

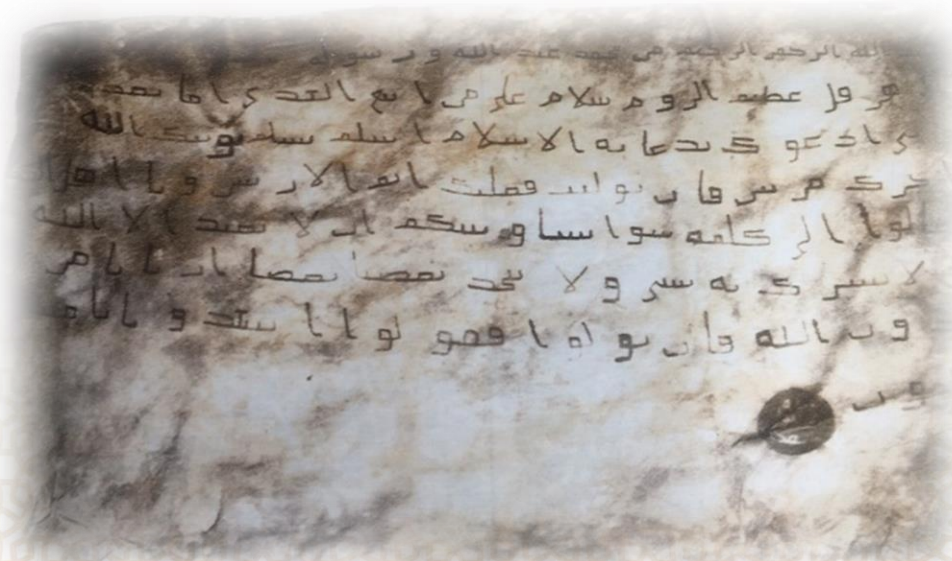
Islamic Academy of Coventry

صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ
Sīrah of Muḥammad

Part 25

Letters to the Kings

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Sīrah of Muḥammad ﷺ
Part 25 – Letters to the Kings
1st Edition – 2021

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Introduction

Rasūlullāh ﷺ had travelled with his Companions رَضِيَ اللَّهُ عَنْهُمْ towards Makkah to perform ‘Umrah and had stopped at Ḥudaybiyah. 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 رَضِيَ اللَّهُ عَنْهُ to convey his message. The Quraysh stopped ‘Uthmān رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ, managed to escape captivity and came to Rasūlullāh ﷺ at the time the treaty was being written. Abū Jandal رَضِيَ اللَّهُ 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 سُبْحَانَهُ وَتَعَالَى revealed Sūrah al-Fath, which informed them that the treaty was, in fact, a great victory.

Another Companion, Abū Baṣīr 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 Baṣīr 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that any Muslims who wished to stay in Madīnah could now do so.

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent a letter to Abū Baṣīr رَضِيَ اللَّهُ عَنْهُ to call him and the other Muslims to Madīnah. When the letter reached Abū Baṣīr 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 رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُمْ 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 رَضِيَ اللَّهُ عَنْهُمْ, 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, Muḥammad and Rasūl written on it. The word Allāh was on the top, Rasūl in the middle and Muḥammad 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.

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



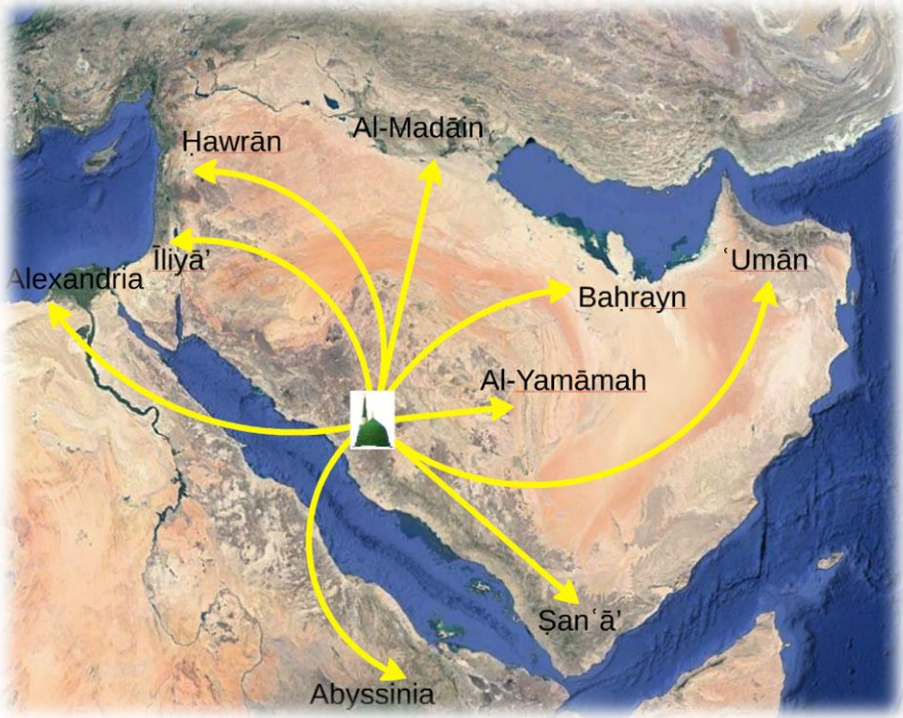
The Rulers

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
Diḥyah ibn Khalīfah al-Kalbī رَضِيَ اللَّهُ عَنْهُ	Qayṣar, Emperor of Rome (Hiraqla)	Īliyā' (Al-Quds, Palestine)
‘Abdullāh ibn Ḥudhāfah al-Sahamī رَضِيَ اللَّهُ عَنْهُ	Kisrā', Emperor of Persia	Al-Madāin - Irāq
‘Amr ibn Umayyah al-Ḍamrī رَضِيَ اللَّهُ عَنْهُ	Al-Najjāshī, Emperor of Abyssinia	Abyssinia
Ḥātib ibn Abī Balta‘ah رَضِيَ اللَّهُ عَنْهُ	Al-Muqawqis, governor of Egypt	Alexandria, Egypt
Al-‘Alā’ ibn al-Ḥaḍramī رَضِيَ اللَّهُ عَنْهُ	Al-Mundhir ibn Sāwī, ruler of Baḥrayn	Baḥrayn
Salīṭ ibn ‘Amr al-‘Āmirī رَضِيَ اللَّهُ عَنْهُ	Hawdhah al-Ḥanafī, ruler of Yamāmah	Al-Yamāmah - Najd
Shujā‘ ibn Wahb al-Asadī رَضِيَ اللَّهُ عَنْهُ	Al-Ḥārith al-Ghassānī, ruler of al-Ghassāsanah	Ḥawrān (Damascus)
Al-Muhājir ibn Abī Umayyah al-Makhzūmī رَضِيَ اللَّهُ عَنْهُ	Al-Ḥārith al-Ḥamīrī, ruler of Yaman	Ṣan‘ā’ - Yaman
‘Āmr ibn al-‘Āṣ al-Sahamī رَضِيَ اللَّهُ عَنْهُ	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 Īliyā' at the time, which was the name given to al-Quds in Palestine.

The Invitation

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ started the letter name of Allāh سُبْحَانَهُ وَتَعَالَى, the Beneficent the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ

سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى أَمَّا بَعْدُ

فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ أَسْلِمَ تَسْلَمَ

يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْأَرِيسِيِّينَ

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

اشْهَدُوا بِأَنَّا مُسْلِمُونَ

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

From Muḥammad ﷺ the slave of Allāh ﷻ 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 ﷻ 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 Āl-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 رَضِيَ اللَّهُ عَنْهُ

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent this letter with Dihyah al-Kalbī رَضِيَ اللَّهُ 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 رَضِيَ اللَّهُ عَنْهُ told the court about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and advised Hiraqla to make his decision based upon sincerity and humility. He confirmed with him that ‘Isā عَلَيْهِ السَّلَامُ used to pray Ṣalāh and invited Hiraqla towards the one whom ‘Isā عَلَيْهِ السَّلَامُ prayed to.

Dihyah al-Kalbī رَضِيَ اللَّهُ عَنْهُ then invited Hiraqla towards Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, about whom Mūsā عَلَيْهِ السَّلَامُ and ‘Isā عَلَيْهِ السَّلَامُ had given glad tidings

Once Dihyah al-Kalbī رَضِيَ اللَّهُ 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. 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.

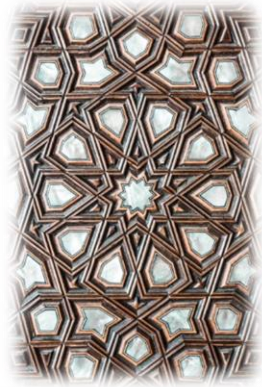
The Questioning

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 ﷻ 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 Diḥyah رَضِيَ اللَّهُ عَنْهُ, 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 (Muḥammad ﷺ) has become a prominent one, even the King of the Banū Aṣḡār, (meaning Hiraqla) is afraid of him.’

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

The Dream

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



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

Ibn an-Nāẓūr 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 Diḥyah رَضِيَ اللَّهُ 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 Diḥyah رَضِيَ اللَّهُ 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.

Diḥyah رَضِيَ اللَّهُ عَنْهُ went to Ḍaghāṭir and informed him about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Ḍaghāṭir took an oath by Allāh سُبْحَانَهُ وَتَعَالَى and said that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 Aḥmad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ in which he has called us to Allāh

‘Azzawajal. I bear witness that there is no God except Allāh and Aḥmad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ is his slave and Messenger.’



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

Diḥyah رَضِيَ اللَّهُ عَنْهُ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ with great respect in a Golden pen case; however, he did not embrace Islām despite knowing that Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was the true Messenger of Allāh سُبْحَانَهُ وَتَعَالَى.

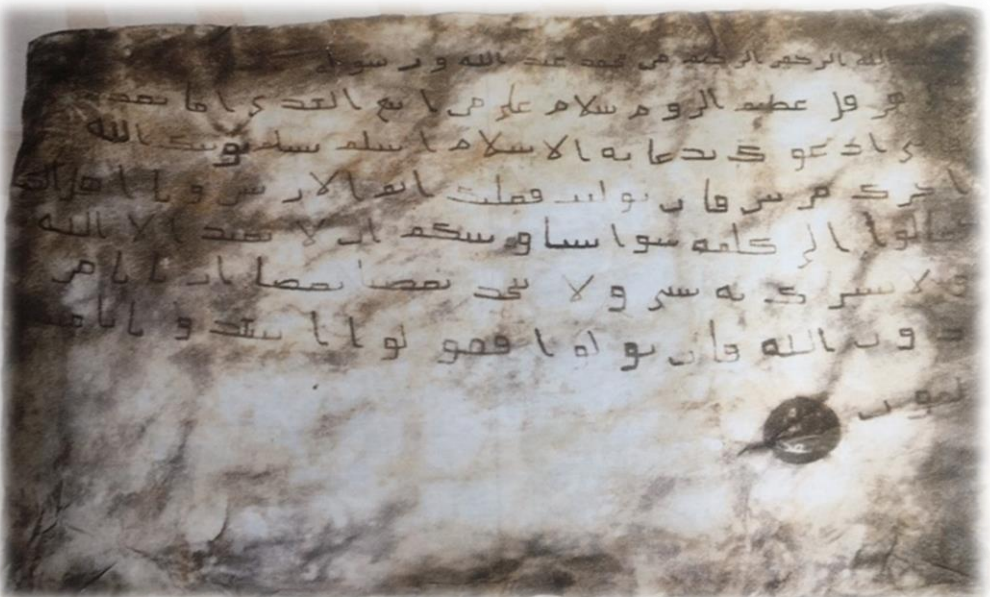


Figure 1: The Letter sent to Heracle

The Letter

Many years later, Amīr Sayf ad-dīn Maṣṣūrī, 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 Maṣṣūrī 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 Kistrā' – Ruler of Persia

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

من محمد رسول الله الى كسرى عظيم فارس سلام على من اتبع

الهدى وأمن بالله ورسوله واشهد أن لا اله الا الله وحده لا

شريك له وان محمدا عبده ورسوله ادعوك بدعاية الله عزوجل

فانى انا رسول الله الى الناس كلهم لانذر من كان حيا ويحق

القول على الكافرين اسلم تسلم فان توليت فعليك اثم المجوس

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

From Muḥammad ﷺ the slave of Allāh ﷻ and His Messenger to Kistrā', 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 Kistrā' 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 Ḥudhāfah Sahmī رَضِيَ اللَّهُ عَنْهُ came back to Rasūlullāh ﷺ and told him what had happened. Rasūlullāh ﷺ said that the Empire of Kistrā 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 ﷻ.

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-Ḍamrī رَضِيَ اللَّهُ عَنْهُ 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 رَضِيَ اللَّهُ عَنْهُ reached Abyssinia and presented the letter to Najjāshī. The letter invited Najjāshī towards Islām and spoke about how ‘Isā عَلَيْهِ السَّلَامُ was created by Allāh سُبْحَانَهُ وَتَعَالَى like how He created Ādam عَلَيْهِ السَّلَامُ. 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 رَضِيَ اللَّهُ 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 رَضِيَ اللَّهُ 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 Injīl (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 عَلَيْهِ السَّلَامُ. ‘Amr ibn Umayyah رَضِيَ اللَّهُ 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 السَّلَامُ gave the glad tidings of 'Īsā' عَلَيْهِ السَّلَامُ, the one who will ride a donkey, 'Īsā' عَلَيْهِ السَّلَامُ 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 ﷻ and invoked the Mercy and blessings of Allāh ﷻ upon him. He then praised Allāh ﷻ, who had guided him towards the truth.

Najjāshī then told Rasūlullāh ﷺ that he had received his letter. He talked about 'Īsā' عَلَيْهِ السَّلَامُ and whatever Rasūlullāh ﷺ had said about him, he was no more than 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 ﷻ and he pledged allegiance on his hands and the hands of his cousin, and that he had embraced Islām for the sake of Allāh ﷻ, Lord of the worlds.

Najjāshī informed Rasūlullāh ﷺ that he was sending his son Arhā ibn Aṣḥam. 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 Aṣḥam 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 رَضِيَ اللَّهُ عَنْهُمْ, in Madīnah. After Aṣḥam passed away, another Najjāshī followed. Rasūlullāh ﷺ also sent him a letter but there is no confirmation that he also embraced, like his predecessor.

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The Letter to Muqawqis – Ruler of Egypt

Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ sent a letter to Egypt, to Muqawqis, King of the Copts as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى الْمُقَوْسِ عَظِيمِ الْقِبْطِ

سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى أَمَّا بَعْدُ

فَإِنِّي أَدْعُوكَ بِدَعَايَةِ الْإِسْلَامِ أَسْلِمَ تَسْلَمَ

يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْقِبْطِ

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

اشْهَدُوا بِأَنَّا مُسْلِمُونَ

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

*From Muḥammad ﷺ the slave of Allāh ﷻ
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 ﷻ 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 Āl-
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.””*

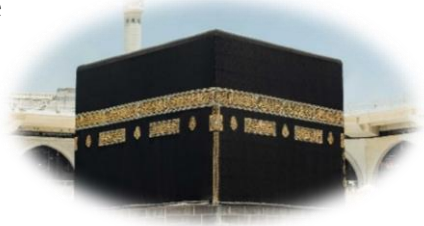
The letter was sealed and Ḥaṭīb ibn Abī Balta‘ah رَضِيَ اللَّهُ عَنْهُ was sent with it to the King. Upon reaching Egypt he found out that the King was in Alexandria. Ḥaṭīb رَضِيَ اللَّهُ عَنْهُ then went to Alexandria and presented the letter to the King who received it with great respect.

The Questioning of Ḥaṭīb ibn Abī Balta‘ah رَضِيَ اللَّهُ عَنْهُ

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

The first question Muqawqis asked was whether this person who had sent the letter, i.e., Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, was a Messenger. Ḥaṭīb 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?



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

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

Ḥaṭīb رَضِيَ اللَّهُ عَنْهُ Addresses the Court

After a while Ḥaṭīb رَضِيَ اللَّهُ 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.

Ḥaṭīb رَضِيَ اللَّهُ 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 السَّلَام had given glad tidings about 'Īsā' عَلَيْهِ السَّلَام, 'Īsā' عَلَيْهِ السَّلَام had given glad tidings about 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 Injil. When a nation comes across a Messenger sent from Allāh سُبْحَانَهُ وَتَعَالَى, they become his people, his 'Ummah', and they must now follow him. Ḥaṭīb رَضِيَ اللَّهُ عَنْهُ then told Muqawqis that they



had now come across a Messenger from Allāh ﷺ. They were not being stopped from Christianity but were being commanded to follow what ‘Īsā عليه السلام had told them.

The Reply of Muqawqis

Muqawqis had listened to the words of Ḥaṭīb رَضِيَ اللَّهُ 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-Qibṭiyyah رَضِيَ اللَّهُ عَنْهَا

One of the slave girls which was sent by Muqawqis was Māriyah رَضِيَ اللَّهُ عَنْهَا. She stayed with Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and gave birth to his son, Ibrāhīm رَضِيَ اللَّهُ عَنْهُ.

The other slave girls name was Sīrīn, and she was given to Hassān ibn Thābit رَضِيَ اللَّهُ عَنْهُ. The name of the mule was Duldal.

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

Ḥāṭib رَضِيَ اللَّهُ عَنْهُ came back to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and narrated the whole episode. Muqawqis didn't accept Islām due to his kingdom. If he had embraced, he was worried he would lose his dominion.

In the time of 'Umar رَضِيَ اللَّهُ عَنْهُ, Egypt came under the banner of Islām.

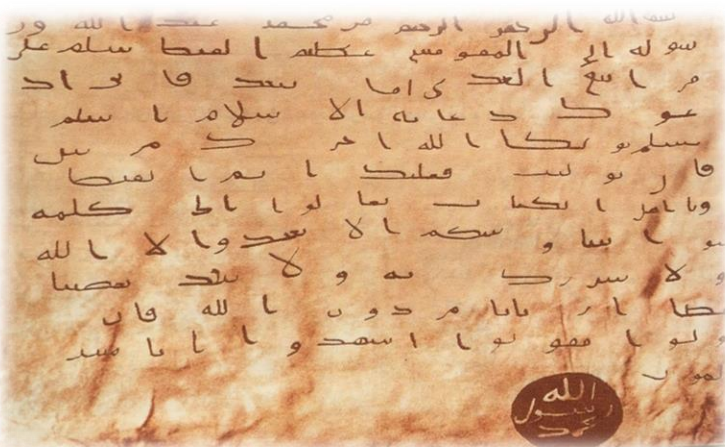


Figure 4: The Letter to Muqawqis

The Letter to Al-Mundhir – Ruler of Baḥrayn

Another letter was also sent to Al-Mundhir ibn Sāwī, the ruler of Baḥrayn. Al-‘Alā’ ibn al-Ḥaḍramī 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-Ḥaḍramī 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informing him that he had read out his letter to the people of Baḥrayn. 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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.

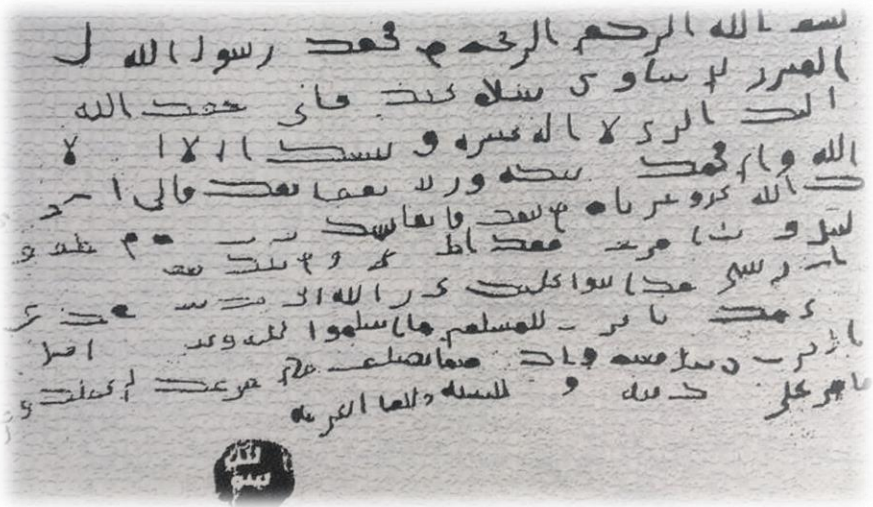


Figure 5: The Letter to Al-Mundhir

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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 رَضِيَ اللَّهُ عَنْهُ ‘Āṣ 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. رَضِيَ اللَّهُ عَنْهُ ‘Āṣ 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 رَضِيَ اللَّهُ عَنْهُ ‘Āṣ 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.

رَضِيَ اللَّهُ عَنْهُ ‘Āṣ 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.

رَضِيَ اللَّهُ عَنْهُ ‘Āṣ 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. رَضِيَ اللَّهُ عَنْهُ ‘Āṣ told him about the Zakāh on gold, silver, camels and goats, and how it is calculated.



Later, ‘Āmr ibn al-‘Āṣ رَضِيَ اللَّهُ 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 رَضِيَ اللَّهُ 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 رَحِمَهُ اللَّهُ, ‘Āmr ibn al-‘Āṣ رَضِيَ اللَّهُ 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 رَحِمَهُ اللَّهُ mentions that Julandī also embraced Islām.

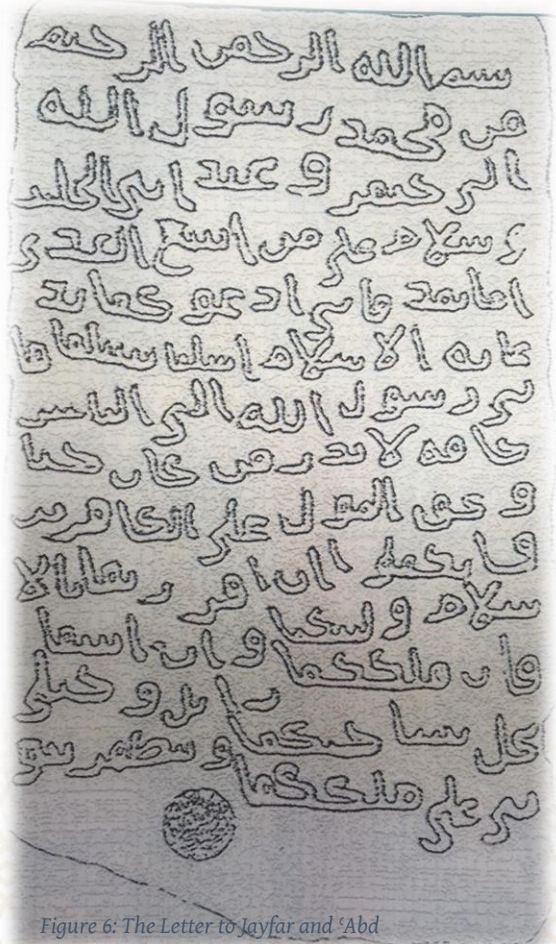


Figure 6: The Letter to Jayfar and ‘Abd

The Letter to Hawdhah al-Ḥanafī - Ruler of Yamāmah

Saliṭ ibn ‘Amr al-‘Āmirī رَضِيَ اللَّهُ عَنْهُ was sent to al-Yamāmah in Najd with a letter to their leader. In the letter, Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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.



Salīṭ ibn ‘Amr al-‘Āmirī رَضِيَ اللَّهُ عَنْهُ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ informing him that his call was exceptional and if he allowed him some authority, he would submit to him.

When Salīṭ ibn ‘Amr al-‘Āmirī رَضِيَ اللَّهُ عَنْهُ was leaving for Madīnah, he was given some gifts including some fine cloth which was made in Hajar.

Salīṭ ibn ‘Amr al-‘Āmirī رَضِيَ اللَّهُ عَنْهُ arrived in Madīnah and informed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ of what had happened. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that even if he requested one hand span of land he would refuse.

After the conquest of Makkah, Jibrīl عَلَيْهِ السَّلَامُ informed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that Hawdhah had passed away. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ told the Companions رَضِيَ اللَّهُ عَنْهُمْ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ also sent a letter to. Hiraqla had just arrived in Īliyā’ 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 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and he wished to meet Al-Ḥārith. He was told that Al-



Ḥārith 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 رَضِيَ اللَّهُ عَنْهُ about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Upon hearing about him, he started weeping and confirmed that he heard about Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and his qualities in the Injīl. He then testified his faith in Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ; 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 رَضِيَ اللَّهُ عَنْهُ with great respect and was very hospitable to him during his stay.

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

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

Al-Ḥārith 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-Ḥārith received the reply from Hiraqla, he summoned Shujā' ibn Wahb al-Asadī رَضِيَ اللَّهُ عَنْهُ and asked when he was going to return to Madīnah. He said that he was going to be returning the following day. Al-Ḥārith 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 رَضِيَ اللَّهُ عَنْهُ to convey his Salām to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

When Shujā‘ ibn Wahb al-Asadī رَضِيَ اللَّهُ عَنْهُ returned to Madīnah, he related what had happened to Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said that Al-Hārith’s country will be destroyed. Shujā‘ ibn Wahb al-Asadī رَضِيَ اللَّهُ عَنْهُ also conveyed the Salām of Murri and told Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ what he said. Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said he had spoken the truth.

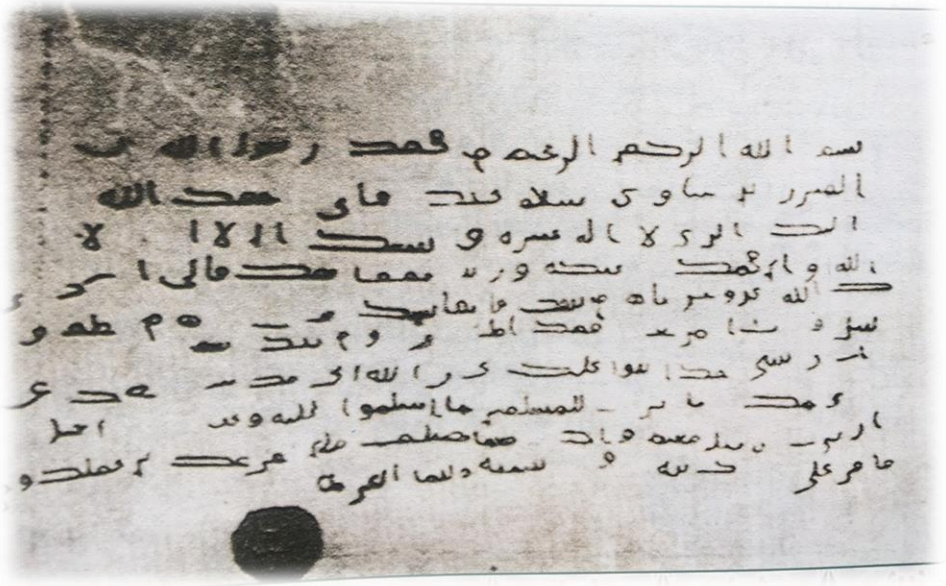


Figure 7: The Letter to Al-Hārith

Summary

Rasūlullāh ﷺ had begun his journey of conveying the message of Allāh ﷻ 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 رَضِيَ اللَّهُ عَنْهُمْ advised Rasūlullāh ﷺ that a seal should be made to show that the letters were official. This was done with the words Allāh, Rasūl & Muḥammad 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 ﷻ, he did not embrace.

From the other leaders, some, like, Najjāshī the Emperor of Abyssinia, Al-Mundhir the ruler of Baḥrayn 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-Qibṭiyyah رَحِمَ اللَّهُ عَنْهَا .

She bore him a son called Ibrāhīm رَحِمَ 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.

Ṣīrah of Muḥammad ﷺ
Part 25 – Letters to the Kings

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