

Abū Bakr Siddīq-13

(Raḍee-Allāhu ‘Anhu)

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ
Sharhabeel bin Hasana, one of the Companions who led armies against
مُرْتَدِّينَ (apostates) came to the خَلِيفَتِهِ أَبُو بَكْرٍ صَدِيقٍ and said: O, خَلِيفَتِهِ of
رَسُولُ اللَّهِ ﷺ

! Are you thinking about conquering Shām and fighting against the
Romans? أَبُو بَكْرٍ صَدِيقٍ said: Yes, I am thinking so but I have never revealed my

intention to anyone. So how did you know about it? أَبُو بَكْرٍ صَدِيقٍ was, of course,
considering about attacking Shām. Shām had been in the Muslim subconscious since the

day رَسُولُ اللَّهِ ﷺ had made his celestial or say cosmic journey to الْأَسْرَى. When

he went to Jerusalem and led all of the أَنْبِيَاء in the صَلَاة it was symbolic of

رَسُولُ اللَّهِ ﷺ receiving the keys of the Holy Land. It denoted our right of inheriting
this blessed land in which the Sacred Mosque is mentioned in the Holy Quran:

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى

الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ عَايَاتِنَا

اللَّهُ سُبْحَانَهُ وَتَعَالَى says: Glory to Allah Who did take His servant for a Journey by
night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless in

order that We might show him some of Our Signs (17:1). Many of the أَنْبِيَاء who said

their prayer in the ^{اِقْتِدَا} of ^{رَسُولُ اللَّهِ ﷺ} belonged to the Holy Land. The fact that

^{مُحَمَّدٌ ﷺ} was their ^{اِمَامٌ} in the ^{صَلَاةِ} was an indication that he was the new leader,

inheritor of ^{حَقِّ} (truth) and the carrier of the beacon of spiritual and moral values. So even before the Muslims were in charge of the Holy Land very early on their sights were

set on ^{أَرْضُ الْمُبَارَكَةِ} and even before the conquest of Arabia ^{رَسُولُ اللَّهِ ﷺ} had

sent an army to ^{مَوْتَهُ} deep in the land of ^{شَامَ} led by Zaid bin Hartha and before he had sent a letter to the King of Ghassān. When he read the letter in which he was invited to Islam he became very angry and arrogant. He wanted to attack Medina but the Roman Emperor calmed him down and advised him not to do so. In the ninth year of

Hijra ^{رَسُولُ اللَّهِ ﷺ} led an army himself to *Tabuk*, a borderland between Hejaz and

Shām. Then in the following year before he departed ^{رَسُولُ اللَّهِ ﷺ} gave the banner

to Usāma bin Zaid. So ^{أَبُو بَكْرٍ رَضِيَ} was thinking seriously about acceding to Shām, the

land of ^{أَنْبِيَا}. He thought that it was the right of the Muslims to take over it. For that purpose he had already sent Khalid bin Saeed bin Aas but it was a small campaign. But

now ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} was thinking about an all-out assault on the Roman Empire and take over the land of Shām. Sharhabeel comes to the Khalifa and says “are you thinking

about conquering Rome” When ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} questioned Sharhabeel ‘how did you know about the?’ he said: I saw you in a dream walking among the people. Then after climbing over a rough and rutty trail you make your way up to a very high peak. Your companions look from that vantage point at the people standing beneath on the ground. Descending from that peak you move into a fertile plane lush with vegetation and full of towns, forts and fortresses. You command your Companions: Wage war against the enemies of Allāh and I guarantee you victory and booty. Then you give me a banner and going ahead with it I come to a town where the people welcome me. I entered the town with peace and tranquility. When I come back to you I find you in a very great fortress sitting on a throne. Then we hear a voice: Rejoice with victory and thank Allāh. The

voice recites ^{سُورَةُ النَّصْرِ}:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ

اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

And then I woke up. This is my dream. ^{أَبُو بَكْرٍ صَدِيقُ} with swelling eyes filled with tears said: You have given me the glad tidings of my opening and also my obituary.

^{أَبُو بَكْرٍ صَدِيقُ} used to interpret dreams even in the presence of ^{رَسُولُ اللَّهِ ﷺ}.

Once a dream was described to the Holy Prophet ^{أَبُو بَكْرٍ} would say: Now let me

interpret it O' Messenger of Allāh! So ^{أَبُو بَكْرٍ صَدِيقُ} said to Sharhabeel: I interpret the dream. You saw me climbing a very rough trail. This means that with my soldiers I am going to face the enemies of Allāh. This conflict will be very difficult and hard because you saw me among the people Muslim and non-Muslims. When you saw me on the top of a mountain that means in the end we shall prevail. Victory will be on our side and Islam will flourish and spread among the people standing on the foot hills. Coming down to a fertile valley lush with vegetation and full of fruits and then seeing many towns and fortresses thereafter means we would have prosperity and comfortable living and luxurious life style. Many countries would be under the control of the Muslims. My sitting on a throne indicates that Allāh will make me rise and the make the enemies of Allāh meek and docile. And thanks Allāh Azzawajal you heard a voice telling me 'you

will be victorious' and then ^{سُورَةُ النَّصْرِ} denotes that my death is approaching near

because the same Sura was revealed to ^{رَسُولُ اللَّهِ ﷺ} before he departed us:

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ

اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

And then with tears flowing down his cheeks ^{أَبُو بَكْرٍ صَدِيقُ} said: In the name of

^{اللَّهُ مُبِحَانَهُ وَتَعَالَى} in order to enjoin what is good and forbid what is evil and I am going to mobilize and prepare the soldiers against the enemies of Allāh in the East and the West of the earth until they say that Allāh is one with no associates or until they are

subjugated and pay me ^{جزية}. This is the command of Allāh and this is the sunnah

of ^{رَسُولُ اللَّهِ ﷺ}. Thus when Allāh takes away my soul He would not find me weak or incapable and He will find me searching for the reward of Mujahideen.

Then ^{أَبُو بَكْرٍ صَدِيقٌ رَضِ} made up his mind to initiate wars against the Romans. He

invited ^{شُورَى} and presented his idea before the ^{صَحَابَةُ رَضِ} shuara including Omar bin Khattāb, Usmān bin Affān, Alī bin Tālib, Abdur Rahmān bin Auf, Sa'ad bin Abī Waqqās, Talhah bin Obaidullah, Zubair bin Awwām along with the leaders

of ^{مُهَاجِرِينَ رَضِ} and ^{أَنْصَارَ رَضِ}. After praising Allāh, ^{أَبُو بَكْرٍ رَضِ} said: I am thinking about

^{جِهَادٍ فِي سَبِيلِ اللَّهِ} fighting against the Romans and conquering ^{شَامَ} (Syria) so that

if someone among you among you in the battlefield dies, he dies as a ^{شَهِيدٌ} and if he

lives he lives with victory and ^{غَنِيمَةً}. What is your opinion? He was seeking their

advice. ^{عُمَرُ بْنُ خَطَّابٍ رَضِ} was the first to speak. After praising Allāh Azzawajal he said: Allāh bestows His blessings upon whomever He wishes. I have been thinking about this and I want to present the idea to you but here you are once again ahead of me because as whenever you and I think of doing any good you always stand first and this is the special favor of Allāh that he confers on whomever He wishes. My suggestion is that you send therein cavalries following cavalries and infantries following infantries and armies following armies for the conquest of Rome. Allāh Azzawajal will give victory to the

Muslims and Allāh will honor Islam. What ^{عُمَرُ بْنُ خَطَّابٍ رَضِ} meant was to send armies to ^{شَامَ} in batches and attack the Romans from different directions.

Abdur Rahmān bin Auf stood up and said: I disagree with what Omar said. This is

^{الرُّومَ وَبَنُو أَصْفَرُ}. The name ^{بَنُو أَصْفَرُ} was given to the white Europeans. They wouldn't call them white but referred to them as yellow. He said: But let us not forget

that they are ^{حَدٌّ حَدِيدٌ وَرُكْنٌ شَدِيدٌ}. They have a strong back. So this is a

gigantic mission not to be taken lightly. Remember this is ^{الرُّومَ} that has a very vast land and strong armies with numerous weapons. Whenever you get into their land they will

come forward with colossal manpower behind them to deal with you. That is a true characteristic of the Romans as their empire encompasses a huge area of the earth. They

are ruling the continents of Europe, North Africa, Egypt and ^{شام}. So to deal with this situation I propose that you send in bands the horsemen to raid the remote areas of their empire and rather than sending conventional armies we should opt the way of raids with small bands, capture booties and come back. Eventually they will be weakened as you will continue hitting their defences without giving them chance to hit you back. The mind of Abdur Rahmān bin Auf was functioning in the businesslike way since basically he was a businessman. He thought that the booties acquired by the raids could be easily used to finance all these campaigns and the treasury of the Muslim *Khilāfah* wouldn't have to pay for it. He said: when you are satisfied that its time to make a move against them then you send out Messengers to recruit the people of Yemen, Rabīa and Mudar from every corner. Then you lead the army yourself and appoint somebody else to lead the Muslims

in your place. ^{إنشاء الله} You will be victorious. You can see the personality of

^{عُمَرُ بْنُ خَطَّابٍ} and Abdur Rahmān bin Auf in their opinions.

^{عُمَرُ بْنُ خَطَّابٍ} was for an all-out assault challenging them from every direction until their land was captured while Abdur Rahmān bin Auf wanted to test the waters first. He wanted the Khalīfa to invest a little bit in the beginning. If it is a profitable business put your money in it but don't jump in it immediately.

Then Usmān bin Affān gave his opinion. He said: O' Khalīfa of the Messenger of Allāh! Your opinion is hallowed. So whatever you see befitting go ahead with it and we will obey you. We trust your view and wisdom. Talhah and Zubair said the same thing but Alī

bin Tālib remained silent. So ^{أَبُو بَكْرٍ} asked him: We didn't hear from you Alī. Why are you quiet? Alī bin Tālib said: I agree with Usmān that you are a blessed person. You bear good omens. So if you lead the army yourself or assign this task to somebody else

you will be victorious. ^{أَبُو بَكْرٍ صَدِيقٍ} said: How wonderful these words are! How did you make the judgment that I will be victorious? Alī bin Tālib said: I have

heard ^{رَسُولُ اللَّهِ ﷺ} say: This religion will prevail against all the enemies until it predominates and stands firm with the Muslims. This is the promise

of ^{رَسُولُ اللَّهِ ﷺ}. So it will happen.

Evidently it was the positive approach of the ^{صَحَابِهِ}. Even before the battle started they already knew the outcome and were confident of their win. It didn't make a

difference if ^{أَبُو بَكْرٍ صَدِيقٌ} led the armies or appointed somebody else as their Commander. Which way he followed Allāh Azzawajal would bless the Muslims with glorious victory.

^{أَبُو بَكْرٍ صَدِيقٌ} was highly pleased to hear the words of ^{صَحَابَهُ}. He made up his mind to go ahead with a mixture of suggestions of both Omar bin Khattāb and Abdur Rahmān bin Auf. Consequently he sent four armies and that was the first part of the opinion of Omar that he adopted and then he followed the second part of the suggestion of Abdur Rahmān bin Auf by mobilizing the troops from every corner and bring them ahead for fighting in the wars against the Romans. An additional effort was required for bringing the people of Rabia from Iraq & the people of Yemen and all other areas all the

way to the battle field in ^{شَام}. Besides, it was not an easy task since there was confrontation with the super powers of the time which upheld the control over the Holy

Land viewed as their heart- land. ^{أَبُو بَكْرٍ} needed special efforts for recruitment. He sent Ibn-i-Mālik to Yemen with a letter that stated: In the name of Allāh, the All-Compassionate, the Merciful from the Successor of the Messenger of Allāh to the believers and the Muslims of the people of Yemen: Assalam-o-Alaikum. Allāh has prescribed Jihād on the believers and commanded then to set out light & heavy. Allah subhanawatala said fight in the path to fight in the path of Allāh and sacrifice their selves and their wealth. Jihād is a mandate and there is reward from Allāh, the Great. We have to assemble the Muslims for Jihād against the Romans on priority basis. Their armies have already set out. So hasten to who have already gone ahead. You would get one of

the best two rewards - either ^{شَهَادَة} (martyrdom) or victory and booty. Allāh is not pleased with mere words without deeds. Jihād must continue until the people of the world follow the religion of truth and accept the governance of the Book of Allāh. May Allāh protect you and your religion, guide your hearts, purify your deeds and grant you reward

of ^{جِهَادٌ فِي سَبِيلِ اللَّهِ}. In this letter ^{أَبُو بَكْرٍ صَدِيقٌ} is telling the objectives of

Jihad: i. It is part of ^{عِبَادَة} regardless of mere words which are not accepted by Him. What Allāh accepts are your deeds. If your words are true these must be accompanied by

^{جِهَادٌ فِي سَبِيلِ اللَّهِ}. ii. People have to become either Muslims or they ought to

accept the rule of Allāh by giving ^{جَزِيَة} because ^{جَزِيَة} is a command of the Quran, Book of Allāh. Anas bin Mālik read out this letter to the people in every town. He came back

to ^{أَبُو بَكْرٍ صَدِيقٌ} with the good news. He said: Rejoice the knights and brave men of

Yemen are soon coming to you covered in dust along with their children, wives and wealth. This was the campaign that asked them to move out of their land because of the

جِهَادٌ فِي سَبِيلِ اللَّهِ . This was the altitude of sacrifice that was demanded in those days.

One of the kings of Yemen named Zulqalal Hamyari came to Medina with immediate response five days after Anas bin Mālik arrived. He had come to see

أَبُو بَكْرٍ صَدِيقٍ clad in a costly robe and wearing an extravagant crown decorated with

jewels and gold followed by one hundreds men. When he saw the خَلِيفَهُ wrapped in mediocre and normal pieces of cloth without any bodyguard he was so much impressed that he took off every thing he was wearing and put on rough fabrics that he purchased from the market of Medina. His people asked him: Are you going to embarrass us before

أَنْصَارٍ and مُهَاجِرِينَ . He said: I say goodbye to lavish and luxurious style and now

I'll follow the way of اسْتِغْنَا زُهْدٍ and austerity. No doubt for the people a role model is more powerful when they see it with their own eyes. You would have spoken to

Zulqalal Hamyari about زُهْدٍ with ardor and eloquence but it wouldn't have that impact

which the sight of the خَلِيفَهُ أَبُو بَكْرٍ صَدِيقٍ made upon him. Furthermore, people usually follow the role model of a person who is in power or the nation that is in power. Their fashion becomes the fashion of the day and their way becomes the projecting and pronounced way. People enthusiastically listen to their songs, watch their movies, wear their clothes and that is something that Ibn-i-Khaldoon said is a human trait. The weak

follow the strong. Zulqalal Hamyari was a king but he was then a subordinate of خِلَافَةٍ .

When he saw that the خَلِيفَهُ didn't mind wearing very ordinary, rough and cheap clothes he became eager to take off the crown decorated with jewels and gold and luxurious and extravagant fabrics because he was deeply impressed by the role model

of أَبُو بَكْرٍ صَدِيقٍ . Thus we see that the صَحَابَةُ set a new standard and presented to the people a new example of simplicity and straightforwardness. Without any sermon or

oration they entered the foreign territories entered with عِزَّة (grace, grandeur and glory), not with humiliating way. They didn't beg the people to become Muslims or compromise with their religion. They got in the conquered lands gracefully and along with their arms they never forgot to say their prayers regularly. The people willingly came to them to learn from them because they would adore them as the paragons of truth, veracity and

integrity. So with little efforts they were able to make the people and the tribes enter the fold of Islam. Their way of making ^{دَعْوَة} was done in a very honorable fashion.

The first army that was organized under the command of Yazīd bin Sufyan with seven thousand soldiers; its destination was Damascus. The second army was that of Sharhabeel bin Hasana with three thousand soldiers. Its destination was Tabuk to protect the rear of the Muslims and provide reinforcement for them because Tabuk was closest to Medina. The third army comprising three thousand led by Abu Obaida bin Jarrah was heading towards Hams (Syria). The fourth army consisted of seven thousand soldiers led by Amr

ibn al'Aas was marching to Palestine. As usual, the ^{خَلِيفَهُ} went along with every leader

who would ride on his horse while the ^{خَلِيفَهُ} himself walked on foot and delivered to him words of advice before saying to him goodbye. Let us read the advice that he gave to Yazīd bin Sufyān, the Amīr of the first army. He said: I am appointing you to lead this army to try and test you. If you perform well I will promote you and if you don't I will

change your position. I advise you to have ^{تَقْوَى} of Allāh because He sees your inside ^{بَاطِنٍ} just as He can see your outside ^{ظَاهِرٍ}. I am appointing you to the post of

Khālīd bin Saeed bin Al-Aas, Refrain from arrogance and tribalism of ^{جَاهِلِيَّة} (age or ignorance). When you join your soldiers give them good company. When you deliver speech before them be brief otherwise they are likely to forget your message. Try to

improve yourself so that your soldiers are improved. Pray ^{صَلَاة} at the appointed time

and complete your ^{رُكُوع} and ^{سُجُود} with ^{خُشُوع} and ^{خُضُوع}. When you receive envoys from your enemy be kind and generous with them but do not allow them to extend their stay otherwise they may be cognizant of your weaknesses. Arrange their sojourn among your stronger forces and allow no one but your self to speak to them. When you seek counsel be straightforward and truthful in order to receive the best advice. Veils will be lifted if you spend time at night chatting with your soldiers. Spread out your guards all around and visit them off and on without making any announcement. Whenever you see carelessness in your guards admonish them and punish them moderately. Do not spend your time with people who waste their time but spend it with people of truth and loyalty. Beware of financial abuse because it draws defeat closer and victory farther. If you find men devoted to worship and monasteries leave them alone.

These are wonderful pieces of advice that the ^{خَلِيفَهُ} delivered to Yazīd. We should

remember the points. 1. ^{أَبُو بَكْرٍ رَضِيَ} said: being a leader you will be held accountable for whatever you do. He said I appoint you for the first time to this position to try you. If a

leader's appointment is for life he is prone to be slow and slack. Any leader can be changed if he is not working to the entire satisfaction of the chief executive. 2. ^{تَقْوَى} of

Allāh is very important if an Amīr wants to give good performance. 3. ^{أَبُو بَكْرٍ رَضِيَ} warns the commander of the army of the perils of nationalism and tribalism. Yazīd bin Sufian was the son of a prominent leader of Quraish, Abu Sufian who led the war

against ^{مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} for the major part of his life but then he embraced Islam when

Mecca was opened. ^{أَبُو بَكْرٍ رَضِيَ} was now appointing his son Yazīd to lead an army. He is

warning him against any remnant of ^{جَاهِلِيَّة} that might be left in the heart of new Muslim. He insisted on the brotherhood of Islam. 4. Be brief. When you speak to your soldiers don't give them long reminders. This is a golden piece of advice that should be given to every speaker. Don't give long reminders because the later part is likely to be forgotten. Be brief especially when you are giving them instructions in the battlefield. 5.

Take care of yourself. As a ^{خَلِيفَةٍ} he is teaching the leader if you want your soldiers to improve then you need to improve yourself. If you fear Allāh they will also fear Allāh. If you take care of the commands of Allāh they will also take care of the commands of Allāh. So the improvement of a leader is an actually an investment; it will improve the people too. You can't expect the people to be truthful when you are not. You can't expect the people to be honest toward you if you are not honest with them. You can't expect the people to sacrifice when the leaders themselves are not ready to sacrifice. When the people see all the virtues in the leaders they are encouraged to do the same. 6. The

importance of ^{صَلَاة} could not be overlooked. ^{أَبُو بَكْرٍ رَضِيَ} was sending an army to fight against an army. The rivals were surprised to see that the Muslims never forgot to pray (^{صَلَاة}) because the Muslims believed that the victory was due to their ^{عِبَادَةِ}.

^{أَبُو بَكْرٍ رَضِيَ} laid emphasis on ^{صَلَاة} and advised them to say their prayers in time by

making proper ^{رُكُوعٌ} and ^{سُجُودٌ} even though there were many distractions as there could be especially when they were fighting in the battlefield. Nevertheless they had to

observe ^{خُشُوعٌ}. Woe to the people who are living with so many luxuries and with no

problem whatsoever and no distractions whatsoever and still their ^{صَلَاة} is like an exercise or say push-up. 7. Kindness and care towards envoys of the enemy.

أَبُو بَكْرٍ رَضِيَ

advised Yazīd to be kind and generous with envoys or messengers or delegations of the enemies but at the same time not to allow them to have free access and stay for too long. He further advised him to make them stay among the strongest forces in order to give them impression of the strength of the Muslim forces. Besides, nobody

except the Amīr of the army should be allowed to speak to them. 8. Only شُورَى works

with honesty and truth. When you are seeking شُورَى from the council you ought to give a complete picture of what is happening. If you expect them to give you the right

advice do not give them partial information or withhold. اللَّهُ سُبْحَانَهُ وَتَعَالَى says if

you made شُورَى and then it failed to turn into right it means that you didn't tell the people the entire story. So counseling should proceed in the right way if you want the

right نَصِيحَةً. 9. Intermingling with the soldiers. An officer should not be aloof from his subordinates. The Amīr should have company and light talk with his soldiers at night. The night is the time when you can talk in a light mood and elicit information and news. That's the time when stress or strain is less and a person is more willing to speak about private things or secrets that otherwise he may not reveal to you. If you discover something try to investigate it at night. At night moonlight, stars and romantic

atmosphere make a person outspoken and frank to talk. صَحَابَةُ اللَّهِ the

had حِكْمَةً (wisdom). They knew how to get things done. So what a wonderful advice it was to chat with the soldiers at night so that the veils may be lifted. Try to exchange thought and ideas and get information about the problems and difficulties of the soldiers they are likely to reveal to you what is hidden in their minds. 10. About guarding the

Muslim army أَبُو بَكْرٍ رَضِيَ said: Appoint guards and then pay them unannounced visits. And if you see any flaws/lapses punish them modestly and don't be too strict with them. 11. The importance of good company: don't spend your time with people who tend to waste your time. You need to be serene and serious. Surround yourself with the people of truth,

sincerity and أَهْلُ الْوَقْفَةِ (those who are loyal and grateful). Such people will not betray you in times of difficulty. Do not encourage the people who are flattering and amusing but as soon as things get serious they disappear and you see them no more. 12. The handling of money. If there is financial abuse in the army this may make defeat closer to you and victory farther and harder.

Similarly ^{أَبُو بَكْرٍ رَضِيَ} advised Sharhabeel bin Hasana and then asked him: Did you listen to

my instructions? Sharhabeel bin Hasana said: yes. ^{أَبُو بَكْرٍ رَضِيَ} said: Follow them and there are some more points which I forgot to mention to you. Be patient when you meet your

enemy. ^{اصْبِرُوا وَصَابِرُوا وَرَابِطُوا}. Allāh Azzawajal says: Be patient and outdo with them (your enemy) in patience. You could be patient but the enemy could be more patient than you. Therefore you have to excel them in the degree of patience. There is a story about Antara who was a figure of patience, courage and bravery. He was asked by someone: What makes you always win? He said: I tell you how. You stick your finger into my mouth and I stick mine into yours to bite each other's finger. He said: All right. Let us try. So Antara started biting his finger and the other guy began to bite Antara's finger. Each one of them applied full force to crush each other's finger under his teeth. The man after a while screamed and said: I give up. Antara said: If you would have waited for just one more moment I would have given up. That's why I always win over my enemy. It's a matter of patience for a few moments you should be prepared to wait to outdo the enemy. Secondly visit the sick and the injured and don't forget to attend the

^{جَنَازَهُ} (funeral ceremony). The Amīr must be part of the army. And Remember Allāh a lot ^{وَاذْكُرُوا اللَّهَ كَثِيرًا}. These were the words of advice that ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} gave to Sharhabeel bin Hasana.

He gave words of advice also to Amr ibn al'Aas who had been appointed by ^{رَسُولُ اللَّهِ ﷺ} as the Governor of Omān. When the wars against ^{رِدَى} started

^{أَبُو بَكْرٍ رَضِيَ} sent him a letter saying 'I have restored you to the office

that ^{رَسُولُ اللَّهِ ﷺ} had given to you. I would like Abu Abdullah to devote you entirely to what is better for you in your present life and in the Hereafter unless you

decide what is preferable to you. What ^{أَبُو بَكْرٍ رَضِيَ} meant: ^{رَسُولُ اللَّهِ ﷺ} appointed you as the Governor of Omān. I maintain you at the same post. However, I have

something which is better for you in this world and in the Hereafter. ^{أَبُو بَكْرٍ رَضِيَ} did not

want to change the post of anyone who was appointed by ^{رَسُولُ اللَّهِ ﷺ} unless he

was presented something better. What ^{أَبُو بَكْرٍ رَضِيَ} had in mind was to give him command of the army that was to be sent to Palestine because that was considered better for Amr

ibn al'Aas. First of all it was ^{جِهَادٌ} and was also better for him in the Hereafter. Amr ibn al'Aas replied back: I am one of the arrows of Islam and after Allāh you are the archer. May I request you to look for the strongest, the most fearsome and the best of them and aim me after that? However, I am at your disposal and you can shoot me to whichever

direction you like to aim. ^{أَبُو بَكْرٍ رَضِيَ} immediately called him and appointed him as the Amīr of the army that was marching to Palestine.

Before armies took their separate routes towards ^{شَامَ} Heracles sensed the danger and set his base in Antakya. He also organized four armies to fight against the armies being sent

by ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ}. The first army led by his brother Theodoros comprised 90,000 soldiers and they were to encounter the army of Amr ibn al'Aas that consisted of only 7,000 soldiers. George, the son of Sauder had to do battle with the army of Yazīd and Zarqus was to meet Sharhabeel. And the fourth army was led by Qabqar (in Latin it is Desareus) comprising 60,000 soldiers to combat the army of Abu Obaida bin Jarrah. The Romans had, no doubt, massive and mammoth forces. When the commanders of the Muslim armies came to know the huge numbers they had to face started sending letters to

the ^{خَلِيفَتِهِ} for more enforcements. All of them asked for help. Abu Obaida sent the message: In the name of Allāh, the All-Compassionate and the most Merciful to the

Successor of the Messenger of Allāh, ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} I praise Allāh and pray may Allāh honor Islam and bless its followers with victory from Abu Obaida bin Jarrah. I have received news that Heracles, the Emperor of the Romans has set his base in a town

in ^{شَامَ} called Antakya and he has mobilized his armies for defence in great numbers. I

want to inform you about this. ^{وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ}

Heracles was so serious that he moved out of his capital Constantinople and had come to Antakya to have a closer view of the operation. His armies have gathered flood of men

from every direction started descending on us. ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} replied: In the name of Allāh, the All-Compassionate and the most Merciful I have received your letter about what Heracles, the Emperor of Rome has been doing. In regard to setting his base in

Antakya I think it indicates his defeat and your victory. ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} had trust in Allāh and was confident of the Muslims' victory. He wanted to inculcate that confidence

into the hearts of the ^{صَحَابَهُ رَضِيَ} who were leading the four armies to fight against the Romans. He was in charge of a very challenging and tough campaign. Actually he was running two separate campaigns, one against the Persian Empire in Iraq and the other in

Rome and ^{شَامَ}. He had two different fronts to deal with simultaneously. Secondly he was running these campaigns with meager manpower, resources and funds. So the

situation was highly arduous and critical for ^{أَبُو بَكْرٍ رَضِيَ}. Only a leader of strong nerves and stamina could handle with a momentous and historical venture that he had voluntarily initiated. Apparently there was no need to target the Romans on priority basis.

But ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} did not like to waste a single moment. He eagerly wished to spread

the message of ^{اللَّهُ مُبْحِثَانَهُ وَتَعَالَى} to all the corners of the world. He did not let any

catastrophe divert him from what ^{اللَّهُ مُبْحِثَانَهُ وَتَعَالَى} had enjoined him to do. Even

though the departure of ^{رَسُولُ اللَّهِ ﷺ} was the greatest tragedy and the most shocking disaster for him one can imagine he was seriously working for the significance

of ^{خِلَافَةِ}. Only three days later he was sending out the army led by Usāma. In short he

did not let any moment pass by without fulfilling his role in ^{جِهَادَ} and ^{دَعْوَةَ}.

^{أَبُو بَكْرٍ رَضِيَ} was so hopeful of his victory that he plainly wrote to Abu Obaida bin Jarrah: When you say that Heracles is in Antakya that's good news for you and me and rest assured that he is going to be defeated and you will be victorious. If he has left his capital and arrived in Antakya it means that he is afraid of you. So there is nothing to be worried about his arrival in Antakya. That, in fact, is good news you communicate to me. It shows

you how confident, positive and optimistic ^{أَبُو بَكْرٍ صَدِيقٌ رَضِيَ} was. Something that may

be taken by others as an evil omen is good and great for ^{أَبُو بَكْرٍ رَضِيَ}. Then he tried to convince Abu Obaida bin Jarrah that huge numbers of a rival army are not be fretted at all as they had been already defeating the armies with huge number of soldiers and massive weapons in the past. Then he tried to make him understand: A nation would not give up its reign and kingdom without fighting. What do you expect? Will the Romans

just walk out and hand over their land to you without fighting? If they are fighting against you with so many thousand soldiers they can turn up with even more. You are not telling

me anything new. You will have to pay the price for ^{جِهَادٌ فِي سَبِيلِ اللَّهِ}. You know that you are attacking with men who love death just as they love life and they

love ^{جِهَادٌ} more than they love virgin women and wealth. One man among you is stronger than hundreds of your enemy. So face them with trust in Allāh and do not feel

any need for any reinforcement because ^{اللَّهُ مُبِحَّانُهُ وَتَعَالَى} is with you. But then he turns around and says: Nevertheless, I will try to reinforce you till you are satisfied. Obviously such a letter that Abu Obaida read to his army men raised their spirits. They were highly inspired and content with what they had.

The four armies were facing the enemies with gigantic preparations and grand numbers.

However, admittedly ^{خَلِيفَهُ} made a good attempt to give them boost. To Yazīd he wrote:

^{الْحَمْدُ لِلَّهِ} we have been achieving victory under the command

of ^{رَسُولُ اللَّهِ ﷺ} and the one who instilled fear in the hearts of our enemies and helped us with His angles is our Lord today. Don't you think He is our Lord even today and will impart us victory if we are loyal to Him? Allāh who assisted us yesterday is our Lord today and He will continue to assist us today and tomorrow. He was telling Yazīd the things that he did not witness for he was a late Muslim and had not attended the battle

of Badr (^{بَدْرٌ}) and was then not on the side of the Muslims. But through him he reminded the soldiers under this command that in the past they had been gaining victory in spite of lacking numbers. Therefore, they should not bother about numbers. A small

group can gain victory over a large group if is duly equipped with ^{تَقْوَى} and fear of

Allāh Azzawajal. In the end, however, ^{أَبُو بَكْرٍ رَضِيَ} promised him to arrange reinforcement.

Then he responded to the letter of Amr ibn al'Aas. He wrote to him: You are telling me that the Romans have gathered large armies but remember Allāh Azzawajal has never

given us victory in the times of ^{رَسُولُ اللَّهِ ﷺ} through numbers. We used to fight

under the command of ^{رَسُولُ اللَّهِ ﷺ} with only two horses and we used to take turns

on riding our camels. In the battle of Ohad (^{أُحُدٌ}) we had only one horse.

رَسُولُ اللَّهِ ﷺ

would ride it and then he would give it to some one of us. So rely upon Allāh Azzawajal and shun all kinds of sins. Such were the priceless words of advice

of أَبُو بَكْرٍ صَدِيقٍ .

What was his plan after all to deal with the situation of facing the opponent that was

reckoned as the super power of that time? Though أَبُو بَكْرٍ صَدِيقٍ advised his commanders not to seek assistance from any quarter but Allāh Azzawajal and not expect any enforcement yet he realized that there was need to enforce the armies. He had already squeezed Yemen and other tribes. So from where the soldiers could come? The only thing that he could do was to ask Khālīd to split the army in Iraq and set out to reinforce

the Muslim armies in شَام . Obviously by doing that he would weaken the Muslim army in Iraq with half of the forces left but he felt that that was a temporary sacrifice he could afford. We have already mentioned that there was a split of armies under the two separate chiefs, Khālīd bin Walīd and Musanna bin Hartha but we didn't talk about how Khālīd

bin Walīd left for شَام . Khālīd bin Walīd received a letter from أَبُو بَكْرٍ صَدِيقٍ in

which he was asked to go and rescue the Muslim army in شَام . And that was after the Hajj that Khālīd bin Walīd had done secretly and for which he was reprimanded by

خَلِيفَةُ أَبُو بَكْرٍ صَدِيقٍ . Then he was clearly told that no one could relieve the Muslim army of the distress and difficulty except him and no one could crack and break the enemy like him. Khālīd bin Walīd received this letter and conceived the urgency of the

situation of going to شَام because the Roman armies were marching against the Muslim armies as rapidly as they could. So if he would not be well in time it could be too late.

However, the tedious problem was that all the routes that connected Iraq to شَام were lined up by Roman garrisons. Therefore in case he took the traditional routes he could not avoid those garrisons who would easily hold him back. So he gathered all the available guides from the local people in the desert and sought their advice how to avoid any resistance from the Roman garrisons. They told him there was no alternative for him and he will have to go through any traditional route. He urged them to help him anyway and find for him any other way because no traditional route was suitable for him. They said that there was in the desert one path but that was never, ever crossed before by any army or any traveler because it was too risky to be guaranteed. Even the brave Romans who had been there for centuries never crossed the desert through that route. The Persians who had been there for some time also never dared to take this route. Khālīd bin Walīd said:

All right. If that's the only non-traditional route tell me how to go through it with risks as less as possible. None of the guides was willing to bear that responsibility as they

unanimously said: It would be disastrous for the Muslims ^{مَا هَآلَكَ} (The Muslims will perish) except one of the guides Raf'e bin Umair. He said: I can help you this way. Now the Muslims who were listening to the guides said to Khālīd bin Walīd. It is not advisable to go through this way as it is replete with risks and could be catastrophic for the entire army. Half of the forces might perish in the desert. Khālīd bin Walīd responded: A Muslim should not be scared of any thing. He gets through if he has the assistance of Allāh on his side. He was audacious and fearless and promptly willing to take the risk. He convinced his army: We should not bother about any risk if Allāh is with us. He asked the guide: Tell me how we could cross it taking all the possible precautionary measures. Raf'e bin Umair said: If you insist to take the venture I want you give me the strongest twenty camels of your army. He deprived them of water and when they became too thirsty he let them fill their stomachs with water. Then he cut off their lips, masked their mouths and prevented them from urinating. He made sure that every soldier in the army

had transportation and carried with him water for at least five days. With ^{بِسْمِ اللَّهِ} they started their journey from Karakir and their destination was So'a. It was five days' traveling without any source of water and without any bed and breakfast along the way -- a very rough terrain of desert with no other man to be seen around. If they could make their way from Karakir to So'a they could survive and traverse the remaining path without any supplement whatsoever. Khālīd bin Walīd planned to travel double the distance by traveling round the clock. Thus their exertion was doubled. Anyhow, they continued their journey all along that rough terrain under the guidance of Raf'e bin Umair. After five days they ran out of their water. They slaughtered those twenty camels which were full of water. The water drawn out of their stomachs quenched the thirst of not only the soldiers but also the horses. Raf'e told Khālīd bin Walīd that soon they would get some water in the next area. But he couldn't see it because he suffered from infection in his eyes. He asked Khālīd and his soldiers to look for a tree of particular species that was traced for long but couldn't be found. Raf'e again asked to look for it thoroughly. After a long time they succeeded in finding that tree but its trunk was chopped. Raf'e said: Dig the ground next to the tree. While they were digging they found a spring of water. He said to Khālīd: I have never been here and only my father had gone through this way here thirty years ago but whatever he had told me about the tree I still remember. So fortunately all of them survived. One of them composed some lines of poetry to narrate his feelings: May Allāh reward Raf'e. How he has guided all of us to make our journey safe in the long run from Karakir all the way to So'a for five days. Had any other army come through this way without any guide like Raf'e it would have screamed for help and at last lost their lives! So this was the first time such a miraculous thing happened. It was all due to the unflinching determination of Khālīd bin Walīd.

The all-of-a-sudden arrival of Khālīd in ^{شَام} was a great surprise for the Romans. How did he evade all of our garrisons? The Romans had been there for centuries and all the traditional routes were well-known to them. From which way he came and so fast they

couldn't believe their eyes. Before he entered شام his reputation had reached throughout the land. They had already heard about his wonders and miracles. For them now it was not less than a miracle when they saw Khālīd bin Walīd landed out of nowhere. When they saw him in front their eyes they were really wonderstruck. Anyhow, after he had

safely landed in شام he was able to strengthen the Muslim army that was already waiting for reinforcement. They planned not to fight against them separately. So Khālīd bin Walīd required all the four Muslim armies to join together. He said: When your numbers are small don't face the enemies separately. So the remaining three armies were asked to withdraw from all of the territories in which they stayed leaving Damascus and Hams and come all the way to Yarmook (presently called Jordan). So Yarmook was decided to be the battlefield. The three armies succeeded in withdrawing, those of Yazīd, Sharhabeel and Abu Obaida. Amr ibn al'Aas in Palestine was in a fix because the distance between him and the Roman army was so short that he could not turn away his back without being hit from the rear. So he had to maneuver slowly and slowly. Khālīd bin Walīd had two choices either to ask Amr ibn al'Aas to withdraw and suffer the consequences or to go himself and join hands with Amr ibn al'Aas and give shot to the Roman army that comprised 90,000 soldiers. Khālīd bin Walīd went for the second choice. So he rushed to Palestine and fought with Amr ibn al'Aas the battle of Ajnadeen in which they succeeded. It was a convincing conquest for the Muslims and a disaster for the Romans. When the news reached Heracles he was totally embarrassed. Then Khālīd bin Walīd and Amr ibn al'Aas went to Yarmook. Heracles who was already nonplussed directed his generals to choose a battleground that should be very wide in the front but very narrow from the back so that his soldiers couldn't retreat. He thought that was the only way to deal with the Muslims. So they chose a battlefield that was an open plain on the front and behind them was a cliff. Thus obviously there was no chance for them to retreat. When Amr ibn al'Aas saw that position he said to his comrades: Rejoice for the victory is on its way; they have chosen a place to corner themselves and now there is no chance of their survival. They cannot come out with any good. The enemies were 250,000 while the Muslims were only 40,000.

