



In the name of ALLAH, the BENEFICENT, the MERCIFUL

# Noor-i-Islam

(INTERNATIONAL)

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*(continued from the previous edition of Jan-Feb 2005)*

## "TABLEEGH"

### TO KINGS AND EMPERORS

When the Prophet (peace and blessings of Allah be upon him) carried his message beyond the Arabian Peninsula, he addressed the rulers, kings and emperors of neighboring countries and states. To each one of them he sent one of his able companions who could speak about Islam, explain its message, clarify its principles and stress its universality. One of these was Dihyah ibn Khalifah, of the Kalb tribe, who carried the Prophet's message to Heraclius, the Byzantine emperor. Dihyah was a charming, handsome man. It is reported that the Angel Gabriel sometimes came to the Prophet in the same shape as Dihyah. The Prophet asked his companions: "Who is prepared to carry my letter to the scar of Byzantium and be guaranteed Heaven?"

A man asked: "Even if he rejects it?"

The Prophet affirmed that the reward would still be his even if Heraclius rejected the message. Dihyah then took it and traveled to the capital of the Byzantine Empire.

Heraclius was the man who rescued the Byzantine Empire and gave it a new lease of life after it was about to collapse before the Persian Empire. He was a military commander in Carthage when he was summoned to take up the positions of emperor and military commander of the empire in 610 AD. He was able to bring about a radical transformation in the fortunes of the Byzantine Empire. In a few years, he inflicted a heavy defeat on the Persian Empire that threatened its very existence. This victory took place in 625 AD. Four years later, he went to Jerusalem to fulfill his pledge of returning the holy crucifix to it after recovering it from the Persians. He was given a grand reception, with people laying out carpets for him to walk on and saluting him with flowers and cheers. A grand celebration was organized for the return of the holy crucifix to its place. It was during his visit to Jerusalem that Dihyah, the Prophet's envoy, arrived there to give him the Prophet's message. There are several reports of what Dihyah did and how he was received by the emperor and his courtiers and bishops. We will mention some of these today.

In one report, Dihyah mentions that when he arrived at Heraclius and gave him the Prophet's letter, he was with a nephew of his, a man with red face, blue eyes and straight hair. "As the Prophet's letter was read, starting with: 'From Mohammed, God's Messenger, to Heraclius, the Byzantine ruler,' his nephew made a gesture of disapproval and said: 'This letter should not be read today.' When the emperor

asked him the reason, he said: 'Because he started with himself, ahead of mentioning you, and spoke of you as ruler, not an emperor.' Heraclius ordered him to have it read out. Then he ordered his attendants to leave and let me in. he called for the archbishop to come over. He explained to him about the Prophet's letter and made him read it. The archbishop said to him: 'This is the messenger we have been waiting and whose coming was foretold by Jesus. The emperor asked the archbishop for advice, and the latter said: 'As for myself, I believe in him and I will follow him.' The emperor said: 'But if I do that, I will no longer be king.' We then left him."

Dihyah also mentions that sometime later, Heraclius called him and asked him to convey to the Prophet that he was certain that he was God's messenger, but he did not wish to abandon his kingdom. "The archbishop, who used to meet other clergymen every Sunday and speak to them on all topics, did not do so on the following Sunday. However, I used to go to him and he would speak to me and ask questions. On the following Sunday, they awaited him, but he did not go out excusing himself by his illness. He did so several times. Then they sent him a message

threatening to kill him unless he came out, because 'you have certainly changed ever since this Arab came to you.' The archbishop said to me: 'Take this letter of mine with you and go back to your man and give him my warm greetings. Tell him that I bear witness that there is no deity other than God and the Mohammed is God's Messenger. I believe in him and follow him. But the people here have opposed me and convey to him what you see.' He then went out and they killed him."

A different report mentions that Heraclius looked for an Arabic-speaking man who could give an accurate report and sent him with a letter to the Prophet when he was at Tabuk. He told him: "Report to me whatever you hear him say, but make sure of remembering three things: Pay attention to whether he mentions anything about the letter he sent me; and whether he mentions the night when he has read my letter; and look at his back to see if there is something peculiar."

The emissary reports: "When I arrived at Tabuk, I found him (meaning the Prophet) sitting with his companions. I asked about him and he was pointed out to me. I went up to him, sat down and gave him the letter, and he put it in his lap. He asked me to which tribe I belonged and I said; Tanookh. He asked me: 'Would you like to follow the faith of Abraham, your first father?' I said: 'I am the emissary of certain people and I follow their religion. I will not change it until I have gone back to them.' He said: 'You cannot guide whomever you love, but it is God who guides whom He wills. Brother of Tanookh ! I sent a message to the Persian emperor but he tore it, and God will tear his kingdom apart. I wrote to your man and he held on to my letter. People will continue to fear him as long as life is good.' I thought this was the first sign, and took out an arrow from my bag and wrote it down on the strap of my sword. He then gave the letter to someone sitting to his left. I asked about the man who read it and I was told that he was Muawiyah. The emperor wrote: 'You are calling me to follow you and to be in a heaven the width of which is equal to the heavens and the earth ! Where will hell be, then?' The Prophet said: 'All glory be to Allah! Where is the night when the day arrives?' I took out an arrow from my bag and wrote his answer on the strap of my sword. When my letter was finished he said to me: 'You have a claim on us and you are an emissary. If we have a gift for you we will give it to you, but we are on travel and have little provisions.' A man from among his people said to him: 'I will give him a gift.' He opened his luggage and brought me a suit and put it in my lap. I asked who he was and I was told that his name was Uthman. Then the Prophet stood up and asked his companions: 'Who will take this man to his quarters', and a man offered his hospitality. I went with him. Just as I was about to leave, the Prophet called me back and I returned to where I was sitting.

He loosened his robe to expose his back, and said to me: 'Look here as you

were told.' I looked very carefully at his back and I saw a seal at his shoulder joint."

*(we will, Inshallah, continue this in our future issues)*

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22, 23 & 24 JULY 2005

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SILVER JUBILEE CONVENTION  
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**"NEGOTIATIONS"**  
**a piece of**  
**"NEGOTIATIONS"**  
**Islamic History**

**T**he Prophet (peace be upon him) and the Muslims with him encamped at Al-Hudaybiyah looking for a solution to the crisis that resulted from the Quraysh's attempt to block their way into Makkah where they wanted to do the Umrah. The Quraysh sent several emissaries asking the Prophet to go back as they were not prepared to let him and his companions in. He, on the other hand, insisted that he only wanted to visit the Kaabah and offer the Umrah. All the Quraysh's delegates went back advising them to make a compromise. Eventually, the Quraysh sent a delegation headed by Suhayl ibn Amr. The Prophet received them well. He had already declared that he would positively respond to any peace arrangements the Quraysh might offer. Now that this delegation arrived, he felt that it was time for an agreement to be made. He instructed his companions to show their sacrificial animals and to raise their voices with phrases expressing the fact that they had come only in response to God's call to honor the Sacred House.

**T**he talks between the two sides were not easy. Despite the fact that the Prophet was keen to achieve a peace settlement, the negotiations had to deal with several issues of substance. The topics included the Prophet's visit to the Sacred House; the Quraysh's determination not to seem to have given in to force; the possibility of agreeing a long truce between the two sides, putting an end to their frequent military clashes; the sort of relations which should exist between the two sides; and the freedom of each side to make any political moves on the wider horizon of the whole of Arabia.

**T**here was, however, no reason to prolong these discussions. The Prophet accepted all the Quraysh's conditions readily. It was Suhayl ibn Amr who took a long time in his presentation of

each of those conditions and what each of them entailed. Indeed, the Quraysh side were surprised that all their conditions were accepted by the Prophet without too much trouble. It was necessary, however, to write the agreement down and to have it signed by representatives of both sides.

**T**he Prophet's attitude caused a stir in the Muslim camp. They were not used to seeing the Prophet taking such a very soft attitude. It was also surprising for the Quraysh negotiators themselves as the Prophet accepted all the terms the Quraysh stipulated without consulting any of his companions in the matter, contrary to his normal practice.

**T**he Prophet then called in Ali ibn Abu Talib to write down the peace agreement. Again, Suhayl ibn Amr showed maximum rigidity, while the Prophet showed complete flexibility.

**T**he Prophet told Ali to write: "In the name of God, the Merciful, the Beneficent." Suhayl interrupted: "I do not know this. Write down: 'In your name, Our Lord'." The Prophet told Ali to write the phrase Suhayl proposed. He continued with his dictation: "These are the terms of the peace agreement negotiated between Muhammad, God's Messenger, and Suhayl ibn Amr." Again, Suhayl interrupted: "Had I accepted that you are God's messenger, I would not have fought you. You have to write down your name and your father's name." The Prophet accepted Suhayl's point and revised his dictation. The terms included that both parties will observe peace for ten years. However, if anyone from the Quraysh joins Muhammad without permission from his guardian or chief, he shall be returned to the Quraysh. By contrast, the Quraysh need not return anyone from Muhammad's camp who joins them.

**W**hen the agreement was written down, witnesses from both sides were asked to sign the document. At that moment, a man from Makkah arrived in handcuffs and with his legs in chains. He was being kept prisoner there because he was a Muslim. This man was none other than Suhayl's own son, Abu Jandal. It was his father who imprisoned him and fastened his shackles. Nevertheless, he was able to escape and to take an unfamiliar route through the mountains surrounding Makkah until he arrived at Al-Hudaybiyah. When the Muslims saw him, they were very glad that he had been able to escape and gave him a fine reception.

**W**hile the peace agreement was being written down, Suhayl was too busy to notice anything. When it was finished, Suhayl looked up and saw his son among the Muslims. He went up to him, hit him in the face and took him by the collar. Abu Jandal cried aloud: "My fellow Muslims, am I to be returned to the unbelievers to try to turn me away from my faith?" Those words were very painful to the Muslims, some of whom started to cry.

**S**uhayl ibn Amr, however, was unmoved. He said to God's Messenger: "This is the first person whose case I take up. You must return him to me." The Prophet referred to the fact that Abu Jandal arrived before the agreement was completed: "We have not finished drawing up the document yet." Suhayl said: "Then I have not agreed any terms with you whatsoever." The Prophet pleaded: "Then allow me him."

**S**uhayl said that he would not. Mikraz, another member of the Quraysh delegation, said that they should allow Muhammad to have Abu Jandal. The father was adamant and refused all appeals to let his son join the Muslims. He went further and began to hit his son with a thorny branch of a tree. The Prophet again pleaded with him to let his son go, or at least not to torture him. But Suhayl would accept nothing. Some of Suhayl's friends, however, extended their protection to Abu Jandal and his father stopped hitting him. The Prophet explained to Abu Jandal his inability to help him, speaking to him in a loud voice so that he could hear: "Abu Jandal, be patient and endure your situation for God's sake. He will certainly provide for you and those who are suffering with you a way out of your

hardship. We have made a peace agreement with those people, giving them a pledge by God that we will be faithful to the terms of our agreement. We shall not violate our pledges”.

**W**hen two years later Makkah fell to Islam and practically all its people became Muslims, there remained some of its leaders who needed time to review their position. Mostly, such people did not wish to feel, or to be perceived by others, as accepting Islam in order to save their lives. They wanted to make a free decision. The Prophet did not pressure anyone to become a Muslim. However, the fact that the psychological barrier of old opposition was removed and people began to think clearly. Yet those who were in leading positions had a higher mountain to climb. They had to struggle against their past when they mobilized people’s resistance to Islam.

**S**uhayl ibn Amr was one of these. He reports: “When God’s Messenger entered Makkah, winning a clear victory, I went straight into my home and locked my door. I sent to my son asking him to request the Prophet to extend protection to me.” His son, Abdullah, asked the Prophet: ‘Would you extend protection to my father?’ He said ‘Yes. He is safe under God’s security. Let him come out.’ He then said to those sitting with him: “Suhayl is a man of wisdom and noble position. Someone like Suhayl could not be ignorant of Islam. He has realized that his opposition to it will avail him nothing.”

**A**bdullah ibn Suhayl went to his father and told him what the Prophet said. He remarked: “By God, Muhammad always honored his commitments, both when he was young and now that he is old.” Suhayl ibn Amr enjoyed his freedom of movement, feeling secure. When the Prophet moved to meet his enemies at the Battle of Hunayn, Suhayl joined him but was still an unbeliever. He then declared his acceptance of Islam when the Prophet reached Al-Ji’irranah on his way back to Makkah.

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**"Uthman"**

(Continued from the previous edition)

**{ahmadi youth corner}**

### ***SERVICES RENDERED TO THE CAUSE OF ISLAM***

After emigration to Madinah, Uthman took a most prominent part in serving the cause of Islam. He was a rich man and, in point of financial sacrifices, he was second only to Abu Bakr. Madinah had only one well of drinking water, called Bi'r Rumah. When the Muslims settled there it was in the possession of non-Muslims who charged Muslims for the water. The Prophet keenly felt this trouble to which the Muslim brotherhood was put and expressed a wish that a Muslim might purchase it and make it public property. Uthman was the man who fulfilled this wish of the Prophet and purchased the well for 20,000 Dirhams (according to some for 35,000). When the Prophet's Mosque appeared too small to accommodate the daily growing congregation of Islam, the Prophet expressed a wish that someone would purchase the adjoining piece of land and add it to the mosque. Uthman fulfilled this wish too. He

purchased the ground and carried out the extension of the mosque from his own pocket. Just before the battle of Tabuk, when the Muslims were passing through a period of extreme difficulty and a huge expedition was to be sent out against the Roman Empire, Uthman contributed ten thousand Dinars in cash and a thousand camels. Thus he bore the expenses of a great part of the army.

### ***UTHMAN'S PART IN WARFARE***

Persecuted by the Quraish, the Muslims emigrated to Madinah. There, too, they were not left in peace and were repeatedly attacked. The first attack took place at Badr in the second year of the Hijrah. As this battlefield was three days' journey from Madinah and Uthman's wife, Ruqayyah, the Prophet's daughter, was seriously ill, he could not take part in this battle. He stayed behind with the Prophet's express permission in order to attend to his sick wife. She, however, did not get over the illness and passed away

before the news of the victory of Badr reached Madinah. Uthmans's absence from this battle was due to unavoidable circumstances and so, when the war-spoils were distributed, he also was given the due share of a soldier. After the death of Riqayyah the Prophet gave his second daughter, Umm Kulthum, in marriage to Uthman.

Uthman took part in the battle of Uhud, which came about a year later. The enemy was repulsed. But the Muslim archers blundered. They left their position where the Prophet has posted them and where he had ordered them to remain whatever the issue, victory or defeat. The Quraish were quick to see their opportunity. They took possession of the same strong point and fell upon the Muslims from the rear. The scales were thus turned and the victorious but scattered force of Islam was in dire straits. A portion of the army cut off from the main body, fled back to Madinah. Another, though it kept the field, lost its foothold and drew aside. Among these latter was Uthman, and for this some people subsequently reproached him. As a matter of fact, it was no occasion for reproach. The Holy Qur'an itself considers this fault to be

pardonable (3:154). No one is therefore entitled to blame or criticize him on this account. Uthman took part in all other battles. He was not present at the treaty of Hudaibiyah but that was due to the fact that the Prophet himself had deputed him as an emissary to the Quraish who kept him prisoner. News even got abroad that he had been killed. The murder of an envoy was tantamount to a declaration of war, and the Prophet consequently took from his men a fresh pledge of allegiance. The pledge known as ***Bai'at al-Ridwan*** was due to this emergency. The Muslims vowed that, however formidable the enemy's onslaught, they would remain in the field and fight till the last man. When all had taken the vow, the Prophet in person took a similar vow on behalf of Uthman, placing one of his hands on the other. This shows the esteem in which he held him. The Quraish were so impressed at the sight of this display of devotion that they concluded a truce, and set Uthman at liberty. The army drawn up for the battle of Tabuk, known as the ***Jaish al-Usrah*** owed its formation, in very large measure, to the self-sacrifice of Uthman.

*(to be continued)*

***[This is a page from a wonderful book "THE EARLY CALIPHATE" written by the great scholar of this century "MAULANA MOHAMMED ALI]***



**NOOR-I-ISLAM MOSQUE**