

Political Aspects & impacts of Iranian Campaign

Lead by *Hazrat Saad bin Abi Waqas* (R.A)

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Abstract

In the days when Islam came into hold and power, the world was totally unconscious about the idea of compassionate and fair guidelines of war. All types of barbarity and brutality were executed in war, and the privileges of those at war were not by any means perceived, not to mention regarded. *Hazrat Muhammad* (ﷺ) was the first who introduced a complete and practical code of conduct for humanity. As a role model He (ﷺ) not only changed the culture and state but also he civilized the Warfield and warriors.

First time in human history, the rules of Warfield and warfare were introduced and strictly commanded to be followed by all the followers of Islam. All aspects of his modesty were adopted by his companions and for the supremeness of those dealings made them high command, regardless of when or where they forwarded. The Islamic rule was majorly extended in the time of second *Khalifa Hazrat Umar Farooq* (R.A), and he was the one who picked *Saad bin Abi Waqas* (R.A) for the campaign of Persia on the advice of *Hazrat Abdul Rahman bin Awf* (R.A). *Saad bin Abi Waqas* (R.A) used the best of his brain and war policies that titled him as the Conqueror of Persia. His campaign was politically so successful that weakened the *Yazdgard*, the Persian Supreme Leader, and all his followers to such a degree that they, with their utmost desires and efforts, could not gain the hold of Persia back from the followers of Islam.

Keywords: *Saad Bin Abi Waqas, Islamic laws, war, Persian, Qadsiyyah*

1. Introduction:

1.1. Saad Bin Abi Waqaas (R.A)

Saad Bin Abi Waqaas was the son of *Abu Waqaas Malik*, who was son of *Uhaib*, who was son of *Abd-e-Manaaf*, who was son of *Zuhra*, who was son of *Kilaab*, and was belonging to a famous tribe of *Quraish*, as it has been stated by *Ibn-e-Abd-ul-Bar*:

“سعد بن أبي وقاص مالك بن أهيب بن عبد مناف ابن زهرة بن كلاب القرشي الزهري، يكنى أبا

إسحاق-”

¹. Ibne Abdul Barr, Abu Yousaf, *Al-Isteab fi Marifah Al-Ashab*, Beirut: Dar Al-Jeel, 1992, 607/2

Saad Bin Abi Waqaas (R.A) was born in 578 CE and passed away in 664 CE (54 AH) at the age of 86.

Saad Bin Abi Waqaas (R.A) was one of those people who initiated to accept Islam, as stated by *Ibn-e-Abd-ul-Bar*:

“كان سابع سبعة في الإسلام اسلم بعد ستة.²”

He was seventeen years old at the time of converting to Islam:

“وكان عمره لما أسلم سبع عشرة سنة.³”

Saad Bin Abi Waqaas (R.A) narrated 271 *Hadith*. The Prophet (ﷺ) said he was equal to 1,000 warriors. He was blessed with a lot of wealth and was very generous.

Saad Bin Abi Waqaas (R.A) took part in many of the battles with the Prophet (PBUH). *Saad Bin Abi Waqaas* (R.A) was also the first person to shoot an arrow in the defense of Islam, as it is stated in the below *Hadith*:

"إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ"⁴

Due to his bravery, He became the commander of Muslims forces. *Saad Bin Abi Waqaas* (R.A) planned and established the city of *Koofa* (in present-day Iraq) with a Mosque in the center, wide roads, and a large playground for children and soldiers' training ground. *Omar Bin Khattab* (R.A) chose *Saad Bin Abi Waqaas* (R.A) as one of 6 possible successors to him as *Khalifah*.

Before his death He (رضى الله تعالى عنه) wished to be wrapped in garment he had worn against the enemy in the Battle of *Badr* and buried, so his children did that accordingly.

"أن سعد بن أبي وقاص، لما حضره الموت دعا بخلق جبة صوف، فقال: كفنوني فيها، فإني لقيت فيها

المشركين يوم بدر، وإنما كنت أخبؤها لهذا"⁵

2. Modern Global Laws of War

The laws which were confined in war among the modern societies, amid the nineteenth century or over the accompanying time frame up to the present day even somehow can't be

². Ibne Abdul Barr, *Al-Isteab fi Marifah Al-Ashab*, 607/2

³. Ibnul Athir Jazari, *Usd-ul-Ghaba fi Marifah Sahabah*, Beirut: Daar Al-Kutub Al-Ilmiya, 1994, 452/2.

⁴. Ibne Maaja, Muhammad bin Yazeed Al-Qazwini, *Al-Sunan*, Al-Halab: Dar Ihya Al-Kutub Al-Arbia, 1952, Hadith#131

⁵. Tabrani, Suleman bin Ahmad, *Al-Mujam Al-Kabir*, Cairo: Maktabah Ibne Taimiya, 1415ah, H# 316.

called the laws in the genuine feeling of the world. They are just in the way of traditions and assents and calling them 'global law' is really a sort of misnomer, on the grounds that no country respects its restricting when they are at war, unless, obviously, when the foes additionally consent to comply with them.

As it were, these humanized laws suggest that if our foes regard them then we might likewise submit to them, and in the event that they overlook these human traditions and take response to primitive and remorseless methods for taking up arms, then we should likewise receive the same or comparative systems. Clearly such a course which relies on upon shared acknowledgment and understanding can't be called 'law'. What's more, this is the motivation behind why the arrangements of this alleged 'between national law' have been ridiculed and overlooked inside and out, and each time they have been modified, increases or cancellations have been made in them, this what makes these laws doubtful to be called the 'global laws'.

3. Islamic Laws of War

The standards which have been surrounded by Islam to make war cultivated and empathetic, are in the way of law, since they are the orders of God and His Prophet which are trailed by Muslims in all circum-positions, regardless of the conduct of the foe. It is currently for the researchers to discover how far the West has profited of the laws of war given by Islam thirteen hundred years prior to the West; and even after the adjustment of a portion of the laws of Islam how far the West achieved those statures of acculturated and compassionate techniques for fighting which Muslims came to through the gifts of Islam; major of them are like below:

- First time in the history of mankind Islam arranged two different camps for the fighters and non-fighters.
- Killing the sick, the old men and women, the kids and the ladies got banned.
- Killing the saints of nations and those who are found at the religious places, is strictly prohibited in Islam.
- And the above mentioned, were given the rights even their army earned defeat, without the discrimination of cast, color and creed whether they were under approach during the wartime or after that.
- In the *Hadith* there is an adage of the Prophet that: Discipline by flame does not benefit anybody with the exception of the Master of the Fire. The law concluded from this truism is that the foe ought not to be singed alive.
- Killing the fighting enemy who asks for peace during the warfare was prohibited.

- Assaulting an injured individual was stopped in Islam. It implies that, the enemy officers injured in war or battle and are not fit to battle, nor really battling, ought not to be assaulted.
- No detainee ought to be put to the sword- an unmistakable and unequivocal direction given by the Prophet (ﷺ).
- The Prophet has denied punishment of letting die any individual who is tied or is under the burden.
- Muslims are commanded to avoid destructing the buildings, burning the plants, trees and vegetable fields, and harming animals of foes, when they got the victory.
- The victorious army of Islam doesn't have the privilege of utilizing the things having a place with the general population without their assent and if they require anything, they ought to buy it from the nearby populace, which is the law of foe property sacredness in Islam.
- Islam declared the sacredness of foe dead bodies and it has completely denied its devotees from disfavoring or ravaging the carcasses of their adversaries as was rehearsed in Arabia before the coming of Islam.
- Dead bodies will be returned without the payment of anything.
- Islam has entirely restricted foul play. One of the directions that the Prophet used to provide for the Muslim warriors while sending them to the battlefield was: Don't be liable of rupture of confidence.
- In the several verses of Quran and *Hadith*, Muslims have been precluded from opening threats against their adversaries without appropriately pronouncing war against them, unless obviously, the foe has as of now began animosity against them.

The war rules were strictly followed by the Muslim army commanders and soldiers and they were responsible to maintain them or else they were answerable to the central government. For the beauty of these rules, the Muslim armies were not marching to win the lands or countries but to win the hearts of people wherever they moved. These rules completely remained practical in the time of Prophet Muhammad (ﷺ) and the *Khulfa e Rashdeen*.

Several victories Muslim armies pursuit were for abiding these rules that made them welcomed by the localities on the foe's land. There are many campaigns lead by several Muslim commanders and the Iranian campaign lead by *Saad bin Abi Waqaas* (R.A) laid very special impacts on world phenomena in upcoming days. *Saad Bin Abi Waqaas* (R.A)

remained a brace soldier in his complete life, the soldier who fights on the front lines. He took part in all the *Ghazwats* fought in the time of Prophet Mohammad (ﷺ). He remained in the advisory members in the time of *Abu Bakr Siddiq* (رضى الله عنه) and one of his successful governors for *Banu Hawazan* and *Najad*. His great victory was the triumph of Persia that he led with great zeal and taken Muslim victories till the capital of Persia.

He got several strategies used in several places and times that helped a lot to Muslim forces and due to his devotion and successful planning history remembered him as the conqueror of Persia. This victory was achieved by the Muslim forces in the time of *Omar bin Khattab* (R.A).

Initially he decided to lead this adventure himself but critical conditions and suggestions forced him to amend his decision in the favor of *Saad bin Abi Waqaas* (R.A).

4. Iranian Campaign by Saad (R.A)

There remained continuous a lot of conflicts in the Persia after the death of *Kisra* of Persia *Parvaiz* by his son. Many governors rejected the central government and they took hold on the areas they were supposed being governor. Meantime Islam started spreading all over the world, and the Muslim armies took hold on the Rome and they had planned to march against Persia for delivering the message of Almighty Allah. This news made the Persians to strongly feel of having strong central rule to expel the marching Muslims from the people and land of Persia.

After lot of discussion and meetings among Persians thinkers, *Yazdjard* got authoritative power of Persia as the supreme king. By the appointing assembly *Yazdjard* was assigned the foremost task of finding ways to save the power of Persian Empire and people of Persia from Muslim attacks. Considering the situation *Omar bin Khattab* (R.A)'s made the announcement to all the Muslim governors of Islamic state:

"لا تدعى أحدًا له سلاح أو فرس أو نجدة أو رأيي إلا انتخبتموه ثم وجهتموه إني والعجل العجل-"⁶

"Must not be left anyone weaponry, steady or infighter, select him and move him to me, do that soon and fast."

Umar bin Khattab was willing to take the command of this campaign by his own hands but after the several advices of *Abd ul Rehman Bin Awf* (R.A) had an alternate choice and he said:

⁶. Al-Tabri, Muhammad bin Jareer, *Tarikh Al-Rusul wa Al-Malook*, Beirut: 2nd ed.1387a.h. 479/3

" أقم وابعث جندا فقد رأيت قضاء الله لك في جنودك قبل وبعد فإنه إن يهزم جيشك ليس كهزيمتك وإنك إن تقتل أو تهزم في أنف الأمر. ⁷"

"Make your stay here and drive the soldiery and I saw the will of Allah in your armed force before and after. On the off chance that it is vanquished it won't be your annihilation yet in the event that you are murdered or crushed it would be mortification and a repulsive hit to Muslim status."

The suggestion was accepted and *Omar Bin Khattab* (R.A), on the subsequent day, requested an assemblage of the armed force at Sirar camp in Madeena and tended to them with these words:

*"Lo! Allah Most High and Mighty has accumulated his kin to Islam and his joined their hearts and made them sblings to each other. The Muslims resemble one assortment of which the whole body endures, if any part endures. It is occupant upon the Muslims to choose their undertakings in a gathering of men of judgment. The troops must take after the one designated to order by common assention and assent; and the one delegated to summon must acknowledge the choice of men of judgment in the technique of war. O individuals, I am only one of you, yet men of judgment have deterred me from running with you. I have chosen to stay here, and send someone else in summon; and I have counseled all in this matter."*⁸

It was the month of May and year 636 (A.D) when *Saad* (R.A) was found launching with his four thousand soldiers army leaving the Sirar Camp aiming the Persian boundaries.⁹

4.1 Taking Advice of Fighting from the Corner of Arab Desert

Saad never mind taking advices from other companions without considering the senior or junior status that always earned for him the strong trust of his army. The significant message for *Saad Bin Abi Waqaas* (R.A) when he was reaching Persian boundaries that was left by *Musaana* (R.A) comes as below:

*"The Muslims ought not to battle the Persians when they are gathered in their country, yet ought to battle them on the limit close to the abandon. Therefore if Allah ought to give the Muslims triumph, they will have whatever lies behind the Persians, and if the outcome is else, they can pull back into an area the courses whereof they know best and of which they are bosses until Allah concludes that they ought to come back to fight."*¹⁰

⁷. Al-Tabri, , *Tarikh Al-Rusul wa Al-Malook*, 479/3

⁸. Al-Tabri, , *Tarikh Al-Rusul wa Al-Malook*, 481/3

⁹. do

¹⁰. Ibn al-Athir Jazari, Abu Al-Hasan Ali, *Al-Kamil fi Al-Tarikh*, 290/2

4.2 Strong Connection with Central Government

Saad, throughout his campaign, established a strong connection with central government, he was writing each and everything to *Umar* and the responses were coming frequently, the study of whole incidents are stated in the form of several letters between *Saad and Umar bin Khattab* in the history books, like when he was approaching to *Qadsiyya Umar bin Khattab* advised him like below:

*"When you reach to Qadsiyyah, hang about there and leave not your place. They will locate your proceeded with remain horrendous and will emerge as an opponent of you energetically of stallion and foot. Furthermore, on the off chance that you stand quick against them, you might conquer them, and should they ever collect again in extraordinary numbers, they might do as such without hearts. What is more, ought to the outcome be else, you will have the leave behind you and can pull back into a district which you know and control and of which they are insensible and perplexed. Furthermore, there you ought to remain until Allah chooses triumph for you and you come back to fight."*¹¹

4.3 Raiding inside the Persia

Saad Bin Abi Waqaas (R.A) sat tight at *Qadsiyyah* a little while for Persian armed forces and sent his people for information inside the Persia in several places and those people were selected who were familiar with language and have similar look and feel so they should not be identified and captured. One of those people was *Tulaiha bin Khuwailid* who got significant information and with his bravery he convinced a Persian champion to Islam, like it is said by *Ibnul Aseer*:

*"Tulaiha Bin Khuwailid offered Islam to the Persian champion, and he acknowledged the confidence of Islam. In the war, that took after the Persian 'Alfa Faras' battled valiantly by the side of Tulaiha Bin Khuwailid and the Muslim army."*¹²

Soon *Saad* realized that the Persian believed that the Muslims won't have the capacity to remain here for many days, in the event that we showed up our armed forces then we may need to battle and on the off chance that we hold up and the Arabs will return without battling and this will be incredible triumph. After writing to Omar bin Khatab, he got the answer:

¹¹. Al-Tabri, , *Tarikh Al-Rusul wa Al-Malook*, 491/3

¹². Ibn al-Athir Jazari, Abu Al-Hasan Ali, *Al-Kamil fi Al-Tarikh*, 296/2

*"Let not the data which you get about the foe trouble you. Look for Allah's help, and in Him put your trust."*¹³

So he asked his people for some raids inside the Persia, such raids favored the Muslims a lot; they could build up their enough supplies and worried the Persian people. Finally the occupants of the *Suwaad* whispered together and emphatically engaged the Persian sovereign to accomplish something earnestly sparing their houses, goods and family members. The ruler *Yazdjard* guaranteed and pledged them of sending very expansive drive force under *Rustum* command for dealing their all matters teaching a bitter lesson to these Muslims.¹⁴

4.4 Delegation for King of Persia

According to the teachings of Islam, *Saad bin Abi Waqaas* sent a delegation comprised with insighters, among of them were *Musanna Bin Harisa*, *Nomaan Bin Muqrin*, *Aasim Bin Amr*, and *Mugheera Bin Zurara* (R.A). These companions were the highly clever and great insighters, who were picked for this meeting with *Yazdjard*. Islam gives dignity those who had dignity before their convert to Islam, and the above chosen delegation comprises with the leaders of their tribes. *Nomaan Bin Muqrin* (R.A) talking on the behalf of the designation stated that:

*"Allah had been caring to us. God had sent a Prophet to us who terrible demonstrated to us the correct way and wrong way; and denied us from the wrong way. What's more, He (ﷺ) guaranteed on acceptance all the best of this world and in the future. Under the authority of the Prophet they had been changed. They were the picked individuals of God, and God had endowed to them a mission, the mission of spreading the genuine confidence."*¹⁵

The talk remained continue for a while and then converted into question and answer session, but politically it gave a clear intimation to the king and his ministers that the Muslims didn't come to fight they just entering to their countries for spreading the word of Allah and they have superior and strong message and code of life for all of them. Furthermore it pressurized them for the faith and confidence of delegation members.

4.4.1 Deceiving Persians in their Superstitions

During the talk, the Iranian king criticized each and every aspect of Arabs trying to show them their civilization for behind from Persians but the Muslims always replied his

¹³. Ibn Khuldoon, Abdul Rahman bin Muhammad, *Diwan Al-Mubtada, wa Al-Khabr fi Tareekh Al-Arb*, Beirut: Dar Al-Fikr, 1988, 527/2

¹⁴. Al-Tabri, , *Tarikh Al-Rusul wa Al-Malook*, 492/3

¹⁵. Ibn al-Athir Jazari, *Al-Kamil fi Al-Tarikh*, 294/2

critic with better condition that Islam changed in them, *Yazdjard* got angry and requested that a court orderly bring a bushel of earth and he stated:

*"Here it is for you from our earth; convey it."*¹⁶

Aasim Bin Amr (R.A) was aware about some of the superstitions of Persian. He delightedly ventured forward and conveyed the wicker container on his head. Swinging to the ruler he stated, you have voluntarily given over your territory to the Muslims, we concede your blessing. And delightedly he said to his fellow members:

*"Authority Allah has given us the keys of their kingdom. Cheer for this is an indication that we will overcome their territory."*¹⁷

When *Rustum*, the Persian army commander, saw that he sent his steed fast riders to take that dust back but they failed and there upon in the Persian side, everyone was disappointed with the action of their king, many of their astrologers joined their heads and all of them had similar findings, their commander *Rustum* also was a great astrologist, and his response is recorded in the pages of history:

*"The adversary has grabbed away the keys of our kingdom."*¹⁸

4.5 Inviting Rustum to Islam or Jizyah

Rustum reached to *Qadsiyya* and he intended to delay the fight as much as possible because he was already frightened from the act of his king. So he asked delegation from Muslim army commander, and *Saad* sent *Rabi* on first day, *Hudhaifa* on second day and *Mugherra bin Shoba* on third day. *Rustum* tried his best frightening them with a lot allusions but he failed.

Rustum needed to know why the agent of the earlier day is not coming and rotating every day. *Hudhaifa* stated, our commander treats us similarly in on joying favors and bearing hardships.

*"This time the ball is in my court. What do you expect of us, asked Rustum. Hudhaifa stated, we would anticipate that you will get to be Muslims or pay Jizya. Rustum stated imagine a scenario where we don't consent to both these choices. Hudhaifa said that all things considered the intervention would rest with the sword, saying that Hudhaifa rode again from the Persian camp to the Muslim army positions."*¹⁹

¹⁶. Balazri, Ahmad bin Yahya, *Futooh Al-Buldan*, P.253

¹⁷. Al-Tabri, , *Tarikh Al-Rusul wa Al-Malook*, 501/3

¹⁸. do, 502/3

¹⁹. Al-Tabri, , *Tarikh Al-Rusul wa Al-Malook*, 299/2

4.6 Pursuing the Fleeing Persians

Saad Bin Abi Waqaas (R.A) sent gatherings to seek after the escaping Persians. The fundamental Persian constrain summoned by Jalinoos continued to Najaf. The seeking after Muslim gathering drove by Zuhra made up for lost time the Persians somewhere between Kharara and Seilahun. Conveyed to narrows Jalinoos battle. He tossed a test for an individual duel.

4.7 Clear and Pure Intention

After the break in battling, a Persian emissary went to the Muslim camp to pass on a message from the Persian ruler. The Persian emissary stated:

*"Our head inquires as to whether you would be pleasant to peace on the condition that the Tigris ought to be the limit amongst you and us, so whatever is with us on the eastern side of the Tigris remains our own and whatever you have picked up on the western side is yours. Furthermore, if this does not fulfill your territory hunger, then nothing would fulfill you."*²⁰

4.8 Breaking the Support of Persians Confidentially

These advancements were accounted for to Abdullah by the operators of the Christian tribes. The Christian Arab tribes offered to join the Muslims on the off chance that appropriate terms were offered to them. Abdullah said that if the Christian tribes were genuine they ought to announce that there was no God however Allah and that Mohammad was the Messenger of God. The specialists conveyed this message to their tribes inside the city. These operators returned after some an opportunity to disclose to Abdullah that the Christian Arabs consented to acknowledge Islam.

Around evening time the Persian troopers made arrangements to set out in the vessels. Around then they heard the call of Allah-o-Akbar. The Persians were startled and they believed that the Muslims had arrived on the west edge of the city and cut their line of withdraw. The Persians as needs be surged eastbound to escape from that side. Here they kept running into the Muslim armed force which hit them with brutality. The Persians pulled back and in the back they were assaulted by the Christian Arabs who had been changed over to Islam. The Persians got themselves entangled and they were slaughtered in substantial numbers.

4.9 Establishing New Cities in Persia

For the betterment of local people Saad bin Abi Waqaas build up the new cities of Kufa and Basra in Persia, after several discussions it was suggested that houses ought to be developed

²⁰. Al-Tabri, , *Tarikh Al-Rusul wa Al-Malook*, 7/4

in the city to suit 40,000 people. Every Arab tribe to be settled in the city was to have a different quarter. The town was laid out under the supervision of Hayaj Bin Malik Omar Bin Khattab (R.A) gave guidelines about the laying out of streets and roads. The primary streets were to be 40 cubits wide. The auxiliary streets were to be 30 cubits wide. The roads were to be 20 cubits wide, and the side paths were to be 7 cubits wide. The Jamia Masjid was built in the inside. Bordering the mosque was the focal market.

4.10 Moving Capital of Persia

After the triumph of *Khuzistan*, the Muslims needed peace. They needed to leave rest of Persia to the Persians. *Omar Bin Khattab* (R.A) said I wish there were a pile of flame amongst us and the Persians, so that neither might they be able to get to us, nor we to them.

Conclusion:

The Islamic political framework is the internal part of comprehensive scheme in which each and every aspect of life is channelized between all the socio-economic and political processes of life. At the season of war it is not took into consideration Muslims to start battling until the foes offered the alternative to acknowledge Islam, if the other party acknowledges Islam then they will have saved their riches and blood, so there will be no animosity other than for the transgressors and oppressors.

In circumstances where lack of bias, or settlement, or the acknowledgment of Islam is unrealistic then Islam offers the *Jizyah*, expense, to evade the war that can be seen in Prophecy time for the Christians of *Najran*.

In the event that there is no choice however war then Islam educates the administrator of battling as long, and, to such an extent, as it is required. It additionally instructs not slaughtering the individuals who don't battle, not executing youngsters, not murdering non battle ladies, not executing the individuals who surrendered, not slaughtering old men and ladies, not murdering creatures, not smoldering plants of adversaries and not decimating their developments.

Saad bin Waqaas lead a very famous campaign of Iran and was titled as the conqueror of Iran. Basically his political planning was so effective that didn't allow Persians to stand in front of Muslim forces. When they were planning to keep the Muslims waiting and broke all the treaties with *Musanna*, *Saad* planned some raids to get those people to their agreements as well as compel the Persian king to send his forces for defending Persia, so with his best start he converted the Persians from offensive to defensive condition.

During the battle of *Qadsiyya* he always cared about his army people and encouraged them in a way he looked like one of fighting soldier that strengthen the hearts of Muslim army. After the victory of *Qadsiyya* war he asked his people to follow the fleeing so they could not gathered their powers again, the Muslims followed Persians until all their forces were pulled back in *Madain*, they were feeling themselves safe due to river in between of them and Muslims as they broke the bridge, but Muslims let their horses drove the water and crossed the river. *Saad* always asked his army people to deal with local people deliberately that made them confident about Muslims and they helped the Muslims against *Yazdgard* during the Victory of *Madain*.

This proves the political impacts of Iranian campaign lead by Saad bin Abi Waqaas were so deep on the Iranian that they became confident with those who were fighting against their own king on their land.