بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

HEROES OF ISLAM

SERIES 18

QUTAYBAH IBN MUSLIM

Conqueror of Transoxiana on the Silk Road, According to the Qur'an, Authentic Hadith and the Books of History

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ٨

"O you who have believed, be persistently standing firm for Allāh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allāh; indeed, Allāh is [fully] Aware of what you do."

Surah Al-Ma'idah 5:8

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ACKNOWLEDGEMENT

All praise is due to Allah, who commands us to be just even towards those we dislike. May blessings and peace be upon our master, the Prophet Muhammad ﷺ, upon his family and Companions, and upon those who followed his path in excellence — among them Qutaybah ibn Muslim, the conqueror of Transoxiana.

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 eighteenth book of Heroes of Islam tells the story of Qutaybah ibn Muslim al-Bahili: the governor of Khurasan who opened Bukhara, Khwarazm, Samarkand and Farghana and built mosques in the cities of the Silk Road, yet who was also criticised for some of his actions and was finally killed after rebelling. His story is told with honesty about its sources, including the complaint of the people of Samarkand to ‘Umar ibn ‘Abd al-‘Aziz. May this knowledge be ‘ilmun yuntafa‘u bih — knowledge that benefits.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows ***the Oxus River (Amu Darya)*** in Central Asia at sunrise, with morning mist over the water, poplar trees along the banks and the snow-capped ***Pamir mountains*** in the distance.

Across the river stand ***mud-brick walls, round towers and the gate*** of a Silk Road city — recalling Bukhara and Samarkand — and beside them ***the pillars of a mosque*** under construction, a symbol of the congregational mosque of Bukhara built by Qutaybah in 94 AH.

In the foreground, on a stone by the riverbank, rest ***an iron helmet*** with mail, ***a bow and arrows***, ***a rolled treaty sealed with red wax*** and ***folded silk cloth*** — symbols of the opening of Transoxiana, the peace treaty of Samarkand and the Silk Road. A boat at the jetty recalls the crossings of the Oxus.

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 17, 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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QUTAYBAH IBN MUSLIM

Every time we open Sahih al-Bukhari, we are reading the work of an imam from the city of ***Bukhara***. Every time we mention the Sunan of al-Tirmidhi, we name the city of ***Tirmidh*** on the banks of the Oxus. These cities lie in Central Asia — the land the Arabs called ***Ma Wara' al-Nahr***, "the land beyond the river", or Transoxiana. How did Islam reach it?

Much of the answer is a commander from the tribe of Bahilah: ***Qutaybah ibn Muslim al-Bahili***. As governor of Khurasan (86–96 AH / 705–715 CE) he opened Bukhara, Khwarazm, Samarkand, Shash (Tashkent) and Farghana, and built mosques in the cities of the Silk Road. Yet his story is not free of faults: he was criticised for some of his actions, and he was finally killed after rising against a new caliph.

This eBook is the eighteenth in the ***Heroes of Islam*** series. Qutaybah's story comes from the history books, especially Tarikh al-Tabari, Futuh al-Buldan by al-Baladhuri and Tarikh Bukhara by al-Narshakhi. For this reason the source and grade of every story are stated honestly — including the story of the embassy to China, which is mixed with legend — and its lessons are grounded in the Qur'an and authentic Hadith.

Qutaybah's story also leads us to one of the most famous episodes of justice in Islamic history: the complaint of the people of Samarkand to the Caliph 'Umar ibn 'Abd al-'Aziz, and the ruling of a Muslim judge in their favour.

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WHO WAS QUTAYBAH IBN MUSLIM?

His full name was ***Qutaybah ibn Muslim ibn 'Amr al-Bahili***, of the tribe of ***Bahilah***. He was born around 49 AH (669 CE) and grew up in Iraq. His father, Muslim ibn 'Amr, was a notable who was killed in the civil war in the time of Mus'ab ibn al-Zubayr.

Qutaybah began his career under al-Hajjaj ibn Yusuf, governor of the eastern provinces of the Umayyad Caliphate. He served as governor of Rayy before being appointed to Khurasan in 86 AH, at about 37 years of age.

NAME AND TITLES

NAME OR TITLE	EXPLANATION
Qutaybah ibn Muslim	His real name
Al-Bahili	Of the tribe of Bahilah
Abu Hafs	His kunya
Fatih Ma Wara' al-Nahr	Conqueror of Central Asia (today's Uzbekistan, Tajikistan and surroundings)

LESSONS

Origin and tribe are not the measure of success. A man from a tribe that was looked down upon could change the map of history.

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BANU BAHILAH: HONOUR THROUGH PIETY

In the Arab society of the time, the tribe of Bahilah was often looked down upon and mocked by poets. The books of adab tell of a man who was asked whether he would like to be a Bahili and enter Paradise — a jibe showing how low people's opinion of the tribe was.

Yet from this very tribe came a commander who opened vast lands. The Qur'an teaches that the measure of honour is piety, not lineage:

SURAH AL-HUJURAT 49:13

يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقۡنَٰكُم مِّن ذَكَرٖ وَأُنثَىٰ وَجَعَلۡنَٰكُمۡ شُعُوبٗا وَقَبَآئِلَ لِتَعَارَفُوٓاْۚ إِنَّ أَكۡرَمَكُمۡ عِندَ ٱللَّهِ أَتۡقَىٰكُمۡۚ إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٞ ١٣

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Aware.

Translation: Sahih International — quran.com/49:13

LESSONS

Mocking someone for their lineage is a remnant of Jahiliyyah. Allah weighs hearts and deeds, not the names of tribes.

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GOVERNOR OF KHURASAN AT MERV

HISTORICAL NOTE: A PROVINCE AT THE EASTERN EDGE

In ***86 AH*** (705 CE), al-Hajjaj appointed Qutaybah governor of ***Khurasan***, a vast eastern province with its capital at ***Merv*** (in today's Turkmenistan). Beyond the Oxus River (Amu Darya) lay the small kingdoms of Sogdia, Bukhara, Khwarazm and Farghana, often allied with the Turks.

According to al-Tabari, Qutaybah addressed the army on his arrival in Merv and called them to jihad. He then reorganised the army of Khurasan and began annual campaigns across the river.

Status of the report: Narrated in history books such as Tarikh al-Tabari without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Al-Tabari, Tarikh al-Rusul wa al-Muluk; Ibn al-Athir, al-Kamil fi al-Tarikh.

The office of governor is a great trust. The Messenger of Allah ﷺ named the just ruler as the first of those who will receive Allah's shade:

HADITH — SAHIH AL-BUKHARI, NO. 1423

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، قَالَ حَدَّثَنِي خُبَيْبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " سَبْعَةٌ يُظِلُّهُمُ اللَّهُ تَعَالَى فِي ظِلِّهِ يَوْمَ لاَ ظِلَّ إِلاَّ ظِلُّهُ إِمَامٌ عَدْلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلاَنِ تَحَابَّا فِي اللَّهِ اجْتَمَعَا عَلَيْهِ وَتَفَرَّقَا عَلَيْهِ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ فَقَالَ إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لاَ تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ ".

TRANSLATION:

Abu Hurayrah narrated that the Prophet ﷺ said: ***"Seven will be shaded by Allah in His shade on the Day when there is no shade but His: a just ruler***, a young man who grew up in the worship of Allah, a man whose heart is attached to the mosques, two men who love each other for Allah's sake, meeting and parting for it, a man who is called by a woman of rank and beauty and says, 'I fear Allah', a man who gives charity so secretly that his left hand does not know what his right hand gives, and a man who remembers Allah in private and his eyes overflow."

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CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musaddad ibn Musarhad, from Yahya ibn Sa'id al-Qattan, from 'Ubaydullah ibn 'Umar, from Khubayb ibn 'Abd al-Rahman, from Hafs ibn 'Asim, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Zakah, Hadith No. 1423.

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:1423

LESSONS

Power is not merely an honour; it is a test. The just ruler is promised Allah's shade, and the unjust ruler will be called to account.

THE CALL BEFORE BATTLE

In Islam, war is not the goal. Before fighting, Muslims are commanded to invite the enemy to Islam or to peace. The history books record that many cities of Transoxiana accepted peace treaties (sulh) with Qutaybah without battle, and those treaties were honoured.

This principle comes from the words of the Messenger of Allah ﷺ to ‘Ali ibn Abi Talib on the day of Khaybar:

HADITH — SAHIH AL-BUKHARI, NO. 2942

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ ـ رضى الله عنه ـ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ يَوْمَ خَيْبَرَ " لأُعْطِيَنَّ الرَّايَةَ رَجُلاً يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ ". فَقَامُوا يَرْجُونَ لِذَلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى فَقَالَ " أَيْنَ عَلِيٌّ ". فَقِيلَ يَشْتَكِي عَيْنَيْهِ، فَأَمَرَ فَدُعِيَ لَهُ، فَبَصَقَ فِي عَيْنَيْهِ، فَبَرَأَ مَكَانَهُ حَتَّى كَأَنَّهُ لَمْ يَكُنْ بِهِ شَىْءٌ فَقَالَ نُقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا. فَقَالَ " عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلاَمِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ، فَوَاللَّهِ لأَنْ يُهْدَى بِكَ رَجُلٌ وَاحِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ النَّعَمِ ".

TRANSLATION:

Sahl ibn Sa‘d heard the Prophet ﷺ say on the day of Khaybar: “I will give the banner to a man through whose hands Allah will grant victory.” They stood up, each hoping it would be given to him, and the next morning all of them hoped to receive it. He asked: “Where is ‘Ali?” It was said: His eyes are ailing. He ordered that he be called, spat into his eyes, and he was cured at once as if he had never been ill. ‘Ali said: Shall we fight them until they become like us? He said: ***“Proceed calmly until you reach their courtyard, then invite them to Islam and inform them of what is obligatory upon them. By Allah, that Allah guides a single man through you is better for you than red camels.”***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Abdullah ibn Maslamah al-Qa‘nabi, from ‘Abd al-‘Aziz ibn Abi Hazim, from Abu Hazim Salamah ibn Dinar, from Sahl ibn Sa‘d رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, Hadith No. 2942.

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:2942

This hadith is also the basis of a great event that would take place in Samarkand years later (see Chapter 15).

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LESSONS

The aim of da'wah is guidance, not victory. One person guided is worth more than the most precious wealth.

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TUKHARISTAN, BALKH AND THE STORY OF NIZAK

HISTORICAL NOTE: THE FIRST CAMPAIGN

In his first year (86 AH), Qutaybah crossed into ***Tukharistan*** and received the submission of local rulers, including ***Nizak Tarkhan***, ruler of Badghis. Nizak later accompanied Qutaybah on several campaigns.

In 91 AH Nizak rebelled and gathered the kings of Tukharistan. According to al-Tabari, he finally surrendered after being given a guarantee of safety by Qutaybah's envoy, but Qutaybah executed him on the orders of al-Hajjaj. Some in his own time criticised this as a betrayal of the guarantee of safety.

Status of the report: Narrated in history books such as Tarikh al-Tabari without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Al-Tabari, Tarikh al-Rusul wa al-Muluk; Ibn al-Athir, al-Kamil fi al-Tarikh.

We do not hide this event. The heroes of Islam were human beings, and honesty in history requires us to mention their virtues and their mistakes. Islam places great weight on keeping promises, as Chapter 11 discusses.

LESSONS

Acknowledging the mistakes of those we admire does not diminish them; it honours the truth.

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PAYKAND AND BUKHARA

HISTORICAL NOTE: FOUR YEARS OF CAMPAIGNING

In 87 AH Qutaybah besieged and opened ***Paykand***, a wealthy merchant city near Bukhara. The campaign against ***Bukhara*** lasted several years (87–90 AH) because its people were supported by the Sogdians and the Turks.

In 90 AH Bukhara was finally opened. Qutaybah kept the local ruler, ***Tughshada***, as Bukhar Khudah (king of Bukhara) under Muslim protection. Al-Narshakhi mentions that Tughshada later embraced Islam.

Status of the report: Narrated in history books such as Tarikh al-Tabari without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Al-Tabari, Tarikh al-Rusul wa al-Muluk; Al-Narshakhi, Tarikh Bukhara.

LESSONS

Patience in long effort bears fruit. Bukhara was not opened in a day, but after years of perseverance.

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THE MOSQUE OF BUKHARA AND TEACHING ISLAM

HISTORICAL NOTE: THE FIRST CONGREGATIONAL MOSQUE

According to al-Narshakhi, in ***94 AH*** Qutaybah built a ***congregational mosque*** inside the city of Bukhara, on the site of an idol temple. He ordered Arabs to live alongside the people of Bukhara so that they could come to know Islam and the Muslim way of life.

Al-Narshakhi also relates that at first the new Muslims did not understand Arabic, so the Qur'an was recited and explained to them in Persian, and some were given money to encourage them to attend the Friday prayer. This shows that Islam there was still fragile in its early stage — and needed several generations to take root.

Status of the report: Narrated by al-Narshakhi (4th century AH) in Tarikh Bukhara; valuable local history, but without an authentic chain.

REFERENCES:
Al-Narshakhi, Tarikh Bukhara.

Building a mosque is a deed of great reward:

HADITH — SAHIH AL-BUKHARI, NO. 450

حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ، حَدَّثَنِي ابْنُ وَهْبٍ، أَخْبَرَنِي عَمْرٌو، أَنَّ بُكَيْرًا، حَدَّثَهُ أَنَّ عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ أَنَّهُ، سَمِعَ عُبَيْدَ اللَّهِ الْخَوْلاَنِيَّ، أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ، يَقُولُ عِنْدَ قَوْلِ النَّاسِ فِيهِ حِينَ بَنَى مَسْجِدَ الرَّسُولِ صلى الله عليه وسلم إِنَّكُمْ أَكْثَرْتُمْ، وَإِنِّي سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " مَنْ بَنَى مَسْجِدًا ـ قَالَ بُكَيْرٌ حَسِبْتُ أَنَّهُ قَالَ ـ يَبْتَغِي بِهِ وَجْهَ اللَّهِ، بَنَى اللَّهُ لَهُ مِثْلَهُ فِي الْجَنَّةِ ".

TRANSLATION:
'Ubaydullah al-Khawlani heard 'Uthman ibn 'Affan say, when people spoke much about him as he was rebuilding the Mosque of the Messenger of Allah ﷺ: You have said too much, but I heard the Prophet ﷺ say: ***"Whoever builds a mosque — seeking thereby the Face of Allah — Allah will build for him the like of it in Paradise."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Yahya ibn Sulayman, from 'Abdullah ibn Wahb, from 'Amr ibn al-Harith, from Bukayr ibn 'Abdullah, from 'Asim ibn 'Umar ibn Qatadah, from 'Ubaydullah al-Khawlani, from 'Uthman ibn 'Affan رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Prayer, Hadith No. 450.

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:450

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LESSONS

The true opening is not the conquest of cities but the opening of hearts. Mosques and teaching were the seeds that would later produce Imam al-Bukhari from the same city.

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KHWARAZM

HISTORICAL NOTE: A REQUEST FOR HELP

In ***93 AH***, the king of Khwarazm (around the Oxus delta, in today's Uzbekistan and Turkmenistan) asked Qutaybah for help against his rebellious brother. Qutaybah came, subdued the rebel, and made a peace treaty with Khwarazm requiring an annual tribute.

Status of the report: Narrated in history books such as Tarikh al-Tabari without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Al-Tabari, Tarikh al-Rusul wa al-Muluk; Al-Baladhuri, Futuh al-Buldan.

LESSONS

Sometimes doors open not through the sword, but because others seek justice and protection.

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SAMARKAND AND THE TREATY WITH GHURAK

HISTORICAL NOTE: THE JEWEL OF THE SILK ROAD

From Khwarazm, Qutaybah moved swiftly to ***Samarkand***, the main city of Sogdia on the Silk Road, in 93 AH. After a siege and battles with the Sogdians and their Turkish allies, the king of Samarkand, ***Ghurak***, asked for peace.

A treaty was sealed: Samarkand would pay a large annual tribute, hand over its idol temples, and allow a mosque to be built. Qutaybah entered the city, prayed and preached there, and left a Muslim garrison.

Status of the report: Narrated in history books such as Tarikh al-Tabari without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Al-Tabari, Tarikh al-Rusul wa al-Muluk; Al-Baladhuri, Futuh al-Buldan.

Islam commands that peace be accepted when the enemy inclines to it:

SURAH AL-ANFAL 8:61

۞ وَإِن جَنَحُواْ لِلسَّلۡمِ فَٱجۡنَحۡ لَهَا وَتَوَكَّلۡ عَلَى ٱللَّهِۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ ٦١

And if they incline to peace, then incline to it [also] and rely upon Allāh. Indeed, it is He who is the Hearing, the Knowing.

Translation: Sahih International — quran.com/8:61

LESSONS

Peace is better than bloodshed. When the enemy extends a hand of peace, the Muslim is commanded to take it, trusting in Allah.

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THE IDOLS OF SAMARKAND BURNED

HISTORICAL NOTE: A TEST OF CONVICTION

Al-Tabari relates that Samarkand had revered idols. Ghurak warned that whoever burned them would perish. Qutaybah himself lit the fire and burned them. When nothing befell him, some of the Sogdians are said to have begun embracing Islam. The gold and silver nails found in the ashes are said to have been very numerous.

Status of the report: Narrated in history books such as Tarikh al-Tabari without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Al-Tabari, Tarikh al-Rusul wa al-Muluk; Ibn al-Athir, al-Kamil fi al-Tarikh.

This took place within the treaty, since handing over the idol temples was one of the terms of the peace of Samarkand. It recalls the Prophet Ibrahim عَلَيْهِ السَّلَامُ, who showed his people that idols can neither benefit nor harm.

LESSONS

Fear of anything other than Allah collapses when the truth is shown plainly.

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KEEPING PROMISES

The whole opening of Transoxiana rested on treaties: with Bukhara, Khwarazm, Samarkand and other cities. The Qur'an commands that promises be kept:

SURAH AN-NAHL 16:91

وَأَوْفُوا۟ بِعَهْدِ ٱللَّهِ إِذَا عَٰهَدتُّمْ وَلَا تَنقُضُوا۟ ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ
جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا ۚ إِنَّ ٱللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

And fulfill the covenant of Allāh when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allāh, over you, a security [i.e., witness]. Indeed, Allāh knows what you do.

Translation: Sahih International — quran.com/16:91

And the Messenger of Allah ﷺ made the betrayal of a covenant one of the signs of hypocrisy:

HADITH — SAHIH AL-BUKHARI, NO. 34

حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ، قَالَ حَدَّثَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا إِذَا اؤْتُمِنَ خَانَ وَإِذَا حَدَّثَ كَذَبَ وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ ". تَابَعَهُ شُعْبَةُ عَنِ الأَعْمَشِ.

TRANSLATION:

‘Abdullah ibn ‘Amr narrated that the Prophet ﷺ said: “Four traits — whoever has all of them is a pure hypocrite, and whoever has one of them has a trait of hypocrisy until he abandons it: when he is entrusted, he betrays; when he speaks, he lies; ***when he makes a covenant, he breaks it***; and when he disputes, he transgresses.”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qabisah ibn ‘Uqbah, from Sufyan al-Thawri, from Sulayman al-A‘mash, from ‘Abdullah ibn Murrah, from Masruq ibn al-Ajda‘, from ‘Abdullah ibn ‘Amr رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Faith, Hadith No. 34.

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:34

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By this standard we weigh the event of Nizak (Chapter 5): a guarantee of safety, once given, must be honoured — whoever gave it.

LESSONS

Trust in Islam is built on promises kept. Betrayal, even when it brings a passing gain, damages the name of Islam.

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SHASH AND FARGHANA

HISTORICAL NOTE: AS FAR AS THE FARGHANA VALLEY

In 94 and 95 AH, Qutaybah crossed the Jaxartes River (Syr Darya) and opened ***Shash*** (today's Tashkent), then entered ***Farghana*** and reached ***Khujand*** and ***Kasan***. These areas were the gateway to the Turkish steppe and the borders of China.

Status of the report: Narrated in history books such as Tarikh al-Tabari without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Al-Tabari, Tarikh al-Rusul wa al-Muluk; Al-Baladhuri, Futuh al-Buldan.

LESSONS

In less than ten years, vast lands were opened to Islam. Yet military strength without sincerity and justice does not last; what lasts is the knowledge and faith planted afterwards.

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TO KASHGAR AND THE EMBASSY TO CHINA

NOTE ON SOURCES: A STORY MIXED WITH LEGEND

Al-Tabari relates that in 96 AH Qutaybah advanced as far as ***Kashgar*** and sent an envoy, ***Hubayrah ibn al-Mushamraj al-Kilabi***, to the emperor of China. In the story, Qutaybah swore not to return until he had set foot on Chinese soil; so the emperor sent soil for him to tread on, gold coins and several princes as a sign of submission, and the oath was considered fulfilled.

Modern historians doubt many details of this story. Chinese records do note the arrival of Arab envoys around those years, but say nothing of China submitting to Qutaybah. The advance to Kashgar itself is also disputed, and was perhaps only a raid or an embassy rather than a conquest.

Status of the report: Weak and mixed with legend; its details are not established.

REFERENCES:

Al-Tabari, Tarikh al-Rusul wa al-Muluk; modern historical studies of Arab–Chinese relations.

LESSONS

A flattering story is not necessarily true. We mention it honestly and state what is not established.

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REBELLION AND DEATH IN FARGHANA

HISTORICAL NOTE: A BITTER END

Al-Hajjaj died in 95 AH, and in 96 AH the Caliph al-Walid ibn ‘Abd al-Malik also died. Qutaybah had supported al-Walid’s attempt to transfer the succession away from his brother, ***Sulayman ibn ‘Abd al-Malik***. When Sulayman became caliph, Qutaybah feared for his fate and declared his opposition to the caliph.

But his own army, weary and divided by tribe, refused to follow him. The forces of Banu Tamim under ***Waki‘ ibn Abi Sud*** rose against him, and Qutaybah was killed with several members of his family in Farghana in Dhu al-Hijjah 96 AH (715 CE), at about 48 years of age.

Status of the report: Narrated in history books such as Tarikh al-Tabari without an authentic chain by the standards of the Hadith scholars. The story is well known and accepted as history, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Al-Tabari, Tarikh al-Rusul wa al-Muluk; Ibn al-Athir, al-Kamil fi al-Tarikh; al-Dhahabi, Siyar A‘lam al-Nubala’.

The Messenger of Allah ﷺ warned against leaving the community and rising against the ruler:

HADITH — SAHIH AL-BUKHARI, NO. 7054

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، حَدَّثَنِي أَبُو رَجَاءٍ الْعُطَارِدِيُّ، قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ فَلْيَصْبِرْ عَلَيْهِ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ، إِلاَّ مَاتَ مِيتَةً جَاهِلِيَّةً ".

TRANSLATION:

Ibn ‘Abbas narrated that the Prophet ﷺ said: ***“Whoever sees from his ruler something he dislikes, let him be patient with it. For whoever separates from the community by a handspan and dies, dies a death of Jahiliyyah.”***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Nu‘man Muhammad ibn al-Fadl, from Hammad ibn Zayd, from Al-Ja‘d Abu ‘Uthman, from Abu Raja’ al-‘Utaridi, from ‘Abdullah ibn ‘Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Trials, Hadith No. 7054.

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:7054

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Qutaybah's story differs from that of Muhammad ibn al-Qasim (Series 17), who accepted the same caliph's decision with patience. Both ended in tragedy, but their choices were different.

LESSONS

Past success does not guarantee a good end. Fear and the desire to hold on to power can drive a hero into fitnah.

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THE COMPLAINT OF SAMARKAND TO ‘UMAR IBN ‘ABD AL-‘AZIZ

HISTORICAL NOTE: A JUDGE WHO SIDED WITH THE TRUTH

Some years after Qutaybah’s death, when ***‘Umar ibn ‘Abd al-‘Aziz*** was caliph (99–101 AH), the people of Samarkand complained that Qutaybah had entered their city by deception, without prior notice. ‘Umar ordered his governor, Sulayman ibn Abi al-Sari, to appoint a judge to hear the complaint.

According to al-Baladhuri, the judge ***Jumay‘ ibn Hadir al-Baji*** ruled that the Arab army must leave Samarkand and return to its camps, and then give open notice before any action. But the people of Samarkand themselves chose not to pursue it; they preferred peace and were content with the situation as it was.

The popular version that says the whole army actually left the city, and that the people of Samarkand then embraced Islam en masse out of admiration, is a later addition not found in the early sources.

Status of the report: The complaint and the judge’s ruling are narrated by al-Baladhuri (3rd century AH); the more dramatic popular version is not established.

REFERENCES:

Al-Baladhuri, Futuh al-Buldan; Al-Tabari, Tarikh al-Rusul wa al-Muluk.

This ruling accords with Allah’s command to be just, even towards the other side:

SURAH AL-MA'IDAH 5:8

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ٨

O you who have believed, be persistently standing firm for Allāh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allāh; indeed, Allāh is [fully] Aware of what you do.

Translation: Sahih International — quran.com/5:8

And the Messenger of Allah ﷺ promised a lofty station to those who are just in their judgements:

HADITH — SAHIH MUSLIM, NO. 1827

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ، نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ، بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، - يَعْنِي ابْنَ دِينَارٍ - عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم وَفِي حَدِيثِ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينٌ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا " .

TRANSLATION:

‘Abdullah ibn ‘Amr narrated that the Messenger of Allah ﷺ said: ***“Indeed, the just will be with Allah upon pulpits of light, on the right of the Most Merciful, Mighty and Majestic — and both His hands are right — those who are just in their judgements, with their families and in what they are entrusted with.”***

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, Zuhayr ibn Harb and Ibn Numayr, from Sufyan ibn ‘Uyaynah, from ‘Amr ibn Dinar, from ‘Amr ibn Aws, from ‘Abdullah ibn ‘Amr رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Government, Hadith No. 1827.

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

Source: sunnah.com/muslim:1827

LESSONS

The greatness of Islam lies not in the size of the lands opened, but in its rulers’ readiness to judge themselves and side with the truth, even against their own army.

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LEGACY: THE LAND OF AL-BUKHARI AND AL-TIRMIDHI

The opening of Transoxiana in Qutaybah's time did not immediately make its people Muslim. Islam took root gradually, through mosques, merchants, scholars and generation after generation. Yet within less than two centuries, the region became one of the greatest centres of learning in the Muslim world.

FIGURE	HOME CITY
Imam Muhammad ibn Isma'il al-Bukhari (d. 256 AH)	Bukhara — compiler of Sahih al-Bukhari
Imam Muhammad ibn 'Isa al-Tirmidhi (d. 279 AH)	Tirmidh — compiler of the Sunan of al-Tirmidhi
Imam al-Darimi (d. 255 AH)	Samarkand — compiler of the Sunan of al-Darimi
Imam Abu Mansur al-Maturidi (d. 333 AH)	Samarkand — imam of Sunni creed
Ibn Sina (d. 428 AH)	Near Bukhara — physician and scholar

Most of the hadiths in this eBook are themselves taken from Sahih al-Bukhari — the work of a son of Bukhara, the city whose congregational mosque was built by Qutaybah.

QUTAYBAH'S QUALITIES AND CHARACTER

QUALITY	EXAMPLE FROM HIS STORY
Brave and resolute	Annual campaigns across the Oxus
Persistent in long effort	Four years of the Bukhara campaign
Spreader of Islam	Mosques in Bukhara and Samarkand
Strategist	Making use of peace treaties
Criticised for some actions	The event of Nizak
A bitter end	Rebelled and was killed in Farghana

LESSONS

Allah can make imperfect human effort a path to great good. What determines our worth with Him is our sincerity and our end.

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SOURCES OF QUTAYBAH'S STORIES

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

STORY	SOURCE	GRADE
Honour through piety	Al-Hujurat 49:13	Qur'an
The just ruler shaded by Allah	Sahih al-Bukhari 1423	Sahih
The call before battle	Sahih al-Bukhari 2942	Sahih
The event of Nizak	Al-Tabari	History
The opening of Bukhara (90 AH)	Al-Tabari; al-Narshakhi	History
The mosque of Bukhara (94 AH)	Al-Narshakhi	Local history
Whoever builds a mosque	Sahih al-Bukhari 450	Sahih
The treaty of Samarkand (93 AH)	Al-Tabari; al-Baladhuri	History
The idols of Samarkand burned	Al-Tabari	History
Sign of a hypocrite: breaking covenants	Sahih al-Bukhari 34	Sahih
The embassy to China	Al-Tabari	Weak, mixed with legend
Rebellion and death (96 AH)	Al-Tabari	History
Whoever separates from the community	Sahih al-Bukhari 7054	Sahih
Samarkand's complaint to 'Umar II	Al-Baladhuri	History; popular version not established
The just upon pulpits of light	Sahih Muslim 1827	Sahih

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PEOPLE, PLACES AND TIMELINE

PERSON	ROLE
Al-Hajjaj ibn Yusuf	Governor of the east who appointed Qutaybah
Al-Walid ibn ‘Abd al-Malik	Umayyad caliph during the conquests
Nizak Tarkhan	Ruler of Badghis who rebelled (91 AH)
Tughshada	King of Bukhara under Muslim protection
Ghurak	King of Samarkand who made peace (93 AH)
Sulayman ibn ‘Abd al-Malik	The caliph Qutaybah opposed
Waki‘ ibn Abi Sud	Leader of Banu Tamim who rose against him
‘Umar ibn ‘Abd al-‘Aziz	The caliph who heard Samarkand’s complaint

PLACE	EVENT
Merv	Seat of government of Khurasan
Tukharistan and Balkh	First campaign (86 AH)
Paykand and Bukhara	Opened (87–90 AH); congregational mosque (94 AH)
Khwarazm	Peace treaty (93 AH)
Samarkand	Treaty with Ghurak (93 AH)
Shash and Farghana	Campaigns to the east (94–95 AH)
Kashgar	Disputed advance (96 AH)

YEAR	EVENT
49 AH	Birth of Qutaybah
86 AH	Appointed governor of Khurasan
87–90 AH	Campaigns of Paykand and Bukhara
91 AH	Rebellion of Nizak
93 AH	Khwarazm and Samarkand
94 AH	Mosque of Bukhara; Shash
95 AH	Farghana; death of al-Hajjaj
96 AH	Death of al-Walid; Qutaybah rebels and is killed
99–101 AH	Samarkand’s complaint to ‘Umar ibn ‘Abd al-‘Aziz

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FREQUENTLY ASKED QUESTIONS ABOUT QUTAYBAH IBN MUSLIM

This chapter answers questions often asked about Qutaybah ibn Muslim. The answers are brief; details are in the earlier chapters.

1. WHO WAS QUTAYBAH IBN MUSLIM?

An Umayyad commander of the tribe of Bahilah and governor of Khurasan (86–96 AH) who opened Central Asia.

2. WHAT DOES MA WARA' AL-NAHR MEAN?

"The land beyond the river", i.e. the region beyond the Oxus River (Amu Darya), known as Transoxiana.

3. WHO APPOINTED HIM?

Al-Hajjaj ibn Yusuf, governor of the eastern provinces of the Umayyads.

4. WHEN WAS BUKHARA OPENED?

In 90 AH, after a campaign of several years.

5. WHO BUILT THE CONGREGATIONAL MOSQUE OF BUKHARA?

Qutaybah, in 94 AH according to al-Narshakhi.

6. HOW WAS SAMARKAND OPENED?

Through a siege followed by a peace treaty with King Ghurak in 93 AH.

7. WHAT WAS THE EVENT OF NIZAK?

Nizak rebelled and was then executed although he is reported to have been given a guarantee of safety; this action was criticised.

8. IS THE STORY OF THE EMBASSY TO CHINA TRUE?

It is mixed with legend and many of its details are not established.

9. HOW DID QUTAYBAH DIE?

He rebelled against the Caliph Sulayman and was killed by his own troops in Farghana in 96 AH.

10. WHAT WAS THE COMPLAINT OF THE PEOPLE OF SAMARKAND?

They complained to 'Umar ibn 'Abd al-'Aziz that their city had been entered without notice, and a judge ruled in their favour.

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11. WHICH GREAT SCHOLARS CAME FROM THIS REGION?

Among them Imam al-Bukhari, Imam al-Tirmidhi, Imam al-Darimi and Imam al-Maturidi.

12. WHAT IS THE GREATEST LESSON OF HIS STORY?

Courage and great effort must be guided by justice, keeping promises and obedience, for it is the end that counts.

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LESSONS AND CONCLUSION

The story of Qutaybah ibn Muslim is the story of a commander who opened the gates of Central Asia to Islam and built mosques in the cities of the Silk Road, yet who also made mistakes and ended in tragedy. And after him, a just caliph proved that the justice of Islam is greater than the victory of any commander.

LESSON	FROM QUTAYBAH'S STORY
Honour through piety	Al-Hujurat 49:13; the tribe of Bahilah
The trust of leadership	"Seven… a just ruler"
Da'wah before battle	"Invite them to Islam…"
Building mosques and knowledge	The mosque of Bukhara; Sahih al-Bukhari 450
Accepting peace	Al-Anfal 8:61; Samarkand
Keeping promises	An-Nahl 16:91; Sahih al-Bukhari 34
Do not leave the community	Sahih al-Bukhari 7054; Farghana
Justice even against oneself	Al-Ma'idah 5:8; the complaint of Samarkand

May we take the good from Qutaybah's story — his courage, his perseverance and his love of spreading Islam — and learn from his mistakes.

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

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SURAH AL-BAQARAH 2:261

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

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

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

SURAH SABA' 34:39

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

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

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

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HADITH — SAHIH MUSLIM, NO. 2588

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

TRANSLATION:

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

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

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

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

GRADE: SAHIH — contained in Sahih Muslim.

Source: sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

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

TRANSLATION:

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

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

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Wills (Kitab al-Wasiyyah), chapter on the reward that reaches a person after his death, Hadith No. 1631.

GRADE: SAHIH — contained in Sahih Muslim.

Source: sunnah.com/muslim:1631

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