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blovy Published in Islamic History 1 min read Apr 2, 2025 Layla bint al-Minhal was an Arab woman who lived during the early spread of Islam and was the wife of Malik ibn Nuwayra. Here's a breakdown of what we know about her: Name: Layla bint al-Minhal (also spelled Laila). In Arabic: ليلى بنت المنهال. Time Period: She was a contemporary of the Islamic prophet Muhamma This means she lived during the time Muhammad was preaching and establishing Islam. Relationship: She was married to Malik ibn Nuwayra, a tribal leader who was killed during the Ridda wars following the death of Prophet Muhammad. This event is a sensitive and controversial topic in early Islamic history. Layla's significance primarily stems from her marriage to Malik ibn Nuwayra and the events surrounding his death. The controversy surrounding his death is often debated in discussions of early Islamic political history. © 2025 blovy. All rights reserved. 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The license may not give you all of the permissions necessary for your intended use. For example, other rights such as publicity, privacy, or moral rights may limit how you use the material. Majnu said: “I am Laila” (A story of Ishq e Haqeeqi) Narrated by Zaheer Khan Mohammed Pleasanton, California, USA Many centuries ago, in a land far away, there lived a poor slave by the name Khais. He fell in love with the princess of the land, Laila. It was said that Laila was not that beautiful to look at but Majnu’s love for her was so intense that he saw her face in his mind every moment and whatever he did, he did only for Laila. Whether it was putting on his clothes, washing his face, eating a meal, he saw Laila before him. He was so absorbed in her remembrance and so completely overcome by her love that the people of the land thought he had lost his mind and called him Majnu (the crazy lover). However, Majnu’s love was unrequited. She was beyond his reach. After all, he was a poor slave and she was a high princess. When the king heard of the mad love of Majnu for his daughter Laila, he was furious. In his rage he ordered his army to arrest Majnu and banish him to the desert. The king’s orders were immediately carried out. Majnu’s life in the desert became harder by the day and mere survival became a challenge. But Majnu was oblivious to these privations. He was so absorbed in Laila that his thoughts and his longing were only for her and for her alone. The hardships did not bother him or become a hurdle in his love. Time went by. Laila was married off to a prince from another kingdom while Majnu wandered through the desert calling out for Laila. After a few years, while Laila’s caravan was passing through the desert, the amir-e-caravan (leader of the caravan) reported to Princess (now Queen) Laila that her old lover Majnu was roaming around the forlorn wilderness of the sand dunes calling out her name. Laila stopped the caravan and ordered her soldiers to bring Majnu to her. The soldiers went around and found Majnu in the desert. His clothes were tattered, his long and dusty hair covered his face, his body hung from his bony, emaciated frame. On his tongue, there was only one word, Laila. Yet, he appeared at peace with himself as if he had achieved everything that he wanted to achieve. The soldiers called out to him: “O crazy Majnu! Do you want to see Laila? She is here today and is traveling through this desert”. Manju turned to them and replied: “I am not sure who is traveling with you but I am Laila. She is in me”. When they heard this response from Majnu, the soldiers were perplexed. A few of them thought that his craziness had turned into madness. They returned to Laila without taking Majnu with them. The soldiers returned to Laila and informed her of the conversation. Laila listened carefully and understood the deeper meaning of Majnu’s madness. She ordered the soldiers to go back and bring Majnu in whatever condition he was in. It was not difficult for the soldiers to relocate Majnu as he was just wandering around in the desert in the vicinity. As they approached him, they called out to him: “O you crazy Majnu, do you want to see Laila? She is traveling today through this desert”. Majnu’s reply was the same as before: “I am Laila, she is in me”. But this time, they took Majnu to the queen – Laila. Now, Majnu was standing in front of his Laila. They were seeing each other while the soldiers were just watching them. Laila started the conversation with Majnu: “O my lover, see I am here in front of you”. Majnu replied: “Who are you?” Laila: “It’s me, Laila”. Majnu: “No, you are not Laila, I am Laila”. Laila: “No, no, you are Majnu, and I am Laila”. Majnu: “No, you are not Laila, I am Laila”. Laila: “No, I am Laila. Look at me, look at my face, my hands, this jewelry”. Laila showed Majnu her ornaments but he kept repeating: “No, you are not Laila. I am Laila”. This interaction was being watched by the soldiers and the people of the caravan. Then, Laila thought she should give a proof so that Majnu could not deny her anymore. She hit her feet on the sand and a loud sound came out from her Ghungroo (A ghungroo is a collection of small metallic bells strung together and tied around the anklet as a piece of jewelry). She said to Majnu: “Did you hear the sound of that Ghungroo, which is tied to my ankles? Listen again”. She hit her feet on the sand and a loud appealing sound came out of her Ghungroo. Majnu looked on carelessly as Laila tried to convince him. Then he pulled up his torn clothes and hit his feet on the ground. The whole crowd including Laila listened as Majnu’s bones, locked together as if in a tuned instrument, produced a delightful sound, identical to the sound of Laila’s Ghungroo. Majnu went into a twirling rhapsody, repeatedly hitting his feet on the ground. Each time the Ghungroo sounds from Majnu’s bones became louder and louder, penetrating the cool stillness of the desert air. Those who were present was astonished and speechless as Majnu kept twirling in rapturous abandon and singing: “See I am Laila and I found her in me”. Gradually, he disappeared into the desert, twirling and singing as he went. The essence of Love is to find the beloved in you. Love makes two human beings into one. That is just ishq-e-mijazi (earthly love). How much more sublime is the state of Isq e Haqiqi (True love, the love of God). As Mevlani Rumi said: Ever since I heard the song of love, I started looking for my Beloved, Not knowing how foolish I was. Lovers do not find one another, They are always in each other. O dear one who is on the path of suluk (path to the Truth), your goal is to reach the door of your shaykh. He will take you on the journey of Ishq-e-Haqiqi, the journey to the essence of all Love. Her daughter-in-law “Al-Shifa”, and she is Layla bint Abdullah bin Adi, one of Mecca’s virtuous women, she was known to cure because she promoted the sick before Islam.At a time when people were illiterate, Laila was one of the few who could read and write. It is likely that she learned to write in order to write down her ruqyah, such as the “ant spell” that she used to treat someone who was stung by a poisonous ant.She was one of the first Quraysh women to convert to Islam and pledge allegiance to the Messenger of God, may God’s prayers and peace be upon him. She migrated with immigrants to Medina, where a house was allocated for her, and she became a platform for knowledge, as she taught the women of Medina to read and write, and before she returned to her noble work in healing the sick, She, may God’s prayers and peace be upon him, offered the ruqyah that she used to heal during the pre-Islamic era, so he permitted it to her and said: “My knowledge is the ruqyah of the ant as I taught it to write.”Al-Shifa bint Abdullah was considered the first female teacher in IslamSource: ISLAMWEB Layla bint al-Minhal (also Laila) (Arabic: ليلى بنت المنهال romanized: Laylā bint al-Minhāl) was an Arab woman, contemporary to the Islamic prophet Muhammad and the wife of Khalid Ibn al Walidal-Walīd b. al-Mughīra) was an early companion of the Islamic prophet Muhammad. Al-Walid belonged to the Banu Makhzum clan of the Quraysh tribe of Mecca and was a brother of the prominent Muslim commander Khalid ibn al-Walid. › wiki › Al-Walid_ib..., the greatest muslim general of all time. Layla was the daughter of Al-Minhal and was later also known as Umm Tamim. Takedown request | View complete answer on en.wikipedia.org Leila (Persian: لیلا, Arabic: ليلى, Hebrew: לילה) is a feminine given name in the Semitic (Arabic, Hebrew) and Iranian languages. Takedown request | View complete answer on en.wikipedia.org The most common meaning for the name in Arabic is “night,” or “dark.” This typically feminine name is also thought to have Hebrew origins and also means “night” or “dark.” The name, Layla, is often given to baby girls who are born at night to signify the time in which they were born. Takedown request | View complete answer on verywellfamily.com Layla has Hebrew and Arabic origins and is alternately spelled Leila, Leyla, Leylah, Lailah, Laila, or Laylah. Takedown request | View complete answer on babycenter.com Leila is a girl's name of Arabic origin, meaning “night.” 19th-century poet Lord Byron is credited with bringing this variation of Layla to English-speaking countries through his acclaimed work, Don Juan. Leila emanates an aura of mysticism and otherworldliness, and has become a popular choice for those born at night. Takedown request | View complete answer on thebump.com Origin of Leila Derived from the Arabic leila (night, dark beauty) or the Persian leila (dark-haired). Its use in England began with George Byon's poem "The Giaour" (1813). Takedown request | View complete answer on mom.com Is Leila a pretty name? Leila is now very close to making the Top 200 list. Not quite as popular as her sister-names Layla, Laila, Lila, or Lyla, Leila is still holding her own on the charts. It's a beautiful name and (we think) classical spelling. Takedown request | View complete answer on ohbabynames.com What does Leila mean in Farsi? Persian Baby Names Meaning: In Persian Baby Names the meaning of the name Leila is: Dark. Born at night. Takedown request | View complete answer on sheknows.com What does Laila mean in the Bible? "Lailah" is the same as the Hebrew word for "night" laylah (לילה). The noun for "night" in the Semitic languages is derived from the tri-consonantal root: L-Y-L, also found in Arabic laylah "night" (Arabic: ليلة). Takedown request | View complete answer on en.wikipedia.org What does Leila mean in Moroccan? Layla (ليلى): Layla (also spelled Leila) is a Moroccan girl name often given to girls born during the night, as Layla means “Night” in Arabic. Takedown request | View complete answer on moroccanzest.com What is another name for Leila? Layla is derived from the Semitic element layl, meaning "night." It has roots in the Arabic, Hebrew, and Persian languages. In the Arabic story Qays and Layla, Layla is the subject of the poet's unrequited love. Among the many alternate spellings are Leila, Laila, Laela, Laelah, Laylah, Leyla, Lejla, and Leighla. Takedown request | View complete answer on nameberry.com What is a good nickname for Leila? Nicknames: Ayla, Lala, Lay, Lay Lay, Layla Bug, Lays, Lila, Lulu, Ly. Variations: Laela, Laelah, Laila, Laylah, Leila, Leilah, Lejla, Leyla, Lylah. Takedown request | View complete answer on momlovesbest.com Is Laila a Quranic name? Laila is a girl's name of Arabic origin. Meaning “of the night” in Hebrew and Arabic, this striking name is a favorable choice in the Muslim community. Takedown request | View complete answer on thebump.com What is the best name in Quran for girl? Here is a collection of charming Quranic baby names you should definitely consider for your little one!Aabida. The name 'Aabida' has a Quranic origin, and it means 'worshipper' or 'the one who worships Allah'.Aafiya. ... Aalifa. ... Aaliyah. ... Aasiya. ... Aayat. ... Aidah. ... Aisha. Takedown request | View complete answer on parenting.firstcry.com How do you write Laila in Arabic? Variant of Leila and Layla, from Arabic لَيْلَى (laylā), related to لَيْلَة (layla, “night”). Takedown request | View complete answer on en.wiktionary.org How rare is the name Leila? Leila is the #205 most popular name in the U.S., according to Social Security Administration data. Since the year 2000, Leila has been steadily growing in popularity. It is the number 1 most popular name on FamilyEducation.com. Takedown request | View complete answer on familyeducation.com How common is Leila? Leila was the 214th most popular girls name. In 2021 there were 1,381 baby girls named Leila. 1 out of every 1,289 baby girls born in 2021 are named Leila. Takedown request | View complete answer on datayze.com What is the prettiest name ever for a girl? Top 1,000 Baby Girl Names of 2021Olivia.Emma.Charlotte.Amelia.Ava.Sophia.Isabella.Mia. Takedown request | View complete answer on verywellfamily.com What is the most beautiful woman name? According to Science, Bella Hadid is the Most Beautiful Woman in the World. Find out how the supermodel's face was measured for almost absolute symmetry. According to a study by renowned cosmetic surgeon Julian De Silva, Bella Hadid holds the crown for the most beautiful woman in the world. Takedown request | View complete answer on lofficielusa.com What girl name means dark moon? Esmeray is a Turkish name that means "dark moon," which is such a cool and sophisticated choice. Esmeray might be a bit of a mouthful for a little one, so Esme is a great nickname option. Takedown request | View complete answer on cafemom.com What does Leyla mean in Turkish? Leyla (Lay-la) Translates to a very dark night and is the female protagonist of the famous 'Leila and Mecnun' love story. Takedown request | View complete answer on theculturetrip.com Is Leila a name? The name Leila is girl's name of Arabic, Persian origin meaning "night". Leila was popularized in the West by the poet Byron, who used it in his poem Don Juan for a ten-year-old Turkish girl. Takedown request | View complete answer on nameberry.com Fabrications and Contradictions; these have been two of the most resourceful tools in the Shī'ah box of tricks. Many neatly crafted propaganda books were brought into circulation during the past century. These books include Peshawar Nights, al-Murāja'āt and Thumma Ihtadaytu (Then I was guided) by Muḥammad Tījānī Samāwī. Tījānī retells his journey of enlightenment which ultimately led to his 'guidance' to the faith of the Rāfiḍah. This fantasy tale serves as the tapestry into which his criticisms against Ṣaḥābah have been carefully woven. The lies and forgery which constitutes the bulk of his book have been patched over by empty claims of objectivity and impartiality. The success of this book has been phenomenal which resulted in it being translated into many languages including English. The Maḥajjah Institute has undertaken to undo the knots in Tījānī's work and expose it for the deceit and lies it is. In this regard they have used Khālid al-Asqalānī's Bal Ḍalalta as a guideline in their refutation of Then I was guided titled: Rather, Misguided!CONTENTSChapter One - Sunni-Shi'i divergence on classifying the SahabahChapter Two - Treaty of Hudaybiyyah Chapter Three - Tijani's Claim that the Qur'an Dispraises the Sahabah Chapter Four - Tijani's claim that the Prophet (saw) Dispraised the SahabahChapter Five - Tijani's claims that the Sahabah Vilified One AnotherChapter Six - Tijani's Criticisms against Abii Bakr Chapter Seven - Tijani's Criticisms of the Second Khalifah, 'Umar ibn al-Khattab Chapter Eight - Tijani's Criticisms of the Third Khalifah, 'Uthman ibn 'Affan Chapter Nine - Tijani's criticism of Sayyidah 'A'ishah, the Prophet's (saw) wifeChapter Ten - Tijani's Criticisms of Talhah and Zubayr Chapter Eleven - Tijani's criticisms of Mu'awiyah ibn Abi SufyanChapter Twelve - Tijani's Criticisms of Abii HurayrahChapter Thirteen - The Final Study: Miscellaneous Issues Laila is an indirect Quranic name for girls that means “ecstasy”, “intoxication”. Laila is derived from the L-Y-L root (“night”) which is used in the Quran. We can be sure that Laila is an acceptable name for Muslim girls as it is the name of a Sahabiyyah (female peer of the Prophet peace be upon him), whose full name is Laila bint Khutaim and who was the first woman to pledge her allegiance to the Prophet when he entered the city of Madinah. Get the QuranicNames Android app! Categories: All Baby Names Starting With L | All Muslim Baby Names | Arabic Baby Names | Islamic (Quranic) Girl Names Starting With L | L-Y-L | Muslim Girl Names - Girl Names from the Quran | Quranic Names by Root Disclaimer The content on this site does not constitute any type of legal or religious advice. Always consult your local imam or other knowledgeable individuals before making a decision about choosing a baby name. From wikishia Laylā bt. Abī Murra b. ʿUrwa b. Masʿūd al-Thaqafī (Arabic: ليلىٰ بنت أبي مرّة بن عروة بن مسعود الثقفي) was Imam al-Husayn's (a) wife and the mother of 'Ali al-Akbar (a). She is paternally from the Thaqif tribe and maternally from Banu Umayya. Some people took her to be the best-known lady of her time. The name, Layla, is well-known in the common Shiite culture, because she was Ali al-Akbar's (a) mo disagreement about whether she was present in Karbala. Name In most sources, her name is mentioned as "Layla", but in his al-Tabaqat al-kubra, Ibn Sa'd mentioned her as Amina (Arabic: آمنة), and according to some contemporary scholars, her name was Umm Layla.[2] This is why in some rawda meetings she is referred to as Umm Layla. Lineage Layla's father was Abu Murra b. 'Urwa b. Mas'ud b. Mu'attib, from Thaqif tribe.[3] Abu Murra was born in the period of the Prophet (s). Both Abu Murra and 'Urwa were from the Prophet's (s) Sahaba. Abu Murra went to the Prophet (s) together with his brother and converted to Islam.[4] 'Urwa b. Mas'ud was one of the al-Sadat al-Arba'a (the Four masters in Islam) and a great figure of Arab. He is assimilated to Sahib Yasin and the most similar person to Jesus.[5] Layla's mother, Maymuna, was the daughter of Abu Sufyan from Banu Umayya, and was known as Umm Shayba.[6] Marriage and Children Imam al-Husayn (a) married Layla, and she gave birth to 'Ali al-Akbar (a).[7] She is mostly known by Shiites because she is mentioned in rawdas regarding 'Ali al-Akbar (a). Presence in the Event of Karbala There is no evidence of Layla's presence in the Event of Karbala in early sources, but some later sources referred to her presence in Karbala. On this account, Layla was praying for her son, Ali al-Akbar (a), when he was martyred, and she witnessed the mutilation of his corpse by the enemies.[8] Another Layla Imam Ali (a) also had a wife called Layla bt. Mas'ud. She was the mother of Abu Bakr b. al-Imam 'Ali (a), a martyr of Karbala.[9] Sometimes she is confused with Layla, the mother of Ali al-Akbar (a).[10] Notes References Abū l-Faraj al-Iṣfahānī, ʿAlī b. al-Ḥusayn. Maqātil al-ṭālibīyyīn. Edited by Sayyid Aḥmad Ṣaqar. Second edition. Beirut: Muʾassisat al-Aʿlamī li-l-Maṭbūʿāt, 1408 AH. Ibn ʿAbd al-Barr, Yūsuf b. ʿAbd Allāh. al-Istīʿāb fī maʿrifat al-aṣḥāb. Eidted by Muḥammad ʿAlī al-Bajāwī. Beirut: Dār al-Jail, 1412 AH. Maḥallātī, Dhabīḥ Allāh. Rayāḥīn al-sharīʿa. Tehran: Dār al-Kutub al-Islāmīyya, [n.d]. Maqrīzī, Taqī al-Dīn. Imtāʿ al-asmāʾ bi-mā li-l-nabīyy min al-aḥwāl wa l-amwāl wa l-ḥafda wa l-matāʿ. Beirut: Dār al-Kutub al-ʿIlmīyya, 1420 AH. Mufīd, Muḥammad b. Muḥammad al-. Al-Ikhtiṣāṣ. Qom: Kungira-yi Shaykh al-Mufīd, 1413 AH. Samāwī, Muḥammad b. Ṭāhir al-. Ibṣār al-ʿayn fī anṣār al-Ḥusayn (a). Qom: Dānishgāh-i Shaḥīd Maḥallātī, 1419 AH. Tamīmī, Abū Ḥātam al-. Al-Sīra al-nabawīyya wa akhbār al-khulafāʾ. Third edition. Beirut: al-Kutub al-Thiqāfīyya, 1417 AH. Wife of Husayn ibn Ali Layla bint Abi MurrahArabic: لَيْلَىٰ بِنْتُ أَبِي مُرَّة Bornc. 7th centuryOther namesUmm LaylaSpouseHusayn ibn AliChildren Ali al-Akbar Fatima al-Sughra ParentsAbu Murrah ibn ʿurwah al-Thaqafi (father)Maymunah bint Abi Sufyan (mother)RelativesUrwah ibn Mas'ud (paternal-grandfather) Umm Habiba (maternal-aunt) Abu Sufyan ibn Harb (maternal-grandfather) Mu'awiya ibn Abi Sufyan (maternal-uncle) Laylā bint Abi Murrah ibn ʿUrwah ibn Masʿūd al-Thaqafi (Arabic: لَيْلَىٰ بِنْتُ أَبِي مُرَّة بْن عُرْوَة بْن مَسْعُود الثَّقَفِيّ), also known as Umm Laylā (Arabic: أُمّ لَيْلَىٰ), was a wife of Husayn ibn Ali and the mother of Ali al-Akbar[1] and Fatima al-Sughra. She was the niece of Mu'awiya ibn Abi Sufyan. Her grandfather Urwah ibn Mas'ud was considered by Muhammad as one of the four chiefs of Islam.[2] ^ Ib of Al-Husain bin 'Ali, (May Allah be Pleased with him). Darussalam Publishers. pp. 16–. GGKEY:KJAFKJADS2F. ^ Shaykh Abbas Qummi. Nafasul Mahmoom. p.269. This biographical article about a person notable in connection with Islam is a stub. You can help Wikipedia by expanding it.vte Retrieved from " Arab Muslim general (died 642) Khalid ibn al-Walidخالد بن الوليدThe Kh ibn al-Walid Mosque in Homs, SyriaNative nameخالد بن الوليد بن المغيرة المخزومىOther name(s)Sword of AllahNickname(s)Abu SulaymanBornMecca, ArabiaDiedc. 642 CEMedina or Homs, Rashidun CaliphatePossible burial placeKhalid ibn al-Walid Mosque (Homs, Syria)AllegianceQuraysh (625–627/629)Muhammad (627/629–632)Rashidun Caliphate (632–638)Service / branchRa armyYears of service629–638Commands Field commander in Najd and the Yamama (632–633) Supreme commander of Muslim armies in Syria (634–636) Field commander in northern Syria (636–638) Military governor of Qinnasrin (c. 638) Battles / wars Against Muslims: Battle of Uhud (625) Battle of the Trench (627) For Muslims: Battle of Mu'ta (629) Conquest of Mecca (629 or 630) Battle of Hunayn (630) Ridda wars Battle of Buzakha (632) Battle of Aqraba (633) Early campaigns in Iraq Battle of Dhat al-Salasil (633) Battle of Nahr al-Mar'a (633) Battle of Ullays (633) Battle of Walaja (633) Capture of al-Hira (633) Battle of Dawmat al-Jandal (633) Siege of Anbar (633) Siege of Ayn al-Tamr (633) Battle of Firaz (634) Muslim conquest of Syria Battle of Marj Rahit (634) Siege of Bosra (634) Battle of Ajnadayn (634) Battle of Fahl (634 or 635) Siege of Damascus (634–635) Battle of Yarmouk (636) Siege of Emesa (637–638) Siege of Aleppo (637) Battle of Qinnasrin (637–638) Siege of Germanicia (638) Spouse(s)Asma bint Anas ibn MudrikLayla bint al-MinhalChildrenSulaymanAbd al-RahmanMuhajirRelationsBanu Makhzum(a clan of the Quraysh tribe) Khalid ibn al-Walid ibn al-Mughira al-Makhzumi (Arabic: خالد بن الوليد بن المغيرة المخزومي, romanized: Khālid ibn al-Walīd ibn al-Mughīra al-Makhzūmī; died 642) was a 7th-century Arab military commander. He initially led campaigns against Muhammad on behalf of the Quraysh. He later became a Muslim and remainder of his career serving Muhammad and the first two Rashidun caliphs: Abu Bakr and Umar. Khalid played leading command roles in the Ridda Wars against rebel tribes in Arabia in 632–633, the initial campaigns in Sasanian Iraq in 633–634, and the conquest of Byzantine Syria in 634–638. As a horseman of the Quraysh's aristocratic Banu Makhzum clan, which ardently opposed Muhammad, Khalid played an instrumental role in defeating Muhammad and his followers during the Battle of Uhud in 625. In 627 or 629, he converted to Islam in the presence of Muhammad, who inducted him as an official military commander among the Muslims and gave him the title of Sayf Allah (lit. 'Sword of God'). During the Battle of Mu'ta, Khalid coordinated the safe withdrawal of Muslim troops against the Byzantines. He also led the Bedouins under the Muslim army during the Muslim conquest of Mecca in 629–630 and the Battle of Hunayn in 630. After Muhammad's death, Khalid was appointed to Najd and al-Yamama to suppress or subjugate the Arab tribes opposed to the nascent Muslim state; this campaign culminated in Khalid's victory over rebel leaders Tulayha and Musaylima at the Battle of Buzakha in 632 and the Battle of Yamama in 633, respectively. Khalid subsequently launched campaigns against the predominantly Christian Arab tribes and the Sasanian Persian garrisons along the Euphrates valley in Iraq. Abu Bakr later reassigned him to command the Muslim armies in Syria, where he led his forces on an unconventional march across a long, waterless stretch of the Syrian Desert, boosting his reputation as a military strategist. As a result of decisive victories led by Khalid against the Byzantines at Ajnadayn (634), Fahl (634 or 635), Damascus (634–635), and the Yarmouk (636), the Muslim army conquered most of the Levant. Khalid was subsequently demoted and removed from the army's high command by Umar. Khalid continued service as the key lieutenant of his successor Abu Ubayda ibn al-Jarrah in the sieges of Homs and Aleppo and the Battle of Qinnasrin, all in 637–638. These engagements collectively precipitated the retreat of imperial Byzantine troops from Syria under Emperor Heraclius. Around 638, Umar dismissed Khalid from the governorship of Jund Qinnasrin. Khalid died in 642, either in Medina or Homs. Khalid is generally considered by historians to be one of the most seasoned and accomplished generals of the early Islamic era, and he is likewise commemorated throughout the Arab world. Islamic tradition credits Khalid with his battlefield tactics and effective leadership during the early Muslim conquests. Some historical accounts note differing perspectives on particular incidents, including his execution of the Banu Jadhima tribe during the lifetime of Muhammad, the execution of Malik ibn Nuwayra during the Ridda Wars, and matters related to fiscal practices in the Levant. Khalid's military fame disturbed some pious early Muslims, most notably Umar, who feared it could develop into a personality cult. In Sunni tradition, Khalid is generally honored as a war hero, while Shia tradition characterizes him negatively, with some considering him a war criminal. Khalid's father was al-Walid ibn al-Mughira, an arbitrator of local disputes in Mecca in the Hejaz (western Arabia).[1] Al-Walid is identified by the historians Ibn Hisham (d. 833), Ibn Durayd (d. 837) and Ibn Habib (d. 859) as the "derider" of the Islamic prophet Muhammad mentioned in the Meccan suras (chapters) of the Qur'an.[1] He belonged to the Banu Makhzum, a leading clan of the Quraysh tribe and Mecca's pre-Islamic aristocracy.[2] The Makhzum are credited for introducing Meccan commerce to foreign markets,[3] particularly Yemen and Abyssinia (Ethiopia),[2] and developed a reputation among the Quraysh for their intellect, nobility and wealth.[3] Their prominence was owed to the leadership of Khalid's paternal grandfather al-Mughira ibn Abd Allah.[3] Khalid's paternal uncle Hisham was known as the 'lord of Mecca' and the date of his death was used by the Quraysh as the start of their calendar.[4] The historian Muhammad Abdulhayy Shaban describes Khalid as "a man of considerable standing" within his clan and Mecca in general.[5] Khalid's mother was al-Asma bint al-Harith ibn Hazn, commonly known as Lubaba al-Sughra ('Lubaba the Younger', to distinguish her from her elder half-sister Lubaba al-Kubra) of the nomadic Banu Hilal tribe.[6] Lubaba al-Sughra converted to Islam about c. 622 and her paternal half-sister Maymuna became a wife of Muhammad.[6] She was also half-sister of Asma bint Umais, who successively married to Ja'far ibn Abi Talib, Abu Bakr, and later Ali ibn Abi Talib.[7] Through his maternal relations, Khalid became highly familiarized with the Bedouin (nomadic Arab) lifestyle.[8] Descriptions of Khalid's appearance are rare, but some accounts claim he so closely resembled Umar in both looks and voice that people with poor eyesight often confused them.[9] Genealogical tree of Khalid's clan, the Banu Makhzum Al-Mughira Hisham (d. 598)Abu Rabi'aAl-Walid (d. 622)FakihAbu Umayya Amr (Abu Jahl) (d. 624)Al-Harith (d. 639)HantamahAyyash (d. 636)Al-Walid (d. 620s)HishamKhalid (d. 642)Al-Muhajir (fl. 630–633)Umm Salama (d. 680s)Muhammad Ikrima (d. 634 or 636)Abd al-RahmanUmar (d. 644)Abd AllahIsma'ilAbd al-Rahman (d. 666)Muhajir (d. 657) SalamaHisham (fl. 691–706)Khalid (fl. 669)Khalid Ayyub Map showing troop placements and maneuvers of the Battle of Uhud, where Khalid and his horsemen routed a Muslim force led by the Islamic prophet Muhammad in 625 The Makhzum were strongly opposed to Muhammad, and the clan's preeminent leader Amr ibn Hisham (Abu Jahl), Khalid's first cousin, organized the boycott of Muhammad's clan, the Banu Hashim of Quraysh, in c. 616–618.[1] After Muhammad emigrated from Mecca to Medina in 622, the Makhzum under Abu Jahl commanded the war against him until they were routed at the Battle of Badr in 624.[1] About twenty-five of Khalid's paternal cousins, including Abu Jahl, and numerous other kinsmen were slain in that engagement.[1] Mount Uhud (pictured in 2009) where the battle took place The following year, Khalid commanded the right flank of the cavalry in the Meccan army which confronted Muhammad at the Battle of Uhud north of Medina.[10] According to the historian Donald Routledge Hill, rather than launching a frontal assault against the Muslim lines on the slopes of Mount Uhud, "Khalid adopted the sound tactics" of going around the mountain and bypassing the Muslim flank.[11] He advanced through the Wadi Qanat valley west of Uhud until being checked by Muslim archers south of the valley at Mount Ruma.[11] The Muslims gained the early advantage in the fight, but after most of the Muslim archers abandoned their positions to join the raiding of the Meccans' camp, Khalid charged against the resulting break in the Muslims' rear defensive lines.[10][11] In the ensuing rout, several dozen Muslims were killed.[10] The narratives of the battle describe Khalid riding through the field, slaying the Muslims with his lance.[12] Shaban credits Khalid's "military genius" for the Quraysh's victory at Uhud, the only engagement in which the tribe defeated Muhammad.[13] In 628, Muhammad and his followers headed for Mecca to perform the umra (lesser pilgrimage to Mecca) and the Quraysh dispatched 200 cavalry to intercept him upon hearing of his departure.[14] Khalid was at the head of the cavalry and Muhammad avoided confronting him by taking an unconventional and difficult alternate route, ultimately reaching Hudaybiyya at the edge of Mecca. Upon realizing Muhammad's change of course, Khalid withdrew to Mecca.[15] A truce between the Muslims and the Quraysh was reached in the Treaty of Hudaybiyya in March.[14] In the year 6 AH (c. 627) or 8 AH (c. 629) Khalid embraced Islam in Muhammad's presence alongside the Quraysh Amr ibn al-As;[16] the modern historian Michael Lecker comments that the accounts holding that Khalid and Amr converted in 8 AH are "perhaps more trustworthy".[17] The historian Akram Diya Umari holds that Khalid and Amr embraced Islam and relocated to Medina following the Treaty of Hudaybiyya, apparently after the Quraysh dropped demands for the extradition of newer Muslim converts to Mecca.[18] Following his conversion, Khalid "began to devote all his considerable military talents to the support of the new Muslim state", according to the historian Hugh N. Kennedy.[19] Khalid participated in the expedition to Mu'ta in modern-day Jordan ordered by Muhammad in September 629.[20][21] The purpose of the raid may have been to acquire booty in the wake of the Sasanian Persian army's retreat from Syria following its defeat by the Byzantine Empire in July.[22] The Muslim detachment was routed by a Byzantine force consisting mostly of Arab tribesmen led by the Byzantine commander Theodore, and several high-ranking Muslim commanders were slain.[22][23] Khalid took command of the army following the deaths of the appointed commanders and, with considerable difficulty, oversaw a safe withdrawal of the Muslims.[21][24] Muhammad rewarded Khalid by bestowing on him the honorary title Sayf Allah ('the Sword of God').[24][a] In December 629 or January 630, Khalid took part in Muhammad's capture of Mecca, after which most of the Quraysh converted to Islam.[1] In that engagement Khalid led a nomadic contingent called muhajirat al-arab ('the Bedouin emigrants').[8] He led one of the two main pushes into the city and in the subsequent fighting with the Quraysh, three of his men were killed while twelve Qurayshites were slain, according to Ibn Ishaq, the 8th-century biographer of Muhammad.[26] Khalid commanded the Bedouin Banu Sulaym in the Muslims' vanguard at the Battle of Hunayn later that year. In that confrontation, the Muslims, boosted by the influx of Qurayshite converts, defeated the Thaqif—the Ta'if-based traditional rivals of the Quraysh—and their nomadic Hawazin allies.[8] Khalid was then appointed to destroy the idol of al-Uzza, one of the goddesses worshiped in pre-Islamic Arabian religion, in the Nakhla area between Mecca and Ta'if.[20] The oasis town of Dumat al-Jandal (pictured in 2007). Khalid led an expedition against the city in 630, and may have led another expedition in 633 or 634, though modern historians have cast doubt about the latter campaign or Khalid's role in it. Khalid was afterward dispatched to invite to Islam the Banu Jadhima in Yalamlam, about 80 kilometers (50 mi) south of Mecca, but the Islamic traditional sources hold that he attacked the tribe illicitly.[20] In the version of Ibn Ishaq, Khalid had persuaded the Jadhima tribesmen to disarm and embrace Islam, which he followed up by executing a number of the tribesmen in revenge for the Jadhima's slaying of his uncle Fakih ibn al-Mughira dating to before Khalid's conversion to Islam. In the narrative of Ibn Hajar al-Asqalani (d. 1449), Khalid misunderstood the tribesmen's acceptance of the faith as a rejection or denigration of Islam due to his unfamiliarity with the Jadhima's accent and consequently attacked them. In both versions, Muhammad declared himself innocent of Khalid's action but did not discharge or punish him.[27] Despite the controversy, Muhammad's trust in Khalid persisted. Shortly thereafter, he sent Khalid to investigate the Banu Mustaliq, a tribe related to the Banu Jadhima, following reports of their alleged apostasy.[28] Khalid approached the task cautiously, confirmed the Banu Mustaliq's adherence to Islam, and delivered an accurate report to Muhammad. This episode indicates that Khalid's initial doubts about the Banu Jadhima's religious commitment, despite their distinct clan affiliation, were not entirely baseless, as suspicions about related tribes resurfaced months later, prompting multiple delegations to investigate their status.[29] According to the historian W. Montgomery Watt, the traditional account about the Jadhima incident "is hardly more than a circumstantial denigration of Khālid, and yields little solid historical fact".[30] Later in 630, while Muhammad was at Tabuk, he dispatched Khalid to capture the oasis market town of Dumat al-Jandal.[20] Khalid gained its surrender and imposed a heavy penalty on the inhabitants of the town, one of whose chiefs, the Kindite Ukaydir ibn Abd al-Malik al-Sakuni, was ordered by Khalid to sign the capitulation treaty with Muhammad in Medina.[31] In June 631 Khalid was sent by Muhammad at the head of 480 men to invite the mixed Christian and polytheistic Balharith tribe of Najran to embrace Islam.[32] The tribe converted and Khalid instructed them in the Qur'an and Islamic laws before returning to Muhammad in Medina with a Balharith delegation.[32] Map of Khalid's campaigns against the Arab tribes of Najd and the Yamama, both in central Arabia, during the Ridda wars. The itinerary of his campaign is indicated by dashed, red arrows. The territory of the early Muslim state, comprising Mecca, Medina and Ta'if and their environs, is shaded in green After Muhammad's death in June 632, one of his early and close companions, Abu Bakr, became caliph (leader of the Muslim community). The issue of succession had caused discord among the Muslims.[33] The Ansar (lit. 'Helpers'), the natives of Medina who hosted Muhammad after his emigration from Mecca, attempted to elect their own leader.[34] Opinion was split among the Muhajirun (lit. 'Emigrants'), the mostly Qurayshite natives of Mecca who emigrated with Muhammad to Medina. One group advocated for a companion closer in kinship to Muhammad, namely his cousin Ali, while another group, backed by new converts among the Qurayshite aristocracy, rallied behind Abu Bakr. The latter, with the key intervention of the prominent Muhajirun, Umar ibn al-Khattab and Abu Ubayda ibn al-Jarrah, overrode the Ansar and acceded.[33] Khalid was a staunch supporter of Abu Bakr's succession.[35] A report preserved in a work by the 13th-century scholar Ibn Abi'l-Hadid claims that Khalid was a partisan of Abu Bakr, opposed Ali's candidacy, and declared that Abu Bakr was "not a man about whom one needs [to] enquire, and his character needs not be sounded out".[35] Most tribes in Arabia, except those inhabiting the environs of Mecca, Medina and Ta'if, discontinued their allegiance to the nascent Muslim state after Muhammad's death or had never established formal relations with Medina.[36] Islamic historiography describes Abu Bakr's efforts to establish or reestablish Islamic rule over the tribes as the Ridda wars (wars against the 'apostates'). Views of the wars by modern historians vary considerably. Watt agrees with the Islamic characterization of the tribal opposition as anti-Islamic in nature, while Julius Wellhausen and C. H. Becker hold the tribes were opposed to the tax obligations to Medina rather than Islam as a religion. In the view of Leone Caetani and Bernard Lewis, the opposing tribes who had established ties with Medina regarded their religious and fiscal obligations as being a personal contract with Muhammad; their attempts to negotiate different terms after his death were rejected by Abu Bakr, who proceeded to launch the campaigns against them.[37] Of the six main conflict zones in Arabia during the Ridda wars, two were centered in Najd (the central Arabian plateau): the rebellion of the Asad, Tayy and Ghatafan tribes under Tulayha and the rebellion of the Tamim tribe led by Sajah; both leaders claimed to be prophets.[38][39] After Abu Bakr quashed the threat to Medina by the Ghatafan at the Battle of Dhu al-Qassa,[40] he dispatched Khalid against the rebel tribes in Najd.[41][b] Khalid was Abu Bakr's third n

by the Byzantine defenders and the city capitulated in the spring.[163] Per the surrender terms, taxes were imposed on the inhabitants in return for guarantees of protection for their property, churches, water mills and the city walls.[164] A quarter of the church of St. John was reserved for Muslim use, and abandoned houses and gardens were confiscated and distributed by Abu Ubayda or Khalid among the Muslim troops and their families.[164] Owing to its proximity to the desert steppe, Homs was viewed as a favorable place of settlement for Arab tribesmen and became the first city in Syria to acquire a large Muslim population.[164] Information about the subsequent conquests in northern Syria is scant and partly contradictory.[165] Khalid was dispatched by Abu Ubayda to conquer Qinnasrin (called Chalcis by the Byzantines) and nearby Aleppo.[166] Khalid routed a Byzantine force led by a certain Minas in the outskirts of Qinnasrin.[166][167] There, Khalid spared the inhabitants following their appeal and claim that they were Arabs forcibly conscripted by the Byzantines.[167] He followed up by besieging the walled town of Qinnasrin,[168] which capitulated in August/September 638.[169] He and Iyad ibn Ghanm then launched the first Muslim raid into Byzantine Anatolia.[170] Khalid made Qinnasrin his headquarters, settling there with his wife.[168] Khalid was appointed Abu Ubayda's deputy governor in Qinnasrin in 638.[171] The campaigns against Homs and Qinnasrin resulted in the conquest of northwestern Syria and prompted Heraclius to abandon his headquarters at Edessa for Samosata in Anatolia and ultimately to the imperial capital of Constantinople.[172] Khalid may have participated in the siege of Jerusalem, which capitulated in 637 or 638.[173] According to al-Tabari, he was one of the witnesses of a letter of assurance by Umar to Patriarch Sophronius of Jerusalem guaranteeing the safety of the city's people and property.[174] Main article: Dismissal and death of Khalid ibn al-Walid According to Sayf ibn Umar, later in 638 Khalid was rumored to have lavishly distributed war spoils from his northern Syrian campaigns, including a sum to the Kindite nobleman al-Ash'ath ibn Qays.[175] Umar consequently ordered that Abu Ubayda publicly interrogate and relieve Khalid from his post regardless of the interrogation's outcome, as well as to put Qinnasrin under Abu Ubayda's direct administration.[176] Following his interrogation in Homs, Khalid issued successive farewell speeches to the troops in Qinnasrin and Homs before being summoned by Umar to Medina.[177] Sayf's account notes that Umar sent notice to the Muslim garrisons in Syria and Iraq that Khalid was dismissed not as a result of improprieties but because the troops had become "captivated by illusions on account of him [Khalid]" and he feared they would disproportionately place their trust in him rather than God.[178] Khalid's sacking did not elicit public backlash, possibly due to existing awareness in the Muslim polity of Umar's enmity toward Khalid, which prepared the public for his dismissal, or because of existing hostility toward the Makhzum in general as a result of their earlier opposition to Muhammad and the early Muslims.[179] In the account of Ibn Asakir, Umar declared at a council of the Muslim army at Jabiya in 638 that Khalid was dismissed for lavishing war spoils on war heroes, tribal nobles and poets instead of reserving the sums for needy Muslims.[155] No attending commanders voiced opposition, except for a Makhzumite who accused Umar of violating the military mandate given to Khalid by Muhammad.[180] According to the Muslim jurist al-Zuhri (d. 742), before his death in 639, Abu Ubayda appointed Khalid and Iyad ibn Ghanm as his successors,[181] but Umar confirmed only Iyad as governor of the Homs–Qinnasrin–Jazira district and appointed Yazid ibn Abi Sufyan governor over the rest of Syria, namely the districts of Damascus, Jordan and Palestine.[182] Following his dismissal, some sources report that Khalid spent his remaining years in Homs with his family, rarely leaving the city and largely withdrawn from public life, while remaining devoted to Islam.[183] Khalid died in Medina or Homs in 21 AH (c. 642 CE).[184][185] Purported hadiths related about Khalid include Muhammad's urgings to Muslims not to harm Khalid and prophecies that Khalid would be dealt injustices despite his tremendous contributions to Islam.[186] In Islamic literary narratives, Umar expresses remorse over dismissing Khalid, and the women of Medina mourn his death en masse,[186] with Umar later stating on his deathbed that had Abu Ubayda, Muadh ibn Jabal, or Khalid been alive, he would have chosen one of them as his successor.[187] Expansion of Rashidun Caliphate Khalid is credited by the early sources for being the most effective commander of the conquests, including after his dismissal from the supreme command.[188] He is considered "one of the tactical geniuses of the early Islamic period" by Donner.[115] The historian Carole Hillenbrand calls him "the most famous of all Arab Muslim generals",[189] and Humphreys describes him as "perhaps the most famous and brilliant Arab general of the Riddah wars and the early conquests".[94] Watt credits Khalid "as one of the creators of the Arab empire" due to his "superb generalship, especially in the years immediately following Muhammad's death".[190] In Kennedy's assessment, Khalid was "a brilliant, ruthless military commander, but one with whom the more pious Muslims could never feel entirely comfortable".[191] While recognizing his military achievements, the early Islamic sources present a mixed assessment of Khalid due to his early confrontation with Muhammad at Uhud, his reputation for brutal or disproportionate actions against Arab tribesmen during the Ridda wars and his military fame which disturbed the pious early converts.[19] According to the historian Richard Blackburn, despite attempts in the early sources to discredit Khalid, his reputation has developed as "Islam's most formidable warrior" during the eras of Muhammad, Abu Bakr and the conquest of Syria.[185] Kennedy notes that "his reputation as a great general has lasted through the generations and streets are named after him all over the Arab world".[19] Khalid is considered a war hero by Sunni Muslims, while many Shia Muslims view him as a war criminal for his execution of Malik ibn Nuwayra and immediate marriage of his widow, in contravention of the traditional Islamic bereavement period.[192] Main article: Khalid ibn al-Walid Mosque Since at least the 12th century, Khalid's tomb has been purported to be located in the present-day Khalid ibn al-Walid Mosque in Homs, SyriaThe purported tomb of Khalid within the Khalid ibn al-Walid Mosque Khalid's eldest son was named Sulayman [ar], hence his kunya ('paedonymic') Abu Sulayman ('father of Sulayman').[193] Khalid was married to Asma, a daughter of Anas ibn Mudrik, a prominent chieftain and poet of the Khath'am tribe.[194] Their son Abd al-Rahman became a reputable commander in the Arab–Byzantine wars and a close aide of Mu'awiya ibn Abi Sufyan, the governor of Syria and later founder and first caliph of the Umayyad Caliphate, serving as the latter's deputy governor of the Homs–Qinnasrin–Jazira district.[195][196] Another son of Khalid, Muhajir, was a supporter of Ali, who reigned as caliph in 656–661, and died fighting Mu'awiya's army at the Battle of Siffin in 657 during the First Muslim Civil War.[195] Following Abd al-Rahman's death in 666, allegedly as a result of poisoning ordered by Mu'awiya, Muhajir's son Khalid attempted to take revenge for his uncle's slaying and was arrested, but Mu'awiya later released him after Khalid paid the blood money.[197] Abd al-Rahman's son Khalid was a commander of a naval campaign against the Byzantines in 668 or 669.[20][198] There is no further significant role played by members of Khalid's family in the historical record.[20] His male line of descent ended toward the collapse of the Umayyad Caliphate in 750 or shortly after when all forty of his male descendants died in a plague in Syria, according to the 11th-century historian Ibn Hazm.[195] As a result, his family's properties, including his residence and several other houses in Medina, were inherited by Ayyub ibn Salama, a great-grandson of Khalid's brother al-Walid ibn al-Walid. They remained in the possession of Ayyub's descendants until at least the late 9th century.[199][e] The family of the 12th-century Arab poet Ibn al-Qaysarani claimed descent from Muhajir ibn Khalid, though the 13th-century historian Ibn Khallikan notes the claim contradicted the consensus of Arabic historians and genealogists that Khalid's line of descent terminated in the early Islamic period.[202] A female line of descent may have survived and was claimed by the 15th-century Sufi religious leader Siraj al-Din Muhammad ibn Ali al-Makhzumi of Homs.[203] Kızıl Ahmed Bey, the leader of the Isfendiyarids, who ruled a principality in Anatolia until its annexation by the Ottomans, fabricated his dynasty's descent from Khalid.[204] The Sur tribe under Sher Shah, a 16th-century ruler of India, also claimed descent from Khalid.[205] Starting in the Ayyubid period in Syria (1182–1260), Homs has obtained fame as the location of the purported tomb and mosque of Khalid.[206] The 12th-century traveler Ibn Jubayr noted that the tomb contained the graves of Khalid and his son Abd al-Rahman.[185] Muslim tradition since then has placed Khalid's tomb in the city.[185] The building was altered by the first Ayyubid sultan Saladin (r. 1171–1193) and again in the 13th century.[206] The Mamluk sultan Baybars (r. 1260–1277) attempted to link his own military achievements with those of Khalid by having an inscription honoring himself carved on Khalid's mausoleum in Homs in 1266.[189] During his 17th-century visit to the mausoleum, the Muslim scholar Abd al-Ghani al-Nabulsi agreed that Khalid was buried there but also noted an alternative Islamic tradition that the grave belonged to Mu'awiya's grandson Khalid ibn Yazid.[206] The current mosque dates to 1908 when the Ottoman authorities rebuilt the structure.[185][207] 7th century in Lebanon § Ṣaḥāba who have visited Lebanon List of battles of Muhammad ^ The time and place that Khalid gained the epithet Sayf Allah ('the Sword of God') varies in the Islamic sources. Historians of the 8th and early 9th centuries indicate the title was awarded to Khalid by Caliph Abu Bakr (r. 632–634) for his successes in the Ridda wars against the tribes of Arabia opposed to the Muslim state. In the mid-to-late 9th century, the first reports began to circulate in Islamic histories that Muhammad awarded the title to Khalid for his role against the Byzantines at the Battle of Mu'ta.[25] ^ Abu Bakr had previously dispatched the bulk of the Muslim army, under Usama ibn Zayd, to attack Byzantine Syria, despite threats to the Muslim towns of the Hejaz by nomadic tribes which had discarded Muslim authority.[39][41] The historian Elias Shoufani contends that Usama's expedition was a much smaller force than had been originally planned by the Islamic prophet Muhammad and doubts its ranks comprised most of the Ansar, Muhajirun, and the Bedouin tribesmen of the Mecca and Medina areas; rather, it probably consisted mainly of poorer, brigand-types among the Muslims who depended on booty from raids for sustenance.[42] Lecker holds that Khalid was deployed against the tribes in Najd before the return of Usama's army,[41] while Watt notes Khalid was sent with a large army after Usama's return.[39] ^ Most of the Muslim accounts are traced to the prominent 8th-century jurist of Syria, al-Awza'i, and among the Muslim historians, the Damascus-based Ibn Asakir devotes the most attention to it, recording six versions of the text. The earliest Christian accounts of the treaty were recorded by the Syriac author Dionysius of Tel Mahre and the Melkite patriarch Eutychius of Alexandria.[134] ^ The Muslim forces entered similar agreements with nearly all the cities they besieged in Syria, including Tiberias, Beisan, Homs, Aleppo, Jerusalem, as well as Alexandria in Egypt and the cities of Upper Mesopotamia.[137] ^ Following his conversion to Islam, Khalid was granted a plot of land by the Islamic prophet Muhammad immediately east of the Prophet's Mosque in Medina to build his house, which was completed before Muhammad's death.[200] It was a small plot, a result of his relatively late conversion (most available plots had already been granted to earlier converts), but after complaining of the size, Khalid was permitted by Muhammad to build higher than the other houses in Medina.[201] Khalid declared his house a charitable endowment, prohibiting his descendants from selling or passing ownership of it.[201] In the 12th century, Kamal al-Din Muhammad al-Shahrazuri, the head qadi (Islamic judge) of the Zengid dynasty in Syria, purchased and converted Khalid's house in Medina into a ribat ('charitable house' or 'hospice') for men.[201] ^ a b c d e f Hinds 1991, p. 138. ^ a b Hinds 1991, pp. 137–138. ^ a b c Lammens 1993, p. 171. ^ Hinds 1991, p. 137. ^ Shaban 1971, pp. 23–24. ^ a b Landau-Tasseron 1998, pp. 202–203. ^ Al-Aqqad 2011, pp. 25. ^ a b c d e f g Lecker 2004, p. 694. ^ Al-Aqqad 2011, pp. 26–27. ^ a b c Robinson 2000, p. 782. ^ a b c Hill 1975, p. 37. ^ Hill 1975, p. 39. ^ Shaban 1971, p. 23. ^ a b Watt 1971, p. 539. ^ Umari 1991, pp. 109–110. ^ Lecker 1989, p. 27, note 25. ^ Lecker 1989, p. 27. ^ Umari 1991, p. 121. ^ a b c Kennedy 2007, p. 76. ^ a b c d e f g h i Crone 1978, p. 928. ^ a b Kaegi 1995, p. 72. ^ a b Kennedy 2007, p. 71. ^ Kaegi 1995, pp. 71–72. ^ a b Zetterstéen 1965, p. 235. ^ Powers 2009, p. 80. ^ Umari 1991, p. 158. ^ Umari 1991, pp. 172–173. ^ Al-Aqqad 2011, pp. 52–53. ^ 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