بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

HEROES OF ISLAM

SERIES 3

KHALID IBN AL-WALID

The Sword of Allah and Commander at Yarmuk, According to the Qur'an and Authentic Hadith

إِنَّ ٱللَّهَ يُحِبُّ ٱلَّذِينَ يُقَٰتِلُونَ فِى سَبِيلِهِۦ صَفًّا كَأَنَّهُم بُنْيَٰنٌ مَّرْصُوصٌ ﴿٤﴾

"Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly."

Surah As-Saff 61:4

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ACKNOWLEDGEMENT

All praise is due to Allah, who turns the hearts of people and guides whom He wills. May blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and Companions — and especially upon Khalid ibn al-Walid رضى الله عنه, whom he named the Sword of Allah.

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 third book of Heroes of Islam tells the story of Khalid ibn al-Walid رضى الله عنه: the Quraysh commander at Uhud who later embraced Islam, the saviour of the army at Mu'tah, the commander in the Wars of Riddah, the conqueror of Iraq and the leader of the victory at Yarmuk. 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 the ***valley of the Yarmuk River*** on the border of Syria and Jordan at sunrise: a deep gorge, cliffs of basalt rock, and a river winding along the valley floor. In this valley Khalid led a great victory over the Byzantine army in 15 AH.

On a large rock lies ***an intact Yemeni sword***, gleaming in the morning light. Around it are scattered ***the pieces of broken swords***. They recall Khalid's own words: "Nine swords broke in my hand on the day of Mu'tah. Nothing remained in my hand except a broad Yemeni blade" (Sahih al-Bukhari 4265).

On the right, ***a white banner*** flies from a wooden spear. It stands for the banner at Mu'tah that Khalid took after three commanders were martyred, "until the banner was taken by one of the swords of Allah" (Sahih al-Bukhari 3757).

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 and Series 2, 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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KHALID IBN AL-WALID

There was a commander who once defeated the Muslim army at Uhud, and who later became a commander of Islam who never lost a battle. The Messenger of Allah ﷺ himself called him ***"Sayfullah", the Sword of Allah***. He was ***Khalid ibn al-Walid*** رضى الله عنه.

Khalid embraced Islam in 8 AH. Only a few months later, at Mu'tah, he saved the Muslim army after it had lost three commanders. After the death of the Messenger of Allah ﷺ, he led armies in the Wars of Riddah, in Iraq and in Syria, up to the great victory at ***Yarmuk***.

This eBook is the third in the ***Heroes of Islam*** series. As in the earlier books, the story of Khalid رضى الله عنه is gathered first from the Qur'an and authentic Hadith, and then from the trusted books of sirah and history. The source of every report is given. Famous stories with weak chains are explained honestly.

Khalid's story also contains mistakes and correction. The Messenger of Allah ﷺ once declared himself innocent of what Khalid did to Banu Jadhimah, and rebuked him for insulting 'Abd ar-Rahman ibn 'Awf. These stories are told fairly, because they teach us that the Companions were human beings who accepted correction and returned to the truth.

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WHO WAS KHALID?

His full name was ***Khalid ibn al-Walid ibn al-Mughirah*** al-Makhzumi al-Qurashi. His kunyah was ***Abu Sulayman***. He belonged to Banu Makhzum, one of the richest and most powerful clans of Quraysh. Banu Makhzum were responsible for providing the horses and war equipment of Quraysh.

His father, ***al-Walid ibn al-Mughirah***, was one of the wealthiest leaders of Makkah and among the fiercest opponents of the Messenger of Allah ﷺ. His mother was ***Lubabah as-Sughra bint al-Harith*** al-Hilaliyyah, the sister of ***Maymunah bint al-Harith*** رضى الله عنها, the wife of the Messenger of Allah ﷺ. So Maymunah was Khalid's maternal aunt, and also the maternal aunt of 'Abdullah ibn 'Abbas.

This family link is mentioned in an authentic Hadith, which also shows that the title ***"the Sword of Allah"*** was already known among the Companions:

HADITH — SAHIH AL-BUKHARI, NO. 5391

حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ أَبُو الْحَسَنِ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ الأَنْصَارِيُّ، أَنَّ ابْنَ عَبَّاسٍ، أَخْبَرَهُ أَنَّ خَالِدَ بْنَ الْوَلِيدِ الَّذِي يُقَالُ لَهُ سَيْفُ اللَّهِ أَخْبَرَهُ أَنَّهُ، دَخَلَ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم عَلَى مَيْمُونَةَ ـ وَهْىَ خَالَتُهُ وَخَالَةُ ابْنِ عَبَّاسٍ ـ فَوَجَدَ عِنْدَهَا ضَبًّا مَحْنُوذًا، قَدِمَتْ بِهِ أُخْتُهَا حُفَيْدَةُ بِنْتُ الْحَارِثِ مِنْ نَجْدٍ، فَقَدَّمَتِ الضَّبَّ لِرَسُولِ اللَّهِ صلى الله عليه وسلم وَكَانَ قَلَّمَا يُقَدِّمُ يَدَهُ لِطَعَامٍ حَتَّى يُحَدَّثَ بِهِ وَيُسَمَّى لَهُ، فَأَهْوَى رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ إِلَى الضَّبِّ، فَقَالَتِ امْرَأَةٌ مِنَ النِّسْوَةِ الْحُضُورِ أَخْبِرْنَ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا قَدَّمْتُنَّ لَهُ، هُوَ الضَّبُّ يَا رَسُولَ اللَّهِ. فَرَفَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم يَدَهُ عَنِ الضَّبِّ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ أَحَرَامٌ الضَّبُّ يَا رَسُولَ اللَّهِ قَالَ " لاَ وَلَكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ ". قَالَ خَالِدٌ فَاجْتَرَرْتُهُ فَأَكَلْتُهُ وَرَسُولُ اللَّهِ صلى الله عليه وسلم يَنْظُرُ إِلَىَّ.

TRANSLATION:

Ibn 'Abbas narrated that ***Khalid ibn al-Walid, who is called the Sword of Allah***, told him that he entered with the Messenger of Allah ﷺ upon Maymunah — she was his maternal aunt and the maternal aunt of Ibn 'Abbas. He found with her a roasted dabb (desert lizard) which her sister Hufaydah bint al-Harith had brought from Najd. She offered the dabb to the Messenger of Allah ﷺ. He seldom stretched out his hand to food until he had been told what it was. When the Messenger of Allah ﷺ stretched out his hand towards the dabb, one

of the women present said: "Tell the Messenger of Allah ﷺ what you have offered him. It is dabb, O Messenger of Allah." So the Messenger of Allah ﷺ withdrew his hand. Khalid asked: "Is dabb unlawful, O Messenger of Allah?" He said: ***"No, but it is not found in the land of my people, so I find that I have no liking for it."*** Khalid said: "So I pulled it towards me and ate it, while the Messenger of Allah ﷺ was looking at me."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Muqatil, from 'Abdullah ibn al-Mubarak, from Yunus ibn Yazid, from az-Zuhri, from Abu Umamah ibn Sahl ibn Hunayf, from Ibn 'Abbas, from Khalid ibn al-Walid رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Foods (al-At'imah), Hadith No. 5391.

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:5391

NAME AND TITLES

NAME OR TITLE	EXPLANATION
Khalid	Meaning "the everlasting"
Abu Sulayman	His kunyah, after his son Sulayman
Sayfullah	"The Sword of Allah", a title from the Messenger of Allah ﷺ after the Battle of Mu'tah (Sahih al-Bukhari 3757)
Al-Makhzumi	After his clan, Banu Makhzum of Quraysh

LESSONS

This Hadith shows Khalid's closeness to the Messenger of Allah ﷺ within the family home. It also teaches good manners: the Messenger of Allah ﷺ did not declare something unlawful merely because he did not like it. What a person dislikes is not necessarily forbidden.

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THE CAVALRY COMMANDER OF QURAYSH AT UHUD

Before he embraced Islam, Khalid was a commander of the cavalry of Quraysh. He was known for quick thinking on the battlefield and for his ability to read the weakness of an enemy.

At the Battle of Uhud (Shawwal, 3 AH), the Muslim army was close to victory. But most of the archers whom the Messenger of Allah ﷺ had placed on the hill (Jabal ar-Rumah) left their positions to collect the spoils, even though the Messenger of Allah ﷺ had forbidden them to do so.

SIRAH NOTE: KHALID'S ATTACK FROM BEHIND

Khalid, who led the cavalry on the right wing of Quraysh, saw that the hill was empty. He immediately led his men around the hill and attacked the Muslim army from behind. The situation changed in an instant.

In this attack many Companions were martyred, including Hamzah ibn 'Abd al-Muttalib رضى الله عنه (see Series 1). The Messenger of Allah ﷺ himself was wounded.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the Battle of Uhud; al-Waqidi, al-Maghazi; Ibn Kathir, al-Bidayah wan-Nihayah.

Allah mentions that event in the Qur'an, and explains that the trial came after part of the army disobeyed the command:

SURAH ALI 'IMRAN 3:152

وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ
فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا
وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا
عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾

And Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission until [the time] when you lost courage and fell to disputing about the order [given by the Prophet] and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then he turned you back from them [defeated] that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers.

Translation: Sahih International — quran.com/3:152

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LESSONS

The setback at Uhud was not only due to the strength of the enemy, but because the command of the Messenger of Allah ﷺ was disobeyed. The irony is that the commander who took advantage of that mistake later became a sword of Islam. Allah turns the hearts of people as He wills.

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THE TRENCH AND HUDAYBIYAH

After Uhud, Khalid remained with the army of Quraysh. At the ***Battle of the Trench*** (5 AH), he was among the horsemen who tried to find a gap to cross the trench dug by the Muslims north of Madinah, but they did not succeed.

In 6 AH, the Messenger of Allah ﷺ set out for Makkah to perform ‘umrah with about 1,400 Companions.

Quraysh sent cavalry to block him, and that cavalry was led by Khalid. The Messenger of Allah ﷺ said:

“Khalid ibn al-Walid is at al-Ghamim with the cavalry of Quraysh as a vanguard, so take the road to the right.” (Sahih al-Bukhari 2731)

The Messenger of Allah ﷺ avoided a clash and took another road until he reached Hudaybiyah. There the Treaty of Hudaybiyah was agreed, which Allah later called “a clear victory” (Surah Al-Fath 48:1).

LESSONS

The Messenger of Allah ﷺ did not look for battle when his aim could be reached peacefully. He had come to worship, not to fight. The peace of Hudaybiyah opened a wide road for da‘wah, and it was in that peaceful time that many leaders of Quraysh, including Khalid, began to think again about Islam.

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KHALID EMBRACES ISLAM

Early in 8 AH, Khalid left Makkah for Madinah. On the way he met ***'Amr ibn al-'As*** and ***'Uthman ibn Talhah***, who were also travelling to embrace Islam. The three of them arrived in Madinah together.

SIRAH NOTE: "I SAW THAT YOU HAD GOOD SENSE"

The books of sirah report that Khalid said: Allah placed the love of Islam in my heart. I saw that I had taken part in every battle against Muhammad, and every time I returned, I felt that I was on the wrong side and that Muhammad would prevail.

When Khalid arrived and greeted the Messenger of Allah ﷺ, he received him with a beaming face. Khalid bore witness to the faith, and the Messenger of Allah ﷺ said: ***"Praise be to Allah who has guided you. I saw that you had good sense, and I hoped that it would lead you only to good."***

Khalid then asked the Messenger of Allah ﷺ to seek forgiveness for him for his enmity towards Islam. He told him that Islam wipes out what came before it, and still prayed for him.

Status of the report: The story of Khalid's journey to Madinah is narrated by al-Waqidi and the historians. Al-Waqidi is weak in Hadith narration but is a main reference for the history of the battles. The core of the story — that Khalid and 'Amr embraced Islam before the Conquest of Makkah — is agreed upon by the historians.

REFERENCES:

Al-Waqidi, al-Maghazi; Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Kathir, al-Bidayah wan-Nihayah.

The principle that Islam wipes out the sins before it is established in an authentic Hadith. 'Amr ibn al-'As, Khalid's travelling companion, narrated that the Messenger of Allah ﷺ said to him: ***"Do you not know that Islam wipes out what came before it?"*** (Sahih Muslim 121). Allah also says:

SURAH AL-ANFAL 8:38

قُل لِّلَّذِينَ كَفَرُوٓاْ إِن يَنتَهُواْ يُغۡفَرۡ لَهُم مَّا قَدۡ سَلَفَ وَإِن يَعُودُواْ فَقَدۡ مَضَتۡ سُنَّتُ ٱلۡأَوَّلِينَ ٣٨

Say to those who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them. But if they return [to hostility] - then the precedent of the former [rebellious] peoples has already taken place.

Translation: Sahih International — quran.com/8:38

LESSONS

A person's past does not close the door to his future. Khalid, who attacked the Muslims at Uhud, was welcomed with a beaming face. The Messenger of Allah ﷺ did not dwell on past wrongs, but saw the good in him — his good sense. This is how Islam welcomes those who return.

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MU'TAH: THE BIRTH OF THE SWORD OF ALLAH

In Jumada al-Ula, 8 AH, only a few months after Khalid embraced Islam, the Messenger of Allah ﷺ sent an army of about 3,000 men to ***Mu'tah***, in southern Syria (today in Jordan), to face the Byzantine army and its Arab allies, who were far more numerous.

The Messenger of Allah ﷺ appointed three commanders in turn: ***Zayd ibn Harithah***; if he fell, ***Ja'far ibn Abi Talib***; and if he fell, ***'Abdullah ibn Rawahah***. Khalid went as an ordinary soldier. While the battle was raging far away at Mu'tah, the Messenger of Allah ﷺ told the Companions in Madinah about it:

HADITH — SAHIH AL-BUKHARI, NO. 3757

حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلاَلٍ، عَنْ أَنَسٍ ـ رضى الله عنه أَنَّ النَّبِيَّ صلى الله عليه وسلم نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ، فَقَالَ " أَخَذَ الرَّايَةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأُصِيبَ ـ وَعَيْنَاهُ تَذْرِفَانِ ـ حَتَّى أَخَذَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ ".

TRANSLATION:

Anas رضى الله عنه narrated that the Prophet ﷺ announced the deaths of Zayd, Ja'far and Ibn Rawahah to the people before news of them had arrived. He said: ***"Zayd took the banner and was struck down. Then Ja'far took it and was struck down. Then Ibn Rawahah took it and was struck down"*** — and his eyes were shedding tears — ***"until the banner was taken by one of the swords of Allah, and Allah granted them victory."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Waqid, from Hammad ibn Zayd, from Ayyub as-Sakhtiyani, from Humayd ibn Hilal, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Companions of the Prophet ﷺ, Chapter on the Virtues of Khalid ibn al-Walid, Hadith No. 3757.

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:3757

After all three commanders had fallen, Thabit ibn Aqram took the banner and called on the Muslims to choose a leader. They chose ***Khalid***. A man who had been a Muslim for only a few months was entrusted with leading the army at its most critical moment.

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LESSONS

The tears of the Messenger of Allah ﷺ for the martyrs and his praise for Khalid came in one breath. Grief over loss did not prevent him from honouring the one who saved the army. The title “Sword of Allah” is also a reminder that strength belongs to Allah; Khalid was only a sword in the hand of His decree.

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NINE BROKEN SWORDS

The fighting at Mu'tah was fierce. Khalid himself described how intense the battle was that day:

HADITH — SAHIH AL-BUKHARI, NO. 4265

حَدَّثَنَا أَبُو نُعَيْمٍ، حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ، يَقُولُ لَقَدِ انْقَطَعَتْ فِي يَدِي يَوْمَ مُوتَةَ تِسْعَةُ أَسْيَافٍ، فَمَا بَقِيَ فِي يَدِي إِلاَّ صَفِيحَةٌ يَمَانِيَةٌ.

TRANSLATION:

Qays ibn Abi Hazim said: I heard Khalid ibn al-Walid say: ***"Nine swords broke in my hand on the day of Mu'tah. Nothing remained in my hand except a broad Yemeni blade."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Nu'aym al-Fadl ibn Dukayn, from Sufyan ath-Thawri, from Isma'il ibn Abi Khalid, from Qays ibn Abi Hazim, from Khalid ibn al-Walid رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Chapter on the Battle of Mu'tah, Hadith No. 4265.

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:4265

SIRAH NOTE: KHALID'S PLAN TO SAVE THE ARMY

The Muslims faced an enemy many times their number. According to the historians, Khalid reorganised the ranks during the night: the front was moved to the rear, the right wing to the left, and some soldiers were placed at the back to come forward in the morning raising dust and making loud noise.

The Byzantines thought that large reinforcements had arrived from Madinah. They lost heart, and Khalid withdrew the Muslim army in good order and in safety. Most of the Muslim soldiers returned safely to Madinah.

This is what the Messenger of Allah ﷺ meant by ***"and Allah granted them victory"***: the small army was saved from destruction and returned with honour.

REFERENCES:

Al-Waqidi, al-Maghazi; Ibn Kathir, al-Bidayah wan-Nihayah; Ibn Hajar, Fath al-Bari, commentary on Hadith 4262.

The cover of this eBook shows an intact Yemeni sword on a rock, surrounded by pieces of broken swords. It stands for this Hadith: nine swords broke, but patience and the help of Allah remained.

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LESSONS

Victory does not always mean defeating the enemy. Sometimes victory means saving the lives of soldiers and withdrawing wisely. Khalid understood that the life of a Muslim is worth more than glory. A wise withdrawal is better than a courage that destroys.

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THE CONQUEST OF MAKKAH

In Ramadan, 8 AH, the Messenger of Allah ﷺ set out for Makkah with about 10,000 soldiers after Quraysh broke the Treaty of Hudaybiyah. He arranged the army in several divisions and entered Makkah from several directions.

Abu Hurayrah رضى الله عنه narrated that on that day the Messenger of Allah ﷺ placed ***Khalid ibn al-Walid in command of the right wing*** of the army (Sahih Muslim 1780). The city Khalid had once defended against Islam, he now entered as a commander of Islam.

SIRAH NOTE: KHALID ENTERS MAKKAH

According to Ibn Ishaq, Khalid entered Makkah from the lower side (al-Lit). The Messenger of Allah ﷺ ordered the commanders not to fight anyone except those who fought them.

A small group of Quraysh, among them ‘Ikrimah ibn Abi Jahl and Safwan ibn Umayyah, blocked Khalid’s division at ***al-Khandamah***. There was a brief skirmish and they fled. Otherwise, Makkah was opened almost without bloodshed.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the Conquest of Makkah; Ibn Kathir, al-Bidayah wan-Nihayah.

The Conquest of Makkah was the promised help of Allah:

SURAH AN-NASR 110:1

إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ۝١

When the victory of Allah has come and the conquest.
Translation: Sahih International — quran.com/110:1

After the Conquest of Makkah, Khalid also took part in the ***Battle of Hunayn*** (Shawwal, 8 AH), and the Messenger of Allah ﷺ sent him to destroy the idol ***al-‘Uzza*** at Nakhlah, the idol once worshipped by his own people.

LESSONS

The Conquest of Makkah shows a victory full of mercy. The commanders were ordered not to shed blood without need. Khalid, who had once protected the idols, now destroyed that idol with his own hands. This is how faith changes a person from within.

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BANU JADHIMAH: A LESSON FROM A MISTAKE

After the Conquest of Makkah, the Messenger of Allah ﷺ sent Khalid to invite Banu Jadhimah to Islam.

Here a serious mistake took place, reported honestly in Sahih al-Bukhari:

HADITH — SAHIH AL-BUKHARI, NO. 4339

حَدَّثَنِي مَحْمُودٌ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، أَخْبَرَنَا مَعْمَرٌ، وَحَدَّثَنِي نُعَيْمٌ، أَخْبَرَنَا عَبْدُ اللَّهِ، أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ بَعَثَ النَّبِيُّ صلى الله عليه وسلم خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ، فَدَعَاهُمْ إِلَى الإِسْلاَمِ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا. فَجَعَلُوا يَقُولُونَ صَبَأْنَا، صَبَأْنَا. فَجَعَلَ خَالِدٌ يَقْتُلُ مِنْهُمْ وَيَأْسِرُ، وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِنَّا أَسِيرَهُ، حَتَّى إِذَا كَانَ يَوْمٌ أَمَرَ خَالِدٌ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا أَسِيرَهُ فَقُلْتُ وَاللَّهِ لاَ أَقْتُلُ أَسِيرِي، وَلاَ يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِي أَسِيرَهُ، حَتَّى قَدِمْنَا عَلَى النَّبِيِّ صلى الله عليه وسلم فَذَكَرْنَاهُ، فَرَفَعَ النَّبِيُّ صلى الله عليه وسلم يَدَهُ فَقَالَ " اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ ". مَرَّتَيْنِ.

TRANSLATION:

‘Abdullah ibn ‘Umar رضى الله عنهما said: The Prophet ﷺ sent Khalid ibn al-Walid to Banu Jadhimah. He invited them to Islam, but they could not express it well by saying “We have embraced Islam” (*aslamna*). Instead they kept saying: “We have changed our religion (*saba’na*), we have changed our religion.” So Khalid began killing some of them and taking others captive, and he handed each of us his captive. Then one day Khalid ordered each of us to kill his captive. I said: “By Allah, I will not kill my captive, and none of my companions will kill his captive.” When we came to the Prophet ﷺ, we told him about it. The Prophet ﷺ raised his hands and said: ***“O Allah, I declare myself innocent before You of what Khalid has done,”*** twice.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Mahmud ibn Ghaylan, from ‘Abd ar-Razzaq, from Ma‘mar ibn Rashid, from az-Zuhri, from Salim ibn ‘Abdullah, from ‘Abdullah ibn ‘Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4339.

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:4339

According to the books of sirah, the Messenger of Allah ﷺ then sent ***‘Ali ibn Abi Talib*** رضى الله عنه with money to pay blood money (diyah) for every life lost, and even to replace their dogs’ drinking bowls that had been damaged. Afterwards, ‘Ali gave them the rest of the money as a precaution.

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NOTE: HOW DID THE SCHOLARS UNDERSTAND THIS STORY?

The scholars, among them al-Khattabi and Ibn Hajar, explain that Khalid erred in his judgement (ijtihad). He thought that the word *saba'na* was not a clear declaration of Islam. The Messenger of Allah ﷺ did not treat Khalid as a deliberate killer, nor did he remove him from command, but he declared himself innocent of his action and paid the blood money from the public treasury.

This story shows that greatness does not make a person free of error. The Messenger of Allah ﷺ did not cover up the mistake of a Companion he loved.

REFERENCES:

Ibn Hajar, Fath al-Bari, commentary on Hadith 4339; Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on sending Khalid to Banu Jadhimah.

LESSONS

Islam does not allow blood to be shed on the basis of suspicion. Ibn 'Umar dared to refuse the order of his commander because it contradicted the Shari'ah, and the Messenger of Allah ﷺ approved his stand.

Obedience to a leader is bound by obedience to Allah. And a mistake, even by a great man, must be acknowledged and made good.

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DUMAT AL-JANDAL AND NAJRAN

In 9 AH, during the expedition to ***Tabuk***, the Messenger of Allah ﷺ sent Khalid with about 400 horsemen to ***Dumat al-Jandal***, a town in the north of the Arabian Peninsula, to face its king, ***Ukaydir***.

Anas ibn Malik رضى الله عنه narrated that the Messenger of Allah ﷺ sent Khalid to Ukaydir of Dumah; Ukaydir was captured and brought to him. He spared his life and made a peace agreement with him in return for jizyah (Sunan Abi Dawud 3037; graded hasan by al-Albani).

SIRAH NOTE: DA'WAH IN NAJRAN

In 10 AH, the Messenger of Allah ﷺ sent Khalid to Banu al-Harith ibn Ka'b in Najran. He ordered him to invite them to Islam for three days before fighting them.

Khalid invited them, and they all embraced Islam without any fighting. Khalid stayed with them to teach them Islam, the Qur'an and the Sunnah, and then wrote to the Messenger of Allah ﷺ with the news.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on sending Khalid to Banu al-Harith ibn Ka'b.

LESSONS

Khalid was not only skilled in war. In Najran, he became a caller to Islam and a teacher. A whole tribe embraced Islam without a drop of blood. The command of the Messenger of Allah ﷺ to give da'wah first shows that jihad in Islam aims to convey guidance, not to shed blood.

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WEAPONS ENDOWED IN THE PATH OF ALLAH

When the Messenger of Allah ﷺ ordered the collection of zakah, it was reported that some people had not paid it, including Khalid. The Messenger of Allah ﷺ defended Khalid with words that became praise for him:

HADITH — SAHIH AL-BUKHARI, NO. 1468

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ قَالَ أَمَرَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِالصَّدَقَةِ فَقِيلَ مَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ بْنُ الْوَلِيدِ وَعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم " مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلاَّ أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللَّهُ وَرَسُولُهُ، وَأَمَّا خَالِدٌ فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا، قَدِ احْتَبَسَ أَدْرَاعَهُ وَأَعْتُدَهُ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَعَمُّ رَسُولِ اللَّهِ صلى الله عليه وسلم فَهِيَ عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا ". تَابَعَهُ ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ. وَقَالَ ابْنُ إِسْحَاقَ عَنْ أَبِي الزِّنَادِ هِيَ عَلَيْهِ وَمِثْلُهَا مَعَهَا. وَقَالَ ابْنُ جُرَيْجٍ حُدِّثْتُ عَنِ الأَعْرَجِ بِمِثْلِهِ.

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Messenger of Allah ﷺ ordered the collection of zakah. It was said: "Ibn Jamil, Khalid ibn al-Walid and 'Abbas ibn 'Abd al-Muttalib have refused to pay." The Prophet ﷺ said: "Ibn Jamil has no reason to refuse except that he was poor and Allah and His Messenger made him rich. ***As for Khalid, you are wronging Khalid. He has endowed his coats of armour and his war equipment in the path of Allah.*** As for al-'Abbas ibn 'Abd al-Muttalib, he is the uncle of the Messenger of Allah ﷺ; the zakah is due from him, and the same amount again with it."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman al-Hakam ibn Nafi', from Shu'ayb ibn Abi Hamzah, from Abu az-Zinad, from al-A'raj, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Zakah, Hadith No. 1468.

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:1468

The scholars explain that the collectors thought Khalid's armour and weapons were trade goods. The Messenger of Allah ﷺ explained that all of it had been endowed for jihad, so no zakah was due on it. Indeed, a man who endows all his weapons could hardly be stingy with zakah. Allah says:

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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

LESSONS

This Hadith is among the early proofs for the ***waqf of movable property***, such as weapons and equipment. Khalid did not keep wealth for himself; he handed over his war equipment for the benefit of the Ummah. We also learn not to be hasty in accusing others, because the Messenger of Allah ﷺ called that wrong accusation an injustice.

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"DO NOT REVILE MY COMPANIONS"

Khalid was firm and quick to act. That nature sometimes led him to harsh words. Once a dispute arose between him and ‘Abd ar-Rahman ibn ‘Awf رضى الله عنه, a Companion who had embraced Islam in the early days in Makkah:

HADITH — SAHIH MUSLIM, NO. 2541A

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي، سَعِيدٍ قَالَ كَانَ بَيْنَ خَالِدِ بْنِ الْوَلِيدِ وَبَيْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ شَىْءٌ فَسَبَّهُ خَالِدٌ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " لاَ تَسُبُّوا أَحَدًا مِنْ أَصْحَابِي فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا أَدْرَكَ مُدَّ أَحَدِهِمْ وَلاَ نَصِيفَهُ " .

TRANSLATION:

Abu Sa‘id al-Khudri رضى الله عنه said: Something happened between Khalid ibn al-Walid and ‘Abd ar-Rahman ibn ‘Awf, and Khalid reviled him. So the Messenger of Allah ﷺ said: ***"Do not revile any of my Companions.***

For if one of you were to spend gold equal to Mount Uhud, it would not match a mudd spent by one of them, nor even half of it."

CHAIN OF NARRATION: Narrated by Imam Muslim: from ‘Uthman ibn Abi Shaybah, from Jarir ibn ‘Abd al-Hamid, from al-A‘mash, from Abu Salih Dhakwan, from Abu Sa‘id al-Khudri رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of the Virtues of the Companions, Hadith No. 2541a.

GRADE: SAHIH — contained in Sahih Muslim, one of the two most authentic books of Hadith (as-Sahihayn).

Source: sunnah.com/muslim:2541a

The scholars explain that these words were addressed to Khalid and those who embraced Islam later, so that they would honour the earlier Companions. ‘Abd ar-Rahman ibn ‘Awf embraced Islam in Makkah when Islam was weak, while Khalid embraced Islam after Hudaybiyah. Allah Himself distinguishes between these two groups:

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SURAH AL-HADID 57:10

وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾

And why do you not spend in the cause of Allah while to Allah belongs the heritage of the heavens and the earth? Not equal among you are those who spent before the conquest [of Makkah] and fought [and those who did so after it]. Those are greater in degree than they who spent afterwards and fought. But to all Allah has promised the best [reward]. And Allah, with what you do, is Acquainted.

Translation: Sahih International — quran.com/57:10

LESSONS

Greatness on the battlefield gives no right to belittle others. The Messenger of Allah ﷺ rebuked Khalid, the commander he himself had named the Sword of Allah, to protect the honour of a Companion who had believed earlier. The verse also reminds us: both groups are promised the best reward, so we honour all the Companions of the Messenger of Allah ﷺ.

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"I WAS NOT COMMANDED TO SEARCH PEOPLE'S HEARTS"

In 10 AH, 'Ali ibn Abi Talib رضى الله عنه sent some gold from Yemen to the Messenger of Allah ﷺ. He divided it among four Arab chiefs to soften their hearts. A man objected, and Khalid reacted quickly:

HADITH — SAHIH AL-BUKHARI, NO. 4351

حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بْنِ شُبْرُمَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنِ أَبِي نُعْمٍ، قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ، يَقُولُ بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ ـ رضى الله عنه ـ إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم مِنَ الْيَمَنِ بِذُهَيْبَةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تُحَصَّلْ مِنْ تُرَابِهَا، قَالَ فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ بَيْنَ عُيَيْنَةَ بْنِ بَدْرٍ، وَأَقْرَعَ بْنِ حَابِسٍ وَزَيْدِ الْخَيْلِ، وَالرَّابِعُ إِمَّا عَلْقَمَةُ وَإِمَّا عَامِرُ بْنُ الطُّفَيْلِ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ كُنَّا نَحْنُ أَحَقَّ بِهَذَا مِنْ هَؤُلاَءِ. قَالَ فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " أَلاَ تَأْمَنُونِي وَأَنَا أَمِينُ مَنْ فِي السَّمَاءِ، يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً ". قَالَ فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِزُ الْجَبْهَةِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرَّأْسِ، مُشَمَّرُ الإِزَارِ، فَقَالَ يَا رَسُولَ اللَّهِ، اتَّقِ اللَّهَ. قَالَ " وَيْلَكَ أَوَلَسْتُ أَحَقَّ أَهْلِ الأَرْضِ أَنْ يَتَّقِيَ اللَّهَ ". قَالَ ثُمَّ وَلَّى الرَّجُلُ، قَالَ خَالِدُ بْنُ الْوَلِيدِ يَا رَسُولَ اللَّهِ، أَلاَ أَضْرِبُ عُنُقَهُ قَالَ " لاَ، لَعَلَّهُ أَنْ يَكُونَ يُصَلِّي ". فَقَالَ خَالِدٌ وَكَمْ مِنْ مُصَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ. قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنِّي لَمْ أُومَرْ أَنْ أَنْقُبَ قُلُوبَ النَّاسِ، وَلاَ أَشُقَّ بُطُونَهُمْ " قَالَ ثُمَّ نَظَرَ إِلَيْهِ وَهْوَ مُقَفٍّ فَقَالَ " إِنَّهُ يَخْرُجُ مِنْ ضِئْضِئِ هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا، لاَ يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ ". وَأَظُنُّهُ قَالَ " لَئِنْ أَدْرَكْتُهُمْ لأَقْتُلَنَّهُمْ قَتْلَ ثَمُودَ ".

TRANSLATION:

Abu Sa'id al-Khudri said: 'Ali ibn Abi Talib رضى الله عنه sent to the Messenger of Allah ﷺ from Yemen some gold in a piece of tanned leather, not yet separated from its earth. He divided it among four men: 'Uyaynah ibn Badr, al-Aqra' ibn Habis, Zayd al-Khayl, and the fourth was either 'Alqamah or 'Amir ibn at-Tufayl. One of his companions said: "We have more right to this than they do." This reached the Prophet ﷺ, and he said:

"Do you not trust me, when I am trusted by the One in the heaven? The news of the heaven comes to me morning and evening." Then a man stood up with sunken eyes, prominent cheekbones, a raised forehead, a thick beard, a shaved head and his lower garment tucked up. He said: "O Messenger of Allah, fear Allah." He

said: "Woe to you! Am I not the person on earth most deserving to fear Allah?" Then the man turned away. ***Khalid ibn al-Walid said: "O Messenger of Allah, shall I not strike his neck?" He said: "No, perhaps he prays."*** Khalid said: "How many a person who prays says with his tongue what is not in his heart." The Messenger of Allah ﷺ said: ***"I was not commanded to search the hearts of people, nor to cut open their bellies."*** Then he looked at the man as he was leaving and said: "From the offspring of this man will come a people who recite the Book of Allah fluently, but it will not go beyond their throats. They will pass out of the religion as an arrow passes through its target." The narrator said: I think he also said: "If I were to meet them, I would kill them as the people of Thamud were destroyed."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from 'Abd al-Wahid ibn Ziyad, from 'Umarah ibn al-Qa'qa', from 'Abd ar-Rahman ibn Abi Nu'm, from Abu Sa'id al-Khudri رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4351.

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:4351

The man who objected, according to the scholars, was Dhul-Khuwaysirah at-Tamimi. From his line and his way of thinking came the ***Khawarij***, who later killed 'Ali ibn Abi Talib رضى الله عنه (see Series 2).

LESSONS

We judge people by what is outward, and leave what is in the heart to Allah. This is a great principle of Islam. Khalid's eagerness to defend the Messenger of Allah ﷺ was appreciated, but that eagerness must be guided by knowledge. The Hadith also warns about people who are strong in worship but harsh and extreme towards the Ummah.

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"WHAT AN EXCELLENT SERVANT OF ALLAH"

Abu Hurayrah رضى الله عنه was once with the Messenger of Allah ﷺ while people were passing by them. He asked about each person who passed and gave a verdict. When Khalid passed, he praised him:

HADITH — JAMI' AT-TIRMIDHI, NO. 3846

حَدَّثَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ نَزَلْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم مَنْزِلاً فَجَعَلَ النَّاسُ يَمُرُّونَ فَيَقُولُ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ هَذَا يَا أَبَا هُرَيْرَةَ " . فَأَقُولُ فُلاَنٌ . فَيَقُولُ " نِعْمَ عَبْدُ اللَّهِ هَذَا " . وَيَقُولُ " مَنْ هَذَا " . فَأَقُولُ فُلاَنٌ . فَيَقُولُ " بِئْسَ عَبْدُ اللَّهِ هَذَا " . حَتَّى مَرَّ خَالِدُ بْنُ الْوَلِيدِ فَقَالَ " مَنْ هَذَا " . فَقُلْتُ هَذَا خَالِدُ بْنُ الْوَلِيدِ . فَقَالَ " نِعْمَ عَبْدُ اللَّهِ خَالِدُ بْنُ الْوَلِيدِ سَيْفٌ مِنْ سُيُوفِ اللَّهِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ وَلاَ نَعْرِفُ لِزَيْدِ بْنِ أَسْلَمَ سَمَاعًا مِنْ أَبِي هُرَيْرَةَ وَهُوَ عِنْدِي حَدِيثٌ مُرْسَلٌ . وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ .

TRANSLATION:

Abu Hurayrah said: We stopped with the Messenger of Allah ﷺ at a place, and people began passing by us.

The Messenger of Allah ﷺ asked: "Who is this, O Abu Hurayrah?" I said: "So-and-so." He said: "What an excellent servant of Allah this is." He asked: "Who is this?" I said: "So-and-so." He said: "What a bad servant of Allah this is." Until Khalid ibn al-Walid passed. He asked: "Who is this?" I said: "This is Khalid ibn al-Walid." He said: ***"What an excellent servant of Allah is Khalid ibn al-Walid, one of the swords of Allah."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Qutaybah ibn Sa'id, from al-Layth ibn Sa'd, from Hisham ibn Sa'd, from Zayd ibn Aslam, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Virtues (al-Manaqib), Chapter on the Virtues of Khalid ibn al-Walid, Hadith No. 3846.

GRADE: HASAN — at-Tirmidhi graded it hasan gharib; Darussalam graded it hasan, and al-Albani graded it sahih. Its meaning is supported by Sahih al-Bukhari 3757.

Source: sunnah.com/tirmidhi:3846

LESSONS

The praise of the Messenger of Allah ﷺ is the most valuable testimony. Khalid was praised not for his wealth or lineage, but for his striving in the path of Allah. Every person who passed before the Messenger

of Allah ﷺ was judged by his deeds. So it is with us: what will be weighed on the Day of Judgement is our deeds, not our names.

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THE WARS OF RIDDAH AND YAMAMAH

After the death of the Messenger of Allah ﷺ in 11 AH, many Arab tribes apostatised or refused to pay zakah. Several men also claimed prophethood, among them ***Tulayhah al-Asadi***, ***Sajah*** and ***Musaylimah the Liar***. The Caliph ***Abu Bakr as-Siddiq*** رضى الله عنه stood firm in fighting them (Sahih al-Bukhari 1400).

Abu Bakr formed eleven armies, and the most important of them was given to Khalid. He defeated Tulayhah at ***Buzakhah***, then subdued the tribes that refused to pay zakah.

HISTORICAL NOTE: THE BATTLE OF YAMAMAH

The greatest test was facing Musaylimah the Liar at ***Yamamah*** (11–12 AH), who had about 40,000 followers from Banu Hanifah. The battle was one of the fiercest in early Islamic history. The Muslim ranks nearly broke several times.

Khalid reorganised the army by tribe so that each tribe would know where weakness came from. In the end Musaylimah was killed in a walled garden known as ***"the Garden of Death"*** (*Hadiqat al-Mawt*). Wahshi ibn Harb, the killer of Hamzah, also threw his spear at Musaylimah (see Series 1).

Many memorisers of the Qur'an were martyred at Yamamah. It was this event that led ‘Umar to suggest to Abu Bakr that the Qur'an be compiled into one book (Sahih al-Bukhari 4986).

REFERENCES:

At-Tabari, Tarikh ar-Rusul wal-Muluk; Ibn Kathir, al-Bidayah wan-Nihayah.

NOTE: THE STORY OF MALIK IBN NUWAYRAH

During the Wars of Riddah, Khalid killed ***Malik ibn Nuwayrah***, the chief of Banu Yarbu‘ who refused to pay zakah. Some Companions, including ‘Umar ibn al-Khattab and Abu Qatadah, disagreed with that action because some had seen Malik’s people praying.

Abu Bakr judged that Khalid had made an error of ijtihad, paid blood money for Malik from the public treasury, and did not remove Khalid. Historians differ on the details of this story, and some of its reports are weak.

REFERENCES:

At-Tabari, Tarikh ar-Rusul wal-Muluk; Ibn Kathir, al-Bidayah wan-Nihayah; Ibn Hajar, al-Isabah (biography of Malik ibn Nuwayrah).

LESSONS

The Wars of Riddah saved the Muslims from division after the death of the Messenger of Allah ﷺ. The firmness of Abu Bakr and the leadership of Khalid preserved the unity of the Ummah. And the sacrifice of the memorisers at Yamamah became the reason the Qur'an was compiled, so that we can read it today.

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IRAQ AND THE DESERT CROSSING

In 12 AH, Abu Bakr sent Khalid to ***Iraq***, a region ruled by the Persian Empire. In less than a year, Khalid won a series of battles, among them ***Dhat as-Salasil***, ***al-Walajah*** and ***Ullays***, and then opened the city of ***al-Hirah***.

Before fighting anyone, Khalid sent letters to the Persian leaders inviting them to Islam, or to a peace agreement with payment of jizyah. Many of the people of al-Hirah chose a peace agreement.

HISTORICAL NOTE: CROSSING THE DESERT TO SYRIA

In 13 AH, the Muslim armies in Syria needed help against a large Byzantine army. Abu Bakr ordered Khalid to move from Iraq to Syria at once.

Khalid chose the fastest but most dangerous route: across a waterless desert between ***Quraqir*** and ***Suwa***, a journey of five days. The historians say that the camels were made to drink heavily before the journey, and the water in their stomachs was used when needed. The guide, ***Rafi‘ ibn ‘Umayrah***, found a hidden water source by a tree he recognised.

Khalid’s army appeared in Syria suddenly, from a direction the Byzantines did not expect. Military historians regard this journey as one of the boldest troop movements in history.

Status of the report: The details of the journey differ between the historical reports, but the core of the event is agreed upon by the historians.

REFERENCES:

At-Tabari, Tarikh ar-Rusul wal-Muluk; al-Baladhuri, Futuh al-Buldan; Ibn Kathir, al-Bidayah wan-Nihayah.

LESSONS

Khalid combined courage with careful planning. He did not cross the desert blindly; he prepared water, chose a skilled guide, and put his trust in Allah. This is true tawakkul: to strive fully, then leave the outcome to Allah.

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YARMUK: THE GREATEST VICTORY

In Rajab, 15 AH (August 636 CE), a Muslim army of about 36,000 to 40,000 men faced a far larger Byzantine army in the valley of the ***Yarmuk River***, on today's border between Syria and Jordan.

HISTORICAL NOTE: THE STRATEGY AT YARMUK

The Muslim commanders agreed to hand the battlefield command to Khalid. He divided the army into about 36 to 40 small units (*karadis*), and kept a fast cavalry force in reserve at the rear.

The battle lasted six days. On the last day, Khalid's cavalry cut the Byzantine cavalry off from their infantry. The Byzantine army was pushed towards the ravines and the river, and was heavily defeated.

The historians report that before the battle Khalid said to his army: "This is one of the days of Allah. There should be no pride or wrongdoing in it. Make your jihad sincere, and seek the pleasure of Allah with your deeds."

Status of the report: The numbers of the armies differ between sources. Modern historians consider the Byzantine figures in the Arabic sources (up to 200,000) too large, but all agree that the Byzantine army was much bigger.

REFERENCES:

At-Tabari, Tarikh ar-Rusul wal-Muluk; al-Baladhuri, Futuh al-Buldan; Ibn Kathir, al-Bidayah wan-Nihayah.

The victory at Yarmuk opened all of Syria to Islam, including Damascus, Hims and later Jerusalem. Allah had taught the believers the secret of steadfastness in battle:

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

Firmness of heart and remembrance of Allah are the two weapons mentioned in this verse. Khalid reminded his army to be sincere, not proud. The victory at Yarmuk was not the victory of one commander, but the help of Allah to an army that stood united.

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REMOVED BY ‘UMAR

When ***‘Umar ibn al-Khattab*** رضى الله عنه became caliph in 13 AH, one of his first decisions was to appoint ***Abu ‘Ubaydah ibn al-Jarrah*** as supreme commander in Syria in place of Khalid. Khalid continued to fight as one of the commanders under Abu ‘Ubaydah.

Then, in 17 AH, ‘Umar removed Khalid from command completely and summoned him to Madinah. Khalid obeyed. He did not rebel and did not divide the army.

> **HISTORICAL NOTE: WHY DID ‘UMAR REMOVE KHALID?**
>
> At-Tabari reports that ‘Umar wrote to the provinces: ***“I did not remove Khalid out of anger or because of betrayal. But people were captivated by him, and I feared they would rely on him. I wanted them to know that it is Allah who does (grants victory).”***
>
> It is also reported that when Khalid was asked about it, he said that he fought for Allah, not for ‘Umar. Some reports say that ‘Umar later acknowledged Khalid’s goodness and regretted his loss.
>
> ***Status of the report:*** The historical reports on the details of this removal differ, and some are weak. What is agreed upon is that ‘Umar removed Khalid, and that Khalid accepted it obediently.
>
> **REFERENCES:**
> At-Tabari, Tarikh ar-Rusul wal-Muluk (events of 17 AH); Ibn Kathir, al-Bidayah wan-Nihayah.

LESSONS

This is one of the most remarkable stories about Khalid. A commander who had never lost a battle accepted the caliph’s decision without protest. His sincerity was proved when his position was taken away. ‘Umar, for his part, taught the Ummah not to rely on any human being, however great, because victory comes from Allah.

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DYING IN HIS BED

Khalid died in ***21 AH*** (642 CE). According to the well-known view, he died in ***Hims***, Syria, and was buried there. Some historians say he died in Madinah. He was about sixty years old.

HISTORICAL NOTE: KHALID'S WORDS BEFORE HIS DEATH

It is reported that when he was close to death, Khalid said: ***"I have taken part in so many battles. There is not a hand-span of my body without the mark of a sword blow, a spear thrust or an arrow. And now I am dying in my bed as a camel dies. So may the eyes of cowards never sleep."***

It is also reported that he left little wealth apart from his horse, his weapons and a servant, all of which he bequeathed for jihad in the path of Allah.

Status of the report: These words are very famous and are quoted by the historians, but their chain does not reach the level of sahih. Their meaning fits Khalid's life.

REFERENCES:

Ibn 'Asakir, Tarikh Dimashq; Ibn Kathir, al-Bidayah wan-Nihayah; adh-Dhahabi, Siyar A'lam an-Nubala'.

When news of Khalid's death reached Madinah, the women of Banu Makhzum wept for him. Al-Bukhari reports that 'Umar رضى الله عنه said: ***"Let them weep for Abu Sulayman, as long as there is no throwing of dust on the head and no wailing."*** (Sahih al-Bukhari, Book of Funerals, a mu'allaq report before Hadith 1291).

LESSONS

Khalid longed for martyrdom on the battlefield, but Allah decreed that he would die in his bed. The scholars remind us that whoever sincerely asks Allah for martyrdom is given the reward of the martyrs even if he dies in his bed (Sahih Muslim 1909). Allah looks at intention and effort, not only at the way a person dies.

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SOURCES OF THE STORIES OF KHALID

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

STORY	SOURCE	STATUS
Khalid and the dabb in Maymunah's house	Sahih al-Bukhari 5391	Sahih
Khalid at al-Ghamim (Hudaybiyah)	Sahih al-Bukhari 2731	Sahih
Islam wipes out the sins before it	Sahih Muslim 121	Sahih
The title "Sword of Allah" at Mu'tah	Sahih al-Bukhari 3757	Sahih
Nine broken swords	Sahih al-Bukhari 4265	Sahih
The right wing at the Conquest of Makkah	Sahih Muslim 1780	Sahih
Banu Jadhimah	Sahih al-Bukhari 4339	Sahih
Ukaydir of Dumat al-Jandal	Sunan Abi Dawud 3037	Hasan
Endowing armour and weapons	Sahih al-Bukhari 1468	Sahih
"Do not revile my Companions"	Sahih Muslim 2541	Sahih
"I was not commanded to search hearts"	Sahih al-Bukhari 4351	Sahih
"What an excellent servant of Allah"	Jami' at-Tirmidhi 3846	Hasan
The story of his Islam	Al-Waqidi; Ibn Sa'd	Sirah
The withdrawal plan at Mu'tah	Al-Waqidi; Ibn Kathir	Sirah
Yamamah, Iraq, the desert, Yarmuk	At-Tabari; al-Baladhuri	History
His words before death	Ibn 'Asakir	Famous, weak chain
The Prophet's hair in his cap	Abu Ya'la; al-Hakim	Disputed
Drinking poison at al-Hirah	Abu Ya'la; at-Tabarani	Disputed

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PEOPLE IN THE STORY OF KHALID

PERSON	ROLE
Al-Walid ibn al-Mughirah	Khalid's father, a leader of Banu Makhzum who opposed Islam
Maymunah bint al-Harith	Khalid's maternal aunt, wife of the Messenger of Allah ﷺ
'Amr ibn al-'As	Embraced Islam with Khalid; later conqueror of Egypt
'Uthman ibn Talhah	Keeper of the key of the Ka'bah; embraced Islam with Khalid
Zayd, Ja'far and Ibn Rawahah	The three commanders martyred at Mu'tah before Khalid took command
'Abdullah ibn 'Umar	Refused to kill the captives of Banu Jadhimah
'Abd ar-Rahman ibn 'Awf	An early Companion reviled by Khalid; the Messenger of Allah ﷺ defended him
Ukaydir	King of Dumat al-Jandal, captured by Khalid
Abu Bakr as-Siddiq	The first caliph, who sent Khalid to the Riddah wars, Iraq and Syria
Musaylimah the Liar	The false prophet killed at Yamamah
Abu 'Ubaydah ibn al-Jarrah	Supreme commander in Syria after Khalid (Series 4)
'Umar ibn al-Khattab	The second caliph, who removed Khalid from command

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PLACES IN THE STORY OF KHALID

PLACE	EVENT
Makkah	Birthplace; the Conquest of Makkah (8 AH)
Uhud	The attack of Khalid's cavalry (3 AH)
Al-Ghamim	Khalid's cavalry blocks the Messenger of Allah ﷺ (6 AH)
Mu'tah (Jordan)	The title Sword of Allah; nine broken swords (8 AH)
Dumat al-Jandal	Capture of Ukaydir (9 AH)
Najran	Banu al-Harith ibn Ka'b embrace Islam (10 AH)
Buzakhah and Yamamah	The Wars of Riddah (11–12 AH)
Al-Hirah (Iraq)	Opened peacefully (12 AH)
Quraqir–Suwa desert	The five-day march to Syria (13 AH)
Yarmuk	The great victory over the Byzantines (15 AH)
Hims (Syria)	Place of Khalid's death and tomb (21 AH)

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TIMELINE OF KHALID'S LIFE

YEAR	EVENT
c. 30 BH	Born in Makkah into Banu Makhzum
3 AH	Leads the cavalry of Quraysh at Uhud
5 AH	With Quraysh at the Battle of the Trench
6 AH	Leads the Quraysh vanguard at al-Ghamim (Hudaybiyah)
8 AH (Safar)	Embraces Islam in Madinah with 'Amr ibn al-'As
8 AH (Jumada al-Ula)	Battle of Mu'tah; named the Sword of Allah
8 AH (Ramadan)	Conquest of Makkah; commands the right wing
8 AH (Shawwal)	Banu Jadhimah; Battle of Hunayn; destroys al-'Uzza
9 AH	Dumat al-Jandal during the Tabuk expedition
10 AH	Calls Banu al-Harith in Najran to Islam
11–12 AH	The Wars of Riddah; Buzakhah and Yamamah
12 AH	Opening of Iraq and al-Hirah
13 AH	Crosses the desert to Syria; 'Umar appoints Abu 'Ubaydah
15 AH	Victory at Yarmuk
17 AH	Removed from command completely by 'Umar
21 AH	Dies in Hims

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FREQUENTLY ASKED QUESTIONS ABOUT KHALID

This chapter answers questions often asked about Khalid ibn al-Walid رضى الله عنه. The answers are brief; details are in the earlier chapters.

1. WHO GAVE KHALID THE TITLE "THE SWORD OF ALLAH"?

The Messenger of Allah ﷺ himself, when he described the Battle of Mu'tah: "until the banner was taken by one of the swords of Allah" (Sahih al-Bukhari 3757).

2. WHEN DID KHALID EMBRACE ISLAM?

Early in 8 AH, after the Treaty of Hudaybiyah and before the Conquest of Makkah, together with 'Amr ibn al-'As and 'Uthman ibn Talhah.

3. IS IT TRUE THAT KHALID NEVER LOST A BATTLE?

After embracing Islam, he never lost a battle he commanded. At Mu'tah, he saved the Muslim army that was surrounded by a far larger enemy.

4. HOW WAS KHALID RELATED TO THE MESSENGER OF ALLAH ﷺ?

His maternal aunt, Maymunah bint al-Harith, was the wife of the Messenger of Allah ﷺ (Sahih al-Bukhari 5391). His father was also a distant relative of the Prophet ﷺ from Quraysh.

5. HOW MANY SWORDS BROKE IN KHALID'S HAND AT MU'TAH?

Nine. Only a Yemeni blade remained (Sahih al-Bukhari 4265).

6. WHY DID THE MESSENGER OF ALLAH ﷺ DECLARE HIMSELF INNOCENT OF WHAT KHALID DID TO BANU JADHIMAH?

Because Khalid killed people who declared Islam in unclear words. It was an error of ijtihad. The Prophet ﷺ paid their blood money (Sahih al-Bukhari 4339).

7. IS IT TRUE THAT KHALID KEPT HAIR OF THE PROPHET ﷺ IN HIS CAP?

This story is narrated by Abu Ya'la and al-Hakim. Its chain is disputed by the Hadith scholars, so it cannot be confirmed.

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8. IS IT TRUE THAT KHALID DRANK POISON AND IT DID NOT HARM HIM?

This story is narrated with a disputed chain and is not authentically established. Khalid's greatness is already proven by the authentic Hadith.

9. WHY DID 'UMAR REMOVE KHALID?

According to the report of at-Tabari, 'Umar feared that people would rely on Khalid and forget that victory comes from Allah. He stressed that Khalid was not removed for betrayal.

10. WHERE IS KHALID BURIED?

According to the well-known view, in Hims, Syria. A mosque there is named after him.

11. DID KHALID DIE A MARTYR?

He died in his bed. But whoever sincerely asks for martyrdom is given the reward of the martyrs even if he dies in his bed (Sahih Muslim 1909).

12. WHAT IS THE GREATEST LESSON OF KHALID'S STORY?

The past does not close the door to guidance; greatness does not make a person free of error; and victory comes from Allah, not from human beings.

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LESSONS AND CONCLUSION

The story of Khalid ibn al-Walid رضى الله عنه begins with a Quraysh commander who attacked the Muslim army at Uhud, and ends with a believer who died in his bed after opening Iraq and Syria. Between the two lie thirteen years of striving in the path of Allah.

LESSON	FROM THE STORY OF KHALID
The door of guidance is always open	The enemy at Uhud became the Sword of Allah
Wisdom in war	A wise withdrawal at Mu'tah saved the army
Acknowledging mistakes	The Messenger of Allah ﷺ declared himself innocent of the error at Banu Jadhimah
Honouring those who came first	"Do not revile my Companions"
Judging by what is outward	"I was not commanded to search people's hearts"
Endowment for the Ummah	Armour and weapons endowed in the path of Allah
Sincerity and obedience	Accepting removal from command without protest

KHALID IN OUR LIVES

We may never hold a sword, but we can inherit Khalid's qualities: courage in making decisions, careful planning, accepting correction, and working sincerely even without a position. Each time we accept correction with an open heart, or keep serving even when unappreciated, we follow in Khalid's footsteps.

His story also teaches us never to give up on anyone. A person who is far from Islam today may tomorrow become its strongest defender. So pray for their guidance, just as the Messenger of Allah ﷺ welcomed Khalid with a beaming face.

In sha' Allah, the Heroes of Islam series will continue with Abu 'Ubaydah ibn al-Jarrah, the Trustee of the Ummah. May Allah be pleased with Khalid ibn al-Walid, Abu Sulayman, the Sword of Allah, and gather us with the Messenger of Allah ﷺ and his Companions in His Paradise.

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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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