



JUMU'AH LECTURE: HEROES OF QĀDISIYYAH



WWW.MAHAJJAH.COM

Jumu'ah Bayaan: Heroes of Qādisiyyah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَأَصْحَابِهِ وَبَارَكَ وَتَسْلِيمًا كَثِيرًا أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

السلام عليكم ورحمة الله وبركاته

All praise belongs to Allah, the Mighty and the Majestic. The All Powerful Creator of the entire universe. No amount of praise can do justice to His Magnanimity, He is truly as He praised Himself.

Before getting into our topic today surrounding the Battle of Qādisiyyah, I thought to begin with discussing one of the magnificent creations of Allah ﷻ, which is a reflection of Allah's Wisdom and Majesty. Allah ﷻ mentions this creation in Sūrah al-Fīl, namely the Elephants, when discussing the incident of Abrahā and when he intended to destroy the Ka'bah with his Army of Elephants. Allah discusses it in this verse, to indicate His immense Power, how he is capable of bringing down the mightiest of creatures using the weakest of what he has at His disposal.

When you think of sheer brute strength, probably lions, tigers, or perhaps even gorillas are the first to come to mind. However, the reality is that the majestic and typically docile elephant wins the prize for the world's strongest mammal.

Adult male Asian elephants weigh between 1,800 and 4,500 kg, with females weighing slightly less. Shoulder height ranges between 2 and 3.5 m (6.6 and 11.5 ft.).

An Asian elephant has more than 150,000 muscle units in its trunk alone, and this level of power allows it to easily uproot fully grown trees or forcefully spray up to a gallon of water. In addition, elephants can carry up to 7 tons. To put that into perspective, that translates to about 130 adult humans.

An elephant's tusks can reach up to 300 cm (9 ft 10 in), and in earlier times, elephant tusks weighing more than 90 kg were not uncommon, whereas today they average around 45 kg.

فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

So blessed is Allah, the best of creators. [Sūrah al-Mu'minīn: 14]

With these brief facts in mind, let us now move forward with our discussion.

The Ṣaḥābah of the Prophet ﷺ are the most virtuous group of people to walk the face of the earth after the Ambiyā' ﷺ. They have been praised in numerous verses of the Qur'ān, as well as the noble Ḥadīth of the Prophet ﷺ. Their great feats and services for Islam can fill volumes, both during the lifetime of the Prophet ﷺ and after his demise. It was they who were chosen to accompany the Prophet ﷺ and to be his Companions, an honour for which they sacrificed their lives and wealth. They set the bar for devotion and dedication to the Dīn, for which every Muslim should strive for. We are encouraged to emulate them and follow in their footsteps. Truly they are our Heroes, worthy of emulation.

Sayyidunā Khālīd ibn Walīd رَضِيَ اللَّهُ عَنْهُ had been instructed to take an army and proceed to Syria and assist his brothers there, as the Roman forces had been reenforced and the tide was turning against the Muslims. Sayyidunā Khālīd ibn Walīd رَضِيَ اللَّهُ عَنْهُ had just finished defeating the Persian army in his 14th major battle against them, when this messaged arrived.

Sayyidunā Khālīd رضي الله عنه thus readied his army and departed for Syria as instructed. The commander of the Muslims forces in Iraq now was Sayyidunā Muthannā ibn al-Ḥārith al-Shaybānī. [*al-Bidāyah wa al-Nihāyah*]

In 15 AH, when Sayyidunā ‘Umar رضي الله عنه learned that the Persians were making fresh military preparations to fight the Muslims, he instructed Muthannā ibn Ḥārithah رضي الله عنه to recruit whoever is able to participate in battle. Sayyidunā ‘Umar رضي الله عنه himself summoned every able-bodied man with a horse and weapons to come to Madīnah. [*Harkat al-Fatḥ al-Islāmī*, pg. 80]

While this was transpiring, Yazdegerd the Third had consolidated his power and strengthened the government. The Kisra then commanded the Persians to collect every type of weapon from across the country and also sent his emissaries to the tribal leaders forcing them to break their agreements made with the Muslims, and renew their pledge to their former rulers.

Muthannā رضي الله عنه seeing the situation slowly turning, evacuated specific conquered regions and gathered the Muslims into one huge army in one location so that he could use them in a more effective manner. Muthannā رضي الله عنه in accordance with the instruction of ‘Umar رضي الله عنه also visited various tribes and drafted the young men into the army. He managed to reinforce his army and now had a consolidated force of 12 000.

Sayyidunā ‘Umar رضي الله عنه had prepared an army to assist the Muslims in Iraq and intended to lead it himself but ‘Abd al-Raḥmān ibn ‘Awf رضي الله عنه objected, saying that should anything happen to Sayyidunā ‘Umar رضي الله عنه the Muslims would be severely weakened and unable to recover from his loss. The Ṣaḥābah suggested that another experienced general be sent in his place, and they suggested that the man for the job was none other than Sayyidunā Sa’d ibn Abī Waqqāṣ. [*al-Bidāyah wa al-Nihāyah*]

Sayyidunā Sa’d ibn Abī Waqqāṣ رضي الله عنه was also one of the ten promised Paradise by the Prophet صلى الله عليه وسلم and also the maternal uncle of the Messenger of Allah صلى الله عليه وسلم from the Quraysh tribe of Banū Zuhrah. The Prophet صلى الله عليه وسلم once said, “He is my maternal uncle. Let anyone who thinks he has a better uncle show the likes of him.” [*Al-Tirmidhī*, # 3752]

Sa’d ibn Abī Waqqāṣ رضي الله عنه set out from Madīnah with an army of 4000 soldiers. While according to other reports, it was 6000. On their way through the region of Najd, Sayyidunā ‘Umar رضي الله عنه sent reinforcements of 4000 more troops. From Najd, Sa’d رضي الله عنه managed to recruit another 7000 warriors. He continued marching until he joined up with Muthannā ibn Ḥārithah رضي الله عنه in Iraq. The size of the Muslim army now was approximately 27 000. [*Tārīkh al-Tabarī*, 4/310]

In accordance with Allah’s Divine Wisdom, Sayyidunā Muthannā ibn al-Ḥārithah رضي الله عنه suddenly fell seriously ill after being injured in battle. Shortly afterwards, this great warrior of Islam breathed his last.

The Muslims had scarcely even the time to mourn when news arrived of an advancing Persian Army under the commandship of the legendary and famed Persian general Rustam, who had with him an army of 200 000. Sayyidunā Sa’d ibn Abī Waqqāṣ رضي الله عنه decided to confront them next to the Euphrates on the plains of al-Qādisiyyah.

Sa’d ibn Abī Waqqāṣ رضي الله عنه sent some Companions to Yazdegerd, who were familiar with the habits and psychology of the Persians. The proud Yazdegerd tried to intimidate the Muslim contingent but failed miserably. In a fit of rage, Yazdegerd said contemptuously, “In the entire world, there hasn’t been a more ill-fated, meagre, and disgraced people than you Arabs. We had merely let you have some small lands. You never dared confront us. If you have too high an opinion of yourself or have fallen into a misunderstanding, then make no mistake about it. Listen carefully! Although our conditions are also not good, let the season arrive, food will be made available to you. You will be shown respect. You will be given clothes to wear. And we will appoint a ruler who will treat you gently.”

Mughīrah ibn Zurārah, hit back at Yazdegerd, “Whatever you’ve mentioned about our bad situation is correct. We were

far more destitute than that. Then Allah Most High showed us His grace and kindness. He sent us His Prophet and Messenger ﷺ. Now choose in humiliation to pay the Jizyah or protection tax, or the sword will decide. Better still, embrace Islam and ensure your salvation.”

Yazdegerd bellowed, “Had it not been an international law not to kill envoys, I would have you slain, all of you. Be gone!”

Then he ordered a basket of earth to be carried on his head by the noblest among them. ‘Āṣim ibn ‘Amr al-Tamīmī ﷺ—the brother of Qa‘qā’ ibn ‘Amr—stepped forward and said, “I am the most noble among us!” He then lifted the basket of earth and walked out of the palace. He rode back to the army camp, and presented it to Sa‘d ﷺ saying, “By Allah, Yazdegerd has given us the keys of his kingdom.” In other words he has handed over his land himself. [*al-Bidāyah wa al-Nihāyah*]

As Rustam and his army drew closer to the Muslims, he happened to meet an Arab man and asked him, “Why have you come here?”

The Arab replied, “Hand over your country to us. Be all ears! In accordance with Allah’s promise, we have come here to acquire it.”

Rustam said mockingly, “Oh no! Then we would be put to shame at your hands.”

The Arab man replied, “It is your deeds that have disgraced your people, which have been written down in your fate. Don’t let the strength of your army delude you. You are not fighting humans, but rather an irrevocable fate.”

Upon hearing this, Rustam exploded with a rage and ordered the man killed.

Rustam continued forward with his army until it passed through a Persian village. His army robbed the people of their possessions and raped their women. The inhabitants of the village went to Rustam with their complaints. Rustam addressed the prominent people of his community, and said, “By God! The Arab spoke the truth. It is our deeds that put us to shame.” [*Itmām al-Wafā’ fī Sīrat al-Khulafā’*, pg. 57]

Rustam now marched forth and camped near the river ‘Atīq in the vicinity of al-Qādisiyyah. The river lay between the two armies. When they camped, Rustam sent word to the Muslims to send an envoy. Sa‘d ibn Abī Waqqāṣ sent Rib‘ī ibn ‘Āmir.

When Rib‘ī entered the court, he moved forward, trampling over the carpet with the hooves of his horse. Then he dismounted and tied his horse to the edges of two cushions. Rib‘ī moved forward in a stately manner. He walked with short steps, leaning on his spear, piercing the carpet. When he came close to Rustam, he sat down on the floor, cross-legged and plunged his spear into the carpet. When Rustam enquired why they had come with their armies, Rib‘ī replied, “Allah has sent and brought us here to extricate those, who so desire, from their servitude to men and make them servants of Allah; and to remove His servants from the constrictions of this world and show them the spacious path to the Hereafter. We are also here to extricate people from the cruelty of the false religions and bestow on them the justice of Islam. He has sent us to bring His religion to His creatures and to invite them to Islam.” [*Al-Kāmil fī al-Tārīkh*, 2/106]

Rustam proposed, “Is it possible to delay this battle for a while so that we can think over the matter?”

Rib‘ī replied, “Yes, it is possible, because it was the custom of our beloved Prophet ﷺ to give the enemy a three-day respite. You are also given respite for three days.”

The next day, Rustam sent a message to the Muslims saying, “Send Rib‘ī to us again. I want to talk to him once more.”

But this time Sa'd رضي الله عنه sent Hudhayfah رضي الله عنه instead, who then repeated exactly what Ribī had told Rustam the previous day. On the third day, Rustam again asked to speak to a messenger, so Sa'd رضي الله عنه sent Mughīrah bin Shu'bah رضي الله عنه. Who dealt with Rustam in a similar fashion.

The army of the Persians consisted of more than 200 000 men. This included 60 000 horsemen, 60 000 infantry, and 80,000 servicemen or reserve forces. Some historians have put the total number of Persian troops at 240 000. This army was equipped with the finest weapons. And they also had with them 33 elephants.

The Muslim army on the other hand consisted of only 32 000 soldiers. They were later joined by reinforcements of 6 000 soldiers from Syria, but still this only increased their number to 38 000.

The armies finally stood face to face. Rustam had no more excuses for delaying this decisive day.

Day one

The Battle began with hand-to-hand combat, in which the Muslims despatched each of their opponents to Hell. When Rustam observed that the Muslims were gaining an upper hand in the hand-to-hand combat, he commanded his army to launch a general attack immediately. The first detachment of the Persian army consisted of 13 elephants, behind each elephant was 4,000 troops. The elephants bore down on the Muslim lines. The huge beasts swayed to-and-fro, their carriages, manned with soldiers and banners, were like moving castles. This frightened the Arab horses, which broke away at the frightful sight. The elephants attacked the wings, spreading panic all around, and the enemy, profiting from the confusion, pressed forward. The elephants then moved in the direction of the Banū Asad.

Sayyidunā Sa'd sent a message to the leader of the Banū Tamīm, 'Āṣim ibn 'Amr رضي الله عنه to devise a plan to stop the elephants. 'Āṣim then summoned some archers and skilled swordsmen from his tribe, he instructed them to get near to the elephants, and cut the girths of the carriages. This will result in the carriages crashing down with the enemy riders. The young warriors drew close to the elephants, and did as they were instructed, killing the riders and causing the elephants to turn back. [*Tārīkh al-Ṭabarī*, 4/365]

The fighting continued until sunset and the Muslims managed to hold the Persians at bay.

Day Two

On the second day of battle, the Muslims received reinforcements from Syria, 6000 soldiers, at the head of them a contingent of 1000 under Qa'qā' ibn 'Amr رضي الله عنه. Abu Bakr رضي الله عنه said about Qa'qā, "An army that has men like Qa'qā cannot be defeated." [*Tārīkh al-Ṭabarī*, 3/52] Qa'qā' رضي الله عنه instructed his men to divide themselves into 10 groups of 100 soldiers each. He further divided each of these 10 parts into groups of 10. So, a detachment of 1 000 warriors formed into 100 units of fighters. He arranged his units of 10 a little distance behind the other. Like this his contingent entered the battle field with cries of Takbīr. In this manner, he skilfully magnified his force in the eyes of both friend and foe. The arrival of one squadron after the other gave the Muslims the impression that a very large reinforcement had reached them. This lifted the confidence of the army and struck terror into the heart of the enemy. When the additional contingent of the Syrian army consisting of 5 000 soldiers joined the Muslim army at al-Qādisiyyah, the confidence of the Muslims knew no bounds! [*Tārīkh al-Ṭabarī*, 4/367]

Qa'qā' رضي الله عنه delivered a moving speech which roused the courage of the Ṣaḥābah, then he stepped forward and in his booming voice challenged the Persians to a duel. One of the Persian generals stepped forward and Qa'qā' killed his opponent in no time. The fall of this general unnerved the Persians and raised the morale of the Muslims.

Qa'qā' again called out in a loud and thunderous voice for another to challenge him. Two men came out to fight. Qa'qā' was joined by the renowned and brave Ḥārith ibn Zibyan رَضِيَ اللهُ عَنْهُ. Both these brave warriors managed to make short work of their opponents and the heart of the Persians sank when they saw their heroes slain, they thus reorganized their troops and launched a full-scale attack on the Muslims. [Tārīkh al-Ṭabarī, 4/368]

There was intense fighting throughout the day. After the day's unceasing conflict, the spirit of the Persians had waned, in sharp contrast to the growing confidence of the Muslim warriors.

Sayyidah Khansā رَضِيَ اللهُ عَنْهَا belonged to the tribe of Banū Sulaym and had four sons, who she had sent into battle. All four brave youths went to fight the enemy with great zeal and bravery. All four of them were martyred. When Khansā رَضِيَ اللهُ عَنْهَا heard that her four sons had died, she did not wail or moan, but said, "All thanks and praise is for Allah who honoured me with martyred sons. I hope that Allah Most High grants us Paradise so we can meet there." [al-Khansā Umm al-Shuhadā' by 'Abd al-Mun'im al-Hāshimī, pg. 98]

The elephants had wreaked havoc amongst the Muslims on the first day, the sight of these huge animals had frightened the Arab horses and driven them away. On the second day, however, the Muslims devised an ingenious plan. They mounted huge canopies on the back of the camels and covered the camels' heads with black veils and attached bells to them. In this way the camels looked quite frightening and appeared to be huge elephants. When the camels advanced towards the enemy cavalry, their horses and elephants took flight. The fighting continued until midnight. [Tārīkh al-Islāmī, 10/46]

Abū Miḥjan al-Thaqafī whose name was 'Abd Allāh ibn Ḥabīb from the renowned tribe of Banū Thaqīf of Taif. He was extremely brave and fearless. He was a man of the battlefield and had an intense desire to be martyred. Sayyidunā Sa'd ibn Abī Waqqāṣ imprisoned Abū Miḥjan in the palace for reciting poetry praising wine and grapes on the battlefield of Qādisiyyah. According to some reports, it is mentioned that he had slipped and indulged in consuming wine.

When the Battle of Qadisiyyah began and intensified that night, and when he heard the clanking of swords and the noise of fighting rising from the battlefield, he could not contain himself. He appealed to Sa'd to release him, so that he may join in the fighting, but Sa'd رَضِيَ اللهُ عَنْهُ did not accede to his request. He therefore sent a message to Sa'd's wife, saying to her, "Will you do me a favour? Set me free and lend me Sa'd's horse. I want to participate in the battle. By Allah, if He keeps me safe, I shall return to you and put my feet back in chains. If I am martyred, then forgive me." She set him free and that night he fought the enemy in a marvellous manner. The Muslims did not recognize Abū Miḥjan because it was dark, but expressed admiration for his bravery and skill. He fought with such bravery and intensity that some began to exclaim, "It appears as if an angel has descended from the skies to support us." [Muṣannaf ibn Abī Shaybah, 11/31] True to his word, once the fighting had ended, he returned to his cell. Sayyidunā Sa'd ibn Abī Waqqāṣ set him free as a reward for his bravery, and Abū Miḥjan took an oath that he would never indulge in such misdeeds again. [Ibid.]

Day Three

The fighting on the third day continued deep into the night. When the soldiers on both sides were finally exhausted and retired to their respective camps to rest; Qa'qā' رَضِيَ اللهُ عَنْهُ did not go to bed. He was engrossed in shaping a great military strategy.

He dispatched his companions to the hillocks beyond the sight of both armies, with the instruction that when the sun rises, they should enter the battlefield marching forth in groups of 100 each. When one group of 100 moves out of sight, let another group follow it. This will revive the hope and confidence of the Muslim army. They acted accordingly and the Muslims were jubilant seeing them rushing down the hills, thinking that reinforcements had arrived. The hearts of the Persians, on the other hand, sank. [Tārīkh al-Ṭabarī, 4/375]

The Persians still had the advantage though, in both numbers and provisions. Not to mention the elephants. They prepared their elephants once again and this time sent infantrymen with each, to ensure their girths were not cut again. The infantrymen were, in turn, shielded by horsemen. The elephants moved forward in this manner and this strategy placed extreme pressure on the Muslims. It was not easy to deal with these elephants.

The elephants had terrified the Muslim army and again threatened to paralyze their efforts. In this emergency, Sa'd ibn Abi Waqqāṣ رضي الله عنه asked the Persian Muslims how they could deal with the elephants. They advised that the eyes and the trunk should be targeted.

There were two bull elephants: one white and the other earthy-coloured. Sa'd ibn Abi Waqqāṣ رضي الله عنه sent a message to the two warriors, Qa'qā' ibn 'Amr and his brother 'Āṣim ibn 'Amr, to attack the white elephant. While he gave Hammāl ibn Mālīk and Ribbīl ibn 'Amr al-Asadī the responsibility of attacking the earthy-coloured elephant.

To fight an elephant is no ordinary matter. One can only imagine what bravery these Ṣaḥābah had. We might all have visited a game reserve in our lives. First thing you are instructed when entering is to always keep a safe distance, and second to always 'respect the elephants and give them the right of way'; because even your 4X4 stands no chance in front of this mammoth animal.

These Ṣaḥābah on the other hand, not in a car but on foot, had to fight these elephants. Qa'qā' and 'Āṣim took a squadron of men, and surrounded the elephant to confuse it. When the elephant was distracted by the many people around it, it began to sway left and right. Qa'qā' and 'Āṣim stepped forward and simultaneously pierced the eyes of the white elephant with their spears. The elephant trumpeted in agony, shook its head fearfully and threw the rider down. As the elephant raised its trunk, Qa'qā' رضي الله عنه slashed the elephant's trunk with a ferocious blow of his sword. Now blind and mad, the beast darted back into the Persian ranks, trampling all in its path.

Meanwhile, Hammāl and Ribbīl attacked the other earthy-coloured elephant with a squadron of foot soldiers. Hammāl pierced its eye. The elephant staggered, sat on its hindquarters and then stood up again. Ribbīl struck it again, slashing its trunk.

Blind and mad, the creatures bore down on their own army, charging right into the Persian line. The entire herd followed them, trunks aloft, trumpeting fiercely as they trampled everything in front of them. They plunged into the river 'Atīq and disappeared into Madā'in on the opposite shore. [*Tārīkh al-Ṭabarī*, 4/376]

Day Four

On that day Rustam, the Commander of the Persian forces, after taking stock of the previous three days of warfare, completely altered his battle strategy. He realized that his troops had not fared well in single combat, and had achieved nothing worthwhile in the general battle. His elephants had also proved to be useless.

Therefore, ahead of the fourth day, Rustam planned an all-out attack on the Muslims. Rustam, organized his troops into thirteen lines.

Overcome with enthusiasm and the desire for martyrdom, the Muslims charged. The clashing of arms continued throughout the night, and it sounded to the clanging of a blacksmith's forge.

They fought from early in the night until the morning. It was a life-and-death struggle. More than 10 000 polytheists were killed on this night and their spirits sank.

Both sides were exhausted after fighting continually for 24 hours, but the experienced Muslim warriors knew that they could be victorious if they tore into the enemy lines.

Just before noon, Qa'qā' رَضِيَ اللَّهُ عَنْهُ and his soldiers were able to open a gap in the Persian defence. They penetrated deep into the enemy ranks until they were quite close to Rustam and his personal guards. The Persians were terrified.

Allah's lions marched forth under Qa'qā's رَضِيَ اللَّهُ عَنْهُ leadership until they reached Rustam's throne. The Persian general had taken refuge behind some mules and their litter. Rustam shook with fear as death stared him in the face. He was filled with dread when he saw the Muslim soldiers advancing towards him. [Tārīkh al-Islāmī, 10/475]

Hilāl ibn 'Ullafah struck the leg of the mule and it fell upon Rustam. Rustam tried to escape as his troops had already dispersed. He saw the river al-'Atīq in front of him, threw himself into it and began to swim. Hilāl saw him and went after him. He seized Rustam's leg, pulled him out onto the river bank and killed him. Hilāl immediately climbed onto the palanquin and proclaimed at the top of his voice, "By the Lord of the Ka'bah, I've killed Rustam, come and see!" The Muslim fighters turned and gathered around him, while the Persians fled. The Muslims following hot on their heels. [Tārīkh al-Ṭabarī, 4/388]

This victory against Persia was due to Allah's singular help, Sa'd ibn Abī Waqqāṣ' supremely pragmatic war strategy and the endless sacrifices made by fearless and brave men like Qa'qā' ibn Amr, 'Aṣīm bin 'Amr, and the other Ṣaḥābah. This was undoubtedly a historic victory for the Muslims, a victory for which they made great sacrifices; 8 500 Muslims were martyred in this great battle.

The Battle of al-Qādisiyyah is a major chapter in our golden history. It saw the overpowering of the fire-worshippers. After this, the military power of the Persian empire waned into oblivion. Yazdegerd fled, abandoning his throne in Madā'in. Thereafter, the Muslims emerged victorious in many other places, so that the flag of Islam soon fluttered across the whole of Persia.

We are often left mesmerized by western portrayals of their own bravery in the wars that they fought. Movies and pop culture have lionized their heroes, to the point that our children and even ourselves are left overawed by their courageousness and skill, even though these portrayals are not only historically inaccurate but more often than not simply fiction, elements added simply for entertainment value. Our heroes on the other hand—the noble Ṣaḥābah رَضِيَ اللَّهُ عَنْهُمْ—are not in need of such fiction and hyperbole. Theirs were true sacrifices. They set the standard for self-sacrifice, courage, and bravery for all to come after them. It is high time we recognize our own heroes, award them the honour and respect that they deserve, and follow in their footsteps so that we too can achieve the same success that they did.

As the poet said:

أُولَئِكَ آبَائِي فَجَنِّبْنِي بِمِثْلِهِمْ

These are my forefathers, so bring for me the likes of them.

May Allah ﷻ inspire us to follow in the footsteps of these great personalities and infuse within us a deep love for them, the disciples of Muḥammad ﷺ, and for their teacher and mentor Sayyidunā Muḥammad ﷺ, and unite us with all of them in the everlasting gardens of Paradise.