

Abū Bakr Siddīq-12

(Raḍee-Allāhu ‘Anhu)

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ
عَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ كَثِيرًا كَثِيرًا

Lessons from the **حُرُوب** (battles) of **رِدِّي**

We have done with the wars of **رِدِّي** (apostasy). Some lessons are to be learnt from them.

1. **أَبُو بَكْرٍ صَدِيقٌ** made Islam distinguishable from all other religions. He disallowed

Islam to be contaminated with *shirk* (**شِرْكٌ**). Since religion is susceptible to change due to frailty and feebleness of human nature it was critical and crucial

for **أَبُو بَكْرٍ صَدِيقٌ** to ensure that Islam remained immaculate, unblemished, pure and

perfect during the political stage of **خِلَافَةُ** **رَسُولِ اللَّهِ ﷺ** as it was left by **رَسُولِ اللَّهِ ﷺ**. That's

why **أَبُو بَكْرٍ صَدِيقٌ** stated: The religion is complete. But the revelation is discontinued

and **جِبْرِائِيلُ** will not come to fix our flaws and faults now. So I'll not allow Islam to diminish or come down with any change while I am alive. It would be an interesting research to study the comparison between the early stages of Islam and Christianity and involvement of the governments in their development as one cannot rule out the influence of the Government on the practice and progress of religion. That was true in the time of

خُلَفَاءِ رَاشِدِينَ. That is true even today and that was true with every religion. We see that there was a lot of involvement on the part of the Government in the development of

Christianity. Christianity that has reached the stage it is now was strongly influenced by early government of the Roman Empire.

أَبُو بَكْرٍ صَدِيقُ رَضِ laid foundation of Islamic Government and chalked out the ways it would rule in the sphere of Islam as I mentioned to you earlier. أَبُو بَكْرٍ صَدِيقُ رَضِ wanted to ensure that the people would practice the same Islam they were practicing in the time

of رَسُولُ اللَّهِ ﷺ. He was not willing to compromise even on a saddle of a horse or string tied to a camel' neck that the Muslims used to pay during the Prophethood

of مُحَمَّدٌ ﷺ. Through appalling battles أَبُو بَكْرٍ صَدِيقُ رَضِ was able to enforce the law of Allāh Azzawajal on the people who had already embrace or claimed to the Muslims.

So by the end of battles against رِدِّي (apostasy) every body in Arabia came to the conclusion that only that Islam would continue that it was in the time of

رَسُولُ اللَّهِ ﷺ and they will have no say in any sort of alteration. He also purified it from *shirk* (شِرْك) and established the حُكْم of Allāh Azzawajal on every one equally.

2. أَبُو بَكْرٍ صَدِيقُ رَضِ purified the Peninsula and made it launching pad for the conquests that would come later on because no expansion can be started unless there is a base and that base needs to be strong if the conquests are to be continued. He wanted to make sure that the base would be clean from all forms of *shirk* and that there would be a strong

jama'at (جَمَاعَة) that was to abide by the law and follow the Amīr. Eventually Islam was ready to move on and start flourishing and spreading to the cores and corners of the

earth. He succeeded in doing that after the حُرُوب against رِدِّي.

3. The battles against رِدِّي were fruitful in providing an opportunity to the *Khalīfa*

(خَلِيفَة) to know the characteristics and capabilities of the people. You can be well aware of them in the times of clash and conflict because in times of peace and security

every body can claim to be anything. That's why in times of رَسُولُ اللَّهِ ﷺ during

peace the *munaḥiqeen* (مُنَافِقِينَ) stuck their heads out; when there was a truce or lull in

war the *munaḥiqeen* would freely move in the streets and then as soon as conflicts and quarrels broke out they would go underground and not seen any more. So you can't really

tell the quality of the people until you put them in *ḥunnah* (فَتْنَهُ) (trial) and that's where the reality of what comes outside. So the battles against apostasy were an opportunity for

Abū Bakr Ṣadiq (أَبُو بَكْرٍ صَدِيقٌ) to know who was a true believer and devoted to Islam who was a false believer of *munaḥiq*.

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿٢﴾

(29:2). Do the people think that they will be left alone on saying, 'We believe', and that they will not be tested? It means the people who claim to be believers wrongly think that

they will not go through *ḥunnah* (فَتْنَهُ) (trial). Allāh Azzawajal further says:

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ

الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَذِبِينَ ﴿٣﴾

We did test those before them, and Allāh will certainly know those who are true from those who are false (29:3). Every body says that 'we are Muslims or believers' but it is

ḥunnah (فَتْنَهُ) (trial) that will determine who is true in his claim and who is not. In another āyāh Allāh Azzawajal says:

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ ﴿١١﴾

And Allāh most certainly knows those who believe, and as certainly those who are Hypocrites (29:11).

So by the grace of Allāh *Abū Bakr Ṣadiq* (أَبُو بَكْرٍ صَدِيقٌ) was able to know the quality of the people

though the *ḥarūb* (حُرُوبٌ) (battles) of *Ṛḍī* (رِذِّي) and that helped him in choosing guides and leaders. They actually proved to be a training course for the leaders of the future. The

ones who played the most important roles in fighting against *Ṛḍī* (رِذِّي) continued to be the ones who would promote and spread the religion to the empires of the day.

4. The *ḥunnah* (فَتْنَهُ) (jurisprudence) of *Ṛḍī* (رِذِّي) came in the practical form. There were āyāt in

Quran and ahādīth that defined and discussed *Ṛḍī* (رِذِّي) but they were confined to theoretical

concept because factually there was no رِدِّي in the time of رَسُولُ اللَّهِ ﷺ. It

was أَبُو بَكْرٍ رَضِي who taught us how to take stand in the light of the āyāt and ahādīth

relating to رِدِّي. For instance, عُمَرُ بْنُ خَطَّابٍ رَضِي and many other صَحَابَهُ did not understand the meaning of the hadīth:

أَمَرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

It was أَبُو بَكْرٍ رَضِي who told what that meant. So after the battles of رِدِّي the base was ready to send out the armies for disseminating the da'wah of Allāh Azzawajal.

So let us start with the conquest of Iraq. Al-Musanna bin Hartha Shaibānī from Banu

Shaibān in Iraq came to the خَلِيفَةَ and floated an idea that was already appealing to the

mind of أَبُو بَكْرٍ رَضِي. Al-Musanna proposed: I want you to give me the authority over my people in my area to wage war against the enemies of Allāh in Iraq (that was

then a part of the Persian Empire). أَبُو بَكْرٍ رَضِي approved his proposal. He did not

need to send an army and all what Musanna bin Hartha wanted from أَبُو بَكْرٍ رَضِي was to get legitimacy for his position which he was already enjoying as Chief of his tribe and then he wanted permission to fight against his own people if they persisted to be the enemies

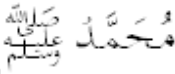
of Allāh. أَبُو بَكْرٍ رَضِي agreed. So Musanna bin Hartha started to use the attack and retreat method of fighting against the Persian armies because of the small group he had. He couldn't afford open confrontation or a fixed march to fight the enemy. Therefore he had to use the method of 'attack and retreat'. You ambush the enemy in one place and then you retreat and attack in another place and continue the technique of surprising the enemy at different spots. It was more protective for him and his group rather than have a fixed base from which to fight from.

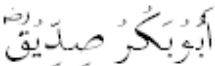
When رَسُولُ اللَّهِ ﷺ was in Mecca he was already looking for a group among the

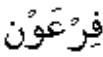
people of Iraq to give him support. أَبُو بَكْرٍ رَضِي had told him that they were good


and strong men and it would be useful to talk to them. Then رَسُولُ اللَّهِ ﷺ presented

to them the message of Islam. When he recited some āyāt of Quran to them they exceedingly appreciated the words of Allāh as the words of truth and said that the people who were then fighting with him were vicious and wild people. You remember that

conversation that went between  and the men from Iraq. Musanna bin Hartha Shaibānī had then said: We can offer you support from the side of the Arabs but cannot support you from the side of the Persians because we are unable to fight them. But things had changed then and Musanna bin Hartha had embraced Islam and he himself

urged  to allow him to fight furtively against the Persian Empire. See how Islam changes the heart of a Muslim. If there is no vital change in a Muslim then

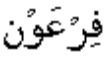
there must be a problem in his understanding of Islam. In the court of  (Pharaoh)

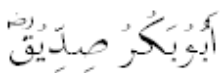
there were sorcerers who were willing to stand up against the  of Allāh for small amount of money:

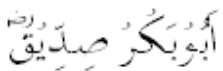
وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿١١٣﴾

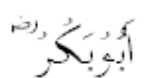
قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ﴿١١٤﴾

So there came the sorcerers to Pharaoh: They said, ‘we hope to have a suitable reward if we win!’ He said: ‘Yea (and more), - for ye shall in that case be (raised to posts) nearest to my person’ (7:113-14). But when they became believers to these very people who

were going to show their tricks for money  said: I will kill you. They said: We would rather die than giving up our belief in Allāh. Instantly īmān (faith) made them not only give up money but also sacrifice their lives for Allāh. That is the transformation of power that īmān should have.

After seeking approval of  Musanna bin Hartha Shaibānī started the task of conquest in Iraq. There was a member of his tribe Banu Shaibān whose name was Maz’oor bin Udai. Being eager to compete with Musanna bin Hartha over the position of

leading the campaign he sent a letter to  in which he wrote: We are *akhlaas ul khail* meaning we have stopped the backs of our horses. In other words we ride our horses so frequently and *fursān-u-subah* (knights of the morning), i.e. we attack our enemies early in the morning. Besides, I have men each one of whom is equal to one hundred. So I request you to appoint me as a leader over the troops in that area.

 felt as if he was dealing with an awkward situation as he had already appointed Musanna bin Hartha and now somebody else was asking for the same position.

On the other hand, Musanna through a letter communicated to ^{أَبُو بَكْرٍ رَضِيَ} that there was a man from his tribe who had been contending with him to snatch his position and coveting

for the role that had been given to him. So he just wanted to let ^{أَبُو بَكْرٍ رَضِيَ} know about the

state of affairs. ^{أَبُو بَكْرٍ رَضِيَ} had ample experience of the realities of life. There are some interpersonal issues which happen even among the most dedicated and dutiful

Muslims who are, indeed, not angels. However, ^{أَبُو بَكْرٍ رَضِيَ} knew how to cope with the

situation and control a ^{جَمَاعَةٌ}. He knew how to manage the social and political affairs

of the people. This is a part of the acumen of a leader. ^{أَبُو بَكْرٍ رَضِيَ} had already sent Khālīd bin Walīd to lead the entire enterprise. To solve this issue he sent a letter to Maz'oor: I take your words for what you said even though there might be exaggeration in his

abilities capabilities ^{اللَّهُ أَعْلَمُ}. I wish you to join hands with Khālīd bin Walīd and follow him wherever he goes. In stead of giving him any response whether to be the leader of his tribe or not he gracefully eluded the complications. He simply urged him to join the army of Khālīd bin Walīd. Maz'oor gladly joined Khālīd bin Walīd and he was conscious of the fact that he was unable to contest or compete for leadership with Khālīd.

Even all the ^{صَحَابَةٌ رَضِيَ} admitted that Khālīd bin Walīd was the most capable commander

among all of them. What was the actual plan of ^{أَبُو بَكْرٍ رَضِيَ} ? Musanna bin Hartha

played his role for some time but thereafter ^{أَبُو بَكْرٍ رَضِيَ} longed for further progress and enterprise in the area of Iraq. His plan was to send two armies – one army to attack from the South East and the second from the North West. The army that was to attack from South East was the army of Khālīd bin Walīd. When Khālīd finished his battle against Musailma Kazzāb in Yamāma he was ordered to 'proceed towards Iraq and then start from the gateway to India which is al-Abullā. They used to call the area of Basra 'the gateway to India' because any body traveling to India would go through the Persian

Sea. ^{سُبْحَانَ اللَّهِ} ! It seemed as if ^{أَبُو بَكْرٍ رَضِيَ} was examining a map in front of his eyes when there was no map in his hands. Thereafter he sent another army to attack the Persians from the North West under the leadership of Ayāz bin Ghanam, one of

the ^{صَحَابَةٌ رَضِيَ}. He was told to attack from *al-Musayyaf* in the North West.

Look at the strategic sense of ^{أَبُو بَكْرٍ صَدِيقُ} . He said: Both of you start your attacks into Iraq and try racing towards al-Herā and whoever moves into al-Herā first he is the Amīr over the other one. Al-Hera was midway at a very strategic position between al-Abulla and al-Musayyakh. It was very close to al-Madāyin, the capital of the Persian

Empire and towards the side of the Arabian Peninsula. ^{أَبُو بَكْرٍ صَدِيقُ} wanted to set base at al-Herā. Therefore the two armies were ordered to meet together at al-Herā and then finally strike at the capital. That was a very strategic plan. In his letter he said: When you join each other at al-Herā after breaking the lines of Persian army and are sure that the Muslim will not be attacked from behind let one of you cover the Muslims and their comrades by staying at al-Herā and let the other attack the big enemy in their own house al-Madāyin and Masalih Kisra, the army base of Kisra, towards the south. And then one of you should stay behind and protect the rear of the army while the other should make a move towards al-Madāyin the capital of the Empire. He wanted to hit the capital and bring an end to the Persian Empire. Islam does not recognize that government does not

rule by the ^{حُكْمُ} of Allāh Azzawajal. Islam does allow the existence of other religions in the form of ^{أَهْلُ الزِّمَّةِ} ; there is a tolerance for ^{أَهْلُ الزِّمَّةِ} (the people following other religions) but overall the rule should belong to Allāh over the whole of the earth. There is no recognition at all in Islam to any disbelieving government.

It was a very ambitious plan especially after ^{أَبُو بَكْرٍ صَدِيقُ} was free from the ^{حُرُوبِ}

(battles) of ^{رِدْئِ} (apostasy). Immediately he sent two armies straight to al-Madāyin. In his letter he said: Render the people of Persia and the nations under their rule peacefully and try to attract them towards Islam. It was a different message from the one given to

apostates. For the ^{مُرتَدِّينَ} he was saying: Whoever lands in your hands finish them off. But here he was saying: Try to make them close to Islam because the objective of this

mission was completely different from that of the ^{رِدْئِ حُرُوبِ} of ^{رِدْئِ حُرُوبِ}.

The ^{رِدْئِ حُرُوبِ} of ^{رِدْئِ حُرُوبِ} were intended to bring Muslims back to the rule of Islam while these wars were against the non-believers who had not harmed the Muslims or conspired

against them. ^{أَبُو بَكْرٍ صَدِيقُ} intended the Muslims to enter the territories that didn't

confront the Muslims or break their law. The purpose of these wars was ^{دَعْوَهُ إِلَى اللَّهِ} .

So ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} was dealing with a different standard and that was calling the people towards Allāh. He also directed the armies: Call to arms those who fought against the apostates and those who have remained steadfast with Islam after the Prophet. Do not let

any one who are former apostates until I give my opinion. ^{أَبُو بَكْرٍ رَضِيَ} was giving clear

instructions to his generals. Why ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} do that when he was in great need for

as much reinforcement as he could? ^{اللَّهُ أَغْلَمُ} what all we can say is that

^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} did not want people who had given up Islam at one point. For

^{جِهَادٌ فِي سَبِيلِ اللَّهِ} his intention was not to recruit those who might not be pure and sincere to Islam. These were not wars for booty or pride or expansion. These were meant to bring the people into the fold of Islam. So how those who had formerly given up Islam could go out and invite the people to it even though they were back to Islam?

^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} wanted to ensure that none of the people who had been apostates were allowed to join the Muslim armies. To add another snag to the situation he advised them: and do not force any one to go along with you simply because those were the voluntary

wars, neither defensive nor offensive wars. They were called ^{جِهَادُ الطَّلَبِ} when you yourself volunteer to join the army. You are attacking somebody else's land. Therefore it

is voluntary. It is not ^{فَرَضَ عَيْنٌ}. It is ^{فَرَضَ كِفَايَةٍ}. Therefore he advised his leaders not to force anyone to go along with them. It was the most appropriate way to deal with the situation.

Khālīd asked for reinforcement. Some of his soldiers were deserting him. Probably they were exhausted because of fighting one battle after another. Khālīd bin Walīd was of

quite different nature ^{لَا يَنَامُ وَلَا يُتْرَكُ أَحَدَ الْأَنَامِ}. He would not sleep and not allow anybody to sleep. He would keep everybody alert and vigilant. If you look at the record of Khālīd bin Walīd he jumped from one battle to another within days going from one place to another like a tornado. Obviously some of his soldiers who had been at odds

deserted him. When he asked for reinforcement ^{أَبُو بَكْرٍ رَضِيَ} .. He couldn't force the people

to leave for ^{جِهَادٌ فِي سَبِيلِ اللَّهِ}. He didn't want the ex-apostates to join. So he sent

to him the only man al-Qaqa bin Amr. Khālīd bin Walīd was astonished. He sent a message to the ^{خليفة} : Are you enforcing a commander whose troops are lacking only one man? ^{أبو بكر صديق} said: An army in which there is the like of this man will not be defeated. If Qaqa is in an army; so don't worry but be sure that your army will not lose.

Khālīd bin Walīd got into Iraq and he was appointed as Amīr of all the forces. He had then 18,000 troops. He sent a message (and this was the *sunna* (modus) of our generals that before starting a war they would send a message giving ^{دعوة} to the people) to Hurmuzān who was in the area of al-Abulla, very close to al-Basra: I call you to Allāh and to Islam. If you respond to the call then you are Muslim. You will attain all the benefits that we as Muslims enjoy. If you refuse then you will have to pay ^{جزية} . If you refuse ^{جزية} I will bring against you the people who are more eager for death than you are for life. We shall fight against you until Allāh decides between you and us. This message was very positive, clear, to the point and with no confusion whatsoever. Hurmuzān refused and Khālīd bin Walīd had to fight the battle that is called

^{معركة السلاسل} (the battle of chains). It is said that the enemies were so coward and timid that they had to tie one another with chains so that they couldn't run away while the Muslims were so fond of dying that you would require chains to bring them back. The enemies were desperately defeated. Khālīd bin Walīd immediately moved to al-Madhār and gave another defeat to them. At al-Walajah he was impressed at the sight of beautiful places of Iraq especially in terms of farm lands and produce. Before the battle started

Khālīd bin Walīd delivered a ^{خطبة} to his troops: Can't you see all of the yield and produce of this land by the grace of Allāh. Is struggle for Allāh's sake and calling the people to Islam were not required of us? There were no considerations for our livelihood except our noble cause that is being fulfilled and we are now in this beautiful countryside that we have possessed and we left hunger and deficiency for whoever stayed behind and didn't join you. Khālīd bin Walīd was looking at this gratifying and delightful land. He

said: Even if Jihad and ^{دعوة} were not mandatory on us just the beauty of this land and the wealth of it are sufficient enough as a reason to invite us to come here. And then he said: Let's leave hunger to the ones who are clinging behind to the earth, the ones who don't want to fight for the sake of Allāh. Let's leave the life of poverty to them.

And ^{مُبْحَانُ اللَّهِ} even though they did not go for Jihad for the sake of ^{غنيمة} , booty or livelihood were there in store of them. Allāh gave them a life of wealth and longer life and the ones who stayed behind Allāh made them die or live a life of dearth and despair. If we draw a curve to show number of Muslims who die during the time of Jihad and of

those who fear to go for Jihad you will find out that when Muslims are fighting no one dies. However, you will see them in small numbers if they discontinue Jihad. When they stop Jihad millions of them die. So Jihad actually provides protection of life even though it seems risky and a way to deprive of it. Khālīd bin Walīd was not inviting the people to the food coming out of that land. He was just telling them that their entire struggle was

for a noble cause. They were not doing Jihad for the sake of ^{غَنِيْمَةٌ} but ^{غَنِيْمَةٌ} came as a byproduct of their struggle. The scholars have talked about issue of having the intention

of fighting for the sake of Allāh and also for the sake of ^{غَنِيْمَةٌ}. Some scholars approve that intention and some of them disapprove it for they say the intention should be purely

for the sake of fighting but this is an issue of ^{فَقْه} (jurisprudence) and we should not get into it.

Khālīd bin Walīd succeeded also in the next battles of *Olais* and *Angitia* in which a great

number of the enemies were killed. ^{أَبُو بَكْرٍ صَدِيقٌ} was pleased with the news of one victory after another. He addressed the people of Quraish: O' people of Quraish! Your lion has attacked the enemy's lion and overcome him taking the pieces of his prey. Women cannot ever give birth to a man like Khālīd bin Walīd. After successive victories they reached al-Hera. Khālīd bin Walīd was extraordinary and outstanding not only in fighting but also expert in diplomacy and he would succeed in many occasions in making people surrender with out fighting. He talked to the Chiefs of the major castles or forts (who were Christian Arabs) at al-Hera and gave them three options -- of becoming

Muslim or paying ^{جَزْيَةٍ} or fighting. They said: We will pay ^{جَزْيَةٍ}. Khālīd told them: May you perish. Woe to you this belief is a desert that makes you lose your way. You are the foolish ones among the Arabs. These words show that the aim of Jihad was not to get ^{جَزْيَةٍ} though financially it seemed to be beneficial for the government of the

Muslims. The people of al-Hera were content to pay huge amount of ^{جَزْيَةٍ} but Khālīd bin Walīd was displeased with them and uttered the words: Woe to you. May you perish. Can't you understand that disbelief is a desert that makes a person lose himself but they insisted and said: We don't want to desert our belief. Khālīd bin Walīd believed that for Allāh to guide one man was better than a flock of camels according to a hadīth in Bokhari. So a contract was written: In the name of Allāh, the all-Compassionate, the Merciful this is the covenant between Khālīd bin Walīd and so and so for one hundred

ninety thousand dirhams payable annually for the ^{جَزْيَةٍ} of those working in this land including their monks and priests except those among them who are cut off from worldly

life or those who are traveling. The monks who were living a life of ^{زُهْدٍ} and devotion

in the monasteries were exempted from ^{جزية} excluding other monks who were practicing a normal life. In return Khālīd promises them protection. So the advantage of ^{جزية} paid to the Muslims is promised protection. If they are not protected they are not obliged to pay it. So this was the contract made between Khālīd bin Walīd and the people of Hera.

After establishing base in Hera Khālīd bin Walīd sent the letters to the King of Persia and to all of his prominent governors. The version of letter to the king was different from the version of the letters sent to the governors. To the king he wrote: In the name of Allāh, the All-Compassionate, the Merciful from Khālīd bin Walīd to the King of Persia praise be to Allāh who has dissolved your order in Iraq and divided you among yourself you are invited to enter into our faith. We will leave you and your land alone and pass to others

different than you. Accept Islam so that we could go beyond you and give ^{دعوة} to other people. If you don't become Muslim that will happen anyway even though you loath it and we shall occupy your land by force at the hands of the people who love death just as you love life. Now this letter took the king by surprise. The contents of the letter were incredible for him. He couldn't believe that these people came out of nowhere and after they established their base in our land are telling us 'become Muslims otherwise . . .' in

very stern and straightforward terms. He flew into a rage. When ^{رَسُولُ اللَّهِ ﷺ} sent a letter to the King of Persia who was very proud and arrogant he had also torn the letter

apart. When ^{رَسُولُ اللَّهِ ﷺ} heard this he smiled and said: Allāh will tear apart his kingdom. Khālīd bin Walīd sent letters also to the governors of the different states: In the name of Allāh, the all-Compassionate, the Merciful from Khālīd bin Walīd to the governors of Persia, embrace Islam so that you may be safe. If not make a covenant of

protection with me and pay ^{جزية} otherwise I have brought the people who love death more than you love drinking wine.

It is noteworthy that a ^{كرامة} (miracle) happened to Khālīd bin Walīd in al-Hera. One of the leaders of the people of Hera who had arrived to get into contract with Khālīd was carrying something on his belt. Khālīd bin Walīd grabbed it and after pouring it in his hand asked him: What is this? He said: This is poison that kills within an hour. Khālīd bin Walīd said: Why are you carrying it? He said: because I wanted to see if you people are truthful otherwise I will try to kill you through this poison to save my people from you. Khālīd bin Walīd said: nothing can harm a Muslim who begins in the name of Allāh in the heavens and the earth. Then he began to swallow up the poison. Every one around Khālīd jumped at him trying to prevent him. They astonishingly asked him: 'what are you doing?' But he was faster than all of them and he swallowed the whole thing. The man was just shocked and then amazed to find that Khālīd bin Walīd was absolutely safe and sound. He said: The fact is that you people are going to rule over the world as even a

deadly poison is harmless for you. Many scholars have mentioned it. We find mention of this miracle in Tabari, Ibn-i-Sa'd, Ibn-i-Katheer, Ibn-i-Hajar, Ibn-i-Taymmiah and the fact that it has been narrated by many sources gives it authenticity. Khālīd bin Walīd would not have ventured to take a deadly poison if he had even slight doubt that he might be killed or it would have been suicide. So when Khālīd bin Walīd did that he was at a

high level of ^{يَقِينٍ} (faith). He was inspired by ^{اللَّهُ سُبْحَانَهُ وَتَعَالَى} that nothing will harm him and the *dua* he was making (while taking the poison) acted like a sword that eliminates an enemy. The sword must be in powerful hands. If it is in weak hands it

won't work. We usually say Allāh does not accept our ^{دُعَا}. The problem is not in the ^{دُعَا} but in the person making ^{دُعَا} because it is like a sharp sword. The problem rests with the one carrying the sword. Strong people can use it while the weak people fail to

make use of the sword and the sword is ^{يَقِينٍ}. Khālīd bin Walīd had glaring and

gigantic ^{يَقِينٍ} in ^{اللَّهُ سُبْحَانَهُ وَتَعَالَى}. He made ^{دُعَا} in the name of Allāh and he proved that even a deadly poison was harmless for him. This is definitely a gorgeous ^{كَرَامَةٍ} that happened to Khālīd bin Walīd.

After Khālīd bin Walīd defeated the enemy at al-anbār and then at Ain ut-Tamr. Then he left Iraq and reached the crossroads in Arabia between the Roman Empire and the Persian Empire. He began to proceed to Daumatul Jandal, a very critical place in which

^{رَسُولُ اللَّهِ ﷺ} was already interested during his life time. Therefore, he had sent an army there. It was a triangle where the Arabian Peninsula meets Iraq and the Roman Empire. Khālīd bin Walīd was swiftly moving toward Daumatul Jandal. When the news reached Daumatul Jandal that was under the leadership of two men. One of them

was Okaider who had made a peace agreement with ^{رَسُولُ اللَّهِ ﷺ} but then he broke it. Khālīd bin Walīd captured Okaider and took him to Medina. When Okaider

saw ^{رَسُولُ اللَّهِ ﷺ} he promised that he would not be against him any more.

^{رَسُولُ اللَّهِ ﷺ} granted him peace and released him but Okaider again betrayed his promise and turned against the Muslims. This is the background of Okaider. When he heard the news that Khālīd bin Walīd was on his way to Daumatul Jandal he was shocked because he knew Khālīd very well. He said: I am the most knowledgeable of you about Khālīd. No man has better luck than he. He has such a good omen. No body is smarter than him in war. No one ever meets him and sees his face in the battle but is prone to lose. Therefore I advise you not to fight with him. But his colleagues refused. Okaider

was forced to leave them alone. When Khālīd heard that news about Okaider he succeeded in capturing him again and executed him because of his betrayal.

After conquering Daumatul Jandal Khālīd bin Walīd seized al-Haseed, al-Musaikh. About al-Musaikh Udaina narrates that there was a man in his house surrounded by his family, his wife, sons and daughters. He had a big bottle of wine in front of him. It was late at night and he was urging them to drink. They said: it is too late. He said: Drink the parting draft for I do not think you will be able to drink wine after these moments. Let me tell you Khālīd bin Walīd and his troops are on their way and as soon as they reach here they won't leave us any way. So have your last drink. When they started drinking he recited some lines of poetry: Will you not drink before the disaster entangles us? Ubai bin-Hatim said: We landed in his tent and cut off his head that dropped in his part of wine. Then we executed his sons and seized his wife and daughters. In al-Maseekh another incident happened. There were two Muslims who had a contract of peace granted

by رَسُولُ اللَّهِ ﷺ. They were also killed. It was collateral damage. The family

lodged their complaint with أَبُو بَكْرٍ صَدِيقُ رَسُولِ اللَّهِ ﷺ who did pay blood money and said: This

is what happens to the ones who live besides أَهْلُ الْحَرْبِ in their land. You are living

in the land of حَرْبٍ and this is what happens with the people like you. In those days it was not suitable for the Muslims to live among the non-Muslims with alien conditions because of non-existence of the rule of Allāh.

Khālīd bin Walīd was getting deep into the areas between Iraq and Shām (Syria). He had left Iraq and set his base in the territory that was between the Persian and the Roman Empires. He reached al-Furād to fight the battle that is not so famous but is very significant because Khālīd bin Walīd was going to meet an international coalition of two superpowers alongside the puppet Arab Governments of the time. Tabari says that the Romans were in high dudgeon to see Khālīd bin Walīd in their land that they immediately sought reinforcement from Taghlab, eyad and Nimer. The Christians Arabs of the area gave them full support. Consequently Khālīd bin Walīd had to deal with a massive army but at last he defeated them. Before the battle started they were separated by a river. Khālīd bin Walīd with his army was on one bank and the huge enemies were on the other bank of the river. They asked Khālīd bin Walīd to either cross over to them or they would cross over to the other side to face his army. Khālīd said: No, you cross over to us. They said: All right. Then back away so that we may conveniently come towards you. He said: No, I'll not go back. I am not moving from my place. So they had to go round, cross from another place and meet him. But after a long fight Khālīd defeated them. The Romans and the Persians did sense great danger in Khālīd bin Walīd. They said to each other: Protect your kingdom. This is a man who is fighting on the basis of religion. He is intelligent and knowledgeable. They gave him credit.

Now when this coalition was defeated Khālīd bin Walīd was not satisfied with his victory. He said: Chase them and give them no respite. Don't give them any rest or break. He kept on chasing them as far as he could. Whenever Khālīd bin Walīd make breakthrough he pursued and kept on at the enemies' neck He chased them as far as he could. The enemies were always frightened to see Khālīd bin Walīd because they knew that even if they turned their backs he would not allow them to leave. So before they came in the battlefield their knees were already shaking. Those who had heard his story of swallowing poison were more awestricken. There were rumors of his sword they said

it was received by him from the heaven. They misunderstood the title of ^{سَيْفُ اللَّهِ} that

was awarded to him by ^{رَسُولُ اللَّهِ ﷺ}. In one battle the Romans actually asked Khālīd: Is it true that you are given a sword by your Prophet that came from the heavens?

Khālīd said: It's not true. It was just a word articulated by ^{رَسُولُ اللَّهِ ﷺ}: You are a sword of the swords of Allāh. Here is an amazing story of Khālīd's performing Hajj. He and his army were in Furād, very far away land between Syria and Iraq. He wanted to go back to Iraq to al-Hera that was his base at a very long distance. He split his army into two parts with a rear army to protect the major part of the army that was marching ahead. So the army was marching in two segments and there was separation between them that could be for hours or a few days. He wanted to ensure the safety of the rear army with which he was traveling from the extreme West of Iraq to al-Hera which is in the central area of Iraq close to Karbala and Najaf. Khālīd asked his close friends: should we not go

for Hajj? ^{كَعْبَهُ} is like a magnet that draws you close to it wherever you are on the face of the earth. If you visit ^{كَعْبَهُ} once you are attracted or say addicted. ^{وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا} (2:125). We made the House for men ^{مَثَابَةً} and a

place of safety. ^{مَثَابَةً} is a place you always want to go back to visit again and again. You see it once and you are hooked for life. The people who cherish this feeling start to have this feeling before Hajj. He seems to be like a person who is addicted on drugs. So whenever the season of Hajj comes a *hajī* perceives aching sentiments flowing in his blood and he earnestly craves to go there. Khālīd bin Walīd yearned for performing Hajj but his friends said to him: What are you talking about? It is too late. We are hundreds of miles away from Mecca. He insisted: No problem. Let's go. Accompanied by a selected group of his close friends he left for Hajj. They had never been to Furād before and didn't have any information about that area. They had no guide whatsoever. Khālīd bin Walīd wanted to make a short-cut and try that out. You may assume that such things are expected of teen-agers but Khālīd bin Walīd was not a teen-ager. He was a mature old man but at the same time he was innovative, enterprising and adventurous ready to undertake new, often risky projects. So he said: Let's try to leave rapidly for Mecca. They were heading in a direction. They had no idea where they were going. Tabari says they followed the path that was not traversed by any man before at all because in the deserts

you will find no roads, and no highways. You can go through any rout in the desert if you have no guide and you have never traveled before. There are no posts in the deserts to cadre to the needs of the people and no milestones or boards to give you any kind of information. Khālīd bin Walīd had adopted the route that was taken by no one ever before

him. However, by the grace of **اللَّهُ مُبِحَانُهُ وَتَعَالَى** he was rushing recklessly like hurricane and going through a path that he didn't know until he came out in Arafa. It was

a **كَرَامَةٍ** (miracle) that they just made their way through a desert with reckless move with no guide, no map and without knowing any direction. They just went ahead and reached their destination in such an incredible fashion with a great risk. They, however, reached Arafa, completed their Hajj and sneaked out with their shaven heads without

telling anybody. But somehow when **أَبُو بَكْرٍ صَدِيقٌ** heard the news he was very displeased with him. Khālīd bin Walīd rushed back and believe it or not he managed to come back to the rear of the army before it reached al-Hera and he was found with the army as if nothing had happened and no body knew about their Hajj except when they saw their heads were shaved. They surprisingly asked: What have you done? Just imagine

the feelings of **أَبُو بَكْرٍ رَضِ** when he heard the news that Khālīd bin Walīd deserted his army furtively came out for performing Hajj and then went back so rapidly that no body could know about his going for Hajj. I can imagine that there would have been ambivalent feelings of anger and awe and he would have been highly surprised what

Khālīd bin Walīd had been doing and how can anybody do that. **أَبُو بَكْرٍ رَضِ** wrote to him a

letter through which he was sending him back again to **يَرْمُوكَ** (now in Jordan): Go

until you reach the Muslim troops at **يَرْمُوكَ** for they are distressed or they may be causing distress. They seem to have a hard time. Go and save them. And do not by any means return to the like of what you have done. Do not do something like that again. I am giving you clear orders because no one after the help of Allāh can break the enemy like you and no one will relieve the Muslims of distress like you. Take care of yourself. Congratulations Abu Suleimān on your intentions and your favored position. It was

opportune for the **خَالِيفَهُ** to congratulate Khālīd bin Walīd for the status he had achieved.

أَبُو بَكْرٍ رَضِ advised him: Finish your work. Your role is not over yet so that Allāh may even raise you further up. Do not by any means let self-admiration enter your self.

أَبُو بَكْرٍ رَضِ was not only a leader and **خَالِيفَهُ** for them but also a fatherly figure for all of

the ^{صَحَابَهُ رَضِ}. He was a great scholar and the most knowledgeable. He was their ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} (spiritual leader) because he had been the closest comrade of ^{شَيْخ}.

^{أَبُو بَكْرٍ رَضِ} at that time was in his sixties. So the relationship was not that of a politician to one of his cabinet members. It was a relationship of an older brother. So he used to give them advice. You may find it amazing. He sent an army and then he was telling the leader of the army: 'Have Khushu in Salah "Do not by any means let self-admiration enter your mind"; teaching like this that is usually given by a teacher to his students. But

that was special relationship of ^{خَلِيفَهُ} to his followers. He said: Do not by any means let

self-admiration enter your mind. Khālīd bin Walīd was at such high status ^{خَلِيفَهُ} wanted to make sure that his mind was clean and that *Shaitan* must be away from his heart. Do not let self-admiration enter you lest you should lose and fall. See that you do not rely upon any work of yours for Allāh controls the bestowal of favors and He is the owner of

rewards. Don't let ^{عُجْبُ} (pride) spoil your soul and don't depend upon your deeds.

Rely upon ^{اللَّهُ مُبِحَانُهُ وَتَعَالَى}.

So according to the letter Khālīd bin Walīd was directed to leave Iraq and go back to

Shām (Syria) and ^{يَرْمُوكَ} (Jordan). Khālīd was advised by ^{أَبُو بَكْرٍ رَضِ} to split the army between him and Musanna bin Hartha. Musanna was then leaving with the army for Iraq while Khālīd was to leave with half of the troops for Shām. Khālīd split the army into two

parts and what he did was he positioned all of the companions of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} in his half. Musanna said to him: Behold! I am not going to accept this half you left for me.

You take all of the Companions of ^{رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} with you. I am not going to allow

that happen. They had the same number of forces but ^{مُبِحَانِ اللَّهِ} there was no match

of ^{صَحَابَهُ رَضِ} and they were great assets for all the Muslims. The ^{فَتْوَحَاتُ} that

happened in the time of ^{أَبُو بَكْرٍ رَضِ} and then in the time of ^{عُمَرُ رَضِ} were mainly due

to ^{صَحَابَهُ} who were the product of the ^{تَرْبِيَّتِ} (training) of ^{رَسُولُ اللَّهِ ﷺ}. One

^{رَسُولُ اللَّهِ ﷺ} Sahābi was like an entire army. ^{رَسُولُ اللَّهِ ﷺ} trained them in Medina when the Persian and Roman Expires didn't care about Medina. Many of them had no idea where Medina was. But they didn't know that the seeds of their end were being planted in

^{رَسُولُ اللَّهِ ﷺ} Medina. Even though ^{رَسُولُ اللَّهِ ﷺ} was thousands of miles away from them he was raising up in the poor quarters of Medina the souls who were destined to spread light to all the corners of the world. Musanna said: I won't allow you take this half. So Khālīd bin Walīd was obliged to give him one Sahābi after another till Musanna was pleased with him. Then Khālīd bin Walīd moved on to Shām. That was another adventure that we will

talk about later. What was his opinion of Musanna in the time of ^{رَسُولُ اللَّهِ ﷺ} and

how he changed in the time of ^{أَبُو بَكْرٍ رَضِيَ} because of Islam? He states his own experience

and observation: I have fought against the Arabs and the people of ^{الْعَجَمِ} (non-Arabs).

In the times of ^{جَاهِلِيَّةِ} one hundred of ^{الْعَجَمِ} used to be stronger than one thousand Arabs. But now one hundred of the Arabs are stronger than one thousand of

the ^{الْعَجَمِ} because of Islam. So don't let their numbers strike fear in your heart and don't let their tall lances, spears and powerful bows intimidate you because if they lose them or if their equipment is taken away from them they would turn into cattle that you could chase in whatever way you want. It means that a disbeliever without his equipment is like cattle. Take them out of the cockpit and they are done. So al-Musanna bin Hartha is giving here a very strong note to the Muslims that neither the numbers nor the weapons they possess should intimidate them. In terms of numbers and preparation they were very stronger than the muslims. Ibn-i-Qayyam says that the Romans and the Persians were very stronger than the Muslims and they were well-built while the Muslims were slim, ill-prepared and in general had come out of the deserts. In terms of stature definitely the armies of the Roma\ns were of strong built than the Muslims but their hearts failed when they needed them most. So even today the Muslims need not fear all of the worldly calculations that we have in terms of numbers, equipment, ammunitions, arms and armaments because it is utterly meaningless. There is something that is called

^{وَهْنٌ} (weakness). The one whose fingers are on the buttons of the most powerful weapons on the face of the earth may not be able to function it if Allāh Azzawajal

injects ^{وَهْنٌ} into his heart because of his lack of ^{أَيْمَانٌ} (faith). Allāh talks about the

وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ رُسُولُ اللَّهِ ﷺ battle of with al-Yahood: (59:2).

Allāh cast fear in their hearts though they were staying in the stronger forts. So the weapons do not help. The numbers do not help. It is Allāh Azzawajal who controls the

hearts and he can cast رُعْبٍ or وَهْنٍ in any heart. رُسُولُ اللَّهِ ﷺ says: I have been given victory a distance of a month through fear.

Al-Musanna was then given the sole authority of the forces in Iraq. He was such a great leader that you must remember. He was the one who played a very important role in

conquering Iraq and continued with the فَتُوحَاتُ (conquests) in Iraq in the absence of Khālīd bin Walīd. He needed some reinforcements because he was getting deep into the

territory of the enemy. He sent a letter to أَبُو بَكْرٍ صَدِيقُ but he delayed his response because he was busy with the more important priorities When Musanna waited for long

and didn't receive the response of the خَلِيفَتِهِ he decided to go himself to the خَلِيفَتِهِ. So

he left for Medina to explain the situation to the خَلِيفَتِهِ. There was no provision for the

reinforcement. The خَلِيفَتِهِ had mobilized and squeezed the tribes for all of their fighting forces and sent them to the Holy Land. So Musanna said: Then please reinforce me with

the Muslims who are the ex-apostates. أَبُو بَكْرٍ صَدِيقُ was then on his death bed at that

time. During the entire period of his خِلَافَتِهِ he had disallowed the مُرْتَدِّينَ (apostates) to join any army. Since the conditions had changed and the ex-apostates had stood firm on Islam he approved their joining the army for two years after due consideration. He

consulted عُمَرُ بْنُ خَطَّابٍ who was next to him and said: Listen! O' Omar to what I say to you and then act accordingly; I hope to die on this day of mine. If I die do not by any means let the evening enter before you have arranged the troops for Musanna. If I delay until night do not by any means let the next morning come before you summon the men to go with Musanna. Do not let any catastrophe hold you back from fulfilling your duties towards Allāh and His Messenger. He was alluding to his death. What he meant was: Even if I die don't let that hold you back from mobilizing the forces on the same day

I die and sending them out with Musanna. أَبُو بَكْرٍ صَدِيقُ! سُبْحَانَ اللَّهِ was not willing to give a break even for a moment. And then he said: You saw what I did on the day the

رَسُولُ اللَّهِ ﷺ

Messenger of Allāh expired. Only after three days departed and that was much greater catastrophe compared to my death I was sending the army led by

Usāma. So I want you ^{عُمَرَ} to follow my way. Then he said: By Allāh had I been too weak in the affairs of Allāh and His Messenger He would have forsaken me and punished me so much so that Medina could have been consumed in fire. If Allāh grants victory to the Commanders in Syria then return the troops of Khālīd bin Walīd to Iraq for the people

can govern their own affairs. Thus ^{عُمَرَ} was asked to arrange reinforcement for Musanna bin Hartha.

