بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

HEROES OF ISLAM

SERIES 13

AL-QA'QA' IBN 'AMR

Horseman of al-Qadisiyyah and Envoy of Peace, According to the Qur'an, Authentic Hadith and the Books of History

وَأَعِدُّواْ لَهُم مَّا ٱسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ ٱلْخَيْلِ تُرْهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ
وَعَدُوَّكُمْ وَءَاخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ ٱللَّهُ يَعْلَمُهُمْۚ وَمَا تُنفِقُواْ مِن شَىْءٍ
فِى سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged."

Surah Al-Anfal 8:60

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ACKNOWLEDGEMENT

All praise is due to Allah, who commanded the believers to prepare whatever strength they can and to make peace between their brothers. May blessings and peace be upon our master, the Prophet Muhammad ﷺ, upon his family and Companions, and upon the Successors who followed them in excellence — among them al-Qa'qa' ibn 'Amr رضى الله عنه, the horseman of al-Qadisiyyah.

This book is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This thirteenth book of Heroes of Islam tells the story of al-Qa'qa' ibn 'Amr رضى الله عنه: the hero of Banu Tamim who was sent alone as reinforcement to Khalid ibn al-Walid, the champion of the days of al-Qadisiyyah, and an envoy of peace before the Battle of the Camel. His story is told with honesty about its sources, so that the reader can distinguish authentic Hadith from historical reports. May this knowledge be 'ilmun yuntafa'u bih — knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows ***a wide plain beside the Euphrates*** in Iraq at dawn, with date palms on the riverbank.

Along the winding road, ***columns of dust*** rise one after another from the horizon. They recall al-Qa'qa''s stratagem on the Day of Aghwath at al-Qadisiyyah: a thousand riders arrived in successive groups of ten, so that the enemy thought a huge reinforcement was arriving without end.

In the foreground, ***an iron helmet and a sheathed sword*** rest on a rock — symbols of a mujahid's preparation, as Allah says: "And prepare against them whatever you are able of power" (Al-Anfal 8:60). The sheathed sword is also a reminder that al-Qa'qa' was once sent to make peace, not war.

The ***dark blue band*** at the bottom, framed by ***fine gold lines***, is where the author's name appears — the same as on the covers of Series 1 to Series 12, so that all the covers of Heroes of Islam match.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison.com.

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AL-QA'QA' IBN 'AMR

In the books of history, the Caliph Abu Bakr as-Siddiq is reported to have said of a hero of Banu Tamim: ***"An army that has a man like this in it will not be defeated."*** That hero was ***al-Qa'qa' ibn 'Amr at-Tamimi*** رضى الله عنه, the horseman whose name appears in almost every great battle of the conquest of Iraq and Sham.

He fought alongside Khalid ibn al-Walid in Iraq, crossed the desert to Sham and fought at ***Yarmuk***, then returned to Iraq to become the champion of the days of ***al-Qadisiyyah***. After that he took part in the conquests of al-Mada'in, Jalula' and Nahawand. In the time of fitnah, he was sent by 'Ali ibn Abi Talib to reconcile the Muslims before the Battle of the Camel.

This eBook is the thirteenth in the ***Heroes of Islam*** series. The story of al-Qa'qa' differs from the earlier books: almost all of the reports about him reach us through a historical narrator named ***Sayf ibn 'Umar***, whom the scholars of Hadith graded as weak. For this reason, the source and grade of every story in this eBook are stated honestly, and its lessons are grounded in the Qur'an and authentic Hadith.

The story of al-Qa'qa' is a story of courage guided by intelligence: he was not only fearless on the battlefield, but also wise in planning — and wise enough to seek the path of peace when the Muslims themselves disagreed.

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WHO WAS AL-QA'QA' IBN 'AMR?

His full name was ***al-Qa'qa' ibn 'Amr ibn Malik at-Tamimi***, of the great tribe of ***Banu Tamim*** in Najd, in the Arabian Peninsula. At-Tabari gives his lineage at length in his Tarikh al-Umam wa al-Muluk. His brother, ***'Asim ibn 'Amr***, was also a commander who fought beside him in Iraq.

The history books describe him as an exceptionally brave horseman, a leader of cavalry, and also a poet. Many poems attributed to him describe the battles he took part in.

NAME AND TITLES

NAME OR TITLE	EXPLANATION
Al-Qa'qa' ibn 'Amr	His real name
At-Tamimi	From the tribe of Banu Tamim
'Asim ibn 'Amr	His brother, also a commander in Iraq
Horseman of al-Qadisiyyah	Hero of the days of Aghwath and 'Imas (15 AH)
Poet	Many battle poems are attributed to him

LESSONS

Allah raises whom He wills from any tribe. A person's courage and talent become noble when they are used to raise high the word of Allah.

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COMPANION OR SUCCESSOR? HONESTY ABOUT THE SOURCES

Before telling of al-Qa'qa''s heroism, we must be honest about the sources. The scholars differed over whether he was a Companion of the Messenger of Allah ﷺ or a Successor (tabi'i).

SOURCE NOTE: "I WITNESSED THE DEATH OF THE MESSENGER OF ALLAH ﷺ"

It is reported that al-Qa'qa' said: "I witnessed the death of the Messenger of Allah ﷺ." It is also reported that the Messenger of Allah ﷺ asked him: ***"What have you prepared for jihad?"*** He answered: "Obedience to Allah and His Messenger, and horses." The Prophet said: "That is the utmost."

Both reports come through ***Sayf ibn 'Umar***. Ibn Abi Hatim said that Sayf's hadith is abandoned, "so the hadith is void; we recorded it only so that it would be known". Ibn 'Abd al-Barr said that according to the people of Hadith, neither companionship, meeting nor narration from the Messenger of Allah ﷺ is authentically established for al-Qa'qa' and his brother 'Asim. Ibn Hajar included his name in al-Isabah fi Tamyiz as-Sahabah, and described Sayf as "weak in hadith, but a mainstay in history".

Status of the report: Weak. The stronger conclusion is that his companionship with the Messenger of Allah ﷺ is not established by an authentic chain, and that he is counted among the ***senior Successors***. The phrase رضى الله عنه is used in this eBook as a prayer of divine pleasure for a mujahid of the early generations, as was the custom of the scholars.

REFERENCES:

Ibn Abi Hatim, al-Jarh wa at-Ta'dil; Ibn 'Abd al-Barr, al-Isti'ab; Ibn Qani', Mu'jam as-Sahabah; Ibn Hajar, al-Isabah and Taqrib at-Tahdhib.

Although the hadith about horses is weak, its meaning is supported by an authentic hadith:

HADITH — SAHIH AL-BUKHARI, NO. 2852

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا زَكَرِيَّاءُ، عَنْ عَامِرٍ، حَدَّثَنَا عُرْوَةُ الْبَارِقِيُّ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الأَجْرُ وَالْمَغْنَمُ ".

TRANSLATION:

'Urwah al-Bariqi narrated that the Prophet ﷺ said: ***"Goodness is tied to the forelocks of horses until the Day of Resurrection: reward and spoils."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym al-Fadl ibn Dukayn, from Zakariyya ibn Abi Za'idah, from 'Amir ash-Sha'bi, from 'Urwah al-Bariqi رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, Hadith No. 2852.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:2852

LESSONS

We do not attribute to the Messenger of Allah ﷺ what is not established. Historical stories may be told as history, but rulings and creed are taken only from the Qur'an and authentic Hadith.

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BANU TAMIM IN THE WORDS OF THE MESSENGER ﷺ

Banu Tamim, the tribe of al-Qa'qa', embraced Islam in the ***Year of Delegations*** (9 AH), when the Arab tribes came to Madinah to declare their Islam. Abu Hurayrah narrated three sayings of the Messenger of Allah ﷺ about this tribe:

HADITH — SAHIH AL-BUKHARI, NO. 2543

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ لاَ أَزَالُ أُحِبُّ بَنِي تَمِيمٍ. وَحَدَّثَنِي ابْنُ سَلاَمٍ أَخْبَرَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنِ الْمُغِيرَةِ عَنِ الْحَارِثِ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ. وَعَنْ عُمَارَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ مَا زِلْتُ أُحِبُّ بَنِي تَمِيمٍ مُنْذُ ثَلاَثٍ سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم يَقُولُ فِيهِمْ، سَمِعْتُهُ يَقُولُ " هُمْ أَشَدُّ أُمَّتِي عَلَى الدَّجَّالِ ". قَالَ وَجَاءَتْ صَدَقَاتُهُمْ، فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " هَذِهِ صَدَقَاتُ قَوْمِنَا ". وَكَانَتْ سَبِيَّةٌ مِنْهُمْ عِنْدَ عَائِشَةَ. فَقَالَ " أَعْتِقِيهَا فَإِنَّهَا مِنْ وَلَدِ إِسْمَاعِيلَ ".

TRANSLATION:

Abu Hurayrah said: I have not stopped loving Banu Tamim ever since three things I heard the Messenger of Allah ﷺ say about them. I heard him say: ***"They are the most severe of my ummah against the Dajjal."***

When their zakah arrived, the Messenger of Allah ﷺ said: ***"This is the zakah of our people."*** And there was a captive woman from them with 'A'ishah, so he said: "Free her, for she is a descendant of Isma'il."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Zuhayr ibn Harb, from Jarir ibn 'Abd al-Hamid, from 'Umarah ibn al-Qa'qa', from Abu Zur'ah, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Manumission, Hadith No. 2543.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:2543

The narrator 'Umarah ibn al-Qa'qa' in the chain of this hadith is a different Successor, not the son of our hero.

LESSONS

The Messenger of Allah ﷺ praised the good found in a people. The steadfastness of Banu Tamim that he mentioned became manifest in their heroes on the field of jihad.

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"AN ARMY WITH A MAN LIKE THIS WILL NOT BE DEFEATED"

After the Battle of al-Yamamah (12 AH), the Caliph Abu Bakr ordered Khalid ibn al-Walid to march to Iraq. Many of Khalid's soldiers returned to their homes, so Khalid asked Madinah for reinforcements.

HISTORICAL NOTE: THE REINFORCEMENT OF ONE MAN

It is reported that Abu Bakr sent Khalid only one man: al-Qa'qa' ibn 'Amr. The people said: "You reinforce a commander whose army has left him with just one man?" Abu Bakr replied: ***"An army that has a man like this in it will not be defeated."*** It is also reported that Abu Bakr said: ***"The voice of al-Qa'qa' in an army is better than a thousand men."***

Status of the report: Weak in its chain. This report comes through ***Sayf ibn 'Umar ad-Dabbi***, whom Ibn Hajar described as "weak in hadith, but a mainstay in history". The story is well known in the history books, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

At-Tabari, Tarikh al-Umam wa al-Muluk; Miskawayh, Tajarib al-Umam; Ibn al-Athir, Usd al-Ghabah; Ibn Hajar, al-Isabah.

A mujahid's preparation is not merely a matter of numbers, but of strength and earnestness. Allah says:

SURAH AL-ANFAL 8:60

وَأَعِدُّواْ لَهُم مَّا ٱسۡتَطَعۡتُم مِّن قُوَّةٖ وَمِن رِّبَاطِ ٱلۡخَيۡلِ تُرۡهِبُونَ بِهِۦ عَدُوَّ ٱللَّهِ وَعَدُوَّكُمۡ وَءَاخَرِينَ مِن دُونِهِمۡ لَا تَعۡلَمُونَهُمُ ٱللَّهُ يَعۡلَمُهُمۡۚ وَمَا تُنفِقُواْ مِن شَيۡءٖ فِي سَبِيلِ ٱللَّهِ يُوَفَّ إِلَيۡكُمۡ وَأَنتُمۡ لَا تُظۡلَمُونَ ٦٠

And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged.

Translation: Sahih International — quran.com/8:60

The Messenger of Allah ﷺ explained this verse from the pulpit:

HADITH — SAHIH MUSLIM, NO. 1917

حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ، أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، عَنْ أَبِي عَلِيٍّ، ثُمَامَةَ بْنِ شُفَيٍّ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ " وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ أَلاَ إِنَّ الْقُوَّةَ الرَّمْىُ أَلاَ إِنَّ الْقُوَّةَ الرَّمْىُ أَلاَ إِنَّ الْقُوَّةَ الرَّمْىُ "

TRANSLATION:

'Uqbah ibn 'Amir said: I heard the Messenger of Allah ﷺ say while he was on the pulpit: ***"'And prepare against them whatever you are able of power.' Indeed, power is shooting. Indeed, power is shooting. Indeed, power is shooting."***

CHAIN OF NARRATION: Narrated by Imam Muslim: from Harun ibn Ma'ruf, from 'Abdullah ibn Wahb, from 'Amr ibn al-Harith, from Abu 'Ali Thumamah ibn Shufayy, from 'Uqbah ibn 'Amir رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Government, Hadith No. 1917.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: sunnah.com/muslim:1917

LESSONS

One person who is truly prepared can have the impact of many. The quality of preparation — faith, knowledge and skill — matters more than numbers.

WITH KHALID IN THE LAND OF IRAQ

Al-Qa'qa' accompanied Khalid ibn al-Walid in the series of battles in Iraq in the year 12 AH (see Series 3: Khalid ibn al-Walid).

HISTORICAL NOTE: FROM KAZIMAH TO AL-ANBAR

The first battle was ***Dhat as-Salasil*** at Kazimah, where Khalid faced the Persian commander Hurmuz. Khalid killed Hurmuz in single combat, and the Persian army was defeated. Al-Qa'qa' took part in this battle and those that followed, including the conquests of ***al-Hirah***, ***al-Anbar*** and ***'Ayn at-Tamr***. Some reports mention that he led Khalid's vanguard.

Status of the report: Weak in its chain. This report comes through ***Sayf ibn 'Umar ad-Dabbi***, whom Ibn Hajar described as "weak in hadith, but a mainstay in history". The story is well known in the history books, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

At-Tabari, Tarikh al-Umam wa al-Muluk (events of 12 AH).

LESSONS

A good hero learns from an experienced commander. Al-Qa'qa' learned the art of war from Khalid, "the Sword of Allah".

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ACROSS THE DESERT TO YARMUK

In 13 AH, Abu Bakr ordered Khalid to take part of his army from Iraq to support the Muslim forces in Sham. Khalid crossed an almost waterless desert from Suwa to Sham, and al-Qa'qa' was with him. Ibn 'Asakir recorded al-Qa'qa''s poetry about that journey.

HISTORICAL NOTE: LEADER OF A KURDUS AT YARMUK

At the Battle of ***Yarmuk*** against the Romans, Khalid arranged the army into many *kurdus* (small units). Al-Qa'qa' was given command of one of the units of the Iraqi army, and he composed poetry about that day.

Status of the report: Weak in its chain. This report comes through ***Sayf ibn 'Umar ad-Dabbi***, whom Ibn Hajar described as "weak in hadith, but a mainstay in history". The story is well known in the history books, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn 'Asakir, Tarikh Madinat Dimashq; at-Tabari, Tarikh al-Umam wa al-Muluk.

The Messenger of Allah ﷺ taught the etiquette of a mujahid when facing the enemy:

HADITH — SAHIH AL-BUKHARI, NO. 2966

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ وَكَانَ كَاتِبًا لَهُ قَالَ كَتَبَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى ـ رضى الله عنهما ـ فَقَرَأْتُهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم فِي بَعْضِ أَيَّامِهِ الَّتِي لَقِيَ فِيهَا انْتَظَرَ حَتَّى مَالَتِ الشَّمْسُ. ثُمَّ قَامَ فِي النَّاسِ قَالَ " أَيُّهَا النَّاسُ، لاَ تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُوا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقِيتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلاَلِ السُّيُوفِ، ثُمَّ قَالَ اللَّهُمَّ مُنْزِلَ الْكِتَابِ وَمُجْرِيَ السَّحَابِ وَهَازِمَ الأَحْزَابِ، اهْزِمْهُمْ وَانْصُرْنَا عَلَيْهِمْ ".

TRANSLATION:

Salim Abu an-Nadr said: 'Abdullah ibn Abi Awfa wrote a letter to 'Umar ibn 'Ubaydullah, and I read it: On one of the days when the Messenger of Allah ﷺ faced the enemy, he waited until the sun had passed its zenith.

Then he stood among the people and said: ***"O people, do not wish to meet the enemy, and ask Allah for well-being. But when you meet them, be patient, and know that Paradise is beneath the shade of swords."*** Then he said: "O Allah, Revealer of the Book, Mover of the clouds, Defeater of the confederates, defeat them and grant us victory over them."

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CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad al-Musnadi, from Mu'awiyah ibn 'Amr, from Abu Ishaq al-Fazari, from Musa ibn 'Uqbah, from Salim Abu an-Nadr, from 'Abdullah ibn Abi Awfa رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, Hadith No. 2966.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:2966

SURAH AL-ANFAL 8:45

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا لَقِيتُمۡ فِئَةٗ فَٱثۡبُتُواْ وَٱذۡكُرُواْ ٱللَّهَ كَثِيرٗا لَّعَلَّكُمۡ تُفۡلِحُونَ ٤٥

O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allah much that you may be successful.

Translation: Sahih International — quran.com/8:45

LESSONS

A believer does not seek war, but when it comes, he stands firm, is patient and remembers Allah much.

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CLIMBING THE WALLS OF DAMASCUS

HISTORICAL NOTE: ROPES OVER THE WALL

When the Muslim army besieged ***Damascus*** (14 AH), the city's walls were high and surrounded by a water-filled moat. It is reported that one night, while the people of the city were busy with a celebration, Khalid ibn al-Walid together with al-Qa'qa' ibn 'Amr, Madh'ur ibn 'Adi and a few others crossed the moat, threw ropes over the wall and climbed it. They went down into the city and opened the eastern gate, until the people of Damascus asked for peace.

Status of the report: Weak in its chain. This report comes through ***Sayf ibn 'Umar ad-Dabbi***, whom Ibn Hajar described as "weak in hadith, but a mainstay in history". The story is well known in the history books, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

At-Tabari, Tarikh al-Umam wa al-Muluk (events of 14 AH).

Other reports about the conquest of Damascus mention that part of the city was opened by treaty through Abu 'Ubaydah ibn al-Jarrah and part by force through Khalid (see Series 4). Historians differ about the details.

LESSONS

Courage combined with planning can open a way that seems closed. A small but brave team can change the situation.

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BACK TO IRAQ: A THOUSAND RIDERS IN GROUPS OF TEN

In 15 AH (some say 14 or 16 AH), the Muslim army under ***Sa'd ibn Abi Waqqas*** faced the great Persian army under Rustam at ***al-Qadisiyyah*** in Iraq (see Series 5: Sa'd ibn Abi Waqqas). The Caliph 'Umar ordered Abu 'Ubaydah to send the army of Iraq back from Sham. It was led by Hashim ibn 'Utbah, and al-Qa'qa' commanded its vanguard.

HISTORICAL NOTE: DUST THAT NEVER ENDED

Al-Qa'qa' reached al-Qadisiyyah on the morning of the second day of battle, called ***the Day of Aghwath*** (the day of relief). He divided his thousand soldiers into groups of ten. Each time one group arrived and passed out of sight, the next group appeared with dust flying. The Muslim army cried out "Allahu akbar" with joy, and the Persian army thought that a very large reinforcement was arriving without end.

Status of the report: Weak in its chain. This report comes through ***Sayf ibn 'Umar ad-Dabbi***, whom Ibn Hajar described as "weak in hadith, but a mainstay in history". The story is well known in the history books, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

At-Tabari, Tarikh al-Umam wa al-Muluk (events of al-Qadisiyyah).

This strategy agrees with the saying of the Messenger of Allah ﷺ about war:

HADITH — SAHIH AL-BUKHARI, NO. 3030

حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ، أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " الْحَرْبُ خُدْعَةٌ ".

TRANSLATION:

Jabir ibn 'Abdullah said: The Prophet ﷺ said: ***"War is deception."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sadaqah ibn al-Fadl, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, Chapter: War Is Deception, Hadith No. 3030.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:3030

The scholars explain that "deception" in war means strategy and stratagems against an enemy at war, not breaking treaties or betraying trust, for treachery is forbidden in Islam.

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LESSONS

A sharp mind is a weapon. With the same numbers, wise arrangement can strengthen the spirit of friends and weaken the spirit of foes.

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THE DAY OF AGHWATH: AVENGING THE DEFEAT AT THE BRIDGE

HISTORICAL NOTE: BAHMAN JADHUYAH

On arriving at the field, al-Qa'qa' called out: "Who will come out to duel?" The one who answered his challenge was ***Bahman Jadhuyah***, the Persian commander who had defeated the Muslims at ***the Battle of the Bridge*** (al-Jisr, 13 AH), when the Muslim commander Abu 'Ubayd ath-Thaqafi was martyred. Al-Qa'qa' cried: "O avengers of Abu 'Ubayd and the people of the Bridge!" and fought him and killed him. Throughout that day he kept coming out to duel and overcame several Persian champions.

Status of the report: Weak in its chain. This report comes through ***Sayf ibn 'Umar ad-Dabbi***, whom Ibn Hajar described as "weak in hadith, but a mainstay in history". The story is well known in the history books, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

At-Tabari, Tarikh al-Umam wa al-Muluk (events of al-Qadisiyyah).

LESSONS

Defeat does not end the struggle. A steadfast ummah rises again and redeems defeat with patience and better preparation.

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MASKED CAMELS AND THE WHITE ELEPHANT

The Persian army had a corps of elephants that terrified the Muslims' horses. The horses fled when they saw the elephants, and the Muslims faced great difficulty on the first day.

HISTORICAL NOTE: A STRATAGEM AGAINST THE ELEPHANTS

It is reported that on the Day of Aghwath, al-Qa'qa' and his people dressed their camels in cloths and masks until they looked strange and frightening. The Persian horses were startled and fled from the camels, and the Persian cavalry fell into disorder.

On the third day, ***the Day of 'Imas***, Sa'd ibn Abi Waqqas ordered al-Qa'qa' and his brother 'Asim to confront the largest white elephant, the leader of the herd. They struck it with spears until it was blinded and fell, and the other elephants turned back and trampled the Persians' own ranks.

Status of the report: Weak in its chain. This report comes through ***Sayf ibn 'Umar ad-Dabbi***, whom Ibn Hajar described as "weak in hadith, but a mainstay in history". The story is well known in the history books, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

At-Tabari, Tarikh al-Umam wa al-Muluk (events of al-Qadisiyyah).

LESSONS

Every problem has a solution for one who thinks. Al-Qa'qa' did not simply charge bravely; he looked for the enemy's weak point.

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THE NIGHT OF AL-HARIR AND THE VICTORY OF AL-QADISIYYAH

HISTORICAL NOTE: "I HAVE NEVER SEEN ANYONE LIKE AL-QA'QA'"

The battle continued through a night called ***Laylat al-Harir*** (the night of clamour), because the sound of weapons and the cries of warriors never stopped. When the Muslims were exhausted, al-Qa'qa' and Banu Tamim advanced and attacked the Persian centre. Sa'd ibn Abi Waqqas later approved of this action. The next day Rustam was killed and the Persian army was defeated.

It is reported that 'Umar asked Sa'd about the finest horseman of the days of al-Qadisiyyah. Sa'd wrote: ***"I have never seen anyone like al-Qa'qa' ibn 'Amr. He charged thirty times in one day, and in each charge he overcame a champion."***

Status of the report: Weak in its chain. This report comes through ***Sayf ibn 'Umar ad-Dabbi***, whom Ibn Hajar described as "weak in hadith, but a mainstay in history". The story is well known in the history books, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

At-Tabari, Tarikh al-Umam wa al-Muluk; Ibn Hajar, al-Isabah fi Tamyiz as-Sahabah; Ibn 'Asakir, Tarikh Madinat Dimashq.

The victory of al-Qadisiyyah opened the way to the conquest of Iraq and Persia. The heroes of Islam knew that victory comes from Allah:

SURAH ALI 'IMRAN 3:126

وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشۡرَىٰ لَكُمۡ وَلِتَطۡمَئِنَّ قُلُوبُكُم بِهِۦۚ وَمَا ٱلنَّصۡرُ إِلَّا مِنۡ عِندِ ٱللَّهِ ٱلۡعَزِيزِ ٱلۡحَكِيمِ ١٢٦

And Allāh made it not except as [a sign of] good tidings for you and to reassure your hearts thereby. And victory is not except from Allāh, the Exalted in Might, the Wise.

Translation: Sahih International — quran.com/3:126

LESSONS

Endurance at the moment of greatest exhaustion decides victory. Yet a believer still attributes victory to Allah, not to himself.

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WHAT DO WE FIGHT FOR?

Stories of courage can tempt people to fight for fame and praise. The Messenger of Allah ﷺ explained who truly fights in the path of Allah:

HADITH — SAHIH AL-BUKHARI, NO. 2810

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صلى الله عليه وسلم فَقَالَ الرَّجُلُ يُقَاتِلُ لِلْمَغْنَمِ، وَالرَّجُلُ يُقَاتِلُ لِلذِّكْرِ، وَالرَّجُلُ يُقَاتِلُ لِيُرَى مَكَانُهُ، فَمَنْ فِي سَبِيلِ اللَّهِ قَالَ " مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللَّهِ ".

TRANSLATION:

Abu Musa said: A man came to the Prophet ﷺ and said: "A man fights for spoils, a man fights to be mentioned, and a man fights so that his position may be seen. Which of them is in the path of Allah?" He said: ***"Whoever fights so that the word of Allah is the highest, he is in the path of Allah."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Sulayman ibn Harb, from Shu'bah ibn al-Hajjaj, from 'Amr ibn Murrah, from Abu Wa'il Shaqiq ibn Salamah, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, Hadith No. 2810.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:2810

LESSONS

The worth of a struggle lies in its intention. Al-Qa'qa''s fame in history means nothing before Allah without the intention to raise His word — and we pray that he is among those who had it.

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AL-MADA'IN, JALULA' AND HULWAN

HISTORICAL NOTE: THE ARMS OF KISRA AND THE GOVERNOR OF HULWAN

After al-Qadisiyyah, the Muslim army advanced on ***al-Mada'in*** (Ctesiphon), the Persian capital, and took it in 16 AH. Ibn Hajar mentions that al-Qa'qa' obtained the coats of mail of Kisra as spoils, and handed them over to the commander to be distributed according to the Shari'ah.

In the same year, the Persian army regrouped at ***Jalula'***. The Muslim army under Hashim ibn 'Utbah defeated them, and al-Qa'qa' pursued the remnants of the Persian army as far as Khaniqin and ***Hulwan***. Sa'd ibn Abi Waqqas then appointed al-Qa'qa' as governor of Hulwan, a frontier region at the foot of the Persian mountains.

Status of the report: Weak in its chain. This report comes through ***Sayf ibn 'Umar ad-Dabbi***, whom Ibn Hajar described as "weak in hadith, but a mainstay in history". The story is well known in the history books, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

At-Tabari, Tarikh al-Umam wa al-Muluk (events of 16 AH); Ibn Hajar, al-Isabah fi Tamyiz as-Sahabah.

LESSONS

Spoils of war are a trust, not personal property. A trustworthy commander hands over what he obtains, however great its value.

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NAHAWAND: THE FEIGNED RETREAT

HISTORICAL NOTE: DRAWING THE ENEMY OUT OF THEIR FORTIFICATIONS

In 21 AH, the Persian army gathered in great numbers at ***Nahawand***. The Muslim army was led by ***an-Nu'man ibn Muqarrin***. The Persians sheltered behind fortifications and trenches and refused to come out and fight. It is reported that al-Qa'qa' was given the task of beginning the attack and then pretending to retreat. The Persians came out to pursue him, and the Muslim army then attacked them in the open. An-Nu'man was martyred in the battle, and the victory of Nahawand was called "***Fath al-Futuh***" (the conquest of conquests).

Status of the report: Weak in its chain. This report comes through ***Sayf ibn 'Umar ad-Dabbi***, whom Ibn Hajar described as "weak in hadith, but a mainstay in history". The story is well known in the history books, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

At-Tabari, Tarikh al-Umam wa al-Muluk (events of 21 AH).

LESSONS

Withdrawing for a moment as a tactic is not defeat. Allah Himself excludes one who withdraws to manoeuvre from the prohibition of fleeing the battlefield (Al-Anfal 8:16).

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ENVOY OF PEACE BEFORE THE BATTLE OF THE CAMEL

After the killing of the Caliph 'Uthman ibn 'Affan (35 AH), a disagreement arose between the Caliph 'Ali ibn Abi Talib and Talhah, az-Zubayr and the Mother of the Believers 'A'ishah over how to seek retribution against 'Uthman's killers. Both sides were near Basrah in 36 AH.

HISTORICAL NOTE: "WHAT DO YOU WANT?"

It is reported that 'Ali sent al-Qa'qa' ibn 'Amr to 'A'ishah, Talhah and az-Zubayr. Al-Qa'qa' asked them why they had come. They replied: "Islah (reconciliation and setting things right)." Al-Qa'qa' explained that seeking retribution while the ummah was divided would bring a greater fitnah, and that calm must come first as the way to establish justice. They agreed, and 'Ali was glad to hear it. Both sides slept confident that peace would be sealed. But that night, the group involved in the killing of 'Uthman started fighting by surprise, fearing that the peace would lead to their punishment. So the Battle of the Camel took place, even though neither side wanted it.

Status of the report: Weak in its chain. This report comes through ***Sayf ibn 'Umar ad-Dabbi***, whom Ibn Hajar described as "weak in hadith, but a mainstay in history". The story is well known in the history books, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

At-Tabari, Tarikh al-Umam wa al-Muluk (events of 36 AH); Ibn Kathir, al-Bidayah wa an-Nihayah.

This effort of al-Qa'qa' was the carrying out of Allah's command:

SURAH AL-HUJURAT 49:9

وَإِن طَآئِفَتَانِ مِنَ ٱلْمُؤْمِنِينَ ٱقْتَتَلُواْ فَأَصْلِحُواْ بَيْنَهُمَاۖ فَإِنۢ بَغَتْ إِحْدَىٰهُمَا
عَلَى ٱلْأُخْرَىٰ فَقَٰتِلُواْ ٱلَّتِى تَبْغِى حَتَّىٰ تَفِىٓءَ إِلَىٰٓ أَمْرِ ٱللَّهِۚ فَإِن فَآءَتْ فَأَصْلِحُواْ
بَيْنَهُمَا بِٱلْعَدْلِ وَأَقْسِطُوٓاْۖ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ٩

And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allāh. And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly.

Translation: Sahih International — quran.com/49:9

The Messenger of Allah ﷺ honoured those who strive to reconcile people:

HADITH — SAHIH AL-BUKHARI, NO. 2692

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ، أَخْبَرَهُ أَنَّ أُمَّهُ أُمَّ كُلْثُومٍ بِنْتَ عُقْبَةَ أَخْبَرَتْهُ أَنَّهَا، سَمِعَتْ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، فَيَنْمِي خَيْرًا، أَوْ يَقُولُ خَيْرًا ".

TRANSLATION:

Humayd ibn 'Abd ar-Rahman narrated that his mother, Umm Kulthum bint 'Uqbah, heard the Messenger of Allah ﷺ say: ***"He is not a liar who reconciles between people, conveying good or saying good."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abd al-'Aziz ibn 'Abdullah al-Uwaysi, from Ibrahim ibn Sa'd, from Salih ibn Kaysan, from Ibn Shihab az-Zuhri, from Humayd ibn 'Abd ar-Rahman, from Umm Kulthum bint 'Uqbah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Reconciliation, Hadith No. 2692.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:2692

Ahl as-Sunnah wa al-Jama'ah hold that the Companions involved in these events all exercised ijtihad, and we hold our tongues from reviling any of them.

LESSONS

A true hero is not only brave in war, but also brave in striving for peace. Preventing the shedding of Muslim blood is a great jihad.

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THE FINAL DAYS IN KUFAH

Al-Qa'qa' settled in ***Kufah***, the city built by the Muslim army after al-Qadisiyyah. At-Tabari mentions that in 41 AH, Mu'awiyah moved him from Kufah to Iliya' (Jerusalem). The date and place of his death are not known with certainty; some modern writers give about 40 AH, but without support from early sources.

Whether Companion or Successor, al-Qa'qa' lived in the best generations of this ummah, as the Messenger of Allah ﷺ said:

HADITH — SAHIH AL-BUKHARI, NO. 3651

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ، عَنْ عَبْدِ اللَّهِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ وَيَمِينُهُ شَهَادَتَهُ ".

TRANSLATION:

'Abdullah ibn Mas'ud narrated that the Prophet ﷺ said: ***"The best of people are my generation, then those who follow them, then those who follow them.*** Then there will come a people whose testimony precedes their oath, and whose oath precedes their testimony."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Kathir, from Sufyan ath-Thawri, from Mansur ibn al-Mu'tamir, from Ibrahim an-Nakha'i, from 'Abidah as-Salmani, from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Companions of the Prophet ﷺ, Hadith No. 3651.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: sunnah.com/bukhari:3651

LESSONS

Some heroes are martyred on the battlefield, and some die quietly after years of struggle. What matters is sincerity, not the manner or place of death.

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THE CHARACTER AND QUALITIES OF AL-QA'QA'

According to the historical reports, al-Qa'qa' is described with the following qualities. Since the sources are mostly weak, these qualities are presented as a historical portrait, and their lessons are grounded in authentic evidence.

QUALITY	EXAMPLE FROM HIS STORY
Courage	Charging thirty times in one day at al-Qadisiyyah
Skill in strategy	Groups of ten; masked camels
Obedience to leaders	Fought under Khalid, Abu 'Ubaydah, Sa'd and an-Nu'man
Trustworthiness	Handed over the arms of Kisra as spoils
Peacemaker	Envoy of 'Ali to 'A'ishah, Talhah and az-Zubayr
Poet	Recorded the events of jihad in verse

LESSONS

Perfect courage is courage led by intelligence, obedience and the desire to make peace.

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SOURCES OF THE STORIES OF AL-QA'QA'

This table summarises the source and grade of each story, so that the reader can distinguish what is authentic from what is merely well known.

STORY	SOURCE	GRADE
Witnessing the death of the Messenger ﷺ	Sayf ibn 'Umar; Ibn Abi Hatim	Weak
"What have you prepared for jihad?"	Ibn Qani' (through Sayf)	Weak
Goodness tied to horses	Sahih al-Bukhari 2852	Sahih
Praise of Banu Tamim	Sahih al-Bukhari 2543	Sahih
"This army will not be defeated"	At-Tabari (through Sayf)	Weak
"Power is shooting"	Sahih Muslim 1917	Sahih
Iraq, Yarmuk and Damascus	At-Tabari; Ibn 'Asakir	Weak (history)
"Do not wish to meet the enemy"	Sahih al-Bukhari 2966	Sahih
The days of al-Qadisiyyah	At-Tabari (through Sayf)	Weak (history)
"War is deception"	Sahih al-Bukhari 3030	Sahih
Sa'd's letter: thirty charges	Ibn Hajar, al-Isabah	Weak (history)
The intention of fighting	Sahih al-Bukhari 2810	Sahih
Al-Mada'in, Jalula' and Nahawand	At-Tabari (through Sayf)	Weak (history)
Envoy of peace before the Camel	At-Tabari (through Sayf)	Weak (history)
The peacemaker is not a liar	Sahih al-Bukhari 2692	Sahih
The best generations	Sahih al-Bukhari 3651	Sahih

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PEOPLE IN THE STORY OF AL-QA'QA'

PERSON	ROLE
Abu Bakr as-Siddiq	Caliph who sent him to reinforce Khalid
Khalid ibn al-Walid	Commander in Iraq, Yarmuk and Damascus (Series 3)
'Umar ibn al-Khattab	Caliph who sent him to al-Qadisiyyah
Sa'd ibn Abi Waqqas	Commander at al-Qadisiyyah (Series 5)
Hashim ibn 'Utbah	Commander of the relief army from Sham and at Jalula'
'Asim ibn 'Amr	His brother; together they brought down the white elephant
Bahman Jadhuyah	Persian commander he killed on the Day of Aghwath
An-Nu'man ibn Muqarrin	Commander at Nahawand, martyred
'Ali ibn Abi Talib	Caliph who sent him to make peace (Series 2)
Sayf ibn 'Umar	Main historical narrator of his story

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PLACES IN THE STORY OF AL-QA'QA'

PLACE	EVENT
Najd	Homeland of Banu Tamim
Kazimah and al-Hirah, Iraq	With Khalid (12 AH)
Yarmuk, Sham	Leader of a kurdus against the Romans
Damascus	Climbing the city wall (14 AH)
Al-Qadisiyyah, Iraq	Days of Aghwath and 'Imas, and the Night of al-Harir (15 AH)
Al-Mada'in	The Persian capital taken (16 AH)
Jalula' and Hulwan	Pursuing the Persian army; governor of Hulwan (16 AH)
Nahawand	The feigned retreat (21 AH)
Basrah	Envoy of peace before the Battle of the Camel (36 AH)
Kufah	Where he settled

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TIMELINE OF AL-QA'QA''S LIFE

YEAR	EVENT
9 AH	Banu Tamim embrace Islam in the Year of Delegations
12 AH	Sent by Abu Bakr to reinforce Khalid in Iraq
13 AH	Crosses the desert to Sham with Khalid
13–15 AH	Battle of Yarmuk; conquest of Damascus
15 AH	Battle of al-Qadisiyyah (some say 14 or 16 AH)
16 AH	Al-Mada'in, Jalula' and Hulwan
21 AH	Battle of Nahawand
36 AH	Envoy of peace before the Battle of the Camel
41 AH	Moved from Kufah to Iliya'; date of death uncertain

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FREQUENTLY ASKED QUESTIONS ABOUT AL-QA'QA'

This chapter answers questions often asked about al-Qa'qa' ibn 'Amr رضى الله عنه. The answers are brief; details are in the earlier chapters.

1. WHAT WAS AL-QA'QA''S FULL NAME?

Al-Qa'qa' ibn 'Amr ibn Malik at-Tamimi, of the tribe of Banu Tamim.

2. WAS AL-QA'QA' A COMPANION?

His companionship is not established by an authentic chain; the stronger view is that he was one of the senior Successors.

3. WHY ARE HIS STORIES GRADED WEAK?

Because most of them are narrated through Sayf ibn 'Umar, who is weak in hadith but a mainstay in history.

4. WHAT DID ABU BAKR SAY ABOUT HIM?

"An army that has a man like this in it will not be defeated" — a historical report through Sayf.

5. WHAT DID THE MESSENGER ﷺ SAY ABOUT BANU TAMIM?

"They are the most severe of my ummah against the Dajjal" (Sahih al-Bukhari 2543).

6. WHAT WAS AL-QA'QA''S STRATAGEM ON THE DAY OF AGHWATH?

Dividing his thousand soldiers into groups of ten that arrived one after another.

7. WHO WAS BAHMAN JADHUYAH?

The Persian commander at the Battle of the Bridge, killed by al-Qa'qa' at al-Qadisiyyah.

8. HOW WERE THE PERSIAN ELEPHANTS DEFEATED?

With masked camels that frightened the Persian horses, and by bringing down the white elephant that led the herd.

9. WHAT DID SA'D WRITE TO 'UMAR ABOUT HIM?

That he charged thirty times in one day and overcame a champion in every charge.

10. WHAT WAS AL-QA'QA''S ROLE BEFORE THE BATTLE OF THE CAMEL?

He was sent by 'Ali to make peace with 'A'ishah, Talhah and az-Zubayr.

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11. WHEN DID AL-QA'QA' DIE?

It is not known with certainty; he was still alive in 41 AH.

12. WHAT IS THE GREATEST LESSON FROM HIS STORY?

Courage must be guided by intelligence, sincere intention and the desire to reconcile the ummah.

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LESSONS AND CONCLUSION

The story of al-Qa'qa' ibn 'Amr رضى الله عنه begins with a man sent alone as reinforcement, and ends with an envoy of peace striving to prevent the shedding of Muslim blood.

LESSON	FROM THE STORY OF AL-QA'QA'
Quality over numbers	"This army will not be defeated"
Prepare strength	Al-Anfal 8:60; "Power is shooting"
Stand firm and remember Allah	Al-Anfal 8:45
The mind is a weapon	"War is deception"
Sincere intention	So that the word of Allah is highest
Reconcile the ummah	Al-Hujurat 49:9–10
Honesty about sources	Distinguishing authentic Hadith from historical reports

SURAH AL-HUJURAT 49:10

إِنَّمَا ٱلْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا۟ بَيْنَ أَخَوَيْكُمْ ۚ وَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

١٠

The believers are but brothers, so make settlement between your brothers. And fear Allāh that you may receive mercy.

Translation: Sahih International — quran.com/49:10

May we follow the example of al-Qa'qa': preparing in the best way, brave and wise when tested, sincere in intention, and always striving to reconcile our brothers in faith.

In sha' Allah, the Heroes of Islam series will continue with the story of another hero of Islam.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

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HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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GRADE: SAHIH — contained in Sahih Muslim.

Source: sunnah.com/muslim:1631

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