

CHAPTER III

**Guerrilla, Partisans, brigands and anti-guerrillas,
during the Islamic period.****How they were Moulded by the Prophet ?**

"A soldier does not want to die. He goes to action not to die, but to live, and he wants Commanders of the same sort."

Studies of soldiers in combat show that hate and aggression are less commonly felt than fear, home-sickness and boredom. Few citizens in an aggressive nation actually feel aggressive; thus their warlike activity can not be due solely to their personal motivations. On the other hand wide-spread frustrations give rise to strong emotions which may be channelled into war by such means as skilful propaganda,—ideological, national or sense of revenge. Some interpreters, of course, insist that man is by nature aggressive. But whether aggressiveness is inborn, or acquired, the tendency is sufficiently deep seated (rooted) and universal that some provision must be made for its expression. "The moral equivalent of War" wrote William James, "meaning the attempt to discover constructive activities offering excitement and challenge, such as, those furnished by military exploits—sublimates through creative projects into explorations etc..."

In planning for permanent peace the coming generations should be the primary focus of attention. Racial, national and group hatreds can, to a considerable degree, be controlled. People can learn that their prejudiced ideas about caste, class, colour, or creed are misleading—that members of one racial, national, or cultural group are basically similar to those of other groups, and have similar problems, hopes, aspirations and need—to encourage adequate understanding of the people in other countries—this must always be a two-way traffic, it will ensure mutual understanding, making people realize the danger to peace which comes from frustration, emotions and hysteria. The root desire of the common people of all lands is the safest guide to framing a peace. Disrespect for the common man is a characteristic of fascism and all forms of tyranny. The man in the street does not claim to

understand all the complexities of economics and politics, but he is clear as to the general directions in which he wishes to progress. The historians and political scientists are capable of achieving ever larger and more inclusive loyalties. But the Muslim's task does not end with mere recommendations but also on conduct—as a Mujahid, or Mujahida, he must do research into the techniques of learning to modify their nationalistic attitude and to enlarge their out-look in international co-operation. To implement it in practice, the Muslims are reminded of the saying of the Prophet, "Know thyself and know thy enemy" and that what the Holy Prophet preached he practiced it himself and persuaded others to do the same. It was in this way that the Muslims won the confidence of even their foes. Their effort of Jihad was in the way of Allah thus it was free from lust, greed, revenge, or class hatred. The Muslims worked for peace and equity.

The Revolutionary setting :

With the advent of Islam in Mecca the protracted conflict between the Muslims and the non-Muslims took a definite form. During the period at Mecca extending over thirteen years, the Holy Prophet had to work hard in the face of the very bitter opposition. During these years he had obtained the support of nearly three hundred companions, giants of spirituality, who stood by him in spite of excruciating tortures. The famous Western historian and critic W.M. Watt has said, "In so short a period, Meccans had by this wonderful movement, been rent into two factions which, unmindful of the old landmarks of tribe and family, had arrayed themselves in deadly opposition one against the other. The Believers bore persecution with a patient and tolerant spirit,...the credit of a magnanimous forbearance may be freely accorded."

Numerous historical and anthropological studies have revealed that every tribe, state, or nation, primitive, or modern, gives evidence of considering its people and its traditional culture superior to all others. On 28 June 622 A. D. (12 of Rabi I, in 14th year of his mission) the Holy Prophet decided to migrate (Hijrat) from Mecca to Medina with all his remaining companions. It was the soul force of a single personality that wrought this miraculous transformation. He breathed a new life of fraternity into them, so that the principles of