

***Islamic Warfare Approaches and its sway on world
reconciliation: A discourse analysis of Sa'd ibn Abī Waqqās
as Muslim Commandant***

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DOI: 10.33195/journal.v4i01.243

Abstract:

At the time when Islam came into hold and power, the people around world were totally unaware from the idea of concerned war guidelines. The West got to be distinctly aware of this idea surprisingly in the seventeenth century. Preceding this all types of barbarity and brutality were executed in war. Last Prophet Muhammad (pbuh), first time in human history, set rules for the enemy warriors, the supporter of warriors, the land and cattle of battlefield, and even those who were captured fighting got rights and were treated like human. The Islamic rule was majorly extended in the time of second Caliph 'Umar ibn al-Khaṭṭāb, and he was the one who picked Sa'd ibn Abī Waqqās for the campaign of Persia. Sa'd ibn Abī Waqqās used the best of his brain and war policies that titled him as the Conqueror of Persia. His war policies politically were so successful that weakened the Yazd Gard, the Persian king, and all his followers to such a level, with their utmost efforts, they could not gain the hold of Persia back.

Keywords: *War Guidelines, Political approach, Sa'd bin Abi Waqqas, Islamic war Approach, Human History of War, Rights of War Prisoners, Warriors, Battlefield, Conqueror of Persia.*

1. Introduction

History demonstrates man has been fighting with man paying attention to their wills' undertones. With a commencement of the killing of Habil (Abel) by Qabil (Cain), the quarrel and war has grown with human uprising. It was broadened in families, tribes, villages, towns, cities and countries, the artillery also was formatted for safety as well as to destroy the safety. History witnessed thousands of wars; aggressive and defensive all kinds of wars in human were for the fulfillment of either the good will

or bad. History observed 'Battle of Banquaan' among Chinese tribes in 2500 BC with hundreds of casualties, countless other brutal wars, and the most inferior World War-II that lasted 1939-45 with casualties in thousands. As per history, there were several reasons behind entering the battlefield; some of them were materialism, show of powers, consideration on family superiority, consideration on nation superiority, prolong to rule, aggression, and civilization. On the other hand, Islam gave the highest intention of war to fight for the superiority of word of Almighty Allah. It guides to ethical values for Muslim warriors and gives rights to opponents. Sa'd bin Abi Waqaas (R.A) was one of the top closest companions of Hazrat Mohammad (Peace be upon him) and a great warrior at the same time. He was pretty genius to face the hard situations and he demonstrated it in the Ghazwaat during the time of Propeht Mohammad (Peace be upon him) as well as in the time of Khulfa Rashdeen (May Allah be please with them) and he was entitled as the 'Conqueror of Persia' for war policies and strategies.

2. Laws of War

There are treaties and globally known documents on laws of war as well as guidelines provided by Islam.

2.1. Global Laws of War

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

2.2. Islamic Guideline for 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 circumstances, 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 Hadīth there is an adage of the Prophet that: Discipline by flame does not benefit anybody apart from the Master of the Fire. (Abu Dawud). 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 (Peace be upon him).
- 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 Hadīth, 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 era of Prophet Muhammad (Peace be upon him) and the Khulfa e Rashdeen. Several victories Muslim armies pursuit were for abiding these rules welcomed by the localities on the foe's land.

3. Sa'd (R.A)and his Campaigns

There are many campaigns lead by several Muslim commanders and the Iranian campaign lead by Sa'd ibn Abī Waqqās (R.A) laid very special impacts on world phenomena in upcoming days. Sa'd ibn Abī Waqqās (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 (Peace be upon him). He remained in the advisory members in the time of Abu Bakr Siddiq (R.A)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. 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 Sa'd ibn Abī Waqqās R.A).

His name was Sa'd. Father name was Maalik. His kunyat was Abu Ishaq, and his genealogy was as: Sa'd ibn Abī Waqqās 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. ¹ Sa'd ibn Abī Waqqās (R.A) was born in 578 CE and passed away in 664 CE (54 AH) at the age of 86. He was closely related to the Prophet's mother Aminah. Aminah's father, Wahb, was a brother of Uhaib or Wuhaib as the narrations contradict about the exact spell of Sa'd's father name.

One of Grandfathers of Sa'd ibn Abī Waqqās (R.A) and the Prophet, Peace be upon Him, was Abd Manaaf who had Zuhra and Qusay as his sons, Sa'd was from the Zuhra chain while the Prophet Mohammad (Peace be upon him) was from Qusay chain and they both had Kilaab as their single grandfather, that is why Prophet (Peace be upon him) called him his uncle. Sa'd ibn Abī Waqqās (R.A) was one of those people who initiated to accept Islam, as stated by Ibn-e-Abd-ul-Bar; He was the seventh in Islam who accepted Islam after six people. ² He was seventeen years old at the time of converting to Islam, as it is stated by Ibn-ul-Aseer Jazree. ³

Sa'd ibn Abī Waqqās (R.A) described 271 Hadith and frequently sobbed out of the dread of Allah Almighty. He was guaranteed Paradise in this world. He was honored with a ton of riches and was liberal. Sa'd ibn Abī Waqqās (R.A) participated in a considerable lot of the fights with the Prophet Peace arrive. He was the principal Muslim to shed the blood of a doubter who insulted Muslims who were asking. Sa'd ibn Abī Waqqās (R.A) was likewise the principal individual to shoot a bolt in the guard of Islam. Sa'd ibn Abī Waqqās (R.A) was the dedicated adherent of Prophet (Peace arrive) in his utilitarian life and Islamic deeds of prudence, as it is affirmed in a few Hadiths. Because of his courage, Sa'd ibn Abī Waqqās (R.A) was placed in mastery of numerous Muslim battles.

Sa'd ibn Abī Waqqās (R.A) arranged and set up the city of Koofa (in present-day Iraq) with a Musjid in the middle, wide streets, and an enormous, void space as a play area for youngsters and troopers' preparation ground. Omar Bin Khattab (R.A) picked Sa'd ibn Abī Waqqās (R.A) as one of 6 potential replacements to him as Khalifah. Not long before his demise Sa'd ibn Abī Waqqās (R.A) wished to be enclosed by piece of clothing he had worn against the adversary in the Battle of Badr and covered, so his kids did that as needs be. ⁶

4. Battle of Qadsiyya and War Policies of Sa'd

There remained continuous a lot of conflicts in the Persia after the killing of the 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. Hence it was decided from Muslims that "must not be left anyone weaponry, steady or infighter, select him and move him to me, do that soon and fast." ⁴ ‘Umar ibn al-Khaṭṭāb was willing to take the command of this campaign by his own hands but after the several advices Abd ul Rehman Bin Awf (R.A) had an alternatively chosen Sa’d ibn Abī Waqqās (R.A). ⁵ The suggestion was accepted and ‘Umar Bin Khattab (R.A), on the subsequent day, requested an assemblage of the armed force at Sirar camp in Madeena and addressed them about the war teachings of Islam and urged them for their struggles in the way of Allah. ⁶ It was the month of May and year 636 (A.D) when Sa’d ibn Abī Waqqās (R.A) was found launching with his four thousand soldiers aiming the Persian boundaries. ⁷

4.1. Taking Advice of Fighting from the Corner of Arab Desert

Sa’d 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 message for Sa’d ibn Abī Waqqās when he was reaching Persia that was left by Musaana; the Muslims ought not battle the Persians when they are gathered in their country, yet ought to battle them on the limit close to the abandon. In this event of the war Allah Almighty will blessed Muslims with the dominance over the Persian Army because Muslim troops are fighting actual under the command of God. In otherwise situation Persian will take their regions back then it would be Allah’s strategy. In both of the cases the success will be of Muslims. ⁸

4.2. Strong Connection with Central Government

Sa’d, throughout his campaign, established a strong connection with central government, he was writing each and everything to ‘Umar ibn al-Khaṭṭāb and the responses were coming frequently, the study of whole incidents are stated in the form of several letters between Sa’d and ‘Umar ibn al-Khaṭṭāb in the history books, like when he was approaching to Qadsiyya ‘Umar ibn al-Khaṭṭāb advised him for ought to remain until Allah chooses triumph for you and you come back to fight. ⁹

4.3. Raiding inside the Persia

Sa’d ibn Abī Waqqās (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 ¹⁰ 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 Champions of Persia moreover acknowledged by him the confidence of Islam. In the battle fought, that took after the Persian 'Alfa Faras' battled heroically by the side of Tulaiha Bin Khuwailid and the Muslim army. ¹¹ 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 Yazdgard pledged them of sending very expansive drive force under Rustum command for dealing their all matters teaching a lesson to Muslims. ¹²

4.4. Delegation for King of Persia

According to the teachings of Islam, Sa'd ibn Abī Waqqās sent a delegation comprised with infighters, 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 infighters, who were picked for this meeting with Yazdgard, the king of Persia. Islam gives dignity those who had dignity before their convert to Islam, and the above chosen delegation comprises with the leaders of their tribes. 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.

4.5. 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 critic with better condition that Islam changed in them, Yazdgard 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. ¹³ 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; Allah Almighty has blessed us with the keys of their territory symbolically. Cheer for it appears as an indication that we will overcome their territory. ¹⁴ 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.¹⁵

4.6. Eliminating Fear from the Army

During the battle peak time there used to be the moments when elephants of Persian Army rushed towards Muslim troops. This was the actual working scheme of Persian elephants, the Muslim mare got frightened and that activated to bafflement in the places of the Muslim soldier groups were at attack. The Persians creased the outbreak of Muslims, and the Muslims fell back. On time Sa'd ibn Abī Waqqās implored his unsurpassed from mounted force men to focus their spell to positioning of trepidation from the military men. Sa'd ibn Abī Waqqās (R.A) at the moment premeditated that the elephants should be whitewashed by striking them and detaching their trunks. Qaqa (R.A) and his kin Aasim (R.A) supported with them a sturdy social concern of the Bani Tameem, and stimulated towards the elephant which was receiving on the best disintegration among the Muslim positions. The Bani Tameem accused for shouts and exclamations of Allah-o-Akbar, collided with at the Persians who incased the elephant, and strapped ahead through the crevice made by their outbreak. It shows he worshiped his military individuals more than of captivating the war.¹⁶

4.7. Pursuing the Fleeing Persians

Sa'd ibn Abī Waqqās (R.A) directed social junctures to pursuit after the triumph away from Persians. The straightforward Persian gratify called by Jalinoos ensued to Najaf. The probing after Muslim rendezvous troop by Zuhra remunerated for some current impediments the Persians wherever adjacent to Kharara and Seilahun. Passed on to confines Jalinoos fight. He tossed a trial for a single contest. The check was predictable by Zuhra. In the swordfight Jalinoos was executed. At the appointed time the Persians absconded. They were rummaged after up to Najaf and the wandered away that the Muslims happened in the method were put to cutting edge.

5. Najaf Campaign and Policies of Sa'd

Subsequently a short time interval in engaging, a Persian emissary went to the Muslim campsite to convey a missive from the Persian leader. The Persian go-between communicated; our ruler asks regarding whether you would be delightful to peacefulness be dependent on the precondition that the Tigris should be the flouting point among you and us, therefore in this connection eastern side of the Tigris leftovers our own and whatever you have acquired on the western side should remain with you. In any

situation, on the off coincidental that this doesn't placate your territory hunger, at that point nothing would please you.¹⁷

5.1. Clear and Pure Intention

Sa'd ibn Abī Waqqās (R.A) the chief commander of the Muslims replied through a message that Muslims soldiers are not having any greed of land or any other thing but fight for the sake of Allah Almighty and abide by the rules prescribed by Allah. He combined with the message that if the Persian ruler prerequisite congruence peace it was profound on him to embrace Islam, or to recompense Jizya. If both the options are not to be accepted then the battle will decide through sword.

5.2. Reorganizing Army into Corp Groups

At some point towards the completion of November 636, Sa'd ibn Abī Waqqās (R.A) gave solicitations to the Muslim forces under his gather to stroll to Madain. Sa'd ibn Abī Waqqās (R.A) rationalized his operational power into five group, and each group was set under the request for a expert Commander. The specialists were: Abdullah Bin Mutam; Hashim Bin Utba; Shurahbeel Bin Al-Samt; Zuhra Bin Al-Hawiyya; and Khalid Bin Urfula. The whole well-appointed army men controlled equestrian power.

5.3. Strong and True Believe in Allah

On the info about the breathing space of Behr Seer from Persian Army. Bleeding edge pulling back the foe equipped power were devastated all extensions on Tigris zone side. They would aside from discarded the whole of the watercrafts from the western bank of the Tigris and guaranteed about them on the eastern bank. The Muslim powers included Behr Seer, the town was unfilled. Absolutely of the inhabitants had amidst the night found out some approach to manage explore to Madain on the opposite bank of the Tigris. Sa'd ibn Abī Waqqās (R.A) go to see the positioning which he had found within the fantasy, and happening to conjuring the gifts of God asked the 600 legends drove by Aasim (R.A) to leap into the stream and cross to the going with bank. The Muslim ponies dove within the stream and dependably continued to the going with bank. Right when the Persians saw that the Muslims were coming, the Persian horses additionally dove inside the stream to carry down the Muslims from combination point the stream. Because the Muslims appeared on the eastern bank of the Tigris, a cry evaded the Persian camp; the Muslims have come: they're not men, they're pernicious spirits and jinn, who can battle them. After the focal band of 600 volunteers under Aasim (R.A), different contingents crossed the stream, and this fashion of thinking continued till all the Muslim powers had researched to the substitute side of the Tigris

6. Madain Campaign and Policies of Sa'd

Unequivocally when the Persian Commander came to know that the whole Muslim move had investigated to Madain paying little mind to the get the stream, they inferred that they ought to address Madain as additional roadblock was vain. The Persian prepared power cleared town. The Persian head Yazd-gard pulled back to Hulwan.

6.1 Breaking the Support of Persians Confidentially

With the Persians inside settlement of Takreet there was a monstrous nature of the Christian Arabs. Abdullah sent his specialists to contact the Arab families within the city and set forward an attempt to not fortify the Persians. He upheld that they ought to join the Muslim Arabs against the Persians. These improvements were attended Abdullah by the overseers of the Christian tribes. The Christian Arab bunches offered to stick the Muslims within the capacity that fitting terms were offered to them. Abdullah said that if the Christian social affairs were genuine they must pronounce that there was no God at any rate Allah which Mohammad was the Messenger of God. The wonders gave this message to their families inside the town. These chiefs returned after a couple of capacity to unveil to Abdullah that the Christian Arabs consented to work out Islam. Abdullah picked that the many Muslim masterminded force would begin the assault from the east over the discard and would report it with Takbeer. The Arabian groups inside town were required that once they heard the Takbeer, they ought to raise the Takbeer and secure the western side of settlement on the stream front. Around evening, the Persian troopers made arrangements to line go into the vessels. Around then they heard the decision of Allah-o-Akbar. The Persians were frightened, and that they perceived that the Muslims had appeared on the west fringe of the settlement and cut their line of pull back. The Persians pulled back and within the back they were assaulted by the Christian Arabs who had been changed over to Islam. The Persians got themselves caught and that they were butchered in significant numbers.

6.2 Establishing New Cities in Persia

For the advance of near people Sa'd ibn Abī Waqqās build up the new metropolitan associations of Kufa and Basra in Persia, after a pair of discussions it categorically was endorsed that houses must be made within the city to suit 40,000 people. Every Arab family to be gotten settled town was to possess a substitute quarter. The town was displayed under the oversight of Hayaj Bin Malik Omar Bin Khattab (R.A) gave rules about the spreading out of streets and roads. The several streets were to be 40 cubits wide. The accomplice streets were to be 30 cubits wide. The roads were to be 20 cubits wide, and also

the sideways were to be 7 cubits wide. The Jamia Masjid was worked in inside. Flanking the mosque was the focal market.

7. Conclusion

Sa'd bin Waqas lead a very famous campaign of Persia and was titled as the conqueror of Persia. Basically, his political planning was so effective that did not 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, Sa'd 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. Sa'd 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 Persian campaign lead by Sa'd ibn Abī Waqqās were so deep on the Persian that they became confident with those who were fighting against their own king on their land.

1. References

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² Ibid

³ Ibn-ul-Aseer Jazri, Izuldeen Abu-al-Hassan Ali, *Usd-ul-Ghaba Fee Márifat-il-Sahaba*, Dar-ul-Kutub-il-Ilmia, Beirut, 1994, V. 2, P. 452

⁴ Al-Tabri, Abu Jáfár Muhammad bin Jareer, *Tarikh-ul-Rusul wal-Mulook*, Dar-ul-Turas, Beirut, 1387 A.H., V. 3, P. 479

⁵ Ibid, P. 480

⁶ Ibid, P. 481

⁷ Ibid

⁸ Ibn-ul-Aseer Jazri, Izuldeen Abu-al-Hassan Ali, *Al-Kamil fil-Tareekh*, V. 2. P. 290

⁹ Al-Tabri, Abu Jáfár Muhammad bin Jareer, *Tarikh-ul-Rusul wal-Mulook*, V. 3, P. 491

¹⁰ When Holy Prophet proclaimed his prophethood, Tulaiha Bin Khuwailid turned into an awful foe. In Battle of Ahzab he fought against Muslims agreeing with Quraish, in

Ghzwah Khyber he made a treaty with the Jews of Khyber against the Muslims, at victory of Makkah, in 631 (A. D) he also declared himself as a Muslim alongwith other Arab tribes but later he left Islam and flee awy to Syria but after the victory of Syria by Khalid bin Waleed he again surrendered himself to Islam, in the time of Abu Bakr such people were prohibited to participate in any Jihad activity and ‘Umar ibn al-Khaṭṭāb only allowed them for this Persian campaign and Tuliaha proved he is true convert to Islam now.

¹¹ Ibn-ul-Aseer Jazri, Izuldeen Abu-al-Hassan Ali, Al-Kamil fil-Tareekh, V. 2, P. 296

¹² Al-Tabri, Abu Jáfar Muhammad bin Jareer, Tarikh-ul-Rusul wal-Mulook, V. 3, P. 492

¹³ Al-Blazari, Ahmad bin Yahya, Futooh-ul-Buldan, P. 253

¹⁴ Al-Tabri, Abu Jáfar Muhammad bin Jareer, Tarikh-ul-Rusul wal-Mulook, V. 3, P. 501

¹⁵ Ibid, P. 502

¹⁶ Ibn-ul-Aseer Jazri, Usd-ul-Ghaba Fee Márifat-il-Sahaba, V. 5, P. 291

¹⁷ Al-Tabri, Abu Jáfar Muhammad bin Jareer, Tarikh-ul-Rusul wal-Mulook, V. 4, P. 7