Bin Hayan Ajli and brought him back to Madina.

In 6th Hijri he was sent to Bani Sulaim as the general of the army and returned successful. In the same year he attacked the trade caravan of Quraish with one hundred and seventy cavalry soldiers at Hais and brought back the whole caravan, arrested. One may ask why attack a trade caravan? Well the Quraish in those days financed their armies against Muslims by the income from their trade with the various countries around Arabia. Not only that the Quraish also got the logistic support of food and weapons etc. needed in the war against the Muslims, from the income and profits of trade caravans. That was the reason the Muslim army units were on the lookout for these trade caravans, which were a potential danger to their life and living eventually. The tactics are similar in the present day wars, when in economic warfare enemy trade vessels are raided and are confiscated.

That caravan of Quraish, had a large haul of silver, which was used for the welfare of Muslims in Madina. In the same year, once again under the command of Hazrat Zaid, the Muslim forces had to resort to army action at a

place called Hama. Hazrat Zaid was leading no more than five hundred adventurous soldiers, who had to travel in the cover of night and hide themselves during the day (in order to avoid being discovered). They eventually reached Hama. It was a successful battle for Hazrat Zaid. He came back with, one thousand camels five thousand sheep and goats and a large number of prisoners. However the chief of the caravan came to Madina and accepted Islam then all the spoils of war were returned and prisoners were freed.

In the same sixth hijri, Hazrat Zaid went along with a trade caravan to Syria. On the way to Syria a tribe attacked and robbed the trade caravan. Hazrat Zaid saved his life with great difficulty and on reaching Madina informed the prophet of Allah about the incident.

To administer correction to the tribe the prophet of Allah (P.B.U.H) sent a unit of Muslim army under the command of Hazrat Zaid to that tribe. The army with astute war craft ambushed the tribe and dealt out justice to them. The army returned to Madina and Hazrat Zaid went straight to Hazrat Mohammad (P.B.U.H) living quarters. The prophet of Allah came out quickly, embraced, Hazrat Zaid, kissed his forehead and asked everything about the expedition from Hazrat Zaid for a long time.

Hazrat Haris Bin Umair Azdi was the messenger ambassador of the prophet of Allah (P.B.U.H). He was carrying a letter from the prophet of Allah (P.B.U.H) to the court of Basra. But he had just reached the district of Mota when sharjeel Bin Amr Ghassani got him slain by his men. He was the first messenger who was martyred.

The prophet of Allah, in order to put a stop to such incidents and to avenge his death sent three thousand Muslims under the command of Hazrat Zaid and said, "If Hazrat Zaid is martyred, then Jafar Taiyar will replace

him as the commander of the army. If Jafar too is martyred then Abdullah Bin Rawaha will replace him as commander of the army.

That happened in 8th hijri. The enemy already had information of the Muslims preparations of attack, so they too had extensive preparation for the battle. They brought out an army of one lakh soldiers to confront the three thousand strong Muslim army. Hazrat Zaid attacked the enemy army valiantly and went forward, cutting the enemy's lines, a long way. He was martyred. Hazrat Jafar took up the Muslim flag then and he too fighting bravely achieved the status of martyrdom. Then the flag went in the hand of Abdullah Bin Rawaha. He too was martyred after fighting bravely for a while.

Hazrat Khalid Bin Waleed then came forward to take over the leadership of the army on his own accord. He led such a forceful assault on the enemy that the enemy was forced to retreat and the soldiers of the enemy were filled with awe and dread of the Muslim soldiers. The prophet of Allah had already told the people about the martyrdom of Muslim commanders. Tears were welled up in his (P.B.U.H) eyes. When the prophet of Allah (P.B.U.H) saw Hazrat Zaid's (weeping little) daughter, the pang of sorrow caused tears to flow on his (P.B.U.H) face too. People asked, "Holy prophet (P.B.U.H), why is that?" He (P.B.U.H) answered, "It is emotion of love."

Hazrat Zaid was appointed general of an army nine times. He was victorious in all of those battles. He was a resolute person and always faced adversities bravely. He was rather short in stature, of darkish complexion and had an impressive and commanding face. He passed away (martyred) in the battle of Mota at the age of fifty years. May Allah and his messenger (P.B.U.H) be pleased with him.

The most distinctive characteristic of Hazrat Zaid was his intense and deep loyalty and love for the messenger of Allah (P.B.U.H). This was the loyalty and love which made him prefer the messenger of Allah (P.B.U.H) over his own blood relatives.

The training and education he received from the messenger of Allah (P.B.U.H) evolved him to emerge from a passable to remarkable and exceptional person. He is deeply respected because he had completely given himself to be of Allah and His messenger (P.B.U.H). Whoever gives himself purely and without ifs and buts to Allah and his messenger (P.B.U.H) that person is respected by the world. Really, you can try and find it out yourself.

He was of high and refined moral behaviour, because he had received moral training from the messenger of Allah (P.B.U.H). He spent his whole life in the service of the messenger of Allah (P.B.U.H). He had the honour of being in the presence of the messenger of Allah (P.B.U.H), in active service, from boyhood to martyrdom.

Hazrat Zaid was the first among the slave to accept Islam. He suffered much tribulation together with the messenger of Allah (P.B.U.H) during his life in Makkah. He was, indeed, the closest slave to messenger of Allah (P.B.U.H) [later on the adopted son of the messenger of Allah (P.B.U.H)]

The messenger of Allah (P.B.U.H) had great affection for Hazrat Zaid and his progeny. Hazrat Ayesha had been quoted, "Had Hazrat Zaid been alive, the prophet of Allah would had made Hazrat Zaid his (P.B.U.H) successor." Hazrat Abdullah Bin Omar once saw Hazrat Zaid's grandson, Mohammad Bin Osama, and bowed down his head in respect to Mohammad Bin Osama and said, "Had the prophet of Allah (P.B.U.H) seen him, the prophet of Allah would have treasured him."

Hazrat Amr Bin Al-Aas

"I am an arrow of Allah and you are the archer of Allah. Therefore it is your prerogative to shoot me in whichever direction you choose."

(Hazrat Amr Bin Al-Aas to Hazrat Abu Bakr, the Khalifa)

Hazrat Amr Bin Al-Aas belonged to a famous family of Makkah, which was designated to settle dispute (in court).

His father's name was Aas. Hazrat Amr Bin Al-Aas was earlier a bitter enemy of Islam, and was in the forefront of attempts to destruct Islam. When a number of Muslims emigrated to Ethiopia to escape tortures and cruelty of the deniers of Allah in Makkah, the deniers of Makkah sent a delegation to the king of Ethiopia to plead with the king to throw out the emigrants. Amr Bin Al-Aas was its chief pleader.

He tried his utmost that the Muslims be denied shelter in Ethiopia and they be thrown out of Ethiopia but failed in his objective.

He also came with the combined forces of Arabia to fight the Muslims in the 'battle of Moat'. As you know, in the 'battle of Moat' all the forces of Arabia had gathered together to root out Islam and Muslim forces. But Allah granted victory to Islam and fated defeat for the whole of Arabia. Affected by that failure Hazrat Amr Bin Al-Aas gravitated to Islam and pondered about the teachings of Islam. After the truce of Hudaibia he reached to a conclusion of his reflections and took the road to Madina to accept Islam. On the way he met Hazrat Khalid Bin Waleed. They told each other of their decision to accept Islam and became Muslim. By Allah's grace, blessings of

Islam and the propitious guidance of the messenger of Allah, they turned out to be the ever shining stars of the history of Islam and Muslims.

After becoming Muslim he returned to Makkah and then emigrated to Madina finally. Hazrat Amr was harsh in action and totally committed to whichever side he was. When he was with the deniers of Makkah, he was the worst enemy of Islam, but after accepting Islam he was, just the same, the worst enemy of the deniers of Allah.

After the triumph at Makkah, the prophet of Allah sent military units to various parts of Arabia and around. One of those units was sent under the command of Hazrat Amr Bin Al-Aas. Hazrat Abu Bakr and Hazrat Umar were in that unit. Hazrat Amr Bin Al-Aas's unit came back victorious.

There was a temple in Arabia. People in Arabia did not dare to demolish it even after the victory of Makkah, in case a catastrophe befell them. The name of that place was the temple of Swa Bin Hazeel. Hazrat Amr went there with his troops. The priest of there asked him, "What is your intention?" Hazrat Amr retorted, "To demolish this place (that is full of your man made statues of divinity)." The priest said, "You will not be able to demolish it, because the god (Hazeel) will protect it." But Hazrat Amr did not care about the warnings and ordered his men to raze it. The building was razed. Then Hazrat Amr asked the caretaker priest, "Now, did you see all the powers of your idol and his temple?". The caretaker priest seeing that became Muslim, then and there.

When the prophet of Allah (P.B.U.H) sent invitations to accept Islam to the kings (of states surrounding Arabia) he (P.B.U.H) sent Hazrat Amr to the ruler of Oman with the invitation. The ruler became Muslim on receiving the

invitation and Hazrat Amr stayed in Oman as the Muslim ambassador.

After the prophet of Allah (P.B.U.H) passed away, Hazrat Abu Bakr called him to deal with the crop of false prophets turning up in Arabia, and many false Muslims (Munafiqs) reverting back from Islam.

He dealt with such problems and people in a very satisfactory way. The khalifa, Hazrat Abu Bakr's attention then turned towards Iran, Iraq and Syria. He then wrote to Hazrat Amr, "The prophet of Allah (P.B.U.H) had appointed you to be responsible for Oman, therefore I sent you back to Oman. But now, I would like to involve you in a task which is beneficial for you in this world as well as in hereafter, "Hazrat Amr answered, "I am one of Allah's arrow, and you are His archer, after the prophet (P.B.U.H) you have the right indeed, to shoot it, in the direction of your choice."

Then Hazrat Abu Bakr sent Hazrat Amr to the expedition of Palestine. By and by, after the conquest of Palestine, Damascus and Bait-ul-Muqaddas (Jerusalem) the whole of Syria came under the Muslim rule.

The conquest of Syria was mostly due to the powers and leadership of Hazrat Khalid Bin Valeed and Hazrat Abu Ubaida. Therefore Hazrat Amr was looking for some other country, whose conquest would show his own skills and powers of leadership.

He had seen Egypt several times in his pre-Islamic days. Therefore he asked Hazrat Umar (the Khalifa then) permission to invade Egypt.

But Hazrat Umar was not quite certain about tackling with Egypt at that time, for two reasons. The first reason was that the troops had not had enough rest after the long war on Syrian soil. The second reason was that it was not practical to fight the king of Egypt 'Maquoosh'

without a large enough army. But Hazrat Umar relented after repeated requests and insistence from Hazrat Amr. And gave him the go ahead for the Egyptian campaign.

Hazrat Amr reached Fustat, conquering many forts, countries and towns, on its way. Fustat was a solid fort. The Muslim forces laid a siege to the fort. Soon Hazrat Zubair Bin Al-Awam came to Fustat with reinforcements of an army of ten thousand soldiers, and attacked the fort from a different side. Hazrat Zubair with grit and daring climbed the wall of the fort with his drawn sword. Many of his brave soldiers moved forward behind their commander with drawn swords. The fort was conquered in a single valiant attack.

After that, permission was applied for attack on Alexandria from the reigning second Khalifa Hazrat Umar, and it was granted. Alexandria was an Egyptian town of antiquity. The largest church of the Romans was situated in Alexandria hence it was considered very important by Romans. Alexandria (then) was thought to be like a religious, centre by Romans.

After receiving permission for the 'battle of Egypt,' Hazrat Amr started preparations for assault on Alexandria. The Romans had done large scale preparation. The Roman Emperor was prepared to take part in the battle personally but he died before the battle started. That was disheartening for the Roman soldiers.

The native Egyptians although were under the Roman rule but at heart they did not want to fight the Muslims. Therefore they made a secret pact with the Muslims, and limited themselves to fake fighting on behalf of the Romans.

"You might ask, why was that?" Well, the Romans oppressed the native copts (native Egyptians) The copts felt that the Muslims for them were a blessing and hence

made a secret pact with the Muslims. The meaning of that pact was that the fight was against the wishes of the Copts and the Copts were forced to take part in the fighting. Hence after the war (if the Muslims won it) the Copts will not be treated as the Romans will be.

After that pact, the copts continued to help Muslims in every way. They cleared up roads and ways, built bridges, and provided other logistic needs including food. The Romans in the beginning came out of Alexandria to fight; however when they could no longer match the Muslim soldiers there, they retreated in to their fort and fought the Muslims from inside the fort for two years. This delay was causing concern and scepticism in Hazrat Umar. He wrote to Hazrat Amr, "You have been there for two years without (producing) any result. It seems that you too, like the Romans, have forgotten your duty and are now merely seeking enjoyment and pleasure. As soon as you receive my letter, go and give a speech on Jihad to your soldiers. Place the four persons I am sending you, in front of the attacking unit and start the attack on Friday."

Hazrat Amr read that letter to his Muslim army. The letter got soldier's blood up and they attacked the Romans right then. Hazrat Ibada Bin Samit set up and initiated the attack. Hazrat Ibada Bin Samit was a respected companion (Sahaba) of the prophet of Allah (P.B.U.H).

The attack was of such fierce force that the Roman forces were taken aback and ran away from the battle field to wherever they thought was safe for their lives; by land or by sea.

Hazrat Amr assigned a military unit for guarding Alexandria and went chasing the fleeing Roman army on land. But the Romans reorganised and attacked the

Muslims guarding the siege of the fort. Many Muslims were slaughtered.

When that news reached Hazrat Amr, he abandoned the chase and returned to the fort of Alexandria and attacked with such thrust that all the Romans could do, was to run for their lives. The Muslim flag was hoisted at the fort. Muavia Bin Khadeej was the messenger who took the glad tiding of victory of Alexandria to Madina.

Muavia reached Madina at midday and then went straight to the *Masjid-e-Nabvi* (Prophet's mosque). By chance Hazrat Umar's slave girl was passing by. She saw the traveller and asked him, "who are you?" Muavia Bin Khadeej told her, "I am the messenger of Amr Bin Al-Aas and have brought the good tiding of the victory of Egypt." The slave girl went and told Hazrat Umar about the messenger of good news of conquest of Egypt. Hazrat Umar immediately called up Muavia Bin Khadeej and asked him to relate the detailed account of the occurrences and events. Then Hazrat Umar made a general announcement in Madina and asked Muavia Bin Khadeej to describe the events of the conquest of Egypt, for all the Muslims of Madina to listen.

At the end of all of it, Hazrat Umar asked Muavia Bin Khadeej, "Why did you go straight to the mosque?" Muavia Bin Khadeej answered, "It was midday and presumed that you might be having siesta." Hazrat Umar said:

"Would I ruin the nation (I rule) by sleeping during the day?"

After the conquest of Alexandria, Muslim rule over Egypt was established. Then the Muslim armies moved towards Trablas (Tripoli) in North Africa. The fort of Trablas was very solid and strong. Hazrat Amr Bin Al-Aas laid siege to it. The siege by Muslim army continued

for two months. But then one day they discovered a secret way into the fort. Muslim army attacked using that secret way and won control over the town.

Hazrat Amr Bin Al-Aas asked permission from Hazrat Umar (the second Khalifa) to go further than Trablus but Hazrat Umar refused the permission, and the onward march of Muslim army ceased.

The emphasis shifted to regularise and to put in order systems of organisations and administration in the conquered lands.

Hazrat Umar made Hazrat Amr the governor of Egypt. Hazrat Amr did everything for the benefit and welfare of the inhabitants of the country, and the Egyptian people enjoyed a life of ease and security because of good administration and management of affairs. Egypt progressed and became prosperous. Egypt glittered by the splendour of Islam and became one of the most famous colonies of Islam.

Egypt is still a centre of Islamic civilisation and culture and *insha-Allah* (Allah willing) will remain as such till the world exists. It is so because those who conquered Egypt were true Muslims. Their hearts were filled with sincerity, goodwill and truth; and actions that are based on sincerity, goodwill and truth exist forever.

Hazrat Amr Bin Al-Aas remained the governor of Egypt as long as Hazrat Umar remained the Khalifa of Islamic state (ruler). The next Khalifa Hazrat Usman had some dissatisfactions with the administration of Hazrat Amr, therefore the Khalifa called Hazrat Amr to Madina. Hazrat Amr after a while returned to Egypt and lived a retired secluded life. But later on Ameer Muavia managed Hazrat Amr to join him and Hazrat Amr moved in to political field from retirement and helped Ameer Muavia in every way.

Hazrat Amr died at the age of eighty. He was of short stature and a plumb body. He coloured his hair later in his life. He was well known in Arabia for his intelligence, wisdom and practical understanding, and the art of government. He was second to none in having strong opinions. Even the prophet of Allah (P.B.U.H) had a good word about the strong opinions of Hazrat Amr he (P.B.U.H) said to Hazrat Amr, "You are a man of strong opinions."

Hazrat Umar said that Hazrat Amr was suitable for ruling. Whenever Hazrat Umar saw a person without the qualities of a ruler, he would say in amazement, "(wonder) the creator of this person and Amr Bin Al-Aas is the same!!".

The messenger of Allah (P.B.U.H) sent Hazrat Amr to many military expeditions because of his military intelligence and bravery. Even senior persons like Hazrat Umar and Hazrat Abu Bakr were sent (sometimes) under Hazrat Amr's command by the prophet of Allah (P.B.U.H) on military expeditions.

Hazrat Amr's life was lived in various eras and circumstances. But his resolution, bravery, boldness and strong belief in Islam are the qualities which make him to be counted among the determined military generals of his times. That is the reason his achievements shine and are so distinct in the annals of Islamic history.

He made great contribution in various Islamic battles. He fought by the side of Hazrat Khalid. He played a great part in the victories of Iraq and Syria. Islamic history will always describe proudly the brave deeds of Hazrat Amr Bin Al-Aas.

You know! You too can achieve the fame, good name, respect and greatness in the world, provided you perform the deeds that he did. May Allah's blessings be on the soul of Hazrat Amr Bin Al-Aas. Ameen.

Hazrat Osama Bin Zaid

"I have come to know the criticism some people have expressed at the appointment of Osama Bin Zaid as the general of the present military expedition. This disapproval of commander (Osama) is not new. You expressed the same objection over his father when he was appointed the general of an army. I say, by Allah he had merit to be a general, and after him (the father) his son has the merit to be a general. He was loved by me and after him, his son deserves to be trusted to fulfil all the expectations. Hence be good to him for he is from the best of your people."

(The short speech of the prophet of Allah (P.B.U.H) at the time of departure of the army under Osama Bin Zaid)

Name: Osama: Patronymic appellation: Abu Mohammad Title: Loved one of the prophet of Allah (P.B.U.H). He was born in the seventh year after Hazrat Mohammed was ordained a prophet. His father was the most loved slave, and then the adopted son of prophet of Allah (P.B.U.H). His mother was the nurse, who suckled the prophet of Allah (P.B.U.H) (as a child) named Umme Aiman. Hazrat Osama Bin Zaid was, both from his mother and father side, the most loved sahabi (companion or Muslims who lived and interacted with the prophet (P.B.U.H) during his (P.B.U.H) life time). Actually he inherited the love of Hazrat Mohammad (P.B.U.H). He grew up in an Islamic environment.

He could not take part in the earlier Islamic battles as he was too young. But at the age of fourteen, he was made the commander of an army in a battle named the 'battle of Harqa.' He returned as a victor from that battle.

He took part in the conquest of Makkah. He was sitting on the camel behind the prophet of Allah (P.B.U.H),

and riding in front (on their horses) were Hazrat Bilal and Hazrat Usman Bin Talha and entered the Kaaba in the same order.

The command of Jaish-e-Osama (army of Osama) was granted to Hazrat Osama. The distinction of this army was that many respected and elder 'Sahabis' were under the general ship of Hazrat Osama.

The incident of Hazrat Zaid's martyrdom has been narrated before in this book that the prophet of Allah (had sent under Hazrat Zaid's command, an army to avenge Hazrat Haris Bin Omair Azdi's martyrdom, who was the ambassador emissary of the prophet of Allah (P.B.U.H). The prophet of Allah (had handed the flag (symbolising the command of that army) to Hazrat Zaid Bin Haris and instructed that the flag will be held by Zaid Bin Haris, but if he was martyred then the flag (command) would be taken over by Hazrat Jafar (Hazrat Ali's brother and cousin to the prophet of Allah (P.B.U.H). If Hazrat Jafar was martyred as well then the flag will be taken over by Hazrat Abdullah Bin Rawaha. These three designated commanders were martyred in the same order as the prophet (P.B.U.H) said. In fact the order of the change of command was the prediction of the martyrdom of those three sahabis and it came true word by word. After their martyrdom Hazrat Khalid Bin Valeed took on his own the command of the army. He attacked the enemy with great courage and successfully brought back the army safely to Madina. The prophet of Allah (P.B.U.H) carried the pain and sorrow of the martyrdom of much loved former slave and adopted son Hazrat Zaid and other companions. He (P.B.U.H) then organised an army under the command of Hazrat Osama, the son of the former commander Hazrat Zaid (to fight the killers of his father).

The army was ready for combat in eleventh hijri. The prophet of Allah (P.B.U.H) gave Hazrat Osama, the commander, necessary instructions. But he (P.B.U.H) fell ill before the advance of the army. However he (P.B.U.H) did not postpone the date of departure of the army.

There were many elder and most elevated companions of the prophet of Allah (P.B.U.H) included in the army under the command of Hazrat Osama: like Hazrat Abu Bakr, Hazrat Umar, Hazrat Abu Obaida, Hazrat Saad Bin Waqqas. Hazrat Saeed Bin Zaid, Qatada Bin Noman. There were rumblings of criticism among people that such respected and of high rank companions of the prophet of Allah (P.B.U.H) are being sent under the command of the (young) son of former slave* (see translator's note below). When the prophet of Allah (P.B.U.H) heard it, he (P.B.U.H) took exception to it. He (P.B.U.H) came out from his (P.B.U.H) sick-bed with a bandage round his head and climbed the pulpit and delivered the short speech", I have come to know the criticism some people have expressed at the appointment of Osama Bin Zaid as the general of present military expedition. This disapproval of commander is not new. You expressed the same objection over his father when he was appointed the general of an army. I say, by Allah, he had merit to be a general and after him his son has the merit to be a general. He was loved by me and after him, his son deserves to be trusted to fulfil all the expectations. Hence be good to him because he is from the best of your people."

The first camp of that army was Maqam-e-Jarf, therefore people were still going there to join the army.

* It was same old pride of lineage, family, race and caste, which Islam meant to demolish and replace with honour and position based on merit, character and piety.

Hazrat Osama had left an ailing prophet of Allah (P.B.U.H) therefore he frequently returned to see the prophet of Allah (P.B.U.H). After a while, the prophet of Allah's (P.B.U.H) condition improved. Hazrat Osama then ordered his army to march on its way.

The army was about to move away when a messenger brought the news of the prophet of Allah (P.B.U.H) being in the final moments of his (P.B.U.H) life. Hazrat Osama, Hazrat Umar and Hazrat Abu Ubaida went back to Madina right away. But by the time they reached Madina the soul of the prophet of Allah had departed from his (P.B.U.H) body. The advance of the army of Hazrat Osama was postponed as there was the burial of the prophet of Allah (P.B.U.H) and other important businesses of personal and national affairs. However, it was Hazrat Osama who (had the honour of) placing the body of the prophet (P.B.U.H) in the grave* .

After the passing away of Hazrat Mohammad (P.B.U.H) Hazrat Abu Bakr was chosen by consent the leader, chief and Khalifa of the Muslims. The first thing he did was to order the army of Hazrat Osama to march away to the front. But in Arabia two perfidies arose. One was of the appearance of false prophets and the other was of disloyalty to Islam. Many companions (Sahabis) of the prophet of Allah (P.B.U.H) opined to Hazrat Abu Bakr to stop the army of Hazrat Osama and concentrate on finishing off the internal conflicts. Hazrat Osama made the same request. But Hazrat Abu Bakr retorted valiantly, "I will not stop from obeying the order of the prophet of

* Hazrat Osama was the son of the adopted son, Hazrat Zaid, of the prophet of Allah (P.B.U.H) although the nearest blood relation was Hazrat Ali a cousin and to whom Hazrat Mohammad (P.B.U.H) was a foster parent and later father in law too and Hazrat Abbas who was the uncle of the prophet of Allah (P.B.U.H).

Allah (P.B.U.H) even if birds eat me up by their claws”, So the army of Hazrat Osama went ahead.

Some persons of Ansar deputed Hazrat Umar to deliver the message to Hazrat Abu Bakr that instead of a (young) Hazrat Osama, a senior person should be made the chief of the army.

Hazrat Abu Bakr was very angry to hear that message and said, “How dare you wish me to demote a person appointed by the prophet of Allah (P.B.U.H)?”. Anyway the army moved out with Hazrat Osama riding on a horse and Hazrat Abu Bakr walking along with Hazrat Osama’s horse. Hazrat Osama said to Hazrat Abu Bakr “Hey our leader! Please ride on a horse or I will get down from the horse and walk beside you.” Hazrat Abu Bakr said, “Neither I will ride a horse nor you are permitted to get down from your horse. Let my feet gather the dust for the sake of Allah. However if you allow Hazrat Umar to stay with me in Madina, that would be splendid.” Hazrat Osama gladly permitted that. Then the chief of the Momins (a muslim with unshakeable faith in Allah) Hazrat Abu Bakr counselled the departing soldiers of the army and said, “Do stop for while, and keep in mind the ten things I am about to counsel you.”

- (1) Don’t be dishonest.
- (2) Don’t hide the money and valuables.
- (3) Save yourself from disloyalty.
- (4) Don’t dismember anyone.
- (5) Don’t kill women, children and old men.
- (6) Don’t cut off fruitful trees.
- (7) Don’t slaughter animals unnecessarily.
- (8) If you see people who have left the everyday world to worship in monasteries, then leave them alone.

- (9) You may come across people who may bring before you various foods in their utensils; if you eat from it then start eating by saying 'Bismillah (I start with the name of Allah)
- (10) You may also come across people who may have (like) a nest on their heads you should cut those with your swords.

Go in the name of Allah. May he save you from the spears of enemy and illness.

From political angle, it was very important to send that army. That army attacked the enemy territory and returned after defeating the enemy. Hazrat Osama sent to Hazrat Abu Bakr, the good tiding of victory. Hazrat Abu Bakr was overjoyed by the news and came out of Madina with the immigrants and Ansars to welcome the victorious general and his army. Hazrat Osama entered Madina in great dignity and eminence. Bareeda Bin Haseeb was leading the procession of the army, with the Muslim flag in his hand, waving gloriously. Behind him was the victorious general (appointed by the prophet of Allah (P.B.U.H)) on the horse of his father Hazrat Zaid. He went to the mosque of the holy prophet of Allah (P.B.U.H) and offered namaz in gratefulness to Allah. Then he went to his home.

During the period of Khilafat Hazrat Osama served Islam in various ways. He died at the age of sixty. Just like his father Hazrat Zaid, Hazrat Osama has left a blazing trail in Islamic history. His great distinction is that the prophet of Allah (P.B.U.H) had great love and affection for him. And he was always in the presence of the prophet of Allah (P.B.U.H) serving the prophet of Allah (P.B.U.H).

Even while the prophet of Allah (P.B.U.H) was travelling, Osama was at hand. Hazrat Osama was born and grew up in the best of environments. Became chief

and general of army and bore troubles and discomforts in the service of Islam.

If you too take troubles and serve Islam without caring for discomfort, then Islam and Allah (Insha Allah) will make your name shine forever. Try it. And may Allah help you. Allah helps when a person is determined. May Allah's blessings and munificence be for Hazrat Osama Bin Zaid, and may Allah by His grace guide us to follow in Hazrat Osama's footsteps.

