

Heroes of Islam
Series 22

Sayf al-Din Qutuz

The Hero of 'Ayn Jalut, According to the Qur'an, Authentic Hadith and the Books of History

Hj Che Alim Hj Che Haron
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

HEROES OF ISLAM

SERIES 22

SAYF AL-DIN QUTUZ

The Hero of 'Ayn Jalut, According to the Qur'an, Authentic Hadith and the Books of History

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."

Surah Al-Anfal 8:45

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ACKNOWLEDGEMENT

All praise is due to Allah, who commanded the believers to stand firm and remember Him much when they meet the enemy. May blessings and peace be upon our master, the Prophet Muhammad ﷺ, upon his family and Companions, and upon those who followed his path in excellence — among them Sayf al-Din Qutuz, the hero of ‘Ayn Jalut.

This eBook 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 twenty-second book of Heroes of Islam tells the story of Sayf al-Din Qutuz: the former slave who became a Mamluk sultan, accepted the fatwa of al-‘Izz ibn ‘Abd al-Salam, made peace with Baybars, and halted the Mongol advance at ‘Ayn Jalut with the cry “Wa Islamah!”, before he was killed by his own emirs less than a year after becoming sultan. His story is told with honesty about its sources, including his mistakes. May this knowledge be ‘ilmun yuntafa‘u bih — knowledge that benefits.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows ***the valley of 'Ayn Jalut*** in Palestine in the morning: green meadows, wildflowers, olive trees, morning mist, and hills in the distance.

A ***stream*** flows from a ***spring*** at the foot of Mount Gilboa — "'Ayn Jalut" means the Spring of Goliath — and in the distance stand the ***empty tents*** of an army camp, quiet after the battle.

In the foreground, on dewy grass, lie ***a Mamluk steel helmet*** fallen on the ground — recalling the moment Qutuz threw down his helmet and cried "Wa Islamah!" — ***a curved sword***, ***a round shield***, ***a bow and arrows***, and ***an unrolled letter***, recalling Hulagu's letter of threat.

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 21, so that all the covers of Heroes of Islam match.

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SAYF AL-DIN QUTUZ

In 656 AH (1258 CE), the Mongol army under Hulagu Khan destroyed Baghdad, killing the ‘Abbasid caliph and many of its people. Two years later, Aleppo and Damascus fell. Many believed that no power on earth could stop the Mongols, and Egypt was the next target.

On Friday, 25 Ramadan 658 AH (3 September 1260 CE), in the valley of ***‘Ayn Jalut*** in Palestine, a Mamluk sultan who had once been a slave sold in the market — ***Sayf al-Din Qutuz*** — threw his helmet to the ground and cried: ***“Wa Islamah!”*** (O Islam!). The Mongol army was defeated in open battle for the first time, and its advance on Egypt was halted.

This eBook is the twenty-second in the ***Heroes of Islam*** series. Qutuz’s story comes from history books such as al-Suluk by al-Maqrizi, al-Bidayah wa al-Nihayah by Ibn Kathir, and the works of al-Yunini and Ibn Taghribirdi. Every story is given with its source and grade honestly — including uncomfortable episodes, such as the killing of the Mongol envoys and the killing of Qutuz himself by his emirs — and its lessons are grounded in the Qur'an and authentic Hadith.

Qutuz’s story is that of a leader who ruled for less than a year, yet saved the Muslim world at its most critical moment.

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WHO WAS SAYF AL-DIN QUTUZ?

He is known as ***al-Malik al-Muzaffar Sayf al-Din Qutuz ibn ‘Abdullah al-Mu‘izzi***, the third Mamluk sultan of Egypt. “Al-Mu‘izzi” means that he was a mamluk (slave soldier) of Sultan al-Mu‘izz ‘Izz al-Din Aybak.

Ibn Taghribirdi and al-Dhahabi report that Qutuz himself once said that his original name was ***Mahmud ibn Mamdud***, a nephew of Sultan Jalal al-Din Khwarazm Shah, and that he was captured by the Mongols as a child and sold as a slave. This claim of lineage rests only on his own words and cannot be confirmed.

NAME AND TITLES

NAME OR TITLE	EXPLANATION
Qutuz	The Turkic name given to him as a mamluk
Sayf al-Din	“Sword of the religion”
al-Malik al-Muzaffar	“The victorious king”
al-Mu‘izzi	Mamluk of Sultan al-Mu‘izz Aybak
Mahmud ibn Mamdud	His original name, by his own claim

LESSONS

Allah raises whom He wills. A slave sold in the market became the saviour of the ummah.

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FROM SLAVE TO COMMANDER

HISTORICAL NOTE: THE MAMLUK SYSTEM

In that age, the Muslim states of Egypt and Syria bought boys from Central Asia and the Caucasus, educated them in the Qur'an, fiqh and the arts of war, and then freed them as soldiers and commanders. They were known as ***Mamluks*** ("owned ones"). Many of them became emirs, and eventually sultans.

Qutuz was sold several times, including in Damascus, before he was bought by ***'Izz al-Din Aybak***, a Mamluk emir in Egypt. He grew up a brave and loyal soldier and rose in rank to become Aybak's trusted man.

Status of the report: Narrated in history books such as al-Suluk by al-Maqrizi, al-Bidayah wa al-Nihayah by Ibn Kathir, Dhayl Mir'at al-Zaman by al-Yunini and al-Nujum al-Zahirah by Ibn Taghribirdi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Ibn Taghribirdi, al-Nujum al-Zahirah; al-Maqrizi, al-Suluk li Ma'rifat Duwal al-Muluk.

LESSONS

Education and discipline can change a person's destiny. Humble origins are no barrier to honour.

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THE MAMLUK STATE IN EGYPT

HISTORICAL NOTE: FROM AYYUBIDS TO MAMLUKS

After Sultan al-Salih Ayyub (a great-nephew of Saladin) died in 647 AH, as the Crusaders under King Louis IX invaded Egypt, the Mamluks defeated the Crusaders at ***al-Mansurah*** and captured the French king. Soon afterwards, power passed from the Ayyubid family to the Mamluks.

'Izz al-Din Aybak became sultan in 648 AH. When he was killed in 655 AH, his son of about fifteen, ***al-Mansur 'Ali***, was made sultan, and Qutuz became ***na'ib al-saltanah*** — the sultan's deputy who ran the affairs of state.

Status of the report: Narrated in history books such as al-Suluk by al-Maqrizi, al-Bidayah wa al-Nihayah by Ibn Kathir, Dhayl Mir'at al-Zaman by al-Yunini and al-Nujum al-Zahirah by Ibn Taghribirdi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

al-Maqrizi, al-Suluk li Ma'rifat Duwal al-Muluk; Ibn Kathir, al-Bidayah wa al-Nihayah.

LESSONS

Worldly power always changes hands. What remains are the deeds done while holding it.

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THE FALL OF BAGHDAD

HISTORICAL NOTE: 656 AH

In Safar ***656 AH*** (February 1258 CE), the Mongol army under ***Hulagu Khan*** took ***Baghdad***, capital of the ‘Abbasid Caliphate for over five centuries. Caliph al-Musta‘sim was killed and many of its people were massacred. Libraries were destroyed, and it is said that the waters of the Tigris turned black with the ink of books.

Ibn Kathir gives enormous death tolls — up to eight hundred thousand, and some even said two million. Modern historians consider these figures exaggerated, but agree that the destruction of Baghdad was among the greatest disasters in Islamic history.

Status of the report: The fall of Baghdad is historically established; the death toll and some details are disputed.

REFERENCES:

Ibn Kathir, al-Bidayah wa al-Nihayah; al-Maqrizi, al-Suluk li Ma‘rifat Duwal al-Muluk.

Yet the Messenger of Allah ﷺ had promised that this ummah would not vanish:

HADITH — SAHIH MUSLIM, NO. 1920

حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ، وَأَبُو الرَّبِيعِ الْعَتَكِيُّ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، قَالُوا حَدَّثَنَا حَمَّادٌ، - وَهُوَ ابْنُ زَيْدٍ - عَنْ أَيُّوبَ، عَنْ أَبِي قِلاَبَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَزَالُ طَائِفَةٌ مِنْ أُمَّتِي ظَاهِرِينَ عَلَى الْحَقِّ لاَ يَضُرُّهُمْ مَنْ خَذَلَهُمْ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَهُمْ كَذَلِكَ " . وَلَيْسَ فِي حَدِيثِ قُتَيْبَةَ " وَهُمْ كَذَلِكَ " .

TRANSLATION:

Thawban said: The Messenger of Allah ﷺ said: ***“There will never cease to be a group of my ummah prevailing upon the truth; those who forsake them will not harm them, until the command of Allah comes while they are in that state.”***

CHAIN OF NARRATION: Narrated by Imam Muslim: from Sa‘id ibn Mansur, Abu al-Rabi‘ al-‘Ataki and Qutaybah ibn Sa‘id, from Hammad ibn Zayd, from Ayyub al-Sakhtiyani, from Abu Qilabah, from Abu Asma’ al-Rahabi, from Thawban, freedman of the Messenger of Allah ﷺ رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Government, Hadith No. 1920.

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

Source: https://sunnah.com/muslim:1920a

And Allah forbids the believers from despair:

SURAH ALI 'IMRAN 3:139

وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ ﴿١٣٩﴾

So do not weaken and do not grieve, and you will be superior if you are [true] believers.

Translation: Sahih International — quran.com/3:139

LESSONS

No disaster, however great, ends this ummah. After the darkness of Baghdad came the light of 'Ayn Jalut.

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THE MONGOLS IN SYRIA

HISTORICAL NOTE: THE CITIES THAT FELL

At the start of ***658 AH*** (1260 CE), Hulagu crossed the Euphrates. ***Aleppo*** was besieged and taken, and many of its people were killed. The Ayyubid ruler of Damascus, al-Nasir Yusuf, fled, and ***Damascus*** surrendered without a fight.

The Mongols advanced as far as Gaza. Only Egypt remained as a great Muslim power in the region, and many of the people of Syria fled to Cairo. Then news of the death of the Great Khan, Möngke, reached Hulagu, and he withdrew east with most of his army, leaving his commander ***Kitbuqa*** with a still sizeable force.

Status of the report: Narrated in history books such as al-Suluk by al-Maqrizi, al-Bidayah wa al-Nihayah by Ibn Kathir, Dhayl Mir'at al-Zaman by al-Yunini and al-Nujum al-Zahirah by Ibn Taghribirdi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

al-Maqrizi, al-Suluk li Ma'rifat Duwal al-Muluk; al-Yunini, Dhayl Mir'at al-Zaman; Ibn Kathir, al-Bidayah wa al-Nihayah.

LESSONS

When every door seems shut, Allah opens a way from where it is least expected.

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BECOMING SULTAN

HISTORICAL NOTE: THE BOY SULTAN DEPOSED

In Dhu al-Qa'dah ***657 AH*** (November 1259 CE), as the Mongol threat drew near, Qutuz deposed the young Sultan al-Mansur 'Ali and took the throne. Al-Maqrizi relates that he argued before the emirs and scholars that the state needed a strong sultan to lead the war, not a boy.

It is also reported that he said: "I only want us to unite against the Mongols; after we win, choose whomever you wish to be sultan." This seizure of the throne is still questioned by some historians, and it is stated here honestly.

Status of the report: Narrated in history books such as al-Suluk by al-Maqrizi, al-Bidayah wa al-Nihayah by Ibn Kathir, Dhayl Mir'at al-Zaman by al-Yunini and al-Nujum al-Zahirah by Ibn Taghribirdi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

al-Maqrizi, al-Suluk li Ma'rifat Duwal al-Muluk; Ibn Taghribirdi, al-Nujum al-Zahirah.

LESSONS

Critical moments need firm leadership. Yet honest history also records how that power was taken.

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HULAGU'S LETTER AND THE ENVOYS WHO WERE KILLED

HISTORICAL NOTE: A THREAT FROM THE "KING OF KINGS"

Hulagu sent envoys to Cairo with a letter full of threats. Al-Maqrizi copies part of it: the Mongols described themselves as an army sent by God to punish, and demanded that Egypt surrender before it was too late, for "fortresses will not stop us, and armies will not hold us back".

Qutuz consulted the emirs and decided to fight. According to al-Maqrizi, he ordered the envoys to be killed and their heads hung at Bab Zuwaylah in Cairo, to strengthen the people's resolve.

This act contradicted the practice of the Messenger of Allah ﷺ, who protected envoys. Sunan Abi Dawud (No. 2761) reports that he said to the two envoys of Musaylimah: "Were it not that envoys are not killed, I would have struck your necks." This episode is stated here honestly as a mistake.

Status of the report: Narrated in history books such as al-Suluk by al-Maqrizi, al-Bidayah wa al-Nihayah by Ibn Kathir, Dhayl Mir'at al-Zaman by al-Yunini and al-Nujum al-Zahirah by Ibn Taghribirdi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

al-Maqrizi, al-Suluk li Ma'rifat Duwal al-Muluk; Ibn Kathir, al-Bidayah wa al-Nihayah; Sunan Abi Dawud 2761.

LESSONS

Courage against the enemy does not make violating the Shari'ah lawful. A hero is also a human being who can err.

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THE FATWA OF AL-'IZZ IBN 'ABD AL-SALAM

HISTORICAL NOTE: THE SULTAN OF THE SCHOLARS

To finance the army, Qutuz proposed to levy an extra tax on the people. He gathered the scholars and judges to seek a fatwa. The great Shafi'i scholar ***al-'Izz ibn 'Abd al-Salam***, called "the Sultan of the Scholars", ruled: it is permissible to take from the people when the enemy attacks, but only on condition that ***nothing remains in the state treasury***, and that ***the emirs first hand over their gold, ornaments and wealth***, until each of them owns only his horse and weapons, just like an ordinary man.

According to the reports, Qutuz accepted the fatwa and began with himself and the emirs.

Status of the report: Narrated in history books such as al-Suluk by al-Maqrizi, al-Bidayah wa al-Nihayah by Ibn Kathir, Dhayl Mir'at al-Zaman by al-Yunini and al-Nujum al-Zahirah by Ibn Taghribirdi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:
al-Subki, Tabaqat al-Shafi'iyyah al-Kubra; al-Maqrizi, al-Suluk li Ma'rifat Duwal al-Muluk.

Sincere counsel to leaders is part of the religion:

HADITH — SAHIH MUSLIM, NO. 55

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ لِسُهَيْلٍ إِنَّ عَمْرًا حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ، قَالَ وَرَجَوْتُ أَنْ يُسْقِطَ، عَنِّي رَجُلاً قَالَ فَقَالَ سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي كَانَ صَدِيقًا لَهُ بِالشَّامِ ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " الدِّينُ النَّصِيحَةُ " قُلْنَا لِمَنْ قَالَ " لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ " .

TRANSLATION:

Tamim al-Dari narrated that the Prophet ﷺ said: ***"The religion is sincere counsel."*** We said: To whom?

He said: ***"To Allah, to His Book, to His Messenger, to the leaders of the Muslims and to their common folk."***

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn 'Abbad al-Makki, from Sufyan ibn 'Uyaynah, from Suhayl ibn Abi Salih, from 'Ata' ibn Yazid al-Laythi, from Tamim al-Dari رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Hadith No. 55.

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

Source: https://sunnah.com/muslim:55a

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LESSONS

A good leader listens to the counsel of scholars, and begins sacrifice with himself before demanding it of the people.

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MAKING PEACE WITH BAYBARS

HISTORICAL NOTE: OLD RIVALS BECOME ALLIES

Rukn al-Din Baybars was a brave Mamluk commander. Some years before, he had fled to Syria after a quarrel among the Mamluks, and his relations with Qutuz were tense. When the Mongol threat became real, Baybars wrote to Qutuz asking for a guarantee of safety. Qutuz accepted him, honoured him, and appointed him to lead the vanguard of the army.

This reconciliation united the two finest Mamluk commanders at the moment they were most needed.

Status of the report: Narrated in history books such as al-Suluk by al-Maqrizi, al-Bidayah wa al-Nihayah by Ibn Kathir, Dhayl Mir'at al-Zaman by al-Yunini and al-Nujum al-Zahirah by Ibn Taghribirdi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

al-Maqrizi, al-Suluk li Ma'rifat Duwal al-Muluk; Ibn Taghribirdi, al-Nujum al-Zahirah.

The Qur'an warns that disputes weaken strength:

SURAH AL-ANFAL 8:46

وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَنَٰزَعُواْ فَتَفۡشَلُواْ وَتَذۡهَبَ رِيحُكُمۡۖ وَٱصۡبِرُوٓاْۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ ٤٦

And obey Allāh and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart; and be patient. Indeed, Allāh is with the patient.

Translation: Sahih International — quran.com/8:46

And a Muslim does not abandon his brother to oppression:

HADITH — SAHIH AL-BUKHARI, NO. 2442

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ سَالِمًا، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ ـ رضى الله عنهما ـ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ وَلاَ يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرُبَاتِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ ".

TRANSLATION:

'Abdullah ibn 'Umar narrated that the Messenger of Allah ﷺ said: ***"A Muslim is the brother of a Muslim; he does not wrong him nor abandon him (to the enemy).*** Whoever fulfils the need of his brother, Allah will fulfil his need; whoever relieves a Muslim of a hardship, Allah will relieve him of a hardship on the Day of Resurrection; and whoever covers a Muslim's fault, Allah will cover his fault on the Day of Resurrection."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Bukayr, from Al-Layth ibn Sa'd, from 'Uqayl ibn Khalid, from Ibn Shihab al-Zuhri, from Salim ibn 'Abdullah, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Oppressions, Hadith No. 2442.

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

Source: https://sunnah.com/bukhari:2442

LESSONS

Facing a common enemy requires the willingness to set old disputes aside.

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MARCHING INTO PALESTINE

HISTORICAL NOTE: THE DECISION TO STRIKE FIRST

Many emirs hesitated to march out against the Mongols. Al-Maqrizi relates that Qutuz said to them: “O emirs of the Muslims, you have long eaten from the public treasury, and now you refuse to fight. I am going out; whoever chooses jihad, let him follow me, and whoever does not, let him go home. The sin for the Muslim women will be upon those who hold back.”

In Sha‘ban 658 AH the Mamluk army left Egypt. Instead of waiting for the Mongols in Egypt, Qutuz chose to march into Palestine. The Crusaders at Acre, also fearful of the Mongols, allowed the Mamluk army to pass through their territory and buy provisions, but did not join the fighting.

Status of the report: Narrated in history books such as al-Suluk by al-Maqrizi, al-Bidayah wa al-Nihayah by Ibn Kathir, Dhayl Mir’at al-Zaman by al-Yunini and al-Nujum al-Zahirah by Ibn Taghribirdi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

al-Maqrizi, al-Suluk li Ma‘rifat Duwal al-Muluk; al-Yunini, Dhayl Mir’at al-Zaman.

LESSONS

A leader’s courage spreads to his followers. One man stepping forward can revive the spirit of an army.

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THE BATTLE OF ‘AYN JALUT

HISTORICAL NOTE: 25 RAMADAN 658 AH

The two armies met at ***‘Ayn Jalut*** (“the Spring of Goliath”), a valley at the foot of Mount Gilboa in Palestine, on Friday, ***25 Ramadan 658 AH*** (3 September 1260 CE). It is reported that Qutuz chose Friday so that the battle would take place while preachers throughout the Muslim world were praying for the victory of the Muslim army.

Baybars led the vanguard and drew the Mongols into the valley, where the main Mamluk force was waiting. The battle was fierce, and a Mongol charge almost broke the left wing of the Muslim army.

Status of the report: Narrated in history books such as al-Suluk by al-Maqrizi, al-Bidayah wa al-Nihayah by Ibn Kathir, Dhayl Mir’at al-Zaman by al-Yunini and al-Nujum al-Zahirah by Ibn Taghribirdi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

al-Maqrizi, al-Suluk li Ma‘rifat Duwal al-Muluk; al-Yunini, Dhayl Mir’at al-Zaman; Ibn Kathir, al-Bidayah wa al-Nihayah.

Allah commands believers to stand firm and remember Him much when they meet the enemy:

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

And the Messenger of Allah ﷺ taught the believer’s attitude on the battlefield:

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 al-Nadr said: 'Abdullah ibn Abi Awfa wrote (to 'Umar ibn 'Ubaydillah) that on one of the days when the Messenger of Allah ﷺ met the enemy, he waited until the sun had passed its zenith, then 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 lies beneath the shade of swords."*** Then he prayed: "O Allah, Revealer of the Book, Mover of the clouds, Defeater of the confederates, defeat them and grant us victory over them."

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 al-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: https://sunnah.com/bukhari:2966

LESSONS

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

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"WA ISLAMAH!"

HISTORICAL NOTE: THE HELMET THROWN DOWN

As the Muslim lines began to waver, al-Maqrizi and Ibn Kathir relate that Qutuz threw his helmet to the ground and cried at the top of his voice: ***"Wa Islamah!"*** (O Islam!) — three times — then charged into the midst of the enemy with his guards. The soldiers, seeing their sultan without a helmet, rallied and attacked.

The Mongol commander ***Kitbuqa*** was killed in the battle, and the Mongol army broke and fled. It is reported that after the victory Qutuz dismounted, prostrated in gratitude and prayed. This was the first great defeat of the Mongols in open battle.

Status of the report: Narrated in history books such as al-Suluk by al-Maqrizi, al-Bidayah wa al-Nihayah by Ibn Kathir, Dhayl Mir'at al-Zaman by al-Yunini and al-Nujum al-Zahirah by Ibn Taghribirdi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

al-Maqrizi, al-Suluk li Ma'rifat Duwal al-Muluk; Ibn Kathir, al-Bidayah wa al-Nihayah; al-Yunini, Dhayl Mir'at al-Zaman.

His cry was not for himself, but for Islam:

HADITH — SAHIH AL-BUKHARI, NO. 2810

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مُوسَى - رضى الله عنه - 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: One man fights for booty, another fights to be mentioned, and another fights so that his position may be seen; which of them is in the way of Allah? He said: ***"Whoever fights so that the word of Allah is uppermost is in the way 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: https://sunnah.com/bukhari:2810

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LESSONS

A leader willing to expose himself to danger restores courage to the whole army.

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LIBERATING SYRIA

HISTORICAL NOTE: DAMASCUS AND ALEPPO

After ‘Ayn Jalut, the remnants of the Mongol army were pursued as far as Baysan and defeated again. At the end of Ramadan 658 AH Qutuz entered ***Damascus***, and its people welcomed him with joy. Baybars then pursued the Mongols as far as ***Aleppo*** and cleared Syria of them.

Qutuz reorganised the administration of Syria, appointed governors in the major cities, and united Egypt and Syria under the Mamluk state.

Status of the report: Narrated in history books such as al-Suluk by al-Maqrizi, al-Bidayah wa al-Nihayah by Ibn Kathir, Dhayl Mir’at al-Zaman by al-Yunini and al-Nujum al-Zahirah by Ibn Taghribirdi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

al-Maqrizi, al-Suluk li Ma‘rifat Duwal al-Muluk; al-Yunini, Dhayl Mir’at al-Zaman; Ibn Kathir, al-Bidayah wa al-Nihayah.

LESSONS

Victory must be followed by rebuilding. Liberating a city is a beginning, not an end.

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THE ASSASSINATION AT AL-SALIHIYYAH

HISTORICAL NOTE: LESS THAN A YEAR

On the way back to Egypt, on ***16 Dhu al-Qa'dah 658 AH*** (October 1260 CE), near al-Salihiyyah, Qutuz was killed by a group of Mamluk emirs, including Baybars, while out hunting. Historians mention several reasons, among them that Qutuz is said to have promised Aleppo to Baybars but did not fulfil the promise, as well as old grudges from the earlier quarrels among the Mamluks.

Baybars was then made sultan. Qutuz had ruled for less than a year. He was buried at al-Qusayr, and his body was later moved to Cairo. This episode is stated here honestly, because it is part of the history of both these heroes.

Status of the report: Narrated in history books such as al-Suluk by al-Maqrizi, al-Bidayah wa al-Nihayah by Ibn Kathir, Dhayl Mir'at al-Zaman by al-Yunini and al-Nujum al-Zahirah by Ibn Taghribirdi, without a chain by the standards of the Hadith scholars. The story is accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

al-Maqrizi, al-Suluk li Ma'rifat Duwal al-Muluk; Ibn Taghribirdi, al-Nujum al-Zahirah; Ibn Kathir, al-Bidayah wa al-Nihayah.

The Messenger of Allah ﷺ gave a stern warning against bloodshed among Muslims:

HADITH — SAHIH AL-BUKHARI, NO. 31

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، حَدَّثَنَا أَيُّوبُ، وَيُونُسُ، عَنِ الْحَسَنِ، عَنِ الأَحْنَفِ بْنِ قَيْسٍ، قَالَ ذَهَبْتُ لأَنْصُرَ هَذَا الرَّجُلَ، فَلَقِيَنِي أَبُو بَكْرَةَ فَقَالَ أَيْنَ تُرِيدُ قُلْتُ أَنْصُرُ هَذَا الرَّجُلَ. قَالَ ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ ". فَقُلْتُ يَا رَسُولَ اللَّهِ هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ قَالَ " إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ ".

TRANSLATION:

Al-Ahnaf ibn Qays said: I went out to help this man (in the civil strife), and Abu Bakrah met me and asked: Where are you going? I said: To help this man. He said: Go back, for I heard the Messenger of Allah ﷺ say:

"When two Muslims meet each other with their swords, both the killer and the killed are in the Fire." I said: O Messenger of Allah, that is the killer, but what about the one killed? He said: "He was eager to kill his companion."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abd al-Rahman ibn al-Mubarak, from Hammad ibn Zayd, from Ayyub al-Sakhtiyani and Yunus ibn 'Ubayd, from Al-Hasan al-Basri, from Al-Ahnaf ibn Qays, from Abu Bakrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Faith, Hadith No. 31.

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

Source: https://sunnah.com/bukhari:31

LESSONS

Power struggles among Muslims can take the lives of those who served most. Victory over the enemy does not guarantee safety from strife within.

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STORIES AND FIGURES THAT NEED ASSESSMENT

NOTE ON SOURCES: BETWEEN FACT AND IMAGE

Several points in Qutuz's story need careful assessment. ***First***, his descent from the Khwarazmian royal house rests only on his own words. ***Second***, death tolls for Baghdad running into millions are considered exaggerated. ***Third***, the size of both armies at 'Ayn Jalut is not known with certainty; modern estimates vary, and the Mongol force there was only a small part of Hulagu's army.

Fourth, the image of the Mongols as "never defeated" before 'Ayn Jalut is not entirely accurate; they had suffered minor defeats, for example at Parwan at the hands of Jalal al-Din Khwarazm Shah. Yet 'Ayn Jalut was their first great defeat, which permanently halted their westward advance.

Status of the report: The main events are established; some figures and details are uncertain.

REFERENCES:

Comparison of al-Maqrizi, Ibn Kathir, al-Yunini and modern historical studies.

LESSONS

Honesty about sources does not diminish the greatness of 'Ayn Jalut; it makes the story more credible.

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THE LEGACY OF 'AYN JALUT

The victory at 'Ayn Jalut saved Egypt, the Hijaz and North Africa from destruction like that which befell Baghdad. The Mamluk state Qutuz defended lasted more than two and a half centuries, and Cairo became the new centre of Islamic learning.

LEGACY	ITS EFFECT
Stopping the Mongols	The advance on Egypt and North Africa halted
Saving the Hijaz	Makkah and Madinah spared
The Mamluk state	Lasted more than 250 years
Cairo	Became the centre of learning after the fall of Baghdad
An example of leadership	The leader in the front line

QUTUZ'S QUALITIES AND CHARACTER

QUALITY	EXAMPLE FROM HIS STORY
Brave	Throwing down his helmet and charging the enemy
Sincere for Islam	"Wa Islamah!"
Heeding the scholars	The fatwa of al-'Izz ibn 'Abd al-Salam
Valuing unity	Making peace with Baybars
Decisive	Choosing to march out and fight
Human	Killing the envoys; the manner of taking the throne

LESSONS

One year filled with sacrifice can change the history of centuries.

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SOURCES OF QUTUZ'S STORIES

This table summarises the source and grade of each story, so that readers can tell the authentic from the merely famous.

STORY	SOURCE	GRADE
Descent from the Khwarazmian kings	Ibn Taghribirdi; al-Dhahabi	Uncertain
The fall of Baghdad (656 AH)	Ibn Kathir; al-Maqrizi	History
The group that always prevails	Sahih Muslim 1920	Sahih
Becoming sultan (657 AH)	al-Maqrizi	History
Hulagu's envoys killed	al-Maqrizi	History
The fatwa of al-'Izz ibn 'Abd al-Salam	al-Subki; al-Maqrizi	History
The religion is sincere counsel	Sahih Muslim 55	Sahih
Peace with Baybars	al-Maqrizi	History
A Muslim is the brother of a Muslim	Sahih al-Bukhari 2442	Sahih
'Ayn Jalut (25 Ramadan 658 AH)	al-Maqrizi; al-Yunini; Ibn Kathir	History
Paradise beneath the shade of swords	Sahih al-Bukhari 2966	Sahih
"Wa Islamah!"	al-Maqrizi; Ibn Kathir	History
The word of Allah uppermost	Sahih al-Bukhari 2810	Sahih
The killing of Qutuz (658 AH)	al-Maqrizi; Ibn Taghribirdi	History
Two Muslims meeting with swords	Sahih al-Bukhari 31	Sahih
Baghdad death tolls in the millions	Ibn Kathir	Exaggerated

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PEOPLE, PLACES AND TIMELINE

PERSON	ROLE
‘Izz al-Din Aybak	Qutuz’s master; the first Mamluk sultan
al-Mansur ‘Ali	Aybak’s son; deposed by Qutuz
Hulagu Khan	Mongol commander who destroyed Baghdad
Kitbuqa	Mongol commander killed at ‘Ayn Jalut
al-‘Izz ibn ‘Abd al-Salam	Great scholar; “the Sultan of the Scholars”
Rukn al-Din Baybars	Commander of the vanguard; sultan after Qutuz
al-Musta‘sim	The last ‘Abbasid caliph in Baghdad

PLACE	EVENT
Baghdad	Destroyed by the Mongols (656 AH)
Aleppo and Damascus	Fell to the Mongols (658 AH)
Cairo	Seat of the Mamluk state
‘Ayn Jalut	Great victory (25 Ramadan 658 AH)
Baysan	The Mongol remnants defeated
al-Salihiyyah	Qutuz killed (658 AH)

YEAR	EVENT
648 AH	Aybak becomes Mamluk sultan
655 AH	Aybak killed; Qutuz becomes na’ib al-saltanah
656 AH	The fall of Baghdad
657 AH	Qutuz becomes sultan
658 AH	Aleppo and Damascus fall; ‘Ayn Jalut
658 AH	Damascus liberated; Qutuz killed

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FREQUENTLY ASKED QUESTIONS ABOUT SAYF AL-DIN QUTUZ

This chapter answers questions often asked about Sayf al-Din Qutuz. The answers are brief; details are in the earlier chapters.

1. WHO WAS SAYF AL-DIN QUTUZ?

The third Mamluk sultan of Egypt (657–658 AH), who defeated the Mongols at ‘Ayn Jalut.

2. WAS HE REALLY OF ROYAL DESCENT?

He claimed so himself, but the claim cannot be confirmed.

3. WHAT WERE THE MAMLUKS?

Soldiers bought as boys, educated and freed, who became commanders and sultans.

4. WHAT HAPPENED IN BAGHDAD?

The Mongols destroyed Baghdad and killed the caliph in 656 AH.

5. HOW DID HE BECOME SULTAN?

He deposed the young sultan in 657 AH, citing the needs of war.

6. WHAT WAS THE FATWA OF AL-‘IZZ IBN ‘ABD AL-SALAM?

The people could not be taxed until the emirs first handed over their own wealth.

7. WHEN WAS THE BATTLE OF ‘AYN JALUT?

On Friday, 25 Ramadan 658 AH (3 September 1260).

8. WHAT DOES “WA ISLAMAH” MEAN?

“O Islam!” — Qutuz’s cry when the Muslim lines were about to break.

9. WHY IS ‘AYN JALUT IMPORTANT?

It halted the Mongol advance on Egypt, the Hijaz and North Africa.

10. DID QUTUZ MAKE MISTAKES?

Yes, among them killing the Mongol envoys, which contradicted the practice of the Messenger of Allah ﷺ.

11. HOW DID HE DIE?

He was killed by a group of emirs, including Baybars, on the way back to Egypt.

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12. WHAT IS THE GREATEST LESSON OF HIS STORY?

Sincerity and sacrifice, even in a short time, can save the ummah.

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LESSONS AND CONCLUSION

Qutuz's story is that of a former slave who led the ummah in its darkest hour, won with a cry for Islam, but fell at the hands of his own brothers.

LESSON	FROM QUTUZ'S STORY
Do not despair	After Baghdad; Ali 'Imran 3:139; Sahih Muslim 1920
Heeding the scholars	The fatwa of al-'Izz; Sahih Muslim 55
Leaders sacrifice first	The emirs' wealth before the people's taxes
Unity	Peace with Baybars; Al-Anfal 8:46; Sahih al-Bukhari 2442
Steadfastness in battle	'Ayn Jalut; Al-Anfal 8:45; Sahih al-Bukhari 2966
Sincerity for the religion	"Wa Islamah!"; Sahih al-Bukhari 2810
The danger of internal strife	The killing of Qutuz; Sahih al-Bukhari 31
Honesty about sources	Figures and claims that need assessment

May we follow Qutuz: never despairing when calamity strikes the ummah, heeding the scholars, and striving only to raise the word of Allah.

In sha' Allah, the Heroes of Islam series will continue with the story of al-Zahir Baybars.

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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

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: https://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: https://sunnah.com/muslim:1631

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