



# WINNING THE HEARTS & SOULS

**IBN KATHEER**

Expeditions and  
Delegations in  
the Lifetime of  
Prophet Muhammad ﷺ

From Al-Bidayah wan-Nihaya



**DARUSSALAM**  
YOUR AUTHENTIC SOURCE OF KNOWLEDGE

# Winning Hearts & Souls

Expeditions and delegations in lifetime of the prophet (Peace and Blessings of Allah be upon him)

Taken from

## Al-Bidayah wan-Nihayah

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By: Ibn Katheer

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## **Preface To The Revision**

*In the Name of Allah, the Most Beneficent, the Most Merciful*

All praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His help and guidance in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad – who, by Allah’s leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind – is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You. To You belong the keys to the heavens and the Earth and You are Most Able to do all things.

Among the blessings which Allah has bestowed upon us, the community of Muslims, is that He has made it easy for us to follow the path of guidance and He has opened the doors of knowledge by making available to us these new publications, which present to us the writings of the early scholars and reveal to us what they said regarding legal verdicts, history, events, information and lessons. These scholars opened a clear beacon of light for all those Muslims seeking guidance, and they set up for us a signpost in which there is neither deviation nor crookedness. Whoever follows it will arrive safely at his desired destination and whoever diverts from it will be lost forever. They have written these books and treatises and made clear to us therein events, information and virtues. Among such books is this unique work, *Al-Bidayah Wan- Nihayah*, by the Imam, the Hafiz, the master scholar of ahadeeth, ‘Imaduddeen Isma‘eel Ibn Katheer Al-Qurashi – may Allah have Mercy on him. This book was greeted with approval by the vast majority of Muslims. No Islamic library would be complete without it. In it, the author has recorded what Allah, Most

High, has made easy for him about the history of mankind, from the beginning of creation, starting with the creation of the Throne and the Kursi (chair), the heavens and the Earth and all that they contain and all that lies between them, such as the angels, the jinn and the devils. He also described how Adam was created, and told the stories of the prophets up to the days of the Children of Isra'eel and the Days of Ignorance (Jahiliyyah), until the advent of Prophet Muhammad (Peace and Blessings of Allah be upon him), which heralded the end of Prophethood. He then recorded his Seera) Then he recorded the events which took place up to his own time. He also spoke of the trials and battles, the signs of the approach of the Hour, then the sending forth of mankind and the terrors of the Resurrection, which he described in detail. He then described the Hellfire, with all its horrors, and Paradise and all the good things contained therein. He called this particular volume of his book: An-Nihayah Fil- Fitan Wal-Malahim (The Ending in Trials and Battles). As for the book which is in our hands today, it is Al-Bidayah.

By Allah's Grace, I came to know Brother Abdul Malik Mujahid, the general manager of Darussalam Publishing in Riyadh. He visited me in my humble office in Damascus and suggested to me the idea of creating a summarised version of this wonderful book. I prayed for Allah's Guidance in the matter and sought help from Him in completing the project. Allah enabled me to make the acquaintance of a number of people of knowledge and experience in this field and a plan of action for the work was written. It consisted of ten principal points and we then started the task, seeking help from the Lord of the heavens and the Earth. All of us exerted our utmost efforts in this task, making repeated revisions and corrections, until we reached the point where, by Allah's Permission, we completed it and it was published in the form which is in your hands today.

### **The Plan of Action for This Book:**

1. Summarization of the text. This was achieved by concentrating on the most important events narrated in the book. In doing so, we took care not to leave out any important details which would cause loss of meaning or import.
2. We relied on a number of printed and handwritten copies of the book and in cases where any contradiction or omission was found, we succeeded in establishing the most accurate and authentic text.
3. We left out the ahadeeth which proved to be baseless or weak and confined

ourselves to the ahadeeth which are authentic or Hasan and those which are acceptable due to the existence of other supporting narrations. On rare occasions, when it was found that there were no other ahadeeth in the chapter, we included some weak ahadeeth whose weakness was not of an extreme nature.

4. We performed takhreej of the ahadeeth with ascription of the number of the section and the page, the number of the ahadeeth and in many cases, the precise location of the hadeeth in the original source, then the ruling on its authenticity, if it was not from the Saheehain, because the ahadeeth therein do not require any ruling on their authenticity and they have been widely accepted by the Muslim Ummah. As for the ahadeeth in this book, we have relied on the opinions of the Imams and scholars of Hadith – including the earlier scholars, the later scholars and those of the present day. On some occasions, we have recorded the weak ahadeeth, while making it plain that they are not authentic. We have not omitted them because the author has included them in order to warn the people against them due to their widespread popularity amongst the Muslims in general. In such cases, we desired not to oppose the author in this effort and so we left them, at the same time making the scholars' ruling on them clear, so as to warn the people against them.

5. We summarised the asaneed present in the book, in most cases mentioning only the Companion who narrated the Hadith, or the person who reported it from him.

6. We omitted many of the Isra'eeliyyat found in this book which the author referred to in the preface, where he said: "We do not record the Isra'eeliyyat except those which the Lawgiver has permitted, i.e., those which do not contradict the Book of Allah and the Sunnah of His Messenger (Peace and Blessings of Allah be upon him). These are stories which are neither believed nor belied and they have been recorded because they provide details of unclarified narratives that we have, or they provide names for people and places that have only been mentioned in passing in our Revelation, due to there being no benefit in specifying them for us. Thus we have reported them in order to provide extra detail and not with the intention of citing them as evidence or placing any reliance on them. Only the Book of Allah and the authentic Sunnah of His Messenger (Peace and Blessings of Allah be upon him) may be relied and depended upon. It is from Allah that we seek help and it is He in Whom we place our trust; there is no help and no power except in

Allah, the Almighty, the All-Powerful, Most Wise and Most High.

7. In some instances, we have referred back to the original manuscript in order to verify the wording of a Hadith from its source. In some cases, the author has combined two narrations of the same Hadith together and so where this has occurred, we have noted it and separated the two narrations, placing our own words between brackets, i.e., (and in another narration...) and we have also identified the source of the addition in the footnotes.

8. We have written the Qur'anic Verses in the Uthmani script, in conformity with the copy of the Qur'an published by Al- Madinah Al-Munawwarah Printing Complex.

9. We vowelized the words of many of the ahadeeth in the book and, in addition, the poetic verses, wherever possible.

10. We mentioned the meters of the poetic verses between parentheses.

11. We explained the meanings of some difficult or obscure words, relying on dictionaries, books containing ghareeb ahadeeth and narrations and other sources.

12. We furnished a brief biography of the author, Hafiz Ibn Katheer, though in reality, he requires no introduction and no description.

Finally, I ask Allah, Most High, to accept this humble work from us and to acknowledge it as having been done purely and sincerely with the aim of pleasing Him and to grant us and our brothers, who assisted us in the production of this book, pardon and forgiveness in religious and secular matters. In addition, we ask Him that He include this work in the weight of our good deeds on the Day of Resurrection – a Day on which neither wealth nor sons will benefit anyone – except for those whom Allah has blessed with pure hearts.

And our final declaration is that all praise and thanks are due to Allah, and we invoke blessings and peace upon Prophet Muhammad and upon all his righteous family and Companions until the Day of Reckoning.

**Yoosuf Al-Hajj Ahmad,**  
The humble slave of Allah.

Damascus, Ash-Sham (Syria).  
2nd of Dhul-Hijjah, 1428 A.H.

## **Publisher's Preface**

Verily, all praise and thanks are due to Allah. We seek His help and we ask forgiveness from Him. We seek refuge with Allah from the wickedness in ourselves. Whomsoever Allah guides, there is none who can misguide him and whomsoever He sends astray, there is none who can guide him. I bear witness that none is worthy of worship except Allah and that Muhammad is His slave and His Messenger. He sent him with guidance and the true Religion and with the light (of truth), the admonition and wisdom, at a time when no Messengers were sent for a long period, when there was little religious knowledge and the people had gone astray, when the Hour was drawing nearer. Whoever obeys Allah and His Messenger has followed the right course, while whoever disobeys Allah and His Messenger erred from it and gone far astray.

The book *Al-Bidayah (The Beginning)* by the Hafiz, the Imam, the scholarly critic, Ibn Katheer is an incomparable work regarding the study of the events and their chronological order, the knowledge of which he strove hard to acquire. He began by describing the start of creation – from the creation of the Throne and the Kursi and the heavens and the Earth and all that is in them and all that lies between them, such as the angels, the jinn and the devils and he described the manner of Adam's creation. He recounted the stories of the Prophets and the events that took place therein, up to the times of the Children of Isra'eel and the Days of Ignorance, which ended with the advent of the final Prophet, Muhammad (Peace and Blessings of Allah be upon him). Then he gave a detailed description of his life and what happened after that, up to the time in which he lived. He then wrote a separate volume called *An-Nihayah Fil- Fitan Wal-Malahim (The Ending With Trials and Great Battles)*.

Furthermore, Allah inspired us to undertake the noble task of making this book easily accessible to both the students and the scholars and then to translate it into several languages, by Allah's Permission.

I suggested to my brother, Yoosuf Al-Hajj, the necessity of summarizing this book in a suitable manner, through the omission of unbeneficial repetition, weak ahadeeth, lengthy poems, etc. I am thankful to Brother Yoosuf for assembling a team that consisted of Abdul Malik Wadih, Abu Muslim Al-Jaza'iri, Muwaffeq Khaleel Hammad, and himself. Darussalam funded the entire project, paying each team member for his contribution and work. After they completed their portion of the project, the work then went through numerous people in the Research Division of Darussalam, who meticulously



went through the work, adding and subtracting materials. After this, the project went through another round of editing of the Arabic material before it was sent to the translation department. The translation was then checked for accuracy and then sent for editing, resulting in the final project that you see before you. All praise and thanks be to Allah for allowing us to produce such a classical work for the first time in the English language.

O Allah! We ask that You bless us with sincerity and success and that You spread goodness through our hands.

**Abdul Malik Mujahid**

Jumadal-Oola 1431 A.H.

## **The Messenger of Allah's Letters to Foreign Sovereigns Inviting Them to Allah and to Accept Islam**

On the authority of Anas Ibn Malik who narrated that Allah's Messenger, peace and blessings of Allah be upon him, wrote to Kisra (Chosroes, King of Persia), Qaisar (Caesar, Emperor of Rome), An-Najashi (King of Abyssinia), and to every (other) ruler inviting them to Allah, the Exalted. The Najashi (Negus) mentioned here was not the same one for whom the Messenger of Allah offered the funeral prayers.

On the authority of 'Abdullah Ibn 'Abbas who said that Abu Sufyan narrated to me directly saying, "We were merchants and we had been strained by continual fighting until our wealth became depleted. After the armistice, i.e. the Treaty of Hudaibiyah, between us and the Messenger of Allah, peace and blessings of Allah be upon him, I went on a trade mission to Sham (Syria) along with a group (of people) from Quraish. We arrived in Sham when Qaisar, the king of Rome, had defeated and expelled the Persians who had occupied his territory. He also reclaimed the Cross that had previously been lost. When the news of the victory (and defeat of the Persians) reached him, he was residing in Hims, Sham, and walked to Bait Al-Maqdis to offer prayers as a token of his gratitude (for the victory). He was welcomed by the people with great pomp and pageantry. A messenger from the king of Busra came to him with an Arab, whom he had brought, and said, 'O King, this man is an Arab from the people of sheep and camels; he brings you news of events that have occurred in his land,' and in the king's presence he asked his translator to tell the Arab to deliver the news. The man said, 'An Arab from the Quraish has appeared claiming to be a Prophet; some of the people have followed him while others have opposed him. Bloody confrontations have occurred between them in a number of battles, and I left them in that condition.'

The king summoned the head guard and ordered, 'Comb through every part of Sham and bring me someone from this man's country to verify his story'."

Abu Sufyan said, "When we came to him, he said to his translator: 'Ask them who amongst them is the closest in relation to the one who claims to be a Prophet.'" Abu Sufyan added, I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin, and there was no one from Banu 'Abd Manaf in the caravan except myself.' The king said, 'Let him approach me.' He then ordered that my companions stand behind me near my shoulder and said to his translator,

‘Relate to his companions that I am going to ask him about the man who claims to be a Prophet. If he lies, they should oppose him immediately!’”

Abu Sufyan added, “By Allah! Had it not been shameful that my companions would label me a liar, I would not have spoken the truth about him when asked, so I spoke the truth. He said to his translator, ‘Ask him what kind of family does he belong to.’ I replied, ‘He belongs to a noble family from amongst us.’ He asked, ‘Has anyone else from amongst you ever claimed the same prior to him?’ I replied, ‘No.’ He asked, ‘Have you ever censured him for telling lies prior to what he claimed?’ I replied, ‘No.’ He asked, ‘Was anyone from amongst his ancestors a king?’ I replied, ‘No.’ He asked, ‘Do the noble or the poor follow him?’ I replied, ‘It is the poor who follow him.’ He asked, ‘Are they increasing or decreasing?’ I replied, ‘They are increasing.’ He asked, ‘Has anyone from amongst those who have embraced his religion become displeased with it and discarded it?’ I replied, ‘No.’ He asked, ‘Does he break his promises?’ I replied, ‘No, but we are now at truce with him and we are afraid that he may betray us!’” Abu Sufyan added, “Other than the last sentence, I could not say anything against him.”

Caesar then asked, ‘Have you ever fought a battle with him?’ I replied, ‘Yes.’ He asked, ‘What was the outcome of your battles with him?’ I replied, ‘The result was unstable; sometimes he was victorious and other times we were.’ He asked, ‘What does he order you to do?’ I said, ‘He tells us to worship Allah, Alone, not to worship anything along with Him, and to abandon all that our forefathers worshipped. He orders us to pray, give in charity, be chaste, maintain our promises, and return whatever is entrusted to us.’ When I said that, Qaisar said to his translator, ‘Say to him: I asked you about his lineage and your reply was that he belonged to a noble family. In truth, all the Messengers came from the noblest lineage of their nations. Then I asked you whether anyone else from amongst you had ever claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever censured for telling lies, your reply was in the negative, so I take it for granted that a person who did not lie about others could never lie about Allah. Then I asked you whether any of his ancestors were kings. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.’

When I asked you if he is followed by the rich or the poor, you replied that it

was the poor who follow him. In fact, such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of true faith until it is complete (in all respects). I asked you whether there was anyone who, after embracing his religion, became displeased with it and discarded it, your reply was in the negative. In fact, this is the sign of true faith, for, when its goodness enters and mixes in the heart, no one will be displeased with it. I asked you whether he had ever broken his promise. You replied in the negative. Such are the Prophets, they never break their promises. When I asked you whether you fought against one another, you replied in the affirmative and (you also said) that sometimes he was victorious and sometimes you were. Indeed, such are the Messengers; they are put to trials and the final victory is always theirs.

Then I asked you what he orders you with. You replied that he orders you to worship Allah, Alone, not to worship others along with Him, to leave all that your forefathers used to worship, to offer prayers, to speak the truth, to be chaste, to keep promises, and to return what is entrusted to you. These are truly the qualities of a Prophet, who I knew (from the previous Scriptures) would appear, but I did not know that he would be from among you. If what you say is true, he will, very soon, occupy the ground beneath my feet; if I knew that I would reach him, I would go immediately to meet him; were I with him, then I would certainly wash his feet!.” Abu Sufyan added, “Qaisar then asked for the letter of Allah’s Messenger, which was read.”

Abu Sufyan added, “When Heraclius finished his speech, a great hue and cry was caused by the Byzantine courtiers surrounding him; there was so much noise that I did not understand what they said. Thereafter, we were turned out of the court. When I left with my companions and we were alone, I said to them, ‘Verily, Ibn Abi Kabsha’s (i.e. the Prophet’s) affair has gained power. This is the king of Banu Al-Asfar fearing him.’ Abu Sufyan added, “By Allah, I remained low and was sure that his religion would be victorious until Allah converted me to Islam, though I disliked it.”

Ibn Ishaq said that Az-Zuhri narrated to me saying that a Christian prelate who had witnessed that event informed me that it was Dihyah Ibn Khaleefah who came to Heraclius with the letter from the Messenger of Allah, which contained the following words: “In the Name of Allah, the Most Beneficent, the Most Merciful. (This letter is) from Muhammad, the slave of Allah and His Messenger, to Heraclius, the ruler of the Byzantine. Peace be upon the

followers of guidance.

"I invite you to Islam; embrace Islam and you will be safe; embrace Islam and Allah will bestow on you a double reward. But if you reject this invitation of Islam, you shall be responsible for misguiding the peasants (i.e. your nation)."

Upon reading the contents of this letter, he slipped it between his thighs and shank and then wrote to a man from Turkey, who was well-versed in Hebrew, asking him to inform him about what he had just received from Allah's Messenger, peace and blessings of Allah be upon him. The man wrote back saying, "He is undoubtedly the Prophet that is being awaited, so follow him." He then invited the Roman nobles and assembled them at the colosseum, which he ordered locked. He told them of the rationale behind his action and then he said, "O company of Romans, a letter has reached me from Ahmad, and, by Allah, he is the Prophet that we have been waiting for. He is mentioned in our Book and his signs and time have become discernable (to us), so accept Islam and follow him and you will find peace in this world and in the Hereafter."

Upon hearing this address, the congregation objected and they all unanimously made for the exit, but found the gates of the colosseum locked. The king became apprehensive of their reaction and ordered, "Bring them back to me." When they returned to his presence he said to them, "O company of Romans, I gave that address in order to test your loyalty to your religion and I have seen in you what pleases me." On the king's volte face, they all prostrated before him and then the gates of the colosseum were opened for them and they left.

## **The Prophet's Letters to the Christian Arab Kings in the Region of Syria**

Ibn Ishaq related: Afterward, Allah's Messenger, peace and blessings of Allah be upon him, sent Shuja' Ibn Wahb from Banu Asad Ibn Khuzaimah to Al-Mundhir Ibn Al-Harith Ibn Abi Shamir Al-Ghassani, the ruler of Damascus. Al-Waqidi adds that he sent a letter with him (saying): "Peace on those who follow the guidance and believe in it. I invite you to believe in Allah, Alone, and to not associate any partners with Him. (If you do so) your authority will remain." When Shuja' delivered the letter and the Ghassanid ruler read it, he asked indignantly: "Who will dispossess me of my authority? I will be the first to march against him."

## **The Prophet's Deputation to Kisra (Chosroes), the King of Persia**

Al-Bukhari related on the authority of Ibn 'Abbas that Allah's Messenger, peace and blessings of Allah be upon him, sent a man with a letter addressed to Kisra. He ordered him to first give it to the ruler of Bahrain and tell him to deliver it to Kisra. When Kisra read it, he tore it into pieces. (Az-Zuhri said): I think Ibn Al- Musaiyyab said: "Allah's Messenger invoked Allah to tear them (Kisra and his followers) into pieces."

The Messenger of Allah, peace and blessings of Allah be upon him, also sent Hudhafah Ibn Qais Ibn 'Adiyy Ibn Sa'd Ibn Sahn with a letter to Kisra saying:

"In the Name of Allah, the Beneficent, the Merciful.

From Muhammad, the Messenger of Allah

To Kisra, the king of Persia

Peace be upon those who follow the guidance and believe in Allah and His Messenger; bearing witness that none deserves to be worshipped except Allah, Alone, with Whom there is no partner, and that Muhammad is His slave and Messenger. I invite you with Allah's invitation, for I am truly His Messenger sent to the entire humanity, to give warning to the living and justify the Word against the disbelievers. If you submit (to Islam), you will be safe but if you decline, the sin of (all) the Magians will be upon you."

(The narrator added): When he read the letter, he tore it and said, "He writes this type of letter to me, while he is my slave?" Then Kisra wrote to Badham, his viceroy over Yemen, ordering him to "send two men to arrest this man in Hijaz and bring him to me." Badham sent his steward along with two Persians. When they reached the Messenger of Allah, peace and blessings of Allah be upon him, with their clean-shaven beards and bushy mustaches, Allah's Messenger, peace and blessings of Allah be upon him, detested looking at them. He asked, "Woe be to you, who ordered you to do this?" They responded, "Our lord (Kisra)." The Messenger of Allah, peace and blessings of Allah be upon him, said, "Rather, my Lord commands me to keep the beard and trim the mustache." He then said, "Go back and return to me tomorrow."

Meanwhile, Divine revelation was sent to Allah's Messenger, peace and blessings of Allah be upon him, informing him that Sheerawaih, Kisra's son, had overthrown him, and killed him (his father) in such-and-such month on such-and-such night. Allah's Messenger, peace and blessings of Allah be upon him, invited the two emissaries and informed them of the news. They said: "Are you aware of what you are saying? The one who has sent us against you is more vulnerable than that. Should we write this against you and inform King Badham about what you have said?"

The Messenger of Allah, peace and blessings of Allah be upon him, said: "Yes, inform him on my behalf" and add: "Certainly, my religion and my authority shall subsume the extent of Kisra's authority and it will terminate at the limit of where the hooves (of riding animals) can cover. Also tell him: If you submit, I shall leave your territory with you and preserve your authority over your people."

Badham had not tarried long before Sheerawaih's letter reached him saying: "I have killed Kisra in vengeance for deeming it permissible to assassinate noblemen and slaughtering them. So once you receive my letter, take allegiance on my behalf from those in your direction and then proceed to that man about whom Kisra had written an edict and do not provoke him until you receive my order concerning him."

When Sheerawaih's letter was delivered to Badham, he cried out: "This man is truly a Messenger (from Allah)." He accepted Islam and all those Persians who were with him in Yemen also followed suit. Badhawaih said to Badham: "I have never spoken to a more awe-inspiring person than him." Badham asked him: "Did he have a guard with him?" He said, "No."

Imam Ash-Shafi'i related on the authority of Abu Hurairah that Allah's Messenger, peace and blessings of Allah be upon him, said: "Kisra will die and there would be no Kisra after him. Qaisar (king of Rome) will die and there would be no Qaisar after him; by the One in Whose Hands is my life, you will spend their treasures in the cause of Allah." Related by Muslim from the Hadith of IbnUyainahand they narrated it from the Hadith of Az-Zuhri.

I say: In this is an implicit tiding that the king of Rome shall never return to Sham. The Arabs used to give the appellation of Qaisar to the Roman rulers of Sham and the peninsula. Similarly, they referred to each person that ruled Persia as Kisra and the ruler of Abyssinia as Negus. They also gave the title of

Muqawqis to every ruler of Alexandria, Fir‘awn (Pharaoh) to the non-Muslim ruler of Egypt, and Batlaimoos to the ruler of Hind. They also had peculiar titles other than these. We have mentioned this at other places also. And Allah (SWT) knows best.

Muslim related on the authority of Jabir Ibn Samurah who said: Allah’s Messenger, peace and blessings of Allah be upon him, said: A small force of Muslims will capture the treasure of Kisra in the White Palace.”

## **Deputation to Muqawqis, Juraij Ibn Meena Al-Qibti, the Monarch of the City of Alexandria**

On the authority of Ibn Ishaq who said that "Az-Zuhri narrated to me from ‘Abdur Rahman Ibn ‘Abdul-Qari that Allah’s Messenger, peace and blessings of Allah be upon him, sent Hatib Ibn Abi Balta‘ah to Muqawqis, the ruler of Alexandria, with the Prophet’s letter. When he received the letter, he kissed it, conferred an honor on Hatib and treated him hospitably. He sent Hatib back with gifts to the Prophet including clothes, white mules, and two slave girls. One of the two slave girls would become the mother of Ibrahim and Allah’s Messenger, peace and blessings of Allah be upon him, gave the other to Muhammad Ibn Qais Al-Abdi.” This narration is related by Al-Baihaqi.

I say: Included in these gifts were a black eunuch slaveboy named Maabur, two unique black mules, and a white mule named Ad-Duldul. Maabur’s condition as a eunuch was not well-known to the people. So, when he started to enter upon Mariyah, as they used to do in their land, some people began to insinuate concerning both of them as they were unaware of him being an eunuch. Allah’s Messenger, peace and blessings of Allah be upon him, commanded ‘Ali Ibn Abi Talib to execute him, but when it was discovered that he was an eunuch, he was released. The Hadith is recorded in Saheeh Muslim.

Ibn Ishaq related that Allah’s Messenger, peace and blessings of Allah be upon him, sent Saleet Ibn ‘Amr Ibn ‘Abd Wudd from Banu ‘Amir Ibn Lu‘ay to Hawdhah Ibn ‘Ali, the ruler of Al-Yamamah, Al-‘Ala Ibn Al-Hadrami to Al-Mundhir Ibn Sawa of Banu ‘Abdul Qais, the ruler Bahrain, and ‘Amr Ibn Al-‘As to Jayfar Ibn Al-Julanda and Ammar Ibn Al-Julanda Al-Azdiyyin the two rulers of Amman.



## **The Battle of Dhat us-Salasil**

Al-Baihaqi cited it here before the Battle of the Conquest (of Makkah). He related it through Moosa Ibn 'Uqbah and 'Urwah Ibn Az-Zubair, both of whom narrated that Allah's Messenger, peace and blessings of Allah be upon him, sent 'Amr Ibn Al-'As and 'Abdullah along with those who followed him from Quda'ah to Dhat us-Salasil in the vicinity of Sham in Baliyy. 'Urwah added: Banu Baliyy are the maternal uncles of Al-'As Ibn Wa'il. Upon seeing the enemies' numbers, 'Amr sought reinforcement from the Messenger of Allah, peace and blessings of Allah be upon him. The Messenger of Allah, peace and blessings of Allah be upon him, sent reinforcements which included some of the early Emigrants, such as Abu Bakr and 'Umar, may Allah be pleased with them. He gave the command to Abu 'Ubaidah Ibn Al-Jarrah over them.

Moosa Ibn 'Uqbah related that when they arrived, 'Amr said: "I am your commander as I requested your reinforcement from the Messenger of Allah." The Emigrants said: "Rather, you are the commander of your companions while Abu 'Ubaidah is the commander of the Emigrants." 'Amr insisted: "You were merely sent as a reinforcement (for me)." Observing his insistence, Abu 'Ubaidah, who was a good-natured and soft-hearted man, said: "The last pledge that Allah's Messenger took from me is that we both acquiesce. So if you disobey me, I will obey you." Thus, Abu 'Ubaidah handed over the reign of the command to 'Amr Ibn Al-'As.

On the authority of 'Amr Ibn Al-'As who narrated: "I had a wet-dream on a cold night in the Battle of Dhat us-Salasil. I was afraid that if I took a bath I would die. I, therefore, performed tayammum (dry ablution) and led my companions in the dawn prayer. They mentioned that to the Messenger of Allah, peace and blessings of Allah be upon him, and he said: 'Amr, did you lead your companions in prayer while you were sexually defiled?' I informed him of the cause which impeded me from taking a bath. And I said: 'I heard Allah say: And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.'" (Soorah An-Nisa' 4:29) The Messenger of Allah laughed and did not say anything."

Imam Malik related on the authority of Jabir who narrated: "Allah's Messenger sent an army consisting of three hundred men toward the east coast and appointed Abu 'Ubaidah Ibn Al-Jarrah as their commander." Jabir continued, "I was part of it. We marched until our food was about to finish.