بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

HEROES OF ISLAM

SERIES 25

OSMAN GAZI

The Founder of the Ottoman State, According to the Qur'an, Authentic Hadith and the Books of History

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾

"[And they are] those who, if We give them authority in the land, establish prayer and give zakāh and enjoin what is right and forbid what is wrong. And to Allāh belongs the outcome of [all] matters."

Surah Al-Hajj 22:41

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ACKNOWLEDGEMENT

All praise is due to Allah, who promised those who believe and do righteous deeds that He would establish them in the land. 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 Osman Gazi, the founder of the Ottoman state.

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 twenty-fifth book of Heroes of Islam tells the story of Osman Gazi, together with that of his father, Ertuğrul: the chief of a small tribe at Söğüt who defeated the Byzantine army at Bapheus, besieged Bursa, and laid the foundations of a state that lasted more than six centuries. His story is told with honesty about its sources, including the difference between history and television drama. 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 green hills of Bithynia*** near Söğüt in northwestern Anatolia in the morning, surrounded by pine forests, with red poppies in the foreground and golden sunrise light.

On the hillside lies ***the camp (oba) of a nomadic Turkic tribe*** — dark tents of goat hair and a few ***round tents of white felt***, with the chief's larger tent in the middle, campfires, copper cauldrons, woven rugs, saddles and bows — recalling the life of the tribe of Ertuğrul and Osman.

On the hilltop stands ***a great, ancient plane tree (chinar)***, recalling the story of ***Osman's dream*** of a tree whose shade covered the world. In the distance, in blue mist, ***a Byzantine fortress*** stands on a rocky hill, and a river winds through the valley.

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 24, 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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OSMAN GAZI

At the end of the seventh century AH, Anatolia was divided. The Seljuk Sultanate of Rum had collapsed under Mongol pressure, and on the western frontier, facing the Byzantine Empire, several small Turkish principalities (beyliks) arose. One of the smallest was centred on a town called ***Söğüt***, led by a man named ***Osman***, son of Ertuğrul.

Within about thirty years, Osman Gazi turned that small principality into a power that defeated the Byzantine army at Bapheus and besieged the city of Bursa. The state he founded — ***the Ottoman state*** — lasted more than six centuries, conquered Constantinople, and was the seat of the Islamic caliphate until 1342 AH (1924 CE).

This eBook is the twenty-fifth in the ***Heroes of Islam*** series, together with the story of his father, Ertuğrul. Osman's story comes mainly from Ottoman chronicles written more than a century after his time, such as the works of Âşıkpaşazâde and Neşri, and from the account of a contemporary Byzantine historian, George Pachymeres. Every story is given with its source and grade honestly — including the difference between history and television drama about Ertuğrul and Osman, and uncomfortable matters such as the killing of his uncle — and its lessons are grounded in the Qur'an and authentic Hadith.

Osman's story is the story of how a great empire began in a small frontier town, through faith, patience and justice.

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WHO WAS OSMAN GAZI?

He was ***Osman son of Ertuğrul***, known in history as ***Osman Gazi*** or ***Osman Bey***, the founder of the Ottoman state. According to Ottoman tradition, he was born around 656 AH (1258 CE) — the same year Baghdad was destroyed by the Mongols — and died around 724 AH (1324 CE).

The name "Ottoman" (Osmanlı in Turkish) comes from his name, Osman, the Turkish pronunciation of the Arabic name 'Uthman. The Byzantine historian Pachymeres, who lived in his time, called him "Atman".

NAME AND TITLES

NAME OR TITLE	EXPLANATION
Osman	The Turkish pronunciation of 'Uthman
Gazi	"Fighter" in the path of Allah, a title of frontier leaders
Bey	A title for a tribal chief or regional ruler
Fakhr al-Din	A title mentioned in some sources and on coins
Kara Osman	"Osman the brave", a nickname in tradition
Atman	The form of his name used by the Byzantine historian Pachymeres

LESSONS

Great things often begin small. Allah blesses sincere effort, even when it starts in a small town.

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ERTUĞRUL: BETWEEN HISTORY AND DRAMA

HISTORICAL NOTE: WHAT WE KNOW ABOUT ERTUĞRUL

Almost everything we know about ***Ertuğrul***, Osman's father, comes from Ottoman chronicles written more than 150 years after his time. According to tradition, he was the chief of a small Turkic tribe settled at Söğüt on the Byzantine frontier, and died around 680 AH (1281 CE). His tomb is still visited in Söğüt.

Firmer evidence of his existence is ***a coin*** said to have been struck by Osman with the inscription "Osman son of Ertuğrul". Other stories — that his father was Süleyman Shah who drowned in the Euphrates, that he helped a Seljuk army in a battle and was given Söğüt, and that his tribe was the Kayı of Oghuz descent — are late traditions, some of them disputed by historians. The television drama series about Ertuğrul is largely fiction.

Status of the report: Ertuğrul's existence is established; most details of his life are late tradition.

REFERENCES:

Âşıkpaşazâde, Tevârîh-i Âl-i Osman; Neşri, Kitâb-ı Cihan-nümâ; modern historical studies.

Lineage is not the measure with Allah; what is weighed is deeds:

HADITH — SAHIH MUSLIM, NO. 2699

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلاَءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ الآخَرَانِ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرَبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلاَّ نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلاَئِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ " .

TRANSLATION:

Abu Hurayrah narrated that the Messenger of Allah ﷺ said: "Whoever relieves a believer of a hardship of this world, Allah will relieve him of a hardship of the Day of Resurrection. Whoever eases things for one in difficulty, Allah will ease things for him in this world and the Hereafter. Whoever conceals the faults of a Muslim, Allah will conceal his faults in this world and the Hereafter. Allah helps His servant as long as the

servant helps his brother. Whoever follows a path seeking knowledge, Allah will make easy for him a path to Paradise. No people gather in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, except that tranquillity descends upon them, mercy covers them, the angels surround them, and Allah mentions them among those with Him. ***And whoever is slowed down by his deeds will not be hastened by his lineage.***"

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya ibn Yahya al-Tamimi, Abu Bakr ibn Abi Shaybah and Muhammad ibn al-'Ala', from Abu Mu'awiyah, from Sulayman al-A'mash, from Abu Salih al-Samman, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Remembrance and Supplication, Hadith No. 2699.

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

Source: sunnah.com/muslim:2699a

LESSONS

We honour history by distinguishing it from drama. A person's honour lies in his deeds, not in a lineage to boast of.

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ANATOLIA ON THE FRONTIER OF TWO WORLDS

HISTORICAL NOTE: THE FALL OF THE SELJUKS OF RUM

After the Mongols defeated the Seljuks of Rum at Kösedağ in 641 AH (1243 CE), the sultanate grew weak and eventually collapsed. Anatolia was divided into many Turkish beyliks, and the western frontier regions, called ***uç*** (the edge), were settled by Turkic tribes, dervishes and fighters called ***gazis***.

Across the frontier lay the Byzantine region of Bithynia, weakened since the Fourth Crusade. It was here, between Söğüt, Bilecik and Bursa, that Osman began his struggle.

Status of the report: Narrated in the early Ottoman chronicles such as the history of Âşıkpaşazâde and the Kitâb-ı Cihan-nümâ of Neşri, written about 150 years after Osman's time, without a chain by the standards of the Hadith scholars. The story is accepted as history or tradition, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

George Pachymeres, History (a contemporary Byzantine source); Âşıkpaşazâde, Tevârîh-i Âl-i Osman; modern historical studies.

The title "gazi" recalls jihad. Yet only Allah knows who truly strives in His path:

HADITH — SAHIH AL-BUKHARI, NO. 2787

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ " مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ ـ وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ ـ كَمَثَلِ الصَّائِمِ الْقَائِمِ، وَتَوَكَّلَ اللَّهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ بِأَنْ يَتَوَفَّاهُ أَنْ يُدْخِلَهُ الْجَنَّةَ، أَوْ يَرْجِعَهُ سَالِمًا مَعَ أَجْرٍ أَوْ غَنِيمَةٍ ".

TRANSLATION:

Abu Hurayrah said: I heard the Messenger of Allah ﷺ say: ***"The example of the one who strives in the path of Allah — and Allah knows best who strives in His path — is like one who fasts and stands in prayer (without ceasing).*** Allah has guaranteed for the one who strives in His path that, if He takes his soul, He will admit him to Paradise, or return him safely with reward or spoils."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman al-Hakam ibn Nafi', from Shu'ayb ibn Abi Hamzah, from Ibn Shihab al-Zuhri, from Sa'id ibn al-Musayyib, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Jihad and Expeditions, Hadith No. 2787.

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:2787

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LESSONS

A title does not guarantee sincerity. Allah knows the intention of every fighter, and to Him we leave the judgement.

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THE DREAM IN SHAYKH EDEBALI'S HOUSE

HISTORICAL NOTE: THE MOON AND THE TREE

The most famous story about Osman is his dream while staying in the house of ***Shaykh Edebali***, a scholar and spiritual leader in Bilecik. According to Âşıkpaşazâde, Osman dreamt that a moon rose from Shaykh Edebali's breast and entered his own; then a great tree grew from his navel, and its shade covered the whole world, with mountains, rivers and cities beneath it.

Shaykh Edebali interpreted the dream as glad tidings that Allah would give sovereignty to Osman and his descendants, and gave Osman his daughter in marriage. The story is famous and beautiful, but it was only recorded more than a century after Osman's time, and historians regard it as a legend reflecting the later greatness of the Ottomans.

Status of the report: A famous legend in the Ottoman chronicles; not established as a historical event.

REFERENCES:

Âşıkpaşazâde, Tevârîh-i Âl-i Osman; Neşri, Kitâb-ı Cihan-nümâ.

A good dream is glad tidings from Allah, but it is neither a proof of Shari'ah nor evidence of history:

HADITH — SAHIH AL-BUKHARI, NO. 6985

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ سَمِعَ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا فَإِنَّمَا هِيَ مِنَ اللَّهِ، فَلْيَحْمَدِ اللَّهَ عَلَيْهَا، وَلْيُحَدِّثْ بِهَا، وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلاَ يَذْكُرْهَا لأَحَدٍ، فَإِنَّهَا لاَ تَضُرُّهُ ".

TRANSLATION:

Abu Sa'id al-Khudri narrated that he heard the Prophet ﷺ say: ***"If one of you sees a dream that he likes, it is from Allah; let him praise Allah for it and speak of it.*** And if he sees other than that, something he dislikes, it is from Satan; let him seek refuge from its evil and not mention it to anyone, for it will not harm him."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf al-Tinnisi, from Al-Layth ibn Sa'd, from Yazid ibn 'Abdullah ibn al-Had, from 'Abdullah ibn Khabbab, from Abu Sa'id al-Khudri رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Interpretation of Dreams, Hadith No. 6985.

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:6985

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LESSONS

We may take inspiration from a beautiful story, but we do not build creed or history on dreams.

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SHAYKH EDEBALI AND THE AKHIS

HISTORICAL NOTE: SCHOLARS BESIDE THE RULER

Shaykh Edebali is said to have been a respected jurist and Sufi in Bilecik, closely linked to the ***Akhis*** — brotherhoods of Muslim craftsmen and merchants in the towns of Anatolia who emphasised good character, generosity and mutual help. Ibn Battutah, who travelled in Anatolia a few years after Osman's time, praised the Akhis for their hospitality to travellers.

According to tradition, Osman often visited Edebali and listened to his advice, and his wife, Malhun Hatun or Rabia Bala Hatun — the sources differ on the names and lineage of his wives — was the mother of some of his children. His son ***Orhan*** later succeeded him.

Status of the report: Narrated in the early Ottoman chronicles such as the history of Âşıkpaşazâde and the Kitâb-ı Cihan-nümâ of Neşri, written about 150 years after Osman's time, without a chain by the standards of the Hadith scholars. The story is accepted as history or tradition, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Âşıkpaşazâde, Tevârîh-i Âl-i Osman; Neşri, Kitâb-ı Cihan-nümâ; Ibn Battutah, al-Rihlah.

LESSONS

A firm state needs sincere scholars and a society of good character. Knowledge and brotherhood are its foundation, not the sword alone.

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BILECIK, YARHISAR AND İNEGÖL

HISTORICAL NOTE: AROUND 699 AH

According to the Ottoman chronicles, Osman took several small Byzantine fortresses around Söğüt, among them ***Karacahisar***, ***Bilecik***, ***Yarhisar*** and ***İnegöl***. Ottoman tradition later took 699 AH (1299 CE) as the year the state was founded, though this date is largely symbolic.

The chronicles also tell that Osman took Bilecik by a ruse while its lord was holding a wedding feast, and that the bride, Holofira, was later married to Orhan and became known as ***Nilüfer Hatun***. The story is famous, but its details are mixed with legend.

Status of the report: Narrated in the early Ottoman chronicles such as the history of Âşıkpaşazâde and the Kitâb-ı Cihan-nümâ of Neşri, written about 150 years after Osman's time, without a chain by the standards of the Hadith scholars. The story is accepted as history or tradition, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Âşıkpaşazâde, Tevârîh-i Âl-i Osman; Neşri, Kitâb-ı Cihan-nümâ.

LESSONS

Small, consistent steps build great strength. Osman did not take great cities all at once, but began with small fortresses.

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THE BLOOD OF AN UNCLE: DÜNDAR BEY

HISTORICAL NOTE: DISCORD IN THE FAMILY

Âşıkpaşazâde and Neşri report that Osman's uncle, ***Dündar Bey***, opposed his plan to attack a Byzantine fortress, fearing it would anger their neighbours. Osman was angered and, according to that report, killed his uncle with an arrow.

This story is stated here honestly. Some historians consider it true, since it is recorded in chronicles that praise Osman himself; others doubt it. Whether true or not, it is a reminder that the road to power is often stained with bloodshed within one's own family.

Status of the report: Reported in the early chronicles; its authenticity is disputed.

REFERENCES:
Âşıkpaşazâde, Tevârîh-i Âl-i Osman; Neşri, Kitâb-ı Cihan-nümâ.

The Messenger of Allah ﷺ gave a stern warning about fighting a Muslim:

HADITH — SAHIH AL-BUKHARI, NO. 48

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، قَالَ حَدَّثَنَا شُعْبَةُ، عَنْ زُبَيْدٍ، قَالَ سَأَلْتُ أَبَا وَائِلٍ عَنِ الْمُرْجِئَةِ، فَقَالَ حَدَّثَنِي عَبْدُ اللَّهِ، أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ " سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ ".

TRANSLATION:
Zubayd said: I asked Abu Wa'il about the Murji'ah, and he said: 'Abdullah (ibn Mas'ud) told me that the Prophet ﷺ said: ***"Insulting a Muslim is wickedness, and fighting him is disbelief."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn 'Ar'arah, from Shu'bah ibn al-Hajjaj, from Zubayd ibn al-Harith al-Yami, from Abu Wa'il Shaqiq ibn Salamah, from 'Abdullah ibn Mas'ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Faith, Hadith No. 48.

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:48

LESSONS

Disagreements in a family or community must be resolved by consultation, not by weapons. The blood of a Muslim is precious with Allah.

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THE BATTLE OF BAPHEUS

HISTORICAL NOTE: 701 AH (27 JULY 1302)

Osman's first victory that can be dated with certainty is ***the Battle of Bapheus*** (Koyunhisar), near Nicomedia (İzmit), in 701 AH (27 July 1302 CE). The contemporary Byzantine historian George Pachymeres records that the Byzantine force sent by Emperor Andronikos II was defeated by Osman's men.

After this victory, Osman's name became known, and many Turkish fighters from other regions came to join him. The countryside of Bithynia increasingly opened to him, and the Byzantine cities of Bursa, Nicaea (İznik) and Nicomedia began to be cut off.

Status of the report: Established in a contemporary Byzantine source; the size of the armies is uncertain.

REFERENCES:

George Pachymeres, History (a contemporary Byzantine source); Âşıkpaşazâde, Tevârîh-i Âl-i Osman.

LESSONS

A timely victory can change the position of a whole people. Yet victory is from Allah, and it is a test, not a cause for pride.

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JUSTICE TO THE CHRISTIAN SUBJECTS

HISTORICAL NOTE: KÖSE MIHAL AND THE PEOPLE OF BITHYNIA

One of Osman's closest companions was ***Köse Mihal***, a Byzantine landlord of Harmankaya, who became his ally and later, according to tradition, embraced Islam. His descendants, the Mihaloğlu family, became famous Ottoman commanders.

According to the Ottoman chronicles, Osman protected the Christian inhabitants of the lands he took, allowed their markets to continue, and ordered that they not be wronged. Pachymeres himself notes that many country people of Bithynia accepted Turkish rule. Some historians consider this picture too rosy, since frontier warfare also brought plunder and suffering.

Status of the report: Narrated in the early Ottoman chronicles such as the history of Âşıkpaşazâde and the Kitâb-ı Cihan-nümâ of Neşri, written about 150 years after Osman's time, without a chain by the standards of the Hadith scholars. The story is accepted as history or tradition, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

George Pachymeres, History (a contemporary Byzantine source); Âşıkpaşazâde, Tevârîh-i Âl-i Osman; Neşri, Kitâb-ı Cihan-nümâ.

The Qur'an commands justice, even towards those one dislikes:

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 gave a stern warning against killing a protected non-Muslim:

HADITH — SAHIH AL-BUKHARI, NO. 3166

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو، حَدَّثَنَا مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو ـ رضى الله عنهما ـ عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " مَنْ قَتَلَ مُعَاهَدًا لَمْ يَرَحْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا ".

TRANSLATION:

'Abdullah ibn 'Amr narrated that the Prophet ﷺ said: ***"Whoever kills a mu'ahad (a non-Muslim under a treaty with the Muslims) will not smell the fragrance of Paradise, though its fragrance can be perceived from a distance of forty years' travel."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qays ibn Hafs, from 'Abd al-Wahid ibn Ziyad, from Al-Hasan ibn 'Amr, from Mujahid ibn Jabr, from 'Abdullah ibn 'Amr رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Jizyah, Hadith No. 3166.

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:3166

LESSONS

Justice to subjects of other faiths makes a state accepted and lasting. Islam wins hearts before it wins land.

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BUILDING A STATE

Osman did not only fight. According to the Ottoman chronicles, he appointed judges to rule among the people, set up markets and light taxes, granted land to his fighters (the timar system that later developed), and built mosques in the lands he took. It is reported that he lived simply and left little wealth when he died.

These are the qualities of leaders whom Allah establishes in the land:

SURAH AL-HAJJ 22:41

ٱلَّذِينَ إِن مَّكَّنَّٰهُمْ فِى ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ وَلِلَّهِ عَٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾

[And they are] those who, if We give them authority in the land, establish prayer and give zakāh and enjoin what is right and forbid what is wrong. And to Allāh belongs the outcome of [all] matters.

Translation: Sahih International — quran.com/22:41

LESSONS

Power in the land is a trust to establish prayer and zakah, enjoin good and forbid evil — not a means to luxury.

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BESIEGING BURSA

HISTORICAL NOTE: A CITY THAT HELD OUT FOR YEARS

Bursa (Prusa) was a rich and well-fortified Byzantine city at the foot of Mount Uludağ. Osman had no siege engines to storm its walls, so he built small forts around it to cut off its supplies, around 717 AH (1317 CE).

The siege lasted for years. As Osman grew old and ill, his son ***Orhan*** led the army in the field.

Status of the report: Narrated in the early Ottoman chronicles such as the history of Âşıkpaşazâde and the Kitâb-ı Cihan-nümâ of Neşri, written about 150 years after Osman's time, without a chain by the standards of the Hadith scholars. The story is accepted as history or tradition, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Âşıkpaşazâde, Tevârîh-i Âl-i Osman; Neşri, Kitâb-ı Cihan-nümâ.

LESSONS

Patience is a weapon no less important than the sword. Some victories come only after years.

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THE COUNSEL TO ORHAN

HISTORICAL NOTE: A FATHER'S ADVICE

The Ottoman chronicles report Osman's counsel to Orhan before his death. Among its contents: that Orhan be just to the people, honour the scholars, do nothing that Allah has not commanded, seek the advice of scholars when facing a problem, and guard the religion.

The text of this counsel was recorded long after Osman's time, and the form circulating today has probably been embellished by later writers. Yet its content agrees with the teachings of Islam on leadership.

Status of the report: A late report; its wording cannot be confirmed.

REFERENCES:
Âşıkpaşazâde, Tevârîh-i Âl-i Osman; Neşri, Kitâb-ı Cihan-nümâ.

Every leader will be asked about those in his care:

HADITH — SAHIH AL-BUKHARI, NO. 7138

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " أَلاَ كُلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهْوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهْوَ مَسْئُولٌ عَنْهُ، أَلاَ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ".

TRANSLATION:

'Abdullah ibn 'Umar narrated that the Messenger of Allah ﷺ said: ***"Indeed, each of you is a shepherd, and each of you will be asked about his flock. The ruler over the people is a shepherd and will be asked about his flock;*** a man is a shepherd over his household and will be asked about them; a woman is a shepherd over her husband's house and children and will be asked about them; a servant is a shepherd over his master's wealth and will be asked about it. Indeed, each of you is a shepherd, and each of you will be asked about his flock."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il ibn Abi Uways, from Malik ibn Anas, from 'Abdullah ibn Dinar, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Judgements, Hadith No. 7138.

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:7138

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LESSONS

A leader’s best legacy is not wealth or territory, but good counsel to his successor.

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DEATH AND THE CONQUEST OF BURSA

HISTORICAL NOTE: AROUND 724–726 AH

Osman died around 724 AH (1323/1324 CE); the sources differ on the exact date. In 726 AH (1326 CE), Bursa surrendered to Orhan by agreement. Some reports say that Osman heard the news of Bursa's conquest before he died.

Osman's body was later moved to Bursa and buried in a building known as the Gümüşlü Kümbet. The tomb standing today was rebuilt in the nineteenth century after an earthquake. Bursa became the first Ottoman capital.

Status of the report: Narrated in the early Ottoman chronicles such as the history of Âşıkpaşazâde and the Kitâb-ı Cihan-nümâ of Neşri, written about 150 years after Osman's time, without a chain by the standards of the Hadith scholars. The story is accepted as history or tradition, but it cannot be used as proof in the way an authentic hadith can.

REFERENCES:

Âşıkpaşazâde, Tevârîh-i Âl-i Osman; Neşri, Kitâb-ı Cihan-nümâ.

LESSONS

Some strivers do not live to see the fruit of their efforts. Our task is to plant, and Allah decides when the fruit is picked.

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OSMAN'S LEGACY

From a small town at Söğüt, the state Osman founded grew into one of the greatest empires in the history of Islam. His descendants conquered Constantinople in 857 AH (1453 CE), ruled across three continents, and held the title of caliph until 1342 AH (1924 CE).

Allah promised authority in the land to those who believe and do righteous deeds:

SURAH AN-NUR 24:55

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَيَسۡتَخۡلِفَنَّهُمۡ فِي ٱلۡأَرۡضِ
كَمَا ٱسۡتَخۡلَفَ ٱلَّذِينَ مِن قَبۡلِهِمۡ وَلَيُمَكِّنَنَّ لَهُمۡ دِينَهُمُ ٱلَّذِي ٱرۡتَضَىٰ لَهُمۡ
وَلَيُبَدِّلَنَّهُم مِّنۢ بَعۡدِ خَوۡفِهِمۡ أَمۡنٗاۚ يَعۡبُدُونَنِي لَا يُشۡرِكُونَ بِي شَيۡـٔٗاۚ وَمَن كَفَرَ
بَعۡدَ ذَٰلِكَ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ ٥٥

Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient.

Translation: Sahih International — quran.com/24:55

LEGACY	ITS EFFECT
The Ottoman state	Lasted more than 600 years
Bursa	The first capital; a centre of learning and trade
Justice to subjects	Peoples of many faiths lived under one rule
The name "Ottoman"	The name of the dynasty and empire, from Osman's name
The road to Constantinople	Opened by his descendant, Muhammad al-Fatih

THE CHARACTER OF OSMAN

TRAIT	EXAMPLE FROM HIS STORY
Patient and far-sighted	The years-long siege of Bursa
Honouring scholars	His bond with Shaykh Edebali
Just to his subjects	His treatment of Christian inhabitants
Simple in living	He left little wealth

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TRAIT	EXAMPLE FROM HIS STORY
Brave	Bapheus and the fortresses of Bithynia
An ordinary human being	The story of the killing of Dündar Bey

LESSONS

Allah's promise of authority is bound to faith and righteous deeds. When those conditions are lost, authority is lost too.

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TELEVISION DRAMA AND HISTORY

SOURCE NOTE: DIRILIŞ: ERTUĞRUL AND KURULUŞ: OSMAN

Turkish television drama series such as ***Diriliş: Ertuğrul*** and ***Kuruluş: Osman*** have made the stories of Ertuğrul and Osman famous across the Muslim world, including in Malaysia. These dramas can inspire enthusiasm and interest in history, but they are works of fiction.

Many characters, events and dialogues in them are invented: for example Ertuğrul's relationship with Ibn 'Arabi, most of the enemies and traitors, certain marriages and battles, and the details of Osman's life before Bapheus. The historical sources on Ertuğrul amount to only a few lines, and on Osman not much more. A Muslim should distinguish between entertainment and history, and not attribute to these figures what is not established.

Status of the report: Television drama is fiction; it cannot be used as a historical source.

REFERENCES:

A comparison of television drama, the Ottoman chronicles and modern historical studies.

LESSONS

Honesty in telling history is part of the trust of knowledge. We take inspiration from drama, but facts from sources.

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STORIES AND FIGURES THAT NEED ASSESSMENT

SOURCE NOTE: BETWEEN FACT AND LEGEND

Several things in Osman's story need careful assessment. ***First***, almost all the Ottoman sources were written more than 150 years after his time, when the state had already become an empire, so the story of its beginnings was often embellished. ***Second***, the genealogy linking him to the Kayı, the Oghuz and Süleyman Shah is a late tradition. ***Third***, the story that the Seljuk sultan 'Ala' al-Din Kayqubad gave Söğüt to Ertuğrul does not fit the dates, since that sultan died in 634 AH.

Fourth, Osman's birth year (656 AH), the same as the fall of Baghdad, and the year the state was founded (699 AH) may have been chosen for their symbolic meaning. ***Fifth***, modern historians differ on the role of the "gazi" spirit compared with political and economic factors in the rise of the Ottomans. What is certainly established is Osman's existence, the victory at Bapheus (701 AH), the siege of Bursa, and its conquest by Orhan (726 AH).

Status of the report: The main events are established; many details are tradition or legend.

REFERENCES:

A comparison of Âşıkpaşazâde, Neşri, Pachymeres and modern historical studies.

LESSONS

The greatness of the Ottomans does not need legends to be acknowledged. The established facts are example enough.

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SOURCES FOR THE STORIES OF OSMAN

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

STORY	SOURCE	GRADE
Ertuğrul, Osman's father	Ottoman chronicles; a coin	History
Kayı and Süleyman Shah lineage	Late chronicles	Tradition; disputed
Lineage does not hasten	Sahih Muslim 2699	Authentic
Allah knows best who strives	Sahih al-Bukhari 2787	Authentic
The dream in Edebali's house	Âşıkpaşazâde	Legend
A good dream is from Allah	Sahih al-Bukhari 6985	Authentic
Bilecik and Nilüfer Hatun	Âşıkpaşazâde; Neşri	Tradition
The killing of Dündar Bey	Âşıkpaşazâde; Neşri	Disputed
Fighting a Muslim is disbelief	Sahih al-Bukhari 48	Authentic
The Battle of Bapheus (701 AH)	Pachymeres	Established
Köse Mihal	Âşıkpaşazâde	History
Killing a protected non-Muslim	Sahih al-Bukhari 3166	Authentic
The siege of Bursa	Âşıkpaşazâde; Neşri	History
The counsel to Orhan	Late chronicles	Wording uncertain
Each of you is a shepherd	Sahih al-Bukhari 7138	Authentic
The conquest of Bursa (726 AH)	Ottoman chronicles; Byzantine sources	Established
Söğüt granted by Kayqubad	Late chronicles	Does not fit the dates
The Diriliş and Kuruluş dramas	Television	Fiction

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PEOPLE, PLACES AND TIMELINE

PERSON	ROLE
Ertuğrul	Osman's father; tribal chief at Söğüt
Shaykh Edebali	Scholar of Bilecik; Osman's father-in-law by tradition
Malhun Hatun	Osman's wife; Orhan's mother according to some sources
Dündar Bey	Osman's uncle
Köse Mihal	Byzantine landlord; Osman's ally
Orhan	Osman's son and successor; conqueror of Bursa
Andronikos II	Byzantine emperor in Osman's time
George Pachymeres	Contemporary Byzantine historian

PLACE	EVENT
Söğüt	Centre of the tribe of Ertuğrul and Osman
Bilecik	Home of Shaykh Edebali; taken by Osman
Karacahisar and İnegöl	Early fortresses taken
Bapheus (Koyunhisar)	Victory over the Byzantines (701 AH)
Bursa	Besieged; taken by Orhan (726 AH)
Gümüşlü Kümbet, Bursa	Osman's tomb

YEAR	EVENT
641 AH	The Mongols defeat the Seljuks at Kösedağ
c. 656 AH	Osman's birth by tradition
c. 680 AH	Ertuğrul dies
699 AH	Traditional year of the founding of the state
701 AH	The Battle of Bapheus
c. 717 AH	The siege of Bursa begins
c. 724 AH	Osman dies
726 AH	Bursa taken by Orhan
857 AH	Constantinople conquered by Muhammad al-Fatih

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FREQUENTLY ASKED QUESTIONS ABOUT OSMAN GAZI

This chapter answers questions often asked about Osman Gazi. The answers are brief; details are in the earlier chapters.

1. WHO WAS OSMAN GAZI?

The founder of the Ottoman state, son of Ertuğrul, who ruled in northwestern Anatolia until around 724 AH.

2. WHERE DOES THE NAME "OTTOMAN" COME FROM?

From the name Osman, the Turkish pronunciation of 'Uthman.

3. WHO WAS ERTUĞRUL?

Osman's father, chief of a small tribe at Söğüt; most details of his life are late tradition.

4. IS THE DRAMA DIRILIŞ: ERTUĞRUL TRUE?

No; it is a fictional drama inspired by a few lines of history.

5. WHAT WAS OSMAN'S DREAM?

A legend of a moon and a great tree in Shaykh Edebali's house, recorded more than a century later.

6. WHO WAS SHAYKH EDEBALI?

A scholar in Bilecik whom Osman honoured and who, by tradition, was his father-in-law.

7. WHAT WAS OSMAN'S FIRST VICTORY WITH A FIRM DATE?

The Battle of Bapheus in 701 AH (1302 CE).

8. HOW DID HE TREAT CHRISTIANS?

According to the sources, he protected them, and some Byzantine nobles became his allies.

9. DID HE MAKE MISTAKES?

The chronicles say he killed his uncle Dündar; this story is disputed.

10. WHEN WAS BURSA CONQUERED?

In 726 AH (1326 CE) by his son Orhan.

11. WHERE IS HIS TOMB?

In Bursa, at the place known as the Gümüşlü Kümbet.

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12. WHAT IS THE GREATEST LESSON OF HIS STORY?

Faith, patience and justice can turn a small beginning into a great legacy.

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LESSONS AND CONCLUSION

Osman's story is that of a small frontier tribal chief who, through patience, courage and justice, laid the foundations of an empire that lasted six centuries — though his story is often veiled in legend and drama.

LESSON	FROM OSMAN'S STORY
Deeds, not lineage	A disputed genealogy; Sahih Muslim 2699
Intention in striving	The title gazi; Sahih al-Bukhari 2787
Dreams are not proof	The dream in Edebali's house; Sahih al-Bukhari 6985
Muslim blood is precious	The story of Dündar Bey; Sahih al-Bukhari 48
Justice to all	Christian subjects; Al-Ma'idah 5:8; Sahih al-Bukhari 3166
Power as a trust	Building a state; Al-Hajj 22:41; Sahih al-Bukhari 7138
Allah's promise is conditional	The Ottoman legacy; An-Nur 24:55
Distinguishing history from drama	Diriliş, Kuruluş and the late chronicles

May we follow Osman in his patience and justice, honour the scholars, and begin good works however small, trusting that Allah will make them grow.

In sha' Allah, the Heroes of Islam series will continue with the story of Sultan Muhammad al-Fatih, the conqueror of Constantinople.

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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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