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Contextual and Critical Analysis of the Ḥadīth of Khalid bin al-Walid's Troop to Bani Jadhimah

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Abstract

Khālid bin al-Walīd -may Allah be pleased with him- is one of the noble companions of the Prophet (pbuh) whose image and dignity are being tarnished, especially by the Shiites and orientalist. He is being accused of savagery towards the Muslims during the battles. Thus, he is alleged to have been a war criminal. So, this paper intends to primarily explore one of the major narratives that have been exploited against this noble companion by presenting a contextual and critical analysis of the Incident of Khālid bin al-Walīd's troop to Banī Jadhīmah. Considering the nature of the research, the qualitative method is adopted by visiting the related ḥadīths and historical sources, together with the Islamic historian's remark. Therefore, analytical and critical approaches are applied to analyze and examine the narrations. The outcome of the investigation reveals that the details of the Incident were not reported in any reliable sources of ḥadīth. However, they were only reported in historical sources with unsatisfactory isnād, upon which we can not rely to rebuke such a great companion. Besides, none of the historians among the narrators of the event tried to justify Khālid's action and defend him or report the event without any remark. In addition, the Incident neither affects Khālid's companionship nor tarnishes his reputation. Hence the Prophet (pbuh) appointed him to lead several military activities afterwards. Likewise, the great Caliph of the Prophet (pbuh) Abūbakr assigned the leadership position to him during his caliphate.

Keywords: Khālid bin al-Walīd, Banū Jadhīma, Ḥadīth, Shiites, History, Companion

INTRODUCTION

Khālid bin al-Walīd is one of the companions highly detested by the Shiites and some orientalist based on unverified allegations and misapprehension (Yusrī, 2022). Likewise, some liberal and secular Muslims subscribe to this opinion and believe the allegations raised against this noble companion (Īsā, 2019). Perhaps, the reason for such grudge from the Shiites and orientalist resulted from the roles that Khālid played during the war against Persia and Rome (Rushdī, 2020). Besides, many other accusations were raised against him based on some instances reported in some narrations.

Some of these hate narratives include the killing of Mālik bin Nuwayrah and, marrying his wife, an attempt to kill 'Alī (Scharbrodt, 2020). Such narrations are needed to be academically verified and addressed to protect the dignity and credibility of one of the great companions of the Prophet (pbuh) and assert the truth to avoid misleading the masses. So, this study intends to primarily address the Ḥadīth of Khālid bin al-Walīd's troop to Banī Jadhīmah by making a contextual analysis of its text and assessing the criticism raised against Khālid based on this Ḥadīth. Likewise, some other related allegations in other narrations will be briefly addressed due to their crucial connection with the topic.

RESEARCH METHOD

Based on the nature of the study, the qualitative method of research will be adopted to carry out this research. So, it will be purely based on the library research by revisiting the Ḥadīth and historical

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materials (Danto, 2008). The analytical, descriptive, critical, and historical approaches will be widely used throughout the study; The descriptive and analytical approaches will be used to review the data from Hadith and historical materials and other relevant academic sources. The critical approach will be applied to assessing and criticizing the data, while the historical method will be applied to exploring and collecting the related narrations from their primary sources. The primary pattern of this study is chronological and thematic; the remarks of the historian scholars on the Incident are chronologically ordered, while the report of the Incident from its primary sources is thematically arranged. Lastly, the related narrations are technically addressed based on the Islamic principles and the rules of *ulūm al-ḥadīth* (Science of Hadith).

RESULTS AND DISCUSSION

Brief Biography of Khālīd bin al-Walīd

Khālīd bin al-Walīd bin Mughīrah Abū Sulāḥ an Al-Qurashī was one of *al-Muhājirūn* (the emigrants from Makkah to Madinah). His mother Lubābah bint al-Ḥārith was a sister to Maymūnah bint al-Ḥārith the wife of the Prophet (pbuh). He was among the noble ones among Quraysh during the period of *Jahiliyyah* (ignorance). He used to be a warrior and a commander-in-chief in their wars against the Muslims ('Izzu al-Dīn ibn al-Athīr, 1994, 2/140).

He migrated to Makkah to embrace Islam in the year 8 A.H., before the conquest of Makkah. (Ibn Ḥajar, 1415 A.H., 2/215). He was named in Islam by the Prophet (pbuh) as *Sayf Allah* (Allah's sword). (Al-Bukhārī, n.d., 3/136). After his Islam, he participated in the first encounter - The battle of Mu'tah - between the Muslims and non-Muslims. Initially, he partook in this battle as one of the Muslim soldiers. Unfortunately, when all the commanders appointed by the Prophet died in the battle, he was appointed as a new commander by the Muslims. Then the victory came under his leadership. Since then, he has been known as *Sayf Allah* (Allah's sword) (Al-Bukhari, 1422 A.H., Hadith 3757, 5/27). He also witnessed several battles with the Prophet (pbuh), i.e., The Conquest of Makkah, the Battle of *Hunayn*, and the Siege of *al-Ṭā'if*, in all of which his martial skill surfaced. He later led the war against the apostates after the death of the Prophet (pbuh) during the caliphate of Abubakr. Then, he was appointed to lead the war against the Persians and the Romans. Thus, he conquered Damascus. Later, he was appointed by Abubakr as the governor of *al-Shām* before being removed by 'Umar during his tenure (Ibn Ḥajar, 1379 A.H., 7/101; Ibn Ḥajar, 1415 A.H., 2/216). He died in the city of Homs in Syria in 21 A.H. It was also reported that he died in Madinah. Ibn Ḥajar stated that the presence of the Caliph 'Umar- at his funeral indicates that he died in Madinah, but the majority said that he died in Homs (Ibn Ḥajar, 1415 A.H., 2/219).

The Narration of the Incident From the Hadīth Sources

'Abd Allah bin 'Umar reported that the Prophet of Allah (pbuh) sent Khālīd bin al-Walīd to the people of *Banī Jadhīmah*. When he got there, he invited them to Islam, but they could not express themselves properly by saying *Aslamnā* (we have embraced Islam). Still, they started saying *Ṣabaḥānā Ṣaba'nā* (we have come out of one religion to another). So, Khālīd kept on killing some of them, taking some as captives, and distributing the captives among his soldiers. Then, when there came the day Khālīd ordered that each companion among his soldiers should kill his captive. Ibn' Umar said: "By Allah, I will not kill my captive and none of my companions will kill his captive." So, when they returned to the Prophet (pbuh), they told him the whole story. On that, the Prophet (pbuh) raised both his hands and said twice, "O Allah! I have no hand in what Khālīd has done" (al-Bukhārī, 1422 A.H., Hadīth 7189 & 4339, 9/73).

The Incident was narrated in the above manner by almost all the reliable and most authentic compilations of Ḥadīth (See: Aḥmad, 2001, Ḥadīth no. 6382, 10/444; al-Nasāī, 1986, Ḥadīth no. 5405, 8/236; Ibn Ḥibbān, 1988, Ḥadīth no. 4749, 11/54; 'Abd Al-Razzāq, 1403 A.H., Ḥadīth no. 9434, 18721.). So, no doubt about the authenticity of the degree reported in the above narration regarding the Incident, as it was reported by al-Bukhārī and many others.

Additional Information About the Incident from Other Sources of Hadith

'Ikrimah bin 'Abd Allah, the servant of Ibn 'Abbas, reported on the authority of Ibn 'Abbas that the Prophet (pbuh) sent a troop, and the troop had a victory. A man who happened to witness the scene coincidentally was killed mercilessly in this encounter. The man initially came there chasing his beloved woman and became captive. So, he was brought forward, and his neck was struck by one of the soldiers. Then the woman came out in pity, fell on his corpse, and continued gasping until she died. When the information about this occurrence reached the Prophet (pbuh), he said: was there not a merciful one among you? (Al-Nasāī, 2001, Ḥadīth no. 8610, 8/46; Ḍay'au al-Dīn, 2000, 12/332; Al-Ṭabarānī, 1994, Ḥadīth no. 12037, 11/369; Al-Bayhaqī, 1405, 5/117).

Based on the different sources of ḥadīth that narrated the above Incident, the narration is mentioned in the context of what happened during Khālīd bin al-Walīd's mission to *Banī Jadhīmah*. Ibn Ḥajar gives a remark on the authenticity of Isnād of this ḥadīth (Ibn Ḥajar, 1379 A.H., 8/58).

The narration of the Incident in the Historical Sources

We are going to mention here, in chronological order, the additional information related to this Incident that is mentioned in several historical sources, together with the commentaries of the authors.

⁹ **Muḥammad bin 'Umar al-Wāqidi (d. 207 A.H)**

Al-Wāqidi reported in al-Maghāzī (1989, 3/875-7) that when Khālīd bin al-Walīd returned from the demolition of *al-Uzzah* (the name of an idol), as he was ordered to do so by the Prophet (pbuh) after the conquest of Makkah. During this time, the Prophet was still in Makkah. Then, he sent Khālīd to *Banū Jadhīmah* to invite them to Islam and not to fight them. Likewise, the Prophet (pbuh) sent many other troops to the villages around Makkah to invite them to Islam. So, Khālīd went there in a troop of three hundred and fifty men from among *al-Muhājirīn* (emigrants), *Anṣār* (people of Madinah) and *Banū Sulaym*. When Khālīd reached their place, he asked them about their affair, and they replied that: we are Muslims, we used to pray, we believed in the Prophet (pbuh), we built mosques in our yards, and we used to make *adhān*. Khālīd said to them: Why have you come with the weapons? They said: there is enmity between a group of Arabs and us, so we were afraid that you would be them, so we took up arms. He said to them: Put down your weapons, and they complied. Then, he ordered his soldiers to capture them, and the captives were distributed among his soldiers. When it was night, Khālīd ordered his soldiers to kill their captives, so *Banū Sulaym* did; they killed whoever was in their hands. *Al-Muhājirūn* and *Anṣār* refused to kill their captives but released them. When the information reached the Prophet (pbuh), he said: O Allah, I had no hand in what Khālīd has done! Then, the Prophet (pbuh) sent 'Alī ibn Abī Ṭālib with a ransom to compensate the victims for their loss (Ibn Sa'd, 1990, 2/112; Ibn Hishām, 1955, 2/249-30; Ibn al-Jarīr al-Ṭabarī, 1387 A.H., 3/67).

Al-Wāqidi also mentioned that when Khālīd ordered *Banī Jadhīmah* to drop their weapons, one of them, known as Jaḥdam, warned them not to comply with the instruction due to his lack of trust in Khālīd. He said that Khālīd would take the opportunity to revenge for the past event, as *Banī Jadhīmah* killed his

uncle during the *Jahiliyyah* period. Likewise, he also referred to the reason why *Banū Sulaym* killed their captives as the intention of retaliating for the previous war between them and *Banī Jadhimah*. It is also stated in al-Maghāzī that whenever the time of prayer came, the captives would be released and tied down again after the prayer. In addition, it is mentioned therein that Khālīd got furious when the companions among *al-Muhājirīn* and *al-Anṣār* released their captives. So, one of the companions, Abū Usayd al-Ṣāʿidī, spoke to him that he should fear Allah and how he would expect them to kill the believers. So, Khālīd said, how do you know that they were believers? He said: we heard their affirmation of Islam, and these were the mosques in their courtyard (al-Wāqidi, 1989, 3/876-80).

Moreover, al-Wāqidi mentioned that several companions, i.e., 'Umar bin al-Khaṭṭāb, 'Abd al-Raḥmān bin 'Awf and 'Ammār bin Yāsir, accused Khālīd of unjust killing. Since according to them, he killed the people of *Banī Jadhimah* to revenge for his uncle, that was killed during the period of *Jahiliyyah*. So, Khalid tried to justify his massacre and told them that he had received a message from the Prophet (pbuh) to invade them. Therefore, Khālīd reviled some companions on this issue, and when the information reached the Prophet (pbuh), he condemned Khālīd and warned him against disrespecting his companions (al-Wāqidi, 1989, 3/880-2).

Lastly, after narrating the Incident according to the information that reached him, al-Wāqidi mentioned the virtues of Khālīd and praised him. He also affirmed that Khālīd was one among the companions upon whom the Prophet was pleased before he died. Thus, after this Incident, his presence was recorded with the Prophet (pbuh) during the Battle of Hunayn and Tabūk as well as ḥajjah al-wadā'. He was also sent as a delegate to many places after the Incident. He also stated that 'Umar used to pray for him after his death and regretted what had happened between him and Khālīd' (al-Wāqidi, 1989, 3/882-4).

Suppose the approach of al-Wāqidi towards the Incident is critically examined. In that case, it will reveal that after narrating the Incident based on the available reports, he tried to defend Khālīd and prove his nobility among the companions by mentioning his virtues and his closeness to the Prophet (pbuh), even after the Incident of *Banī Jadhimah*.

Abd al-Malik bin Hishām (d. 218)

Ibn Hishām, in his *Sīrah* (199, 2/429), stated, concerning this Incident, that the Prophet (pbuh) had a dream before this Incident. Abubakr interpreted the dream as the troops that will be sent by him, from some of which the good news will come, while unpleasant information will come from some others, so 'Aliy will be sent to rectify the issue.

Muḥammad bin Sa'd (d. 230 A.H.)

Ibn Sa'd, in his *al-Ṭabaqāt* narrated the event with neither additional information nor comment 'Izzu al-Dīn Ibn al-Athīr (d. 630 A.H.) as well in *al-Kāmil fi al-Tārīkh* just repeated what the previous historians have narrated without any comment. Likewise, Ibn Sayyid al-Nās (d. 734 A.H.) in 'Uyūn al-Athar only summarized what was reported by Ibn Ishāq, and Ibn Sa'd. Similarly, al-Ṣāliḥī (d. 942) in *Subul al-Hudā* narrates the same story without any addition.

Muḥammad bin Jarīr al-Ṭabarī (d. 310 A.H.)

Al-Ṭabarī disclosed what happened between *Banī Jadhimah* and Quraysh during the period of *Jahiliyyah*. He reported that *Banī Jadhimah* killed 'Abd Al-Raḥmān's father' Awf, and al-Fākih bin al-Mughīrah Khālīd's uncle when they were returning from a business trip from Yaman. (Al-Ṭabarī, 1387

A.H., 3/66). He also narrated that several scholars tried to give Khālid an excuse based on the statement ascribed to him that he didn't kill them until the information reached him from 'Abd Allah bin Ḥudhāfah that the Prophet (pbuh) had ordered their killing due to the denounce of Islam (Al-Ṭabarī, 1387 A.H., 3/67-8).

Ibn Khathīr (d. 774 A.H.)

Ibn Khathīr in al-Bidāyah (1988, 4/358-9) commented on *isnād* (chain of the narration) after narrating the details of what happened between Khālid and *Banī Jadhīmah* as it was reported in several historical sources. He said these reports are *murslāt* and *munqaṭī'āt* (*isnād* is not connected). He also remarked that such a dispute between Khālid and 'Abd Al-Raḥmān bin 'Awf should be considered as what normally happens between people out of anger and quarrel without intention. According to him, Khālid only intended to promote Islam and the Muslims, though the fact that he acted wrongly in this incident is indisputable. He argues that *Banū Jadhīmah*'s statement "*ṣab'na*" is indeed a downgrading Islam. So, Khālid did not perceive accepting Islam from that statement, which led to their killing. Thus, the Prophet of Allah (pbuh) neither expelled Khālid from being the commander nor requested him for ransom. However, the Prophet (pbuh) only condemned the act and declared his innocence. (Ibn Khathīr, 1988, 4/360).

Al-Ḥalabī (d. 1044 A.H.)

Al-Ḥalabī in al-Sīrah al-Ḥalabiyah, after narrating the story, tried to justify Khālid's deed. So, he argues that it is unlikely that Khālid killed them because of their statement, except that he perceived their arrogance and reluctance to accept Islam from their attitude. Therefore, the Prophet (pbuh) only rebuked Khālid for the hasty decision and for not being patient enough to confirm their intention from such a statement. Likewise, he alluded to the prestige of the entire companions and the prohibition of condemning any of them based on several ḥadīths that affirmed this fact. (Al-Ḥalabī, 1427 A.H., 3/278). In addition, he tried to justify the reason for the impeachment of Khālid by 'Umar and related it to the logistical and strategical purpose. According to him, impeachment has nothing to do with any atrocity committed by Khālid (Al-Ḥalabī, 1427 A.H., 3/280).

The Reports From Hadith Sources About the Issues that Happened Between Khālid bin Al-Walīd and Other Companions

An issue with 'Abd al-Raḥman bin 'Awf

It is reported in several historical sources that when Khālid bin al-Walīd returned from Banū Jadhīmah, 'Abd al-Raḥman bin 'Awf rebuked him and condemned his deed. So, Khālid reviled Ibn 'Awf. When the information came to the Prophet (pbuh), he condemned Khālid's deed (Ibn al-Athīr, 1994, 2/140). Concerning this event, Abu Sa'īd al-Khudrī reported that there was some altercation between Khālid bin al-Walīd and 'Abd al-Raḥman bin 'Awf and Khālid reviled him. Thereupon Allah's Messenger (pbuh) said: None should revile my companions. For if one amongst you were to spend as much gold as the mountain of *Uḥud*, it would not amount to as much as one *mudd* (a handful of something) of one of them or half of it (Al-Bukhārī, 1422 A.H., ḥadīth no. 3673, 5/8; Muslim bin Ḥajjāj, 4/1967).

An issue with 'Ammār bin Yāsir

Khālid reported in an authentic narration that there was a dispute between him and 'Ammār bin Yāsir and he was too harsh with 'Ammār. So, 'Ammār complained to the Prophet (pbuh) and cried in front of him. Thus, the Prophet (pbuh) said: whoever keeps enmity with 'Ammār Allah will have enmity with him, and whoever hates Ammar, Allah will hate him. Khālid said: so, I went out, and there was nothing more beloved to me than the satisfaction of Ammar. Then, I met him, and he was pleased with me (Abū' Abd Allah, 2001, 28/13; Ibn Ḥibbān, 1993, Hadith: 7081, 15/556).

Issue with 'Alī bin Abī Ṭālib

Buraydah narrated that the Prophet (pbuh) sent 'Alī to Khālid to collect the *Khumus* (a fifth of the booty), and Buraydah hated 'Alī. I saw 'Alī after taking a bath due to having sexual intercourse with a slave girl he had chosen for himself from *khumus*. So, I said to Khālid, "don't you see this, i.e., 'Alī?" Buraydah said: when we reached the Prophet (pbuh), I mentioned that to him, and the Prophet (pbuh) said: "O Buraydah! do you hate 'Alī?" I said, "Yes." The Prophet said, "don't hate him, for he deserves more than that from the *Khumus*" (Al-Bukhārī, 1422 A.H., Hadith: 4350).

This Hadith is also reported in many other ḥadīth sources apart from al-Bukhārī with more details. It is stated therein that the Prophet (pbuh) sent two troops simultaneously to Yemen; one was led by 'Alī, while the other was led by Khālid bin al-Walid. 'Alī was made the overall leader when two troops came together. After the conquest, 'Alī chose one of the enslaved women for himself. So, Khālid sent Buraydah a letter to the Prophet (pbuh) reporting the event. When the letter was read to the Prophet (pbuh), he got angry and said: do not insult 'Alī, he is from me, and I am from him, and he is your guardian after me, and he is from me, and I am from him, and he is your guardian with me (Abū' Abd Allah, 2001, Hadith: 23012, 38/117).

In another version of the same Hadith, it is reported that Buraydah was passing by some people downgrading 'Alī. So, he told them how he hated 'Alī before he heard the warning of the Prophet (pbuh), and how 'Alī became the loveliest one to him. He added in this version that there was a kind of grudge between 'Alī and Khālid. Thus, Khālid tried to seize the opportunity to implicate 'Alī by sending him - Buraydah - with the letter to the Prophet (pbuh) (Al-Ḥākim, 1990, Hadith: 4389, 2/141).

In another narration related to this issue, it is reported by Al-Barā'a that Allah's Messenger (pbuh) sent them to Yemen under the leadership of Khālid and later sent 'Alī bin Abī Ṭālib to replace Khālid. So the soldiers with Khālid were either staying with 'Alī (in Yemen) or returning to Madinah. Al-Barā'a said: I was one of those who stayed with 'Alī and got several *Awaq* (of gold from the war booty) (Al-Bukhārī, 1422 A.H., Hadith: 4349, 5/163).

The Hadith is reported in another version from the same companion - Al-Barā'a - that the Prophet (pbuh) sent Khālid to the people of Yemen to invite them to Islam, but they did not accept Islam from him. Then the Prophet (pbuh) sent 'Alī to replace Khālid, so the entire people of Hamdān in Yemen accepted Islam in the hand of 'Alī (Al-Bayhāqī, 2003, hadith: 3932, 2/516).

Comment on the Issues that Happened Between Khālid and Other Companions

The details and nature of the argument between Khālid and other companions were not mentioned in the reliable sources of Hadith. However, the historical sources stated the details, which were not free of isnād-error. (Ibn Kathir, 1988, 4/358-9). Regardless of the grade of such isnād, Ibn Kathir argues that such an argument should be considered a normal dispute that usually occurs between people out of annoyance, especially contemporary ones (Ibn Kathir, 1988, 4/360). This kind of argument also happened between the best ones among the companions of the Prophet (pbuh) - Abubakr and 'Umar - which led to

the revelation of a *surah*. Therefore, such an argument between Khālīd and other companions did not, in any way, affect his nobility, as it didn't affect other companions' nobility. Likewise, according to al-Ḥalabī, such an event should not be taken as a means to tarnish any of the companions' image or ridicule them since they all entered under the Hadith that prohibited such act (Al-Ḥalabī, 1427 A.H., 3/278). However, the Prophet's statement in response to the event indicates that -none should revile his companions, and his response, in 'Ammār's case- only denotes the preference and merit that Allah has given to the first generation of the companions, who were with the Prophet (pbuh) during that severe hardship (Ibn Ḥajar, 1379 A.H., 17/35). However, they are all noble companions in the sight of Allah. Allah says: "Those of you who donated and fought before the victory 'over Mecca' are unparalleled. They are far greater in rank than those who donated and fought afterwards. Yet Allah has promised each a fine reward. And Allah is All-Aware of what you do." (Qur'an, al-Ḥadīd: 10). Contrarily, the Shītes took advantage of these events and their likes to downgrade Khālīd by claiming his enmity with 'Alī and his supporters, i.e., 'Ammār bin Yāsir (Yusrī, 2022).

Furthermore, what is stated in the Hadith by Buraydah about the reason for Khālīd's message to the Prophet (pbuh) is an ordinary personal assumption and view for which Khālīd should not be held responsible since he didn't say. When the same scenario happened during the time of 'Umar after the death of Abubakr; when Khālīd was withdrawn from being the chief commander of the Muslim soldiers during the Battle of the *Yarmūk* and replaced by Abū 'Ubaydah, he received the decision of 'Umar with an open heart without neither hesitation nor argument. So, his reaction in this place shows how submissive he was (Abu' Abd Allah, al-Dhabī, 2006, 3/17, 232). More so, the statement -'Alī is your guardian after me, and he is your guardian with me- stated in a version of the Hadith is not authentic based on the principles of Hadith, so such a statement cannot be ascribed to the Prophet (pbuh). (Abū' Abd Allah, 2001, Hadith: 23012, 38/117).

General Comment

¹ The combination of the different versions of the hadiths that narrated the Incident indicates that the Prophet (pbuh) appointed Khālīd bin al-Walīd as a commander of a troop to invite *banī Jadhīmah* to Islam. Unfortunately, Khālīd -may Allah be pleased with him- was not patient enough with them to understand that they were believers because they couldn't pronounce the word of *al-Shahādah* (testimony). So, based on his own opinion, he saw that they deserved killing for the denouncement of Islam, and so he did by ordering his soldiers to kill them. This step taken by Khālīd was extremely condemned by the Prophet (pbuh) and many other companions, as it seems to have been against the instruction of the Prophet (pbuh). Therefore, the following facts should be known about this Incident:

No doubt about the fact that Khālīd bin al-Walīd made a great mistake by killing the people of *Banū Jadhīmah* without any hesitation and certainty about the meaning of the statement they uttered. Thus, the Prophet (pbuh) rebuked him and condemned his action. Abu Sulaymān al-Khaṭābī emphasized this point (Ibn Ḥajar, 1379 A.H., 8/57-8; Abu Ja'far al-Ṭaḥāwī, 1415 A.H). However, it is well known and established in Islam that the troop commander is allowed to invade non-Muslim communities if they reject the invitation into Islam and refuse to pay tax if they have chosen to remain in their religion. Whenever the Prophet (pbuh) sent a troop, he used to tell them the following:

"Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge, and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any of these, you also accept it and withhold yourself from

harming them. Invite them to accept Islam; if they respond to you, accept it from them and desist from fighting against them. If they refuse to accept Islam, demand from them the Jizyah (tax), if they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax [and reject Islam], then, seek Allah's help and fight them" (Muslim, n.d, Ḥadith: 1731, 3/1357).

So, based on this principle, Khālid bin al-Walīd struck the community of *Banū Jadhimah* since it appeared to him that they had rejected Islam with their statement. Moreover, if coming out with the ammunition to meet Muslim soldiers and refusing to pronounce the word of *al-Shahādah* correctly are considered, it might denote their arrogance and rejection of Islam since the word of *al-Shahādah* is very simple and easy to say. (Ibn Kathīr, 1988, 4/360) Furthermore, the literal meaning of the word *ṣaba'* pronounced by them means changing and converting from one religion to the other, which is not enough for non-Muslims to become Muslims. So, Khālid considered the word's literal meaning and regarded them as unbelievers since the statement did not specify the religion into which they claimed to have entered (Abu Ja'far al-Ṭahāwī, 1415 A.H., 8/268; Ibn Ḥajar, 1379 A.H., 8/57-8).

1. No statement is ascribed to the Prophet (pbuh) in the ḥadith sources that indicate the prohibition of fighting them if they reject Islam. Hence, the Prophet (pbuh) did not rebuke Khālid for just killing them, but he condemned his hastening conclusion and lack of confirmation of their intention, leading to the killing of innocents. Therefore, the Prophet (pbuh) did not hold Khālid responsible for this action by requesting him to pay the ransom, but he paid the ransom for the victims and declared his innocence of Khālid's action. (Abu Ja'far al-Ṭahāwī, 1415 A.H., 8/268). So, based on the principles of Islam, Khālid did not violate Prophet's instructions in any way, but he didn't gather enough information before his action; hadn't been that *Banū Jadhimah* rejected Islam, Khālid wouldn't have been blamed by the Prophet (pbuh). He was only condemned for killing the believers. Even though he only acted based on what was clear to him about their affairs. The step taken by Khālid can be considered to be *al-ijtihād* since he was the troop leader; he possessed a total right to make a decision. However, there is no doubt that his *ijtihād* was wrong in this place, but that neither downgraded his position nor tarnished his image as **one of the great companions of the Prophet (pbuh)**. Prophet (pbuh) said: "If a judge gives a verdict according to the best of his knowledge and his verdict is correct (i.e., agrees with Allah and His Apostle's verdict), he will receive a double reward, and if he gives a verdict according to the best of his knowledge and his verdict is wrong (i.e., against that of Allah and His Apostle) even then he will get a reward" (Al-Bukhārī, Ḥadith: 7352, 9/108).
2. The narration connotes that Ibn 'Umar sensed that the people of *Banū Jadhimah* might have meant their acceptance of Islam by their statement. Thus, he refused to kill his captive and prevented others from his group from doing so. The step taken by Ibn 'Umar shows that it is not permissible to follow a leader on what is *ḥaram*, especially when such action is related to the oppression of others and transgression on their rights, such as shedding their blood unjustly and taking their properties illegally. Prophet (pbuh) said: "All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honour" (Muslim, n.d, ḥadith: 2564, 4/1986). Someone may argue why Ibn 'Umar didn't advise Khālid based on what he sensed. The historical sources confirmed the intervention of Ibn Umar. Perhaps, Khālid was neither convinced nor satisfied with Ibn Umar's argument. Hence he decided based on his contentment and as a commander who has the right to make a decision.
3. The statement of the Prophet -"O Allah! I have no hand in what Khālid has done."- this simply means that he did not approve of what Khalid had done. However, the statement didn't imply the

banishment of Khālīd from Allah's mercy and the Prophet's companionship. Thus, he later witnessed with the Prophet (pbuh) the Battle of Ḥunayn and the Siege of al-Ṭā'if. Likewise, the Prophet sent him -after that Incident- as his delegate to many other places. (Ibn al-Athīr, 1994, 2/140). More so, he led the war against the apostates after the death of the Prophet (pbuh) during the caliphate of Abubakr. Then, he was also appointed to lead the war against the Persians and the Romans. Thus, he and Abū' Ūbaydah conquered Damascus. Abubakr later chose him as the governor of *al-Shām* before he was then removed by 'Umar during his tenure. All these happened because Abubakr and other companions knew that Khālīd bin al-Walīd was among the beloved companions of the Prophet (pbuh) (Al-Dhabī, 2006, 3/224; Ibn Ḥajar, 1379 A.H, 7/101; Ibn Ḥajar, 1415 A.H, 2/216).

4. The reasons for killing Banī Jadhīmā, which other companions perceived as an act of revenge, are not mentioned in any reliable sources of Ḥadith, but they are only mentioned in several historical sources. Regardless of the grade of isnād of the reports that mentioned this reason, it is also an assumption and accusation which need solid evidence or confession.

CONCLUSION

The study primarily addresses the ḥadith of Khālīd bin al-Walīd's Troop to Banī Jadhīmāh by presenting a contextual and analytical assessment of the narration from ḥadith and historical sources. Likewise, other related narrations to the topic are briefly examined to provide a comprehensive report on Khālīd bin al-Walīd's troop to Banī Jadhīmāh. Based on this study, the order given by Khālīd bin al-Walīd to his soldiers to kill the captives of Banū Jadhīmāh was based on his contentment and conviction that the people of the community had rejected Islam due to their refusal to pronounce the correct word of al-Shahādah, which is very simple to pronounce. Besides, they have come out to meet Muslim troops with their weapons, which indicates their readiness to fight them. Perhaps, these two things convinced Khalid to reject their claim of being Muslims and the advice of other companions in this regard, and therefore ordered their killing. However, in several historical sources, the reason for their killing was considered revenge for the previous Incident. Though, this reason was not stated in any reliable sources of Ḥadith. Khalid's action could be justifiable if Banū Jadhīmāh had rejected Islam, but the reverse was the case. Thus, Khalid was rebuked by the Prophet for not confirming their intention, which led to the killing of innocent Muslims. Khalid's decision was based on the principle of Islam, which allows the leader of the troops to wage war against the unbelievers if they turn down the invitation to Islam and refuse to pay the tax. However, his decision in this Incident was wrong because the people were Muslims. Thus, the Prophet rebuked him for his hastening decision, and he did not hold him responsible for the ransom since his wrong decision was based on al-ijtihād. Thus, the remark of the entire historical sources stated this report, after narrating the Incident, inclined toward defending Khālīd and searching for the justification for his action; none of them criticized Khālīd, but they just narrated the available reports with them.

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