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# Commanders of the MUSLIM ARMY

(Among the Companions of the Prophet ﷺ)

By

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

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

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## Publishers Note

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

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

This book is about the life stories of the Prophet's Companions who led the Muslim army that was trained by the Messenger of Allah ؓ. Once during the training when the Prophet ؓ asked about the strategy to adopt in the battle, one of his Companion, 'Âsim bin Thâbit ؓ had stood up with his bow in his hand and replied:

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

When the Prophet ؓ heard this, he said:

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

These great martial Commanders improved upon and developed the strategies and principles first enunciated by the Prophet ؓ. They loved death more than life in their pursuit of the righteous and true

## **The Qualities of a Muslim Commander**

All Praise is for Allâh Almighty. May He Shower Peace and Blessings on His Prophet, Muhammad (ﷺ) and his Companions.

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

1. True, constant and firm Faith.
2. Dignified personality.
3. Valorous and courageous.
4. Steadfast and resolute of purpose.
5. Strength of will and ability to execute.
6. Charismatic and magnetic personality.
7. Eloquent.
8. Well-equipped.
9. Generosity and liberality.
10. A sense of justice and fair play.

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

### **1. True, constant and firm Faith**

It is essential for a military man to have true and firm Faith in order to lead in the political and missionary spheres. A strong, firm and solid faith leaves a lasting and deep influence on the personality. This is a

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

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

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

One day the Commander-in-Chief of the Muslims, Messenger of Allâh ﷺ, was lying down in the shade of the Ka'bah, resting. One of his most loyal Companion Khabbab bin Aratt, who had suffered deeply from

the *Kuffar*, asked him when Allâh Almighty would help them; the suffering and cruelty had reached its utmost limits. The Prophet ﷺ sat up and said:

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

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

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

After the resounding victory in the battle of Yarmook, the great General Khâlid bin Waleed ؓ received a letter dismissing him from service. Very calmly he said: