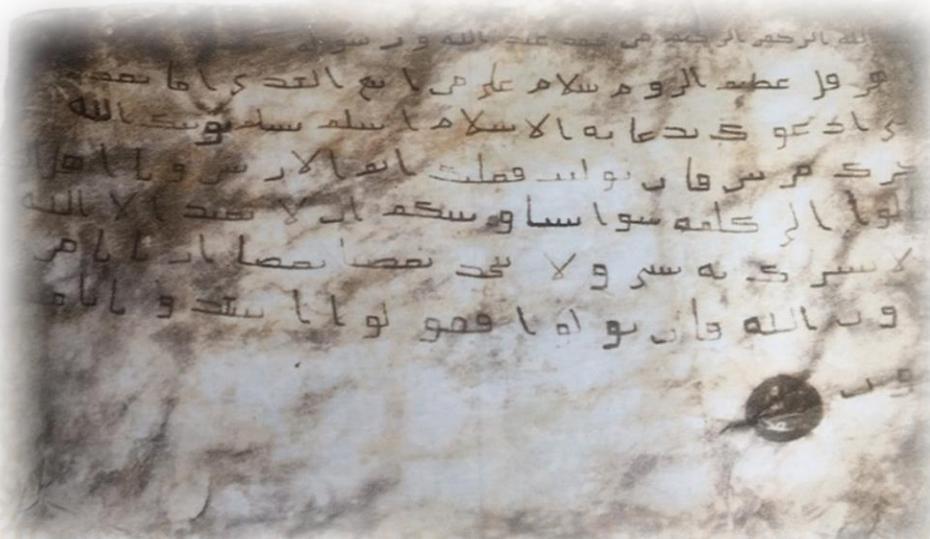


Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 25 Letters to the Kings

Maulānā Ebrahim Noor



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Sīrah of Muḥammad ﷺ
Part 25 – Letters to the Kings
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Introduction

Rasūlullāh ﷺ had travelled with his Companions towards Makkah to perform 'Umrah and had stopped at Hudaybiyah. The Quraysh were adamant that they would not let the Muslims enter Makkah.

Messengers were sent between the two sides and Rasūlullāh ﷺ sent 'Uthmān رضي الله عنه to convey his message. The Quraysh stopped 'Uthmān رضي الله عنه from leaving Makkah and rumours circulated amongst the Muslims that he had been killed.

Upon hearing this news, the Muslims made a pledge under a tree that they would avenge the death of 'Uthmān رضي الله عنه and would not flee.

The Quraysh heard about this pledge and became worried. Messengers were then sent by the Quraysh to agree terms with Rasūlullāh ﷺ.

Suhayl ibn 'Amr came to see Rasūlullāh ﷺ and the following terms were agreed.

1. There would be no fighting between the two sides for ten years.
2. If any person from the Quraysh goes to Madīnah without the permission of his guardian or master, they will be returned to Makkah, even if they have become Muslim.

3. If any Muslim returns to Makkah from Madīnah, then he will not be returned.
4. In this time, no sword will be raised, and no one will abuse the trust of the other.
5. Muḥammad ﷺ will return to Madīnah this year without performing ‘Umrah and without entering Makkah. In the following year, he will be allowed to perform ‘Umrah for only three days and then return. Other than swords, the Muslims will not be allowed to have any other weapons and the swords will be kept in their scabbards or covers.
6. The other tribes have the option to be included within the treaty on whichever side they wish

It so happened that Suhayl's son who had embraced Islām, Abū Jandal رَجُلُ اللَّهِ عَنْهُ, managed to escape captivity and came to Rasūlullāh ﷺ at the time the treaty was being written. Abū Jandal رَجُلُ اللَّهِ عَنْهُ was returned as per the terms of the treaty, much to the dismay of the Muslims.

The Muslim were upset as they were returning to Madīnah without performing ‘Umrah. They were also not happy with the terms of the treaty which, they felt were favoured towards the Quraysh. On the return journey, Allāh سُبَّحَنَهُ وَتَعَالَى revealed Sūrah al-Fatḥ, which informed them that the treaty was, in fact, a great victory.

Another Companion, Abū Baśir رَضِيَ اللَّهُ عَنْهُ, came to Madīnah and was returned as per the terms of the treaty. On his way back to Makkah he escaped his captors and killed one of them. Abū Baśir رَضِيَ اللَّهُ عَنْهُ could not stay in Madīnah, so he settled near the sea. Soon many other Muslims who had also escaped captivity joined him, including Abū Jandal رَضِيَ اللَّهُ عَنْهُ. The settlement was close to the trade route followed by the Quraysh.

The Muslims who settled near the sea started to attack the Qurayshi Caravans and loot them. The Quraysh could not tolerate this, so they sent a person to Madīnah to inform Rasūlullāh ﷺ that any Muslims who wished to stay in Madīnah could now do so.

Rasūlullāh ﷺ sent a letter to Abū Baśir رَضِيَ اللَّهُ عَنْهُ to call him and the other Muslims to Madīnah. When the letter reached Abū Baśir رَضِيَ اللَّهُ عَنْهُ, he was in his final stages of his life. He passed away with the letter with him. After he was laid to rest, the other Muslims left the settlement and went to Madīnah.

The Seal

Towards the end of the 6th year after Hijrah, in the month of Dhul Hijjah, Rasūlullāh ﷺ made the intention of sending letters to the Kings of the World. He called the Companions رضي الله عنهم together and gave a speech.

Rasūlullāh ﷺ told them that he had been sent as a Mercy to the Worlds. If they conveyed his message to the people, then Allāh سُبْحَانَهُ وَتَعَالَى would have mercy upon them.

The Companions رضي الله عنهم presented some advice to Rasūlullāh ﷺ. Any letter which is received by a King is not considered authentic if it does not have an official seal. In fact, they would not even look at such letters.

With the advice of the Companions رضي الله عنهم, Rasūlullāh ﷺ got a seal made in the shape of a ring. Both the band and the seal were made from silver.

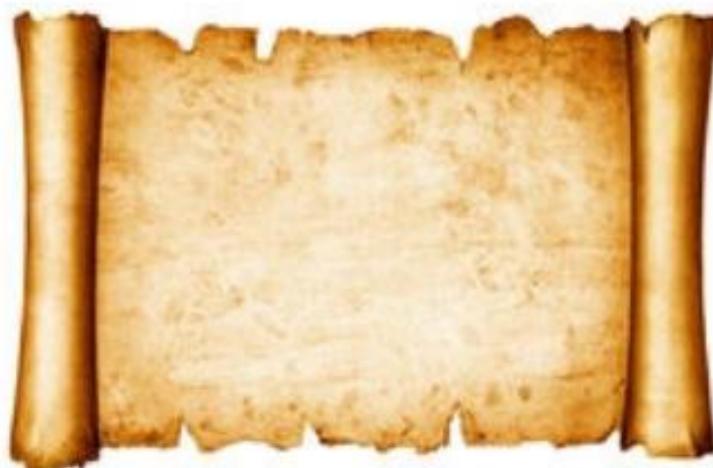


The seal was fashioned in an Abyssinian style with the words Allāh, Muhammad and Rasūl written on it. The word Allāh was on the top, Rasūl in the middle and Muhammad on the bottom.

The Letters

The letters were prepared and sent to the Kings. They were invited towards the truth and were told that they would be responsible for their people going astray if they didn't heed this message.

Wāqidī وَاقِدِي mentions that these letters were sent after the treaty of Ḥudaybiyah in the 6th year of Hijri, in the month of Dhul Hijjah. Other scholars say that they were sent in the 7th year. It could be possible to consolidate both by saying that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made the intention to send the letters in the 6th year and sent the actual letters in the 7th year.



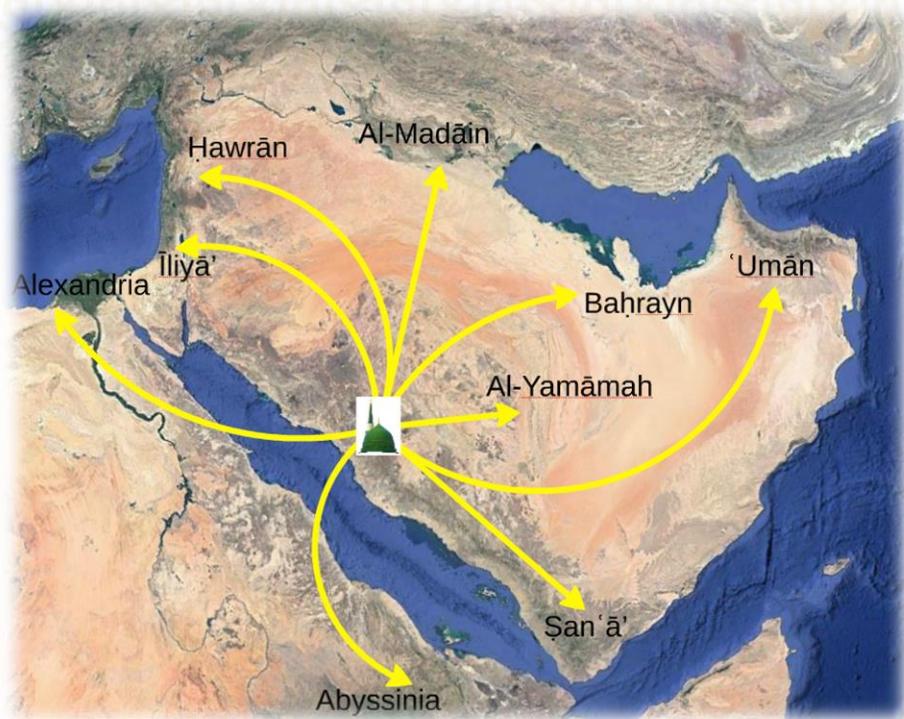
The Rulers

In Atlas Tārīkhī, it mentions a total of 9 letters were sent to the various rulers in and around the Hijāz.

Name of Messenger	Letter Sent to	Location
Dihyah ibn Khalīfah al-Kalbī <small>رَضِيَ اللَّهُ عَنْهُ</small>	Qayṣar, Emperor of Rome (Hiraqla)	Īliyā' (Al-Quds, Palestine)
‘Abdullāh ibn Hudhāfah al-Sahamī <small>رَضِيَ اللَّهُ عَنْهُ</small>	Kisrā', Emperor of Persia	Al-Madāin - Irāq
‘Amr ibn Umayyah al-Damrī <small>رَضِيَ اللَّهُ عَنْهُ</small>	Al-Najjāshī, Emperor of Abyssinia	Abyssinia
Hātib ibn Abī Balta‘ah <small>رَضِيَ اللَّهُ عَنْهُ</small>	Al-Muqawqis, governor of Egypt	Alexandria, Egypt
Al-‘Alā’ ibn al-Hadramī <small>رَضِيَ اللَّهُ عَنْهُ</small>	Al-Mundhir ibn Sāwī, ruler of Bahrayn	Bahrayn
Salīt ibn ‘Amr al-‘Āmirī <small>رَضِيَ اللَّهُ عَنْهُ</small>	Hawdhah al-Ḥanafī, ruler of Yamāmah	Al-Yamāmah - Najd
Shujā‘ ibn Wahb al-Asadī <small>رَضِيَ اللَّهُ عَنْهُ</small>	Al-Ḥārith al-Ghassānī, ruler of al-Ghassāsanah	Hawrān (Damascus)
Al-Muhājir ibn Abī Umayyah al-Makhzūmī <small>رَضِيَ اللَّهُ عَنْهُ</small>	Al-Ḥārith al-Ḥamīrī, ruler of Yaman	Ṣan‘ā’ - Yaman
‘Amr ibn al-‘Āṣ al-Sahamī <small>رَضِيَ اللَّهُ عَنْهُ</small>	The 2 sons of Julandī, rulers of ‘Umān	‘Umān

The Destinations of the Letters

The Map below shows where the letters were sent. The green dome shows the location of Madīnah.



The Letter to Hiraqla – Ruler of Byzantine

One of the letters was sent to the Christian ruler Hiraqla, or Heraclius as he more commonly known by. Hiraqla was the leader of the Christian Byzantine Empire.

The Byzantine empire spanned all the way from Europe to North Africa and the Middle East. It was one of the two super powers at the time. The other being the Persian Empire.

The purple area in the map below, shows the territory of the Byzantine Empire under the Heraclian dynasty.



The Byzantine and Persian empires were at constant conflict. Heraclius had just defeated the Persians and walked from Homs to Bayt al-Maqdis as a way of giving thanks for the victory. Hiraqla was in ՚Iliyā’ at the time, which was the name given to al-Quds in Palestine.

The Invitation

Rasūlullāh ﷺ started the letter name of Allāh سُبْحَانَهُ وَتَعَالَى ﷺ, the Beneficent the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ

سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى أَمَّا بَعْدُ

فَإِنِّي أَدْعُوكَ بِدِعَائِيَّةِ الإِسْلَامِ أَسْلِمْ تَسْلِمْ

يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِنْ تَوَلَّْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيَسِيَّنَ

وَ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةِ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ إِلَى قَوْلِهِ

اَشْهَدُوا بِأَنَّا مُسْلِمُونَ

In the name of Allāh, the Beneficent, the Merciful.

From Muḥammad ﷺ the slave of Allāh ﷺ and His Messenger to Hiraqla, the ruler of Rome. Peace upon the one who follows guidance. After this:

Indeed, I invite you with the invitation of Islām. If you embrace Islām, then you will be safe. Allāh ﷺ will give you twice the reward. And if you turn away, then the sins of the people will be upon you.

Rasūlullāh ﷺ then quoted verse 64 of Sūrah Al-Imrān:

“O people of the Book, come to a word common between us and between you, that we worship none but Allāh, that we associate nothing with Him and that some of us do not take others as Lords instead of Allāh. Then, should they turn back, say, “Bear witness that we are Muslims.””



Dihyah al-Kalbī رَحْمَةُ اللَّهِ عَنْهُ

Rasūlullāh ﷺ sent this letter with Dihyah al-Kalbī رَحْمَةُ اللَّهِ عَنْهُ to the Byzantine Emperor. He reached Bayt al-Maqdis in Muḥarram, in the 7th year of Hijrah and presented the letter in his court. Before he gave the letter, he made a short speech.

Dihyah al-Kalbī رَحْمَةُ اللَّهِ عَنْهُ told the court about Rasūlullāh ﷺ and advised Hiraqla to make his decision based upon sincerity and humility. He confirmed with him that ʻIsā عَلَيْهِ السَّلَامُ used to pray Ṣalāh and invited Hiraqla towards the one whom ʻIsā عَلَيْهِ السَّلَامُ prayed to.

Dihyah al-Kalbī رَحْمَةُ اللَّهِ عَنْهُ then invited Hiraqla towards Rasūlullāh ﷺ, about whom Mūsā عَلَيْهِ السَّلَامُ and ʻIsā عَلَيْهِ السَّلَامُ had given glad tidings

Once Dihyah al-Kalbī رَحْمَةُ اللَّهِ عَنْهُ had finished, the ruler of Rome took the letter, placed it on his eyes and kissed it. He then opened the letter and looked at it. He then said he would think about it and give an answer the following day.



The Summoning of Abū Sufyān

Hiraqla told his servants to present all the people who were presently in his land, who had come from the same kin as Muḥammad ﷺ. He wanted to question them and find out more information about Rasūlullāh ﷺ.

It just so happened that Abū Sufyān was in Shām at the same time on a trade mission. He was accompanied by some other members of the Quraysh and they were staying in Gazzah.



Hiraqla's people went and brought Abū Sufyān from Gazzah and presented him in the royal court. It was a great assembly full of nobles.

The Ḥadīth of Hiraqla

This incident is documented in the both Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim.

The Ḥadīth is narrated by ‘Abdullāh ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ وَسَلَّمَ . He mentions that Abū Sufyān ibn Ḥarb informed him that Hiraqla sent a messenger to him, while he had been accompanying a caravan from the Quraysh. They were trading in Shām (Syria) at a time where Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had a truce with Abū Sufyān and the disbelievers from the Quraysh.

At that time, Abū Sufyān had not embraced Islām and had been fighting against the Muslims with other people from the Quraysh.

As mentioned, Hiraqla was the Christian Emperor of the time, and Shām (Syria) was under his rule. The Quraysh would often go to Shām to trade.

After being summoned, Abū Sufyān went with his companions to Iliyā’ (which was the name given to Jerusalem at the time). Hiraqla was present in his court with some senior Roman dignitaries. Abū Sufyān and his companions were then called.

Hiraqla called for a translator to translate between his language and Arabic, which was spoken by the Quraysh.

Hiraqla now started to question Abū Sufyān in relation to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

The Questioning

Hiraqla asked the Arab party, ‘Which of you is closest in relation with this man who claims to be a Prophet?’

Abū Sufyān replied, ‘I am the closest to him in relation.’ Hiraqla said, ‘Bring him close to me and keep his companions close by; make them stand behind him.’

Hiraqla then said to the translator, ‘Tell them (meaning Abū Sufyān’s companions) that I am going to be asking some questions to this person (meaning Abū Sufyān) about this man (Rasūlullāh ﷺ), so If he lies, you should contradict him.’

This was a good ploy used by Hiraqla so he could ensure that Abū Sufyān tells the truth. If Abū Sufyān lies, he can’t see his companions behind him, and they will inform Hiraqla that he has not spoken the truth. Abū Sufyān now had no choice but to tell the truth, even if it meant he didn’t like it.



Abū Sufyān then said, ‘By Allāh, had I not been afraid that my companions would label me a liar, I would have lied about it’ (meaning, he would have lied when asked about Rasūlullāh ﷺ).

Abū Sufyān said, ‘The first question that he asked me about him (meaning Rasūlullāh ﷺ) was, ‘What is the status of his lineage among you?’

I said, ‘Among us he is of a noble lineage.’



Hiraqla asked, ‘Has anyone said these words from among you ever before him (meaning, has anyone else claimed to be a Prophet).’ I said, ‘No.’

Hiraqla then asked, ‘Have there been any Kings from his forefathers?’ I said ‘No.’

Hiraqla asked, ‘Do the nobles follow him, or the poor people?’ I said, ‘Rather, the poor people.’

He then asked, ‘Are their numbers increasing or decreasing?’ I said ‘Rather, they are increasing.’

Hiraqla then asked, ‘Has anyone from them returned to his old religion due to displeasure after they had entered into it (meaning Islām)?’ I said ‘No.’

He then asked, ‘Has anyone from you accused him of lying before he said what he said? (Meaning, his claim to be a Prophet) I said ‘No.’

Hiraqla then asked, ‘Does he break his promises?’ I said ‘No, and we have a truce from him; we don’t know what he will do in it.’

Abū Sufyān said, ‘I did not find an opportunity to put in any words except these words (meaning, words which could work against Rasūlullāh ﷺ).’

Hiraqla then asked, ‘Have you fought with him?’ I said ‘Yes.’

Hiraqla said, ‘So what were the outcomes of your battles with him?’ I said, ‘the battles between us and him, sometimes he beat us and sometimes we beat him.’

Hiraqla then asked, ‘What does he command you to do?’ I said, ‘He says to worship Allāh alone, and to not associate any partners with Him, and leave what your forefathers said. And he commands us with Prayer (Ṣalāh) and truthfulness, and to be chaste and keep good relations.’



Hiraqla's Response

Hiraqla had asked Abū Sufyān several well thought out questions to work out whether Rasūlullāh ﷺ was the true Messenger of Allāh ﷺ or not. After listening to Abū Sufyān's answers, Hiraqla came back with a response.

Hiraqla instructed his translator once again to convey his words to Abū Sufyān. Hiraqla would speak and the translator would relay the words to Abū Sufyān.

Hiraqla said, 'Say to him (meaning Abū Sufyān), I asked you about his lineage, and you mentioned that indeed he is from a noble lineage, and like that, the Messengers have been sent in the noble families of their people.'

'And I asked you, is there anyone from you who has said these words before (claiming to be a Prophet), and you said no. So, I say, if anyone from you had said these words before him, I would say he is following a statement which was said before him.'

Hiraqla then said, 'I asked you if any of his ancestors were kings and you said no. I say, if there were any Kings from his ancestors then this is a man who is seeking the dominion of his ancestors.'



Hiraqla continued, ‘I asked you whether the noble people follow him, or the poor people. You mentioned the poor people follow him, and they are the followers of Messengers.’

‘I asked you if their number was increasing or decreasing. You mentioned that their number was increasing and like that, is the way of faith until it completes.’

‘I asked you if anyone has turned back to his old religion after entering into his religion (Islām) due to displeasure. You said no. Imān is like that, at the time when its delight enters the heart.’

‘I asked you if anyone from you has accused him of lying. You said no. Indeed, I recognised that if he does not lie to the people, then how he could he lie about Allāh?’

‘I asked you if he breaks promises. You said no. Messengers are like that - they don’t break promises.’

‘And I asked you with what he commands. You mentioned that he commands you to worship Allāh and to not associate any partners with him. He forbids you from worshipping idols, and he commands you to pray, be truthful, and chaste.’



‘If what you say is true, he will soon occupy the place under my feet. And indeed, I knew he was going to come, (but) I didn’t think that he would be from among you (meaning the Arabs). If I knew I could reach him, I would immediately go to him and if I was with him, I would wash his feet.’



Hiraqla then called for the letter which Rasūlullāh ﷺ had sent with Dihyah رَجُلُ اللَّهِ عَلَيْهِ وَسَلَّمَ, to the governor of Busra. It was given to Hiraqla, and he read it.

Abū Sufyān mentions, when Hiraqla concluded his speech and the reading of the letter, there was lots of shouting. As Voices were being raised, Abū Sufyān and his companions were taken out (of the court).

Abū Sufyān said to his companion at the time they were taken out, ‘Indeed the matter of Ibn abī-Kabshā (Muhammad ﷺ) has become a prominent one, even the King of the Banū Aṣfār, (meaning Hiraqla) is afraid of him.’

Abū Sufyān then grew certain that Rasūlullāh ﷺ would become the conqueror. This conviction remained until Allāh سُبْحَانَهُ وَتَعَالَى entered him into Islām during the conquest of Makkah.

The Dream

Ibn an-Nāzūr was the governor of ȆIliyā' or Jerusalem at the time and Hiraqla was the leader of the Christians in Shām (Syria).



He mentions, when Hiraqla came to ȆIliyā', he woke up one morning in a sad mood. Some of the priests asked him why he was that way.

Ibn an-Nāzūr mentions that Hiraqla was a fortune teller and an astrologer. In response to their question, Hiraqla narrated a dream that he seen. He said, 'I saw at night when I was looking at the stars, that the leader of the circumcised people has appeared.'

Hiraqla asked, 'Who is circumcised from these people?' They said 'no one is circumcised apart from the Jews so you should not be afraid of them.' While they were discussing this, a man was brought to Hiraqla who had been sent by the Ruler of Ghassān. He had brought news of Rasūlullāh ﷺ.

When Hiraqla was informed of this, he asked them to go and investigate to see if this Messenger is circumcised. After finding out, Hiraqla was told that the Messenger was circumcised. Hiraqla then questioned his people about the Arabs and they said that they were also circumcised.

Hiraqla then said that the King of these people has appeared.

The Gathering

Hiraqla then wrote a letter to his friend in Rome, who was as knowledgeable as him, telling him about the appearance of Rasūlullāh ﷺ.

Hiraqla then went back to Homs. He didn't leave there until he received a letter from his friend who agreed with his opinion about the appearance of Rasūlullāh ﷺ and that indeed he was a Messenger.



Hiraqla invited the leaders of Rome to his Palace in Homs and ordered all the doors to be closed.

He turned to them and said, 'O people of Rome, if you wish success, guidance and wish that your empire remains, then follow this Prophet.'

The people started running to the doors and found they were locked. When Hiraqla saw their hatred, he lost hope of them accepting Imān.

Hiraqla called for them to be brought back to him and said, 'Indeed I said what I said to test your conviction on your religion, and I have seen it.' The people then bowed to him, and he became pleased with them.

The Governor

After a while Hiraqla called Dihyah رَجُلُ اللَّهِ عَنْهُ privately and told him that he knew his friend is the Prophet who was to be sent. He feared that the people of Rome would kill him. If he didn't have this fear, then he would have followed him.

Hiraqla then told Dihyah رَجُلُ اللَّهِ عَنْهُ to go to Ḍaghāṭir, who was a very learned Scholar. He said that he had more knowledge than him and the Romans respected him a lot more than me. Go to him and tell him about your Messenger.

Dihyah رَجُلُ اللَّهِ عَنْهُ went to Ḍaghāṭir and informed him about Rasūlullāh ﷺ and said that Rasūlullāh ﷺ is the Messenger that was to be sent. His qualities had been mentioned in their Holy Books.

Ḍaghāṭir then went and removed the black clothes he had on and donned some white clothes. He took his staff and went inside the Church. He addressed everyone and said:

‘O people of Rome, a letter has come from Ahmād صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in which he has called us to Allāh ‘Azzawajal. I bear witness that there is no God except Allāh and Ahmād صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is his slave and Messenger.’



As soon as the people heard this, they attacked him until he was no more.

Dihyah رضي الله عنه went back to Hiraqla and told him what had happened. Hiraqla said, this is what I fear, that the people will also do the same to me.

The ruler of Rome kept the letter of Rasūlullāh ﷺ with great respect in a Golden pen case; however, he did not embrace Islām despite knowing that Rasūlullāh ﷺ was the true Messenger of Allāh سُبْحَانَهُ وَتَعَالَى.

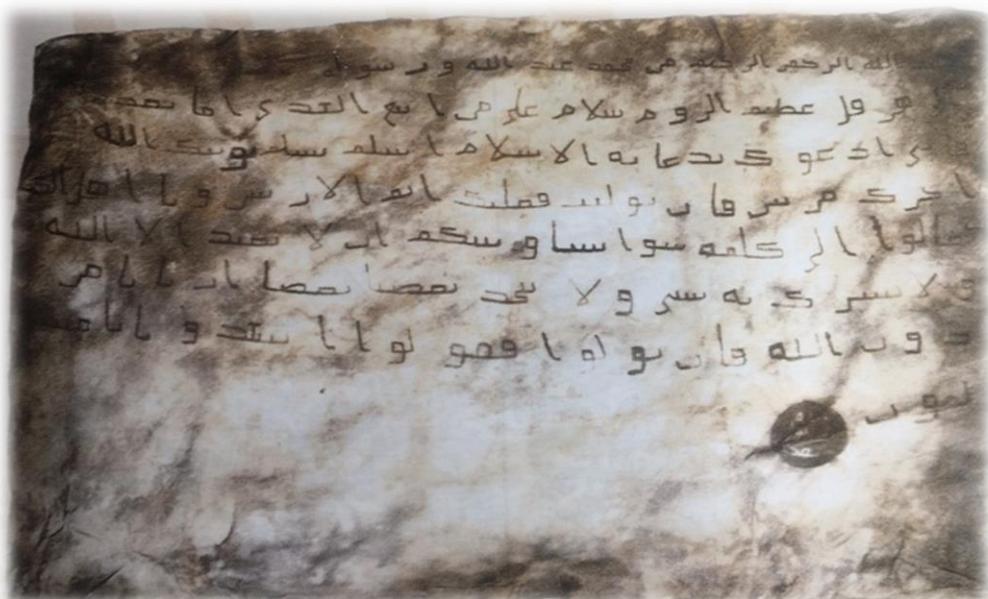


Figure 1: The Letter sent to Heracle

The Letter

Many years later, Amīr Sayf ad-dīn Maṇṣūrī, on one of his travels, saw the same letter which had been kept safe by the progeny of Hiraqla and handed down generation after generation.

It had been stored in a chest, within a golden pen-case. It was then wrapped inside a silk cloth.

When Amīr Sayf ad-dīn Maṇṣūrī saw the letter, some of the letters had disappeared. The King told him that this is the letter which your Messenger, Muḥammad ﷺ sent to my grandfather Qaysar (Hiraqla) which has come to me by inheritance.

He made a bequest that as long as this letter remains safe in our keeping then their empire will remain safe. Therefore, due to this reason, they guard this letter as much as they can and treat it with the utmost respect, keeping it hidden from the Christians.



The Letter to Kisrā' – Ruler of Persia

Rasūlullāh ﷺ sent 'Abdullāh ibn Ḥudhāfah Sahmī to Al-Madāin, which is in present day Irāq, with a letter to Kisrā, the ruler of the Persian Empire. Kisrā was also known as Chosroe.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَنْ مُحَمَّدَ رَسُولُ اللَّهِ إِلَىٰ كُسْرَىٰ عَظِيمٍ فَارِسٍ سَلَامٌ عَلَىٰ مَنْ اتَّبَعَ

الْهُدَىٰ وَأَمْنَ بِاللَّهِ وَرَسُولِهِ وَأَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا

شَرِيكَ لَهُ وَإِنْ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ ادْعُوكَ بِدُعَائِ اللَّهِ عَزَّوَجَلَ

فَإِنِّي أَنَا رَسُولُ اللَّهِ إِلَى النَّاسِ كُلِّهِمْ لَا نَذْرٌ مِّنْ كَانَ حَيَا وَيَحْقِ

الْقَوْلُ عَلَى الْكَافِرِينَ اسْلَمَ فَانْ تُولِّيْتَ فَعَلَيْكَ اثْمُ الْمُجْوَسِ

In the name of Allāh, the Beneficent, the Merciful.

From Muḥammad ﷺ the slave of Allāh ﷺ and His Messenger to Kisrā', the ruler of Persia. Peace upon the one who follows guidance and believes in Allāh and His Messenger and testifies that there is no God except Allāh alone and He has no partners and Muḥammad is His Slave and His Messenger.

I invite you according to the Instruction of Allāh to that religion of which I am a Messenger, who has been sent to all people so that I may warn that person whose heart is alive. And the word of Allāh will be implemented against the disbelievers. Embrace Islām and you will stay safe. If you refuse, then the sins of all the Zoroastrians will be upon you.

As soon as Kisrā' read the letter he became very angry and tore it up. He said that this person writes to me (that I should bring faith upon him) when this person is my slave.

‘Abdullāh ibn Hudhāfah Sahmī رضي الله عنه came back to Rasūlullāh ﷺ and told him what had happened. Rasūlullāh ﷺ said that the Empire of Kisrā has become bits and pieces.

Bādhān

Kisrā' sent an order to Bādhān, who was the governor of Yaman, that two strong men be sent to the Hijāz and arrest the person who wrote this letter. The man, meaning Rasūlullāh ﷺ, should then be presented in front of Kisrā'.

Bādhān immediately dispatched two men to Rasūlullāh ﷺ with a letter. When these men reached Rasūlullāh ﷺ they started to tremble and, in this manner, they presented the letter. Upon hearing the letter, Rasūlullāh ﷺ started to smile and invited both men towards Islām. He also told them to come back the following day.

The following day, the men returned and Rasūlullāh ﷺ informed them that last night, Kisrā' had been killed by his son, Sherawyā. This incident occurred on a Tuesday night, and it was the 10th of Jumādā al-Ūlā', in the 7th year of Hijri.

Rasūlullāh ﷺ told them to go and tell Bādhān what they had heard from him. He also told them to tell him that his religion will reach as far as Kisrā's empire has reached.

When Bādhān heard about this incident, he said that these are not words of any king. If his words are true, then indeed he is a messenger from Allāh ﷺ.

When the incident was verified, Bādhān embraced Islām with his entire family and friends.



Figure 2: The Letter sent to Kisrā'

The Letter to Najjāshī – Ruler of Abyssinia

Rasūlullāh ﷺ sent 'Amr ibn Umayyah al-Damrī رَجُلَ اللَّهِ عَنْهُ وَسَلَّمَ with a letter to Najjāshī the Ruler of Abyssinia. Abyssinia was a country in east Africa and the first Muslim migrants had been given refuge in the country. Najjāshī's actual name was Aṣḥam.

'Amr ibn Umayyah رَجُلَ اللَّهِ عَنْهُ reached Abyssinia and presented the letter to Najjāshī. The letter invited Najjāshī towards Islām and spoke about how ʻIsā عَيْنَهُ اللَّهُمَّ was created by Allāh سُبْحَانَهُ وَتَعَالَى like how He created Ādām عَيْنَهُ اللَّهُمَّ. The letter also said how Allāh سُبْحَانَهُ وَتَعَالَى is one and has no partners. Rasūlullāh ﷺ invited Najjāshī and all his armies towards Allāh.

'Amr ibn Umayyah رَجُلَ اللَّهِ عَنْهُ addressed Najjāshī and said that he had something to tell him, and he hoped he would listen attentively to his words. He also said that he had good thoughts about him.

'Amr ibn Umayyah رَجُلَ اللَّهِ عَنْهُ mentioned how whenever they (the Muslims) were in his country and had requested something good, he had always given it to them. They had never experienced any fear or anxiety. He then talked about the Injil (Bible) and how it would be an impartial witness between them, whose testimony cannot be rejected. If Najjāshī did not accept this invitation, then he would be like how the Jews were to 'Isā عَيْنَهُ اللَّهُمَّ. 'Amr ibn Umayyah رَجُلَ اللَّهِ عَنْهُ said that other Messengers had also been dispatched to other rulers, but compared to the others, they had higher expectations of Najjāshī.

Najjāshī's Response

Najjāshī replied that he bears witness and swears that Rasūlullāh ﷺ is the Messenger which the people of the Book had been waiting for. In the same way Mūsā' عَلَيْهِ الْكَلْمَةُ gave the glad tidings of 'Isā' عَلَيْهِ الْكَلْمَةُ, the one who will ride a donkey, 'Isā' عَلَيْهِ الْكَلْمَةُ gave glad tidings of the rider of the camel, meaning Muḥammad ﷺ.



Najjāshī said he had so much certainty about his Prophethood that even If he saw him, this certainty would not increase.

He then took Rasūlullāh ﷺ letter and placed it on his eyes. He got off his throne and sat on the floor. He embraced Islām, testified on the truth, and wrote a reply to Rasūlullāh ﷺ.

Najjāshī's Letter to Rasūlullāh ﷺ

Najjāshī addressed Rasūlullāh ﷺ as the Messenger of Allāh سُبْحَانَهُ وَتَعَالَى and invoked the Mercy and blessings of Allāh سُبْحَانَهُ وَتَعَالَى upon him. He then praised Allāh سُبْحَانَهُ وَتَعَالَى, who had guided him towards the truth.

Najjāshī then told Rasūlullāh ﷺ that he had received his letter. He talked about 'Isā' عَلَيْهِ الْكَلْمَةُ and whatever Rasūlullāh ﷺ had said about him, he was no more then that. Najjāshī said he had recognised the religion which Rasūlullāh ﷺ had been sent with and they had been hospitable to his cousin and his companions.

Najjāshī bore testimony that Rasūlullāh ﷺ was the true Messenger of Allāh ﷺ and he pledged allegiance on his hands and the hands of his cousin, and that he had embraced Islām for the sake of Allāh ﷺ, Lord of the worlds.

Najjāshī informed Rasūlullāh ﷺ that he was sending his son Arhā ibn Aṣham. Najjāshī mentioned that he only had control over himself, and if Rasūlullāh ﷺ wished, he would present himself in front of him. He concluded the letter by testifying that whatever Rasūlullāh ﷺ said was the truth and sending Salām upon him.

The reply was sent with his son, Arhā ibn Aṣham who was accompanied by men, to Rasūlullāh ﷺ. They boarded a ship, but it capsized on the way.

Najjāshī was the same king who ruled Abyssinia when the Muslims had migrated there in the 5th year of Prophethood. When he passed away in the 9th year of Hijri,



Rasūlullāh ﷺ led his Janāzah Ṣalāh in his absence, with the Companions رضي الله عنهم, in Madīnah. After Aṣham passed away, another Najjāshī followed. Rasūlullāh ﷺ also sent him a letter but there is no confirmation that he also embraced, like his predecessor.

Figure 3: The Letter sent to *Najjāshī*

The Letter to Muqawqis – Ruler of Egypt

Rasūlullāh ﷺ sent a letter to Egypt, to Muqawqis, King of the Copts as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى الْمَقْوُسَ عَظِيمِ الْقِبَطِ

سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى أَمَّا بَعْدُ

فَإِنِّي أَدْعُوكَ بِدِعَائِيَّةِ الْإِسْلَامِ أَسْلِمْ تَسْلِمْ

يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِنْ تَوَلَّْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْقِبَطِ

يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ إِلَى قَوْلِهِ:

اَشْهَدُوا بِأَنَّا مُسْلِمُونَ

In the name of Allāh, the Beneficent, the Merciful.

From Muḥammad ﷺ the slave of Allāh ﷺ and His Messenger to al-Muqawqis, ruler of the Copts. Peace upon the one who follows guidance. After this:

Indeed, I invite you with the invitation of Islām. If you embrace Islām, then you will be safe. Allāh ﷺ will give you twice the reward. And if you turn away, then the sins of the Copts will be upon you.

Rasūlullāh ﷺ then quoted verse 64 of Sūrah Al-Imrān:

“O people of the Book, come to a word common between us and between you, that we worship none but Allāh, that we associate nothing with Him and that some of us do not take others as Lords instead of Allāh. Then, should they turn back, say, “Bear witness that we are Muslims.””

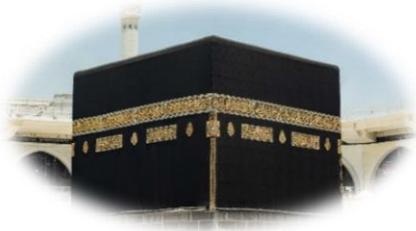
The letter was sealed and Ḥāfiẓ ibn Abī Balta‘ah رَحْمَةُ اللَّهِ عَلَيْهِ was sent with it to the King. Upon reaching Egypt he found out that the King was in Alexandria. Ḥāfiẓ رَحْمَةُ اللَّهِ عَلَيْهِ then went to Alexandria and presented the letter to the King who received it with great respect.

The Questioning of Ḥāṭib ibn Abī Balṭā’ah رَضِيَ اللَّهُ عَنْهُ

Ḥāṭib رَضِيَ اللَّهُ عَنْهُ was given a special place to stay by Muqawqis. One day Muqawqis gathered his leaders and called for Ḥāṭib رَضِيَ اللَّهُ عَنْهُ. He wanted to ask him a few questions and told Ḥāṭib رَضِيَ اللَّهُ عَنْهُ to think carefully before his answer.

The first question Muqawqis asked was whether this person who had sent the letter, i.e., Rasūlullāh ﷺ, was a Messenger. Ḥāṭib رَضِيَ اللَّهُ عَنْهُ replied in the affirmative.

Muqawqis then asked, if he is the Messenger of Allāh, then why didn't he curse his people when they made him leave Makkah, that they be destroyed?



Ḥāṭib replied, 'Do you not testify that ʻIsā عَلَيْهِ السَّلَامُ was the Messenger of Allāh?' Muqawqis said, yes of course he is. Ḥāṭib رَضِيَ اللَّهُ عَنْهُ then said, 'When his enemies decided to crucify him, then at that time, why didn't Masīh عَلَيْهِ السَّلَامُ curse them that Allāh سُبْحَانَهُ وَتَعَالَى destroys them? Later, he was raised up by Allāh سُبْحَانَهُ وَتَعَالَى.'

Muqawqis told Ḥāṭib رَضِيَ اللَّهُ عَنْهُ that he was wise and had come to a wise person. After this he had no more questions and remained silent.

Ḩātib رَجُلُ اللَّهِ عَنْهُ Addresses the Court

After a while Ḥātib رَجُلُ اللَّهِ عَنْهُ addressed Muqawqis. He talked about how they were aware of a person who had lived in that country and professed he was God (Fir'aun). Allāh سُبْحَانَهُ وَتَعَالَى then seized him and punished him. They should take lesson from him and make sure other people do not use them, meaning the Copts of the time as an example. He then told him that the religion of Islām was far superior to their religion (the Copts were Christians), and Allāh سُبْحَانَهُ وَتَعَالَى had promised to overshadow all religions with this religion.

Ḩātib رَجُلُ اللَّهِ عَنْهُ talked about how Allāh سُبْحَانَهُ وَتَعَالَى had sent Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to invite people to the religion of Islām. The Quraysh had been most challenging, the Jews had been hostile, and the Christians were the closest. In the same way Mūsā' عَلَيْهِ السَّلَامُ had given glad tidings about ʻIsā' عَلَيْهِ السَّلَامُ, and Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; there was no difference between the two.

Inviting them towards the Qur'ān, was the same as them inviting the followers of the Tawrāt, to the Injīl. When a nation comes across a Messenger sent from Allāh سُبْحَانَهُ وَتَعَالَى, they become his people, his 'Ummah', and they must now follow him. Ḥātib رَجُلُ اللَّهِ عَنْهُ then told Muqawqis that they



had now come across a Messenger from Allāh سُبْحَانَهُ وَتَعَالَى. They were not being stopped from Christianity but were being commanded to follow what ʻIsā' عَنْهُ الْأَنْبَاحُ had told them.

The Reply of Muqawqis

Muqawqis had listened to the words of Hātib رَجُلُ اللَّهِ عَنْهُ and gave a response. He said that he had thought deeply about Rasūlullāh ﷺ and found that he commands toward the good and forbids things which are not good. He does not command to do bad and does not stop people from doing good. He is not a magician, nor is he one who has gone astray. He is not a soothsayer or a liar. He finds the signs of Prophethood within him, like giving news of the unseen, and he will think more about him.

The letter was then put in an ivory box and the treasurer was told to keep it safe. Muqawqis then called a scribe and ordered a letter to be written to Rasūlullāh ﷺ, in response to his letter.



In the letter, he addressed Rasūlullāh ﷺ with respect and mentioned the fact that he knew there was a Messenger yet to come but he had thought he would have come from Shām. He told Rasūlullāh ﷺ that he gave his Messenger hospitality and was sending some gifts for him which included 2 slave girls, a mule, and some clothes, etc.

Māriyah al-Qibtiyyah رَحْمَةُ اللَّهِ عَلَيْهَا

One of the slave girls which was sent by Muqawqis was Māriyah رَحْمَةُ اللَّهِ عَلَيْهَا. She stayed with Rasūlullāh ﷺ and gave birth to his son, Ibrāhīm رَحْمَةُ اللَّهِ عَنْهُ.

The other slave girls name was Sirīn, and she was given to Hassān ibn Thābit رَحْمَةُ اللَّهِ عَنْهُ. The name of the mule was Duldal.

Even though Muqawqis knew that Rasūlullāh ﷺ was the Messenger who everyone had been waiting for, he didn't embrace Islām, and remained a Christian.

Hātib رَحْمَةُ اللَّهِ عَنْهُ came back to Rasūlullāh ﷺ and narrated the whole episode. Muqawqis didn't accept Islām due to his kingdom. If he had embraced, he would lose his dominion.

In the time of 'Umar رَحْمَةُ اللَّهِ عَنْهُ, Egypt came under the banner of Islām.

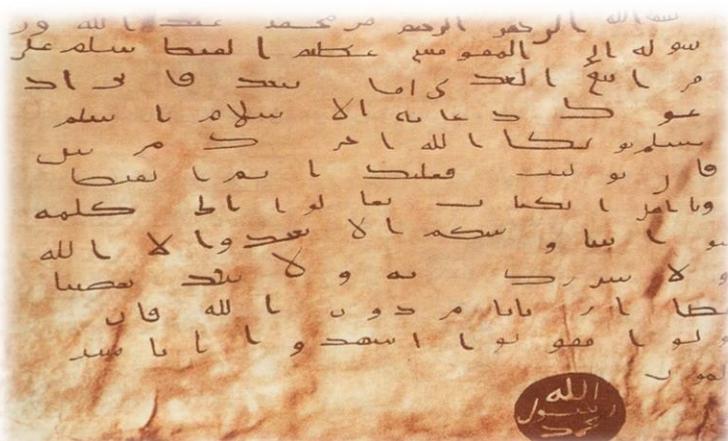


Figure 4: The Letter to Muqawqis

The Letter to Al-Mundhir – Ruler of Bahrayn

Another letter was also sent to Al-Mundhir ibn Sāwī, the ruler of Bahrayn. Al-‘Alā’ ibn al-Ḥadramī رَضِيَ اللَّهُ عَنْهُ was sent with this letter. He addressed Al-Mundhir and talked about how fire worshipping was not correct as it did not have the nobility of the Arabs, nor did it have knowledge like the people of the Scriptures.

Al-‘Alā’ ibn al-Ḥadramī رَضِيَ اللَّهُ عَنْهُ continued to advise Al-Mundhir encouraging him to embrace the religion of the person who is neither treacherous, nor lies.

Al-Mundhir responded and said that he had deliberated over his own religion and found that it was all about the materialistic world, whereas he found Islām to be beneficial both in this world and the hereafter. So, what was preventing him from joining Islām as it promises benefits in both worlds?

Up until now he has been amazed at those people who had embraced Islām but now he was amazed at those people who could deny this true religion.

Al-Mundhir ibn Sāwī embraced Islām and sent a letter to Rasūlullāh ﷺ informing him that he had read out his letter to the people of Bahrayn. Some of them liked it and embraced Islām, whilst others did not. He also mentioned that there were Jews and Zoroastrians in his country, and he awaited Rasūlullāh ﷺ command regarding them.

Rasūlullāh ﷺ replied to Al-Mundhir's letter and expressed how his Messenger had praised him. Rasūlullāh ﷺ accepted his intercession on behalf of his people and informed him that those people who wished to stay on their faith would have to pay the Jizyah.

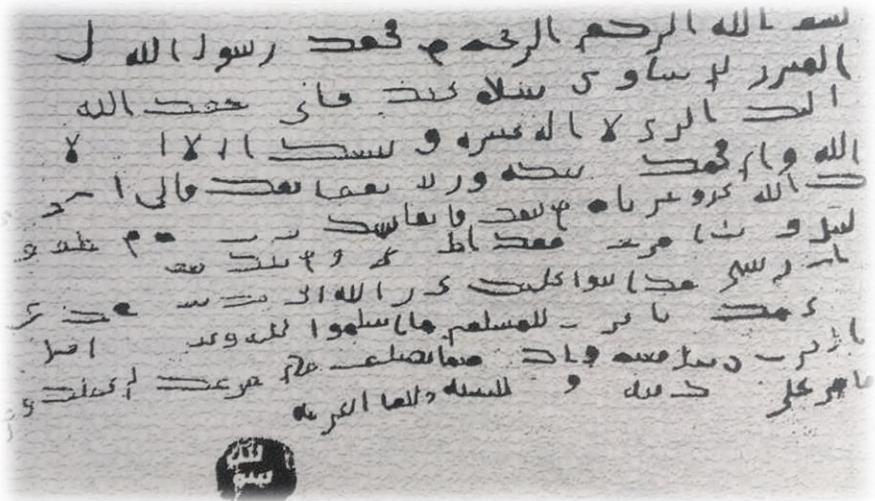


Figure 5: The Letter to Al-Mundhir

The Letter to the sons of Julandī – Rulers of 'Umān

Another Companion, 'Āmr ibn al-Āṣ al-Sahamī رَضِيَ اللَّهُ عَنْهُ was sent east to 'Umān with a letter to the two sons of Julandī, Jayfar and 'Abd. He was sent in the 8th year, in the month of Dhul Qa'dah.

'Āmr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ mentions that he first met 'Abd. He was an extremely forbearing, tolerant and pious person. He told him that he was a Messenger from Rasūlullāh ﷺ who had been sent to them with this letter. 'Abd informed him that his elder brother was the ruler, and he would arrange a meeting with him. He also asked to see the letter himself.

After a while 'Abd asked 'Āmr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ if he had come to invite them towards something. 'Āmr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ told him to worship Allāh سُبْحَانَهُ وَتَعَالَى alone, to leave worshipping idols, and testify that Muhammad ﷺ is the slave and Messenger of Allāh سُبْحَانَهُ وَتَعَالَى.

The conversation then continued with 'Abd asking 'Āmr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ about his experience when he embraced Islām, and where had he embraced. 'Āmr ibn al-Āṣ رَضِيَ اللَّهُ عَنْهُ told him that he had embraced Islām at the hands of Najjāshī, the Emperor of Abyssinia.

‘Abd then asked ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ how did the people treat Najjāshī after he had embraced. He was told that he stayed as their King and the priests had also followed him.

‘Abd then asked if Hiraqla was aware of Najjāshī’s acceptance of Islām. ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ told him he was, as Najjāshī had stopped paying him taxes. Hiraqla had even said that Najjāshī was free to follow whichever religion he chooses.

‘Abd was amazed at this answer and asked ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ if he was saying the truth to which he replied in the affirmative.

‘Abd then continued to question, asking about what Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ commands them to do and what he tells them not to do.

‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ answered his questions and ‘Abd was impressed with the responses. He said that if his brother Jayfar also agreed with him, then they could present themselves in front of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and embrace Islām, however his brother may be reluctant due to being concerned over his rulership.

‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ told ‘Abd that his brother would not lose any power; he would remain the same and be told to collect charity from the rich and give to the poor. ‘Abd then asked for more details about the Zakāh. ‘Amr ibn al-‘Āṣ رَضِيَ اللَّهُ عَنْهُ told him about the Zakāh on gold, silver, camels and goats, and how it is calculated.



Later, ‘Āmr ibn al-‘Āṣ رَجُلُ اللَّهِ عَنْهُ came before the older brother Jayfar. He presented the sealed letter of Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to him. Jayfar broke the seal and read the letter. ‘Āmr ibn al-‘Āṣ رَجُلُ اللَّهِ عَنْهُ was then told to sit down and was asked some questions relating to the Quraysh. After a couple of days, Jayfar also showed his interest in Islām and both brothers embraced the true religion. Some people also joined them in embracing Islām, whilst others who did not were told to pay the Jizyah.

According to Ibn Ishāq رَحْمَةُ اللَّهِ عَلَيْهِ, ‘Āmr ibn al-‘Āṣ رَجُلُ اللَّهِ عَنْهُ had been sent to their father Julandī to invite him towards Islām, so it could have been that he was sent to both the father and his sons. ‘Allāmah Suhaylī رَحْمَةُ اللَّهِ عَلَيْهِ mentions that Julandī also embraced Islām.

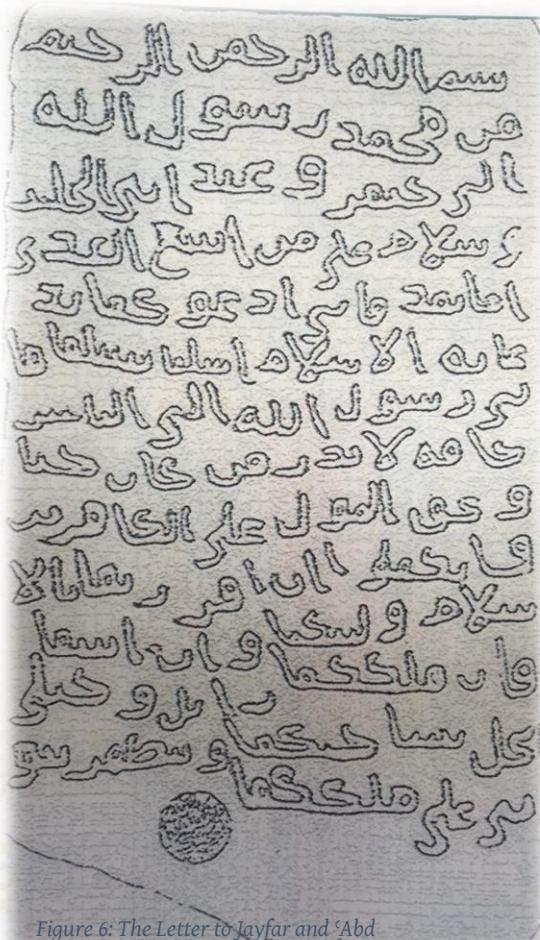
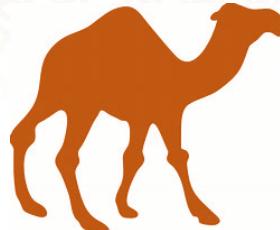


Figure 6: The Letter to Jayfar and ‘Abd

The Letter to Hawdhah al-Hanafī - Ruler of Yamāmah

Salīt ibn ‘Amr al-‘Āmirī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ was sent to al-Yamāmah in Najd with a letter to their leader. In the letter, Rasūlullāh ﷺ mentioned that his religion would reach wherever camels and horses tread. If Hawdhah embraced, then he would be safe and remain in control of his dominion.



Salīt ibn ‘Amr al-‘Āmirī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ was treated with great respect and he addressed Hawdhah. He advised him to embrace Islām. Hawdhah asked for some time to think about it.

Hawdhah then wrote a letter to Rasūlullāh ﷺ informing him that his call was exceptional and if he allowed him some authority, he would submit to him.

When Salīt ibn ‘Amr al-‘Āmirī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ was leaving for Madīnah, he was given some gifts including some fine cloth which was made in Hajar.

Salīt ibn ‘Amr al-‘Āmirī رَحْمَةُ اللَّهِ عَلَيْهِ وَسَلَامٌ arrived in Madīnah and informed Rasūlullāh ﷺ of what had happened. Rasūlullāh ﷺ said that even if he requested one hand span of land he would refuse.

After the conquest of Makkah, Jibril عَلَيْهِ السَّلَامُ informed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that Hawdhah had passed away. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told the Companions رَجُلَيْهِ عَنْهُ about his and also added that soon there would be a liar who will come from Yamāmah and claim to be a Prophet. He will then be assassinated after Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ passes away.

This is exactly what happened, and the liar was none other than Musaylimah who was killed during the time of Abū Bakr رَضِيَ اللَّهُ عَنْهُ.



The Letter to Al-Ḥārith al-Ghassānī, Governor of al-Ghassāsanah (Damascus)

Shujā' ibn Wahb al-Asadī رَضِيَ اللَّهُ عَنْهُ was sent north to Al-Ḥārith, the ruler of Damascus. The letter was a simple invitation for him to believe in Allāh سُبْحَانَهُ وَتَعَالَى and to not associate any partners with him. If he embraced, then his sovereignty would remain.

When Shujā' ibn Wahb al-Asadī رَضِيَ اللَّهُ عَنْهُ arrived in Damascus, al-Ḥārith was busy in preparing for hosting the Roman Emperor. It can be deduced that this must have been Hiraqla, who Rasūlullāh ﷺ also sent a letter to. Hiraqla had just arrived in ʿIliyā' after victory over the Persians.

Shujā' ibn Wahb al-Asadī رَضِيَ اللَّهُ عَنْهُ spoke to the doorkeeper, who was a Roman named Murrī, that he was a Messenger from Rasūlullāh ﷺ and he wished to meet Al-Ḥārith. He was told that Al-



Ḩārith was busy, and he would be available after a few days and could meet him then.

The doorkeeper then questioned Shujā' ibn Wahb al-Asadī رَجُلَ اللَّهِ عَنْهُ عَنْهُ about Rasūlullāh ﷺ. Upon hearing about him, he started weeping and confirmed that he heard about Rasūlullāh ﷺ and his qualities in the Injīl. He then testified his faith in Rasūlullāh ﷺ; however, he also expressed fear that the governor would execute him if he found out about his faith. Murrī treated Shujā' ibn Wahb al-Asadī رَجُلَ اللَّهِ عَنْهُ عَنْهُ with great respect and was very hospitable to him during his stay.

Shujā' ibn Wahb al-Asadī رَجُلَ اللَّهِ عَنْهُ عَنْهُ waited for several days before he was able to present himself in front of Al-Ḩārith.

When he eventually got the opportunity, Al-Ḩārith was sitting in his court wearing the crown on his head. Shujā' ibn Wahb al-Asadī رَجُلَ اللَّهِ عَنْهُ عَنْهُ presented the letter to him. When Al-Ḩārith read the letter, he became very angry and said that he would march against Rasūlullāh ﷺ.

Al-Ḩārith ordered the horses be prepared for battle and sent a letter to Hiraqla informing him of his plans. He was told by Hiraqla to not take any action. When Al-Ḩārith received the reply from Hiraqla, he summoned Shujā' ibn Wahb al-Asadī رَجُلَ اللَّهِ عَنْهُ عَنْهُ and asked when he was going to return to Madīnah. He said that he was going to be returning the following day. Al-Ḩārith then ordered that 100 Mithqāls of gold be given as a gift. Murrī, the

doorkeeper, also gave a gift and asked Shujā' ibn Wahb al-Asadī to convey his Salām to Rasūlullāh ﷺ.

When Shujā' ibn Wahb al-Asadī returned to Madīnah, he related what had happened to Rasūlullāh ﷺ. Rasūlullāh ﷺ said that Al-Ḥārith's country will be destroyed. Shujā' ibn Wahb al-Asadī also conveyed the Salām of Murri and told Rasūlullāh ﷺ what he said. Rasūlullāh ﷺ said he had spoken the truth.

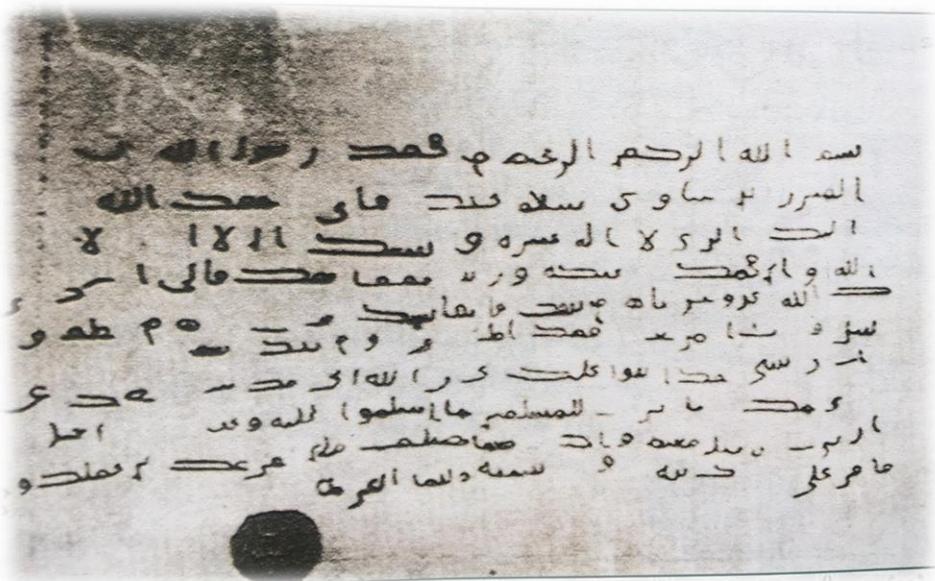


Figure 7: The Letter to Al-Ḥārith

Summary

Rasūlullāh ﷺ had begun his journey of conveying the message of Allāh ﷺ to the people of Makkah. When pilgrims used to come for Ḥajj, he would also invite them towards the true religion. It was in one of these meetings that he met some people from Madīnah. Rasūlullāh ﷺ eventually migrated to Madīnah and the number of people coming into the fold of Islām was increasing daily, with more and more tribes embracing. However, up until that point, the Quraysh still had not found faith.

Rasūlullāh ﷺ then sent several letters to the leaders of the surrounding areas, which included the two superpowers of the time, the Roman and Persian empires. The fact that these letters were sent to non-Arabs shows that Rasūlullāh ﷺ had been sent to all of mankind and jinn, wherever they were. He was the final Messenger and there would be no other after him.

Rasūlullāh ﷺ invited people from all religions towards Islām, including the Jews, Christians, fire worshippers and pagans. He was truly the Messenger for the entire universe.

Before the letters were sent, his Companions رضي الله عنهم advised Rasūlullāh ﷺ that a seal should be made to show that the letters were official. This was done with the words Allāh, Rasūl & Muhammad on the ring.

One such letter was sent to the Christian king of Byzantine, Hiraqla, or Heraclius as he is known.

It so happened that Abū Sufyān was in Shām at the time, and he was summoned to his court.

Hiraqla asked him many questions about Rasūlullāh ﷺ and Abū Sufyān had no choice but to answer truthfully.

After listening to his answers and giving him a response, Hiraqla had realised that Rasūlullāh ﷺ was indeed the Prophet they had been waiting for.

Hiraqla called his people and told them about Rasūlullāh ﷺ, but they didn't listen to his message. Even though Hiraqla knew Rasūlullāh ﷺ had been sent by Allāh ﷺ, he did not embrace شُبَّحَاهُ وَتَعَالَى.

From the other leaders, some, like, Najjāshī the Emperor of Abyssinia, Al-Mundhir the ruler of Bahrayn and the two sons of Julandī, ‘Abd and Jayfar, who ruled over ‘Umān, entered the fold of Islām.

Muqawqis (the leader of the Copts) did not accept Islām but received the Messenger of Rasūlullāh ﷺ with great respect and sent gifts for Rasūlullāh ﷺ, which included Māriyah al-Qibtiyyah رَضِيَ اللَّهُ عَنْهَا.

She bore him a son called Ibrāhīm رَضِيَ اللَّهُ عَنْهُ, but he passed away in his infancy.

Then there were others like Kisrā' (the Emperor of Persia), Al-Ḥārith (the ruler of Damascus) and Hawdhah (the ruler of Yamāmah), who also received letters but did not embrace.

The message of Rasūlullāh ﷺ had now crossed the borders of the Arabian Peninsula. Up until this time, the conflicts between the Muslims and their enemies had been restricted to within the Arabs. Now, the neighbouring empires were aware of Rasūlullāh ﷺ, which increased the threat.

Sīrah of Muḥammad ﷺ
Part 25 – Letters to the Kings

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