بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

HEROES OF ISLAM

SERIES 10

‘AMR IBN AL-‘AS

Conqueror of Egypt and Commander of Dhat al-Salasil, According to the Qur'an and Authentic Hadith

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.”

Surah Al-Anfal 8:38

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ACKNOWLEDGEMENT

All praise is due to Allah, who opened the door of repentance wide and made Islam wipe away all that came before it. May blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and Companions — and especially upon ‘Amr ibn al-‘As رضى الله عنه, commander of Dhat al-Salasil and conqueror of Egypt.

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 tenth book of Heroes of Islam tells the story of ‘Amr ibn al-‘As رضى الله عنه: the envoy of Quraysh who once pursued the Muslims to Abyssinia, then embraced Islam with conviction, was appointed commander by the Messenger of Allah ﷺ, opened Palestine and Egypt, and built the first mosque on the continent of Africa. 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 River Nile*** at sunset: calm water reflecting a golden-orange sky, date palms along its bank, and far across the river, the silhouettes of ***the pyramids of Giza***. This is the land of Egypt that 'Amr ibn al-'As opened in the time of the Caliph 'Umar ibn al-Khattab.

On the riverbank stands ***a simple mosque***: walls of mud brick and columns of palm trunks, with warm light glowing inside. It recalls the Mosque of 'Amr ibn al-'As in al-Fustat, the first mosque built in Egypt and on the continent of Africa (21 AH).

The soft evening light symbolises 'Amr's journey: from the darkness of enmity towards Islam to the light of guidance, for "Islam wipes away what came before it" (Sahih Muslim 121).

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 9, 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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‘AMR IBN AL-‘AS

As death drew near, a great commander wept for a long time, turning his face to the wall. He recalled that once no one hated the Messenger of Allah ﷺ more than he did, and then no one was more beloved or more honoured to him than the Prophet ﷺ — so much so that he could not fill his eyes with the sight of him out of reverence (Sahih Muslim 121). That commander was ***‘Amr ibn al-‘As*** رضى الله عنه.

‘Amr was a leader of Quraysh famous for his intelligence. He had once been Quraysh’s envoy to Abyssinia to hunt down the Muslims, then embraced Islam in 8 AH. The Messenger of Allah ﷺ appointed him commander in the expedition of ***Dhat al-Salasil***, and he later opened ***Palestine*** and ***Egypt***, and built the first mosque on the continent of Africa on the bank of the Nile.

This eBook is the tenth in the ***Heroes of Islam*** series. As in the earlier books, his story 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.

The story of ‘Amr is a story of transformation: from the fiercest enemy to a Companion who deeply honoured the Messenger of Allah ﷺ. It proves that Islam wipes away all that came before it, and that the door of repentance is always open.

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WHO WAS ‘AMR IBN AL-‘AS?

His full name was ***‘Amr ibn al-‘As ibn Wa’il*** as-Sahmi al-Qurashi, of Banu Sahm, a clan of Quraysh in Makkah. His kunyah was ***Abu ‘Abdillah***. His son, ***‘Abdullah ibn ‘Amr***, was a learned Companion and one of the earliest writers of hadith; he embraced Islam before his father.

The books of history describe ‘Amr as one of the shrewdest Arabs and a skilled diplomat. He was a merchant who had travelled to Sham, Yemen, Abyssinia and Egypt before Islam.

NAME AND TITLES

NAME OR TITLE	EXPLANATION
‘Amr ibn al-‘As	His real name
Abu ‘Abdillah	His kunyah, after his son ‘Abdullah
As-Sahmi al-Qurashi	From Banu Sahm of Quraysh
Commander of Dhat al-Salasil	Appointed by the Messenger ﷺ (Sahih al-Bukhari 3662)
Conqueror of Egypt	Opened Egypt in the time of ‘Umar ibn al-Khattab

LESSONS

Intelligence is a great blessing. Before Islam, ‘Amr’s shrewdness was used against the truth; after Islam, it became a means of opening lands and governing them wisely.

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THE FIERCEST ENEMY

‘Amr himself admitted that in the days of ignorance no one hated the Messenger of Allah ﷺ more than he did, and nothing was dearer to him than the chance to kill him (Sahih Muslim 121). He fought against the Muslims at ***Uhud*** and ***al-Khandaq***.

HISTORICAL NOTE: ENVOY OF QURAYSH TO ABYSSINIA

When the Muslims emigrated to Abyssinia, Quraysh sent ‘Amr ibn al-‘As and ‘Abdullah ibn Abi Rabi‘ah with gifts to King an-Najashi to ask that they be handed over. An-Najashi listened to the speech of Ja‘far ibn Abi Talib, refused the request and returned the gifts of Quraysh (see Series 8: Ja‘far ibn Abi Talib).

Status of the report: Its chain is graded *hasan* by Shu‘ayb al-Arna’ut.

REFERENCES:

Ahmad ibn Hanbal, al-Musnad, Hadith No. 1740 (narrated by Umm Salamah); Ibn Hisham, as-Sirah an-Nabawiyyah.

LESSONS

Allah guides whom He wills, even the fiercest enemy of Islam. We must never despair of guidance for anyone.

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THE ADVICE OF AN-NAJASHI

After the Battle of al-Khandaq, ‘Amr saw that the cause of Muhammad ﷺ was growing stronger. He went to Abyssinia again, this time to seek refuge with an-Najashi.

HADITH NOTE: “FOLLOW HIM, FOR HE IS UPON THE TRUTH”

‘Amr narrated that he asked an-Najashi to hand over to him an envoy of the Messenger of Allah ﷺ who had come to Abyssinia, so that he could kill him. An-Najashi grew angry and said: “Do you ask me to hand over to you the envoy of a man to whom an-Namus al-Akbar (Jibril) comes as he came to Musa? Woe to you, ‘Amr! Obey me and follow him, for by Allah he is upon the truth.” ‘Amr then pledged allegiance to Islam at the hand of an-Najashi.

Status of the report: Its chain is graded *hasan* by some editors of al-Musnad; the story is also well known in the books of sirah.

REFERENCES:
Ahmad ibn Hanbal, al-Musnad (the hadith of ‘Amr ibn al-‘As on his Islam); Ibn Hisham, as-Sirah an-Nabawiyyah (narrated from Ibn Ishaq).

LESSONS

An-Najashi, who had once refused ‘Amr’s request, now became the means of his guidance. The good that Ja‘far had planted in Abyssinia years before continued to bear fruit.

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WITH KHALID TO MADINAH

In Safar of 8 AH, ‘Amr set out for Madinah. On the way, he met two leaders of Quraysh heading to Madinah for the same purpose.

HISTORICAL NOTE: THREE LEADERS OF QURAYSH

Ibn Ishaq narrates that ‘Amr met ***Khalid ibn al-Walid*** and ***‘Uthman ibn Talhah*** (keeper of the key of the Ka‘bah). The three of them arrived in Madinah and embraced Islam before the Messenger of Allah ﷺ. It is reported that when he saw them, the Messenger of Allah ﷺ said: “Makkah has thrown to you the pieces of its heart.”

Status of the report: Their embracing Islam together is well known in the books of sirah; the wording of the Prophet’s saying is reported without a strong chain.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (narrated from Ibn Ishaq); Ibn Sa‘d, at-Tabaqat al-Kubra.

LESSONS

Khalid and ‘Amr, the two greatest commanders of Quraysh, embraced Islam on the same day. Both then became among the greatest conquerors in Islamic history (see Series 3: Khalid ibn al-Walid).

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“ISLAM WIPES AWAY WHAT CAME BEFORE IT”

As death approached, ‘Amr himself described the moment he pledged allegiance to the Messenger of Allah ﷺ:

HADITH — SAHIH MUSLIM, NO. 121

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ، وَأَبُو مَعْنٍ الرَّقَاشِيُّ وَإِسْحَاقُ بْنُ مَنْصُورٍ كُلُّهُمْ عَنْ أَبِي عَاصِمٍ، - وَاللَّفْظُ لاِبْنِ الْمُثَنَّى - حَدَّثَنَا الضَّحَّاكُ، - يَعْنِي أَبَا عَاصِمٍ - قَالَ أَخْبَرَنَا حَيْوَةُ بْنُ شُرَيْحٍ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ، عَنِ ابْنِ شَمَاسَةَ الْمَهْرِيِّ، قَالَ حَضَرْنَا عَمْرَو بْنَ الْعَاصِ وَهُوَ فِي سِيَاقَةِ الْمَوْتِ . فَبَكَى طَوِيلاً وَحَوَّلَ وَجْهَهُ إِلَى الْجِدَارِ فَجَعَلَ ابْنُهُ يَقُولُ يَا أَبَتَاهُ أَمَا بَشَّرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِكَذَا أَمَا بَشَّرَكَ رَسُولُ اللَّهِ صلى الله عليه وسلم بِكَذَا قَالَ فَأَقْبَلَ بِوَجْهِهِ . فَقَالَ إِنَّ أَفْضَلَ مَا نُعِدُّ شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِنِّي قَدْ كُنْتُ عَلَى أَطْبَاقٍ ثَلاَثٍ لَقَدْ رَأَيْتُنِي وَمَا أَحَدٌ أَشَدَّ بُغْضًا لِرَسُولِ اللَّهِ صلى الله عليه وسلم مِنِّي وَلاَ أَحَبَّ إِلَىَّ أَنْ أَكُونَ قَدِ اسْتَمْكَنْتُ مِنْهُ فَقَتَلْتُهُ فَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَكُنْتُ مِنْ أَهْلِ النَّارِ فَلَمَّا جَعَلَ اللَّهُ الإِسْلاَمَ فِي قَلْبِي أَتَيْتُ النَّبِيَّ صلى الله عليه وسلم فَقُلْتُ ابْسُطْ يَمِينَكَ فَلأُبَايِعْكَ . فَبَسَطَ يَمِينَهُ - قَالَ - فَقَبَضْتُ يَدِي . قَالَ " مَا لَكَ يَا عَمْرُو " . قَالَ قُلْتُ أَرَدْتُ أَنْ أَشْتَرِطَ . قَالَ " تَشْتَرِطُ بِمَاذَا " . قُلْتُ أَنْ يُغْفَرَ لِي . قَالَ " أَمَا عَلِمْتَ أَنَّ الإِسْلاَمَ يَهْدِمُ مَا كَانَ قَبْلَهُ وَأَنَّ الْهِجْرَةَ تَهْدِمُ مَا كَانَ قَبْلَهَا وَأَنَّ الْحَجَّ يَهْدِمُ مَا كَانَ قَبْلَهُ " . وَمَا كَانَ أَحَدٌ أَحَبَّ إِلَىَّ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم وَلاَ أَجَلَّ فِي عَيْنِي مِنْهُ وَمَا كُنْتُ أُطِيقُ أَنْ أَمْلأَ عَيْنَىَّ مِنْهُ إِجْلاَلاً لَهُ وَلَوْ سُئِلْتُ أَنْ أَصِفَهُ مَا أَطَقْتُ لأَنِّي لَمْ أَكُنْ أَمْلأُ عَيْنَىَّ مِنْهُ وَلَوْ مُتُّ عَلَى تِلْكَ الْحَالِ لَرَجَوْتُ أَنْ أَكُونَ مِنْ أَهْلِ الْجَنَّةِ ثُمَّ وَلِينَا أَشْيَاءَ مَا أَدْرِي مَا حَالِي فِيهَا فَإِذَا أَنَا مُتُّ فَلاَ تَصْحَبْنِي نَائِحَةٌ وَلاَ نَارٌ فَإِذَا دَفَنْتُمُونِي فَشُنُّوا عَلَىَّ التُّرَابَ شَنًّا ثُمَّ أَقِيمُوا حَوْلَ قَبْرِي قَدْرَ مَا تُنْحَرُ جَزُورٌ وَيُقْسَمُ لَحْمُهَا حَتَّى أَسْتَأْنِسَ بِكُمْ وَأَنْظُرَ مَاذَا أُرَاجِعُ بِهِ رُسُلَ رَبِّي .

TRANSLATION:

Ibn Shamasah al-Mahri said: We visited ‘Amr ibn al-‘As as he was dying. He wept for a long time and turned his face to the wall. His son said: “O my father, did the Messenger of Allah ﷺ not give you glad tidings of

such-and-such?” He turned his face towards us and said: “The best provision we can prepare is the testimony that there is no god but Allah and that Muhammad is the Messenger of Allah. I have passed through three stages. I was once in a state in which no one hated the Messenger of Allah ﷺ more than I did, and nothing was dearer to me than to overpower him and kill him. Had I died in that state, I would have been among the people of the Fire. ***When Allah put Islam into my heart, I came to the Prophet ﷺ and said: ‘Stretch out your right hand so that I may pledge allegiance to you.’ He stretched out his right hand, but I withdrew my hand. He said: ‘What is the matter, ‘Amr?’ I said: ‘I wish to set a condition.’ He said: ‘What condition?’ I said: ‘That I be forgiven.’ He said: ‘Do you not know that Islam wipes away what came before it, that hijrah wipes away what came before it, and that Hajj wipes away what came before it?’*** No one was more beloved to me than the Messenger of Allah ﷺ, nor more honoured in my eyes. I could not fill my eyes with him out of reverence; if I were asked to describe him, I could not, because I never filled my eyes with him. Had I died in that state, I would hope to be among the people of Paradise. Then we took charge of matters about which I do not know what my state will be. When I die, let no wailing woman nor fire accompany me. When you bury me, pour the earth over me gently, then remain around my grave for as long as it takes to slaughter a camel and divide its meat, so that I may find comfort in your presence and see how I will answer the messengers of my Lord.”

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn al-Muthanna al-‘Anazi, from Abu Ma‘n ar-Raqashi, from Ishaq ibn Mansur, from Abu ‘Asim ad-Dahhak, from Haywah ibn Shurayh, from Yazid ibn Abi Habib, from Ibn Shamasah al-Mahri, from ‘Amr ibn al-‘As رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Chapter: Islam Wipes Away What Came Before It, Hadith No. 121.

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

Source: sunnah.com/muslim:121

Allah says about disbelievers who cease from disbelief:

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

The door of repentance is always open. Whoever embraces Islam sincerely has all past sins forgiven, however great his former enmity.

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“THE PEOPLE SUBMITTED, AND ‘AMR BELIEVED”

‘Amr’s Islam was not born of fear or compulsion, but of conviction. One report records the Prophet’s praise for this:

HADITH NOTE: «أَسْلَمَ النَّاسُ وَآمَنَ عَمْرُو بْنُ الْعَاصِ»

‘Uqbah ibn ‘Amir narrated that the Messenger of Allah ﷺ said: ***“The people submitted (to Islam), but ‘Amr ibn al-‘As believed.”*** The scholars explain that many people embraced Islam after the conquest of Makkah out of fear or necessity, while ‘Amr embraced it before that, willingly and with conviction.

Status of the report: *Hasan* according to Darussalam; at-Tirmidhi himself said it is *gharib* and its chain is not strong. Jami‘ at-Tirmidhi 3844

REFERENCES:
Jami‘ at-Tirmidhi 3844.

LESSONS

Faith born of conviction is firmer than submission born of circumstance. ‘Amr came to Islam while Quraysh were still strong.

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COMMANDER OF DHAT AL-SALASIL

Only a few months after embracing Islam, in Jumada al-Akhirah of 8 AH, the Messenger of Allah ﷺ appointed ‘Amr commander of an expedition to ***Dhat al-Salasil*** in northern Arabia. According to the books of sirah, the reinforcements later sent under Abu ‘Ubaydah included Abu Bakr and ‘Umar. On his return, ‘Amr asked the Messenger of Allah ﷺ:

HADITH — SAHIH AL-BUKHARI, NO. 3662

حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ، قَالَ خَالِدٌ الْحَذَّاءُ حَدَّثَنَا عَنْ أَبِي عُثْمَانَ، قَالَ حَدَّثَنِي عَمْرُو بْنُ الْعَاصِ ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلاَسِلِ، فَأَتَيْتُهُ فَقُلْتُ أَىُّ النَّاسِ أَحَبُّ إِلَيْكَ قَالَ " عَائِشَةُ ". فَقُلْتُ مِنَ الرِّجَالِ فَقَالَ " أَبُوهَا ". قُلْتُ ثُمَّ مَنْ قَالَ " ثُمَّ عُمَرُ بْنُ الْخَطَّابِ ". فَعَدَّ رِجَالاً.

TRANSLATION:

‘Amr ibn al-‘As narrated that the Prophet ﷺ sent him in command of the army of Dhat al-Salasil. (‘Amr said:)

I came to him and asked: “Who is the most beloved of people to you?” He said: “‘A’ishah.” I said: “Among men?” He said: “Her father.” I said: “Then who?” He said: “Then ‘Umar ibn al-Khattab.” And he named several other men.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Mu‘alla ibn Asad, from ‘Abd al-‘Aziz ibn al-Mukhtar, from Khalid al-Hadhdha’, from Abu ‘Uthman an-Nahdi, from ‘Amr ibn al-‘As رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Virtues of the Companions, Hadith No. 3662.

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:3662

In another report, ‘Amr adds: “Then I fell silent, fearing he would put me at the end of them” (Sahih al-Bukhari 4358).

LESSONS

The Messenger of Allah ﷺ entrusted ‘Amr with leadership because of his ability, though he was new to Islam. Yet he also taught him honestly that one’s standing with the Prophet is measured by faith and sacrifice.

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TAYAMMUM ON A FREEZING NIGHT

On the way to Dhat al-Salasil, an incident showed ‘Amr’s understanding of the Qur'an:

HADITH — SUNAN ABI DAWUD, NO. 334

حَدَّثَنَا ابْنُ الْمُثَنَّى، أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ، أَخْبَرَنَا أَبِي قَالَ، سَمِعْتُ يَحْيَى بْنَ أَيُّوبَ، يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ الْمِصْرِيِّ، عَنْ عَمْرِو بْنِ الْعَاصِ، قَالَ احْتَلَمْتُ فِي لَيْلَةٍ بَارِدَةٍ فِي غَزْوَةِ ذَاتِ السَّلاَسِلِ فَأَشْفَقْتُ إِنِ اغْتَسَلْتُ أَنْ أَهْلِكَ فَتَيَمَّمْتُ ثُمَّ صَلَّيْتُ بِأَصْحَابِي الصُّبْحَ فَذَكَرُوا ذَلِكَ لِلنَّبِيِّ صلى الله عليه وسلم فَقَالَ " يَا عَمْرُو صَلَّيْتَ بِأَصْحَابِكَ وَأَنْتَ جُنُبٌ " . فَأَخْبَرْتُهُ بِالَّذِي مَنَعَنِي مِنَ الاِغْتِسَالِ وَقُلْتُ إِنِّي سَمِعْتُ اللَّهَ يَقُولُ { وَلاَ تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا } فَضَحِكَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَلَمْ يَقُلْ شَيْئًا .

TRANSLATION:

‘Amr ibn al-‘As said: I became sexually impure on a very cold night during the expedition of Dhat al-Salasil. I feared that if I bathed I would perish, so I performed tayammum and then led my companions in the dawn prayer. They mentioned this to the Prophet ﷺ, and he said: “O ‘Amr, did you lead your companions in prayer while you were impure?” I told him what had prevented me from bathing and said: “I heard Allah say: ‘And do not kill yourselves; indeed Allah is ever Merciful to you.’” ***The Messenger of Allah ﷺ laughed and said nothing.***

CHAIN OF NARRATION: Narrated by Imam Abu Dawud: from Muhammad ibn al-Muthanna, from Wahb ibn Jarir, from Jarir ibn Hazim, from Yahya ibn Ayyub, from Yazid ibn Abi Habib, from ‘Imran ibn Abi Anas, from ‘Abd ar-Rahman ibn Jubayr al-Misri, from ‘Amr ibn al-‘As رضى الله عنه.

REFERENCE: Narrated by Imam Abu Dawud in Sunan Abi Dawud, Book of Purification, Chapter: When the Impure Person Fears the Cold, Hadith No. 334.

GRADE: SAHIH — graded authentic by al-Albani in Sahih Sunan Abi Dawud.

Source: sunnah.com/abudawud:334

SURAH AN-NISA’ 4:29

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَأۡكُلُوٓاْ أَمۡوَٰلَكُم بَيۡنَكُم بِٱلۡبَٰطِلِ إِلَّآ أَن تَكُونَ
تِجَٰرَةً عَن تَرَاضٖ مِّنكُمۡۚ وَلَا تَقۡتُلُوٓاْ أَنفُسَكُمۡۚ إِنَّ ٱللَّهَ كَانَ بِكُمۡ رَحِيمٗا

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O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.

Translation: Sahih International — quran.com/4:29

The Prophet’s laughter and silence were a *taqrir* (tacit approval) that ‘Amr’s reasoning was correct. From it the scholars derive that one who fears death or illness from freezing water may perform tayammum.

LESSONS

Islam is a religion of ease that protects life. ‘Amr understood the Qur'an deeply and applied it in its proper place.

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“HOW GOOD IS LAWFUL WEALTH FOR A RIGHTEOUS MAN”

The Messenger of Allah ﷺ once called ‘Amr and offered him a command that would bring him spoils. ‘Amr replied that he had not embraced Islam for wealth.

HADITH NOTE: «نِعْمَ الْمَالُ الصَّالِحُ لِلْمَرْءِ الصَّالِحِ»

‘Amr said: “O Messenger of Allah, I did not embrace Islam for wealth; I embraced Islam out of love for Islam, and to be with the Messenger of Allah ﷺ.” He said: ***“O ‘Amr, how excellent is good wealth for a righteous man.”***

Status of the report: Graded *sahih* by al-Albani in Sahih al-Adab al-Mufrad.

REFERENCES:
Al-Bukhari, al-Adab al-Mufrad 299; Ahmad, al-Musnad.

LESSONS

Wealth is not blameworthy in Islam when it is earned lawfully and held by a righteous person who uses it for good.

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ENVOY OF THE MESSENGER ﷺ TO OMAN

In 8 AH, the Messenger of Allah ﷺ sent ‘Amr with his letter to the two kings of Oman, ***Jayfar*** and ***‘Abd***, sons of al-Julanda, inviting them to Islam.

HISTORICAL NOTE: TWO KINGS OF OMAN EMBRACE ISLAM

The books of sirah mention that through ‘Amr’s wisdom both kings embraced Islam and allowed him to collect zakah from the rich to distribute among the poor there. ‘Amr remained in Oman until news came of the death of the Messenger of Allah ﷺ.

Status of the report: Narrated in the books of sirah and history.

REFERENCES:

Ibn Sa‘d, at-Tabaqat al-Kubra; Ibn Kathir, al-Bidayah wan-Nihayah.

LESSONS

Wise da‘wah opens the hearts of kings without bloodshed. ‘Amr’s shrewdness served Islam in diplomacy, not only in war.

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“MY ALLIES ARE ALLAH AND THE RIGHTEOUS BELIEVERS”

‘Amr came from a noble family of Quraysh. Yet he narrated a saying of the Messenger of Allah ﷺ making clear that loyalty in Islam is measured by faith, not lineage:

HADITH — SAHIH AL-BUKHARI, NO. 5990

حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، أَنَّ عَمْرَو بْنَ الْعَاصِ، قَالَ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم جِهَارًا غَيْرَ سِرٍّ يَقُولُ " إِنَّ آلَ أَبِي " ـ قَالَ عَمْرٌو فِي كِتَابِ مُحَمَّدِ بْنِ جَعْفَرٍ بَيَاضٌ ـ لَيْسُوا بِأَوْلِيَائِي، إِنَّمَا وَلِيِّيَ اللَّهُ وَصَالِحُ الْمُؤْمِنِينَ.

TRANSLATION:

Qays ibn Abi Hazim narrated that ‘Amr ibn al-‘As said: I heard the Prophet ﷺ say openly, not secretly: “The family of Abu so-and-so — ‘Amr (the narrator) said: in the book of Muhammad ibn Ja‘far there was a blank — ***are not my allies. My ally is only Allah and the righteous believers.***”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Amr ibn ‘Abbas, from Muhammad ibn Ja‘far (Ghundar), from Shu‘bah ibn al-Hajjaj, from Isma‘il ibn Abi Khalid, from Qays ibn Abi Hazim, from ‘Amr ibn al-‘As رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Manners, Chapter: Kinship Is Kept Fresh by Its Moisture, Hadith No. 5990.

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:5990

In the continuation of the same report, he said: “But they have ties of kinship which I will keep by maintaining them.” Islam teaches loyalty to the believers without cutting ties with family.

LESSONS

‘Amr, a nobleman of Quraysh, narrated a hadith that places faith above lineage. True honour is to be among “the righteous believers”.

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THE OPENING OF PALESTINE

In the time of Abu Bakr as-Siddiq, ‘Amr was appointed one of the four commanders sent to Sham. His task was to open ***Palestine***.

> **HISTORICAL NOTE: AJNADAYN AND JERUSALEM**
>
> The books of history mention that ‘Amr took part in the battles of ***Ajnadayn*** (13 AH) and ***Yarmuk*** (15 AH), then opened many towns of Palestine such as Gaza, Nablus and Ramlah, and besieged ***Jerusalem***. Its people finally asked that the Caliph ‘Umar ibn al-Khattab come himself to receive the surrender of the city.
>
> ***Status of the report:*** Narrated in the books of history; dates and troop numbers differ between reports.
>
> **REFERENCES:**
> At-Tabari, Tarikh ar-Rusul wal-Muluk; Ibn Kathir, al-Bidayah wan-Nihayah.

LESSONS

‘Amr was part of the army that opened the land of the prophets. His leadership on the battlefield contributed to the return of Jerusalem to the Muslims.

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THE OPENING OF EGYPT

Before Islam, 'Amr had traded in Egypt and knew it well. In 18–19 AH, he asked the Caliph 'Umar for permission to open Egypt.

HISTORICAL NOTE: FROM AL-'ARISH TO ALEXANDRIA

The books of history mention that 'Amr advanced with a small force of about four thousand men through ***al-'Arish*** and ***al-Farama***, then besieged the fortress of ***Babylon*** on the bank of the Nile with reinforcements sent by 'Umar, including az-Zubayr ibn al-'Awwam. In 21 AH, the city of ***Alexandria*** was also opened by a peace treaty.

Status of the report: Narrated in the books of history; dates and details differ between reports.

REFERENCES:

Ibn 'Abd al-Hakam, Futuh Misr; at-Tabari, Tarikh ar-Rusul wal-Muluk; al-Baladhuri, Futuh al-Buldan.

LESSONS

Knowledge and experience gathered before Islam can become a great asset when used for the religion. 'Amr knew Egypt, and so he was the most fitting man to open it.

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THE FIRST MOSQUE ON THE CONTINENT OF AFRICA

After Babylon was opened, ‘Amr founded a new town on the bank of the Nile called ***al-Fustat***. At its heart he built a mosque in 21 AH — ***the Mosque of ‘Amr ibn al-‘As***.

HISTORICAL NOTE: A SIMPLE MOSQUE

The books of history mention that the mosque was originally very simple: walls of mud brick, columns of palm trunks, and a roof of palm fronds and wood. It is reported that many Companions took part in fixing its qiblah. It was the first mosque built in Egypt and on the continent of Africa, and it still stands in Cairo today, though rebuilt many times.

Status of the report: Narrated in the books of history.

REFERENCES:

Ibn ‘Abd al-Hakam, Futuh Misr; al-Maqrizi, al-Khitat.

LESSONS

The mosque is the first foundation of an Islamic civilisation. ‘Amr began his new town with a house of Allah, just as the Messenger of Allah ﷺ began Madinah with the Prophet’s Mosque.

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GOVERNOR AND JUDGE WHO STROVE FOR THE TRUTH

‘Amr became governor of Egypt in the time of ‘Umar ibn al-Khattab. He narrated a hadith that became an important foundation of Islamic judicial science:

HADITH — SAHIH AL-BUKHARI, NO. 7352

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ، حَدَّثَنَا حَيْوَةُ، حَدَّثَنِي يَزِيدُ بْنُ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي قَيْسٍ، مَوْلَى عَمْرِو بْنِ الْعَاصِ عَنْ عَمْرِو بْنِ الْعَاصِ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ ثُمَّ أَصَابَ فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَهَدَ ثُمَّ أَخْطَأَ فَلَهُ أَجْرٌ ".

TRANSLATION:

‘Amr ibn al-‘As narrated that he heard the Messenger of Allah ﷺ say: ***“When a judge gives judgement, strives to reach the truth and is correct, he has two rewards; and when he gives judgement, strives and errs, he has one reward.”***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Abdullah ibn Yazid al-Muqri’, from Haywah ibn Shurayh, from Yazid ibn ‘Abdullah ibn al-Hadi, from Muhammad ibn Ibrahim ibn al-Harith, from Busr ibn Sa‘id, from Abu Qays, freedman of ‘Amr, from ‘Amr ibn al-‘As رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Holding Fast to the Qur'an and Sunnah, Chapter: The Reward of the Judge Who Strives, Hadith No. 7352.

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:7352

Allah commands leaders to render trusts and to judge with justice:

SURAH AN-NISA’ 4:58

۞إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرٗا ٥٨

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

Translation: Sahih International — quran.com/4:58

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LESSONS

Leaders and judges must strive earnestly to find the truth. Allah does not burden them with perfection, but with diligence and sincerity.

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DISCORD AMONG THE COMPANIONS

After the killing of the Caliph ‘Uthman ibn ‘Affan, great disagreement arose among the Companions. ‘Amr stood with Mu‘awiyah ibn Abi Sufyan at the Battle of ***Siffin*** (37 AH), and represented that side in the ***arbitration*** (tahkim).

CREED NOTE: OUR STANCE ON THE COMPANIONS’ DISAGREEMENTS

The scholars of Ahl as-Sunnah wal-Jama‘ah agree that Muslims should hold their tongues from disparaging the Companions over the disagreements that occurred among them. All of them strove for the truth; the one who was right has two rewards and the one who erred has one, as in the hadith narrated by ‘Amr himself (Sahih al-Bukhari 7352). Many widely circulated stories about the arbitration come through weak and partisan narrators such as Abu Mikhnaf, so they cannot be relied upon.

Status of the report: A principle of creed; most detailed stories of the arbitration are weak.

REFERENCES:

At-Tahawi, al-‘Aqidah at-Tahawiyyah; Ibn Kathir, al-Bidayah wan-Nihayah; Ibn al-‘Arabi, al-‘Awasim min al-Qawasim.

LESSONS

We love all the Companions of the Messenger of Allah ﷺ and leave their disagreements to Allah. This is the etiquette taught by the scholars to protect our hearts and the unity of the ummah.

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THE FINAL MOMENTS

‘Amr returned as governor of Egypt in the time of Mu‘awiyah, and died in Egypt in ***43 AH***, on the night of ‘Id al-Fitr according to some reports, at about ninety years of age.

In the hadith of Sahih Muslim 121 (Chapter 5), ‘Amr wept as death approached, fearing for the “matters” he had taken charge of after the Prophet’s death ﷺ. He asked that no wailing woman nor fire accompany his funeral, and that people stay by his grave for a while after burial so he might find comfort as he answered the angels.

From this, the scholars derive the sunnah of standing at the grave after burial to pray for the deceased, as the Messenger of Allah ﷺ said: “Seek forgiveness for your brother and ask for steadfastness for him, for he is now being questioned” (Sunan Abi Dawud 3221).

LESSONS

A great commander who opened lands still wept in fear of Allah. His hope rested on the testimony of faith, not on his victories and offices.

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THE CHARACTER OF ‘AMR IBN AL-‘AS

The story of ‘Amr portrays a believer who combined intelligence, leadership and fear of Allah.

QUALITY	EXAMPLE FROM HIS LIFE
Repentance	From fiercest enemy to Companion (Sahih Muslim 121)
Love and reverence	Could not fill his eyes with the Prophet ﷺ out of respect
Leadership	Commander of Dhat al-Salasil (Sahih al-Bukhari 3662)
Understanding of the religion	Tayammum based on An-Nisa’ 4:29 (Sunan Abi Dawud 334)
Diplomacy	Invited the kings of Oman to Islam
Building	Built the Mosque of ‘Amr in al-Fustat
Fear of Allah	Wept as death approached

LESSONS

‘Amr proves that wisdom guided by faith can build a civilisation, and that even the hardest heart can be softened by Allah’s guidance.

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SOURCES OF THE STORIES OF ‘AMR

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

STORY	SOURCE	GRADE
The pledge and “Islam wipes away what came before it”	Sahih Muslim 121	Sahih
His final wishes at death	Sahih Muslim 121	Sahih
Commander of Dhat al-Salasil	Sahih al-Bukhari 3662, 4358	Sahih
The judge who strives	Sahih al-Bukhari 7352	Sahih
“My ally is Allah and the righteous believers”	Sahih al-Bukhari 5990	Sahih
Tayammum on a cold night	Sunan Abi Dawud 334	Sahih
“How excellent is good wealth for a righteous man”	Al-Adab al-Mufrad 299	Sahih
Envoy of Quraysh to an-Najashi	Musnad Ahmad 1740	Hasan
An-Najashi’s advice to ‘Amr	Musnad Ahmad	Hasan
“The people submitted, and ‘Amr believed”	Jami‘ at-Tirmidhi 3844	Disputed
With Khalid to Madinah	Ibn Ishaq	Sirah
Envoy to Oman	Ibn Sa‘d	Sirah
The opening of Palestine and Egypt	At-Tabari; Ibn ‘Abd al-Hakam	History
The Mosque of ‘Amr in al-Fustat	Ibn ‘Abd al-Hakam; al-Maqrizi	History

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PEOPLE IN THE STORY OF ‘AMR

PERSON	ROLE
‘Abdullah ibn ‘Amr	His son, a learned Companion and writer of hadith
An-Najashi (Ashamah)	King of Abyssinia who advised him to embrace Islam
Ja‘far ibn Abi Talib	Spokesman of the Muslims before an-Najashi (Series 8)
Khalid ibn al-Walid	Embraced Islam with him (Series 3)
‘Uthman ibn Talhah	Keeper of the key of the Ka‘bah, embraced Islam with him
Abu ‘Ubaydah ibn al-Jarrah	Brought reinforcements to Dhat al-Salasil (Series 4)
Jayfar and ‘Abd	Kings of Oman who embraced Islam
‘Umar ibn al-Khattab	Caliph who permitted the opening of Egypt
Az-Zubayr ibn al-‘Awwam	Brought reinforcements in the opening of Egypt
Ibn Shamasah al-Mahri	Narrator of his final moments

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PLACES IN THE STORY OF ‘AMR

PLACE	EVENT
Makkah	Born and raised among Banu Sahm
Abyssinia	Envoy of Quraysh; later an-Najashi’s advice
Madinah	Embraced Islam (8 AH)
Dhat al-Salasil	Commander of the expedition (8 AH)
Oman	Envoy to the kings of Oman
Palestine	Ajnadayn, Gaza and Jerusalem (13–16 AH)
Babylon and Alexandria	The opening of Egypt (19–21 AH)
Al-Fustat	First mosque on the continent of Africa (21 AH)

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TIMELINE OF ‘AMR’S LIFE

YEAR	EVENT
± 47 BH	Born in Makkah
5th year of prophethood	Envoy of Quraysh to an-Najashi
3–5 AH	Uhud and al-Khandaq on the side of Quraysh
8 AH	Embraced Islam; commander of Dhat al-Salasil; envoy to Oman
13–15 AH	Opening of Palestine; Ajnadayn and Yarmuk
19–21 AH	Opening of Egypt; Mosque of ‘Amr in al-Fustat
37 AH	Siffin and the arbitration
43 AH	Died in Egypt at about 90 years of age

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FREQUENTLY ASKED QUESTIONS ABOUT ‘AMR

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

1. WHAT WAS ‘AMR’S FULL NAME?

‘Amr ibn al-‘As ibn Wa’il as-Sahmi al-Qurashi; his kunyah was Abu ‘Abdillah.

2. WHEN DID ‘AMR EMBRACE ISLAM?

In 8 AH, before the conquest of Makkah, together with Khalid ibn al-Walid and ‘Uthman ibn Talhah.

3. WHAT ROLE DID AN-NAJASHI PLAY IN HIS ISLAM?

An-Najashi advised him to follow the Messenger of Allah ﷺ, for he was upon the truth.

4. WHAT CONDITION DID ‘AMR ASK FOR WHEN PLEDGING ALLEGIANCE?

That he be forgiven; the Prophet replied: “Islam wipes away what came before it” (Sahih Muslim 121).

5. WHO WAS MOST BELOVED TO THE MESSENGER ﷺ, ACCORDING TO HIS ANSWER TO ‘AMR?

‘A’ishah, then her father Abu Bakr, then ‘Umar (Sahih al-Bukhari 3662).

6. WHY DID ‘AMR PERFORM TAYAMMUM AT DHAT AL-SALASIL?

Fearing death from freezing water, citing An-Nisa’ 4:29 (Sunan Abi Dawud 334).

7. WHERE DID THE MESSENGER ﷺ SEND ‘AMR AS ENVOY?

To the kings of Oman, Jayfar and ‘Abd, sons of al-Julanda.

8. WHICH LANDS DID ‘AMR OPEN?

Palestine in the time of Abu Bakr and ‘Umar, and Egypt in the time of ‘Umar.

9. WHAT IS THE FIRST MOSQUE ON THE CONTINENT OF AFRICA?

The Mosque of ‘Amr ibn al-‘As in al-Fustat, built in 21 AH.

10. WHAT IS ‘AMR’S HADITH ON JUDGING?

A judge who strives and is right has two rewards; one who strives and errs has one (Sahih al-Bukhari 7352).

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11. WHAT IS OUR STANCE ON SIFFIN?

To hold our tongues from disparaging the Companions and leave their affair to Allah.

12. WHAT IS THE GREATEST LESSON FROM THE STORY OF 'AMR?

Islam wipes away all past sins, and wisdom guided by faith can build a civilisation.

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LESSONS AND CONCLUSION

The story of ‘Amr ibn al-‘As رضى الله عنه begins with an envoy of Quraysh who pursued the Muslims to Abyssinia, and ends with the conqueror of Egypt weeping in fear of Allah at the end of his life.

LESSON	FROM THE STORY OF ‘AMR
The door of repentance is open	“Islam wipes away what came before it”
Faith with conviction	Embraced Islam while Quraysh were still strong
Leadership	Appointed commander by the Messenger ﷺ
Understanding of the religion	Applied the Qur'an in its proper place
Building a civilisation	A mosque and a town on the bank of the Nile
Etiquette towards the Companions	Holding one’s tongue in their disagreements
Fear of Allah	Relying on the testimony of faith at the end of life

May we take lessons from ‘Amr: never despairing of Allah’s mercy, using our minds for good, and always fearing Allah however high our position.

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

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SURAH AL-BAQARAH 2:261

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

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

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

SURAH SABA’ 34:39

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

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

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

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HADITH — SAHIH MUSLIM, NO. 2588

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

TRANSLATION:

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

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

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

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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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