

BOOK EIGHTEEN : about what should be done while putting the enemy to rout. In it are two chapters.

Chapter One : about that which is related to the completion of the battle when the enemy has been routed.

The managers of the affairs of war said that when the rout of the enemy and his flight are certain, following them and riding in their footsteps, taking up this matter with haste and diligence, are mandatory before they (i.e., the enemy) are able to close their ranks and reassemble their divided cavalry. [It should be done] with caution against ambush and vigilance against its eventuality. It may be that the apparent rout of the enemy is a stratagem or trick similar to that which has been discussed; whereas a real routing can hardly be concealed from the vigilant; yet it may be concealed even from [the vigilant] because of the running out of luck.

Should it prove to be a thorough rout, [the commander] must detail the right flank and the left flank only to seek the enemy. The commander of the army and his banners should be in the center, the standards unfurled, going forward at a gentle pace, little by little. When he arrives at a place in which he prefers to halt, those with him of the center should halt, while the right and left flanks continue [further on] to seek the enemy, but only to the degree that they do not become hidden to the sight of the commander of the army. If the cavalry have to be dispatched to hunt them down, it is necessary to have the infantry attack the enemy so that they might divert the enemy's infantry from hindering the [pursuing] cavalry. If the commander of the army sees this (i.e., the hindering of his cavalry), and if the numerical strength of the enemy after the rout is still feared, the commander of the center (obviously the commander of the army himself who is with the center group) orders the men of the right and left flanks to march (retreat) towards him but without exposing their backs; rather their retreat should be in a swerving motion, moving in a deviating fashion with their chests in the direction of the enemy, as has been discussed.

Among that which attentiveness requires concerning those put to rout of the enemy is that no man of the army should attempt to get in front of them, nor should they be shunted from their path of flight, nor should they be denied access to water if they seek it. Verily, the routed warrior, when his destruction is apparent to him, attacks with his full strength, fighting a strong battle, in order to purchase his safety. Rather,

immediate fears should be dispelled from them; then they may be surrounded, so that they can be seized from all sides. In general, standing in the direct path of a routed warrior is not sagacious.

Chapter Two : about that which is related to the matter of booty.

Among that which should be considered first in this matter is that, if the rout of the enemy actually happens, the men of the army should not divert from the matter of the battle to seek plunder and booty. If the rout be a true one, the booty will not escape them; if it be a trick of the enemy, it may lead to some villainy which will overtake the army on the heels of the trick. An example of this occurred to the Companions of the Prophet, the blessing of God upon them, all of them, in the raid on Uhud. God had reproved them about this matter: and it concerned the Prophet's ordering some archers to guard a certain place; appointing them to it especially. When the rout of the polytheists had taken place, those archers, whom the Prophet had ordered to protect that place, hastened to the plunder. A great misfortune befell the Muslims because of this. God sent down [the following verses] because of this [defection]: "... after He had shown you [what] you longed for. Some of you there are that desire this world, and some of you there are that desire the next world." (3:152)¹

The division of booty is mentioned in the books of jurisprudence, *fiqh*. For he who is concerned with the matter in this place [suffice it to say] that the *madhhab* of al-Shafi'i, the blessing of God upon him, holds that the infantryman be awarded one portion and the cavalryman three portions, for the horse in this matter is equal to two portions; and that the *madhhab* of Abū Hanifah, the blessing of God upon him, holds that the infantryman be awarded one portion and the cavalryman two portions — here the horse being equal to one portion.² There is no further need to discourse upon the rules of this matter here.

(1) Guillaume, *op. cit.*, pp. 373-379. In the article "Ohod", *EI*, vol III, p. 970 f., it is stated that they were to prevent a flank attack by the enemy. Khālid b. Walid, commanding the flank of the Quraysh, noticing their running to plunder, attacked and routed the Muslims.

(2) A complete discussion of this difference in awarding booty will be found in Khadurri, *op. cit.*, pp. 118-125. For the origin of the distinction between the two methods, see Joseph Schacht, *Origins of Muhammedan Jurisprudence* (Oxford: 1953), p. 108 f. and 205.