

Muhammad Ibn Sa‘d’s
Kitab at-Tabaqat al-Kabir
Volume III:
The Companions of Badr

translated by
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The Muhajirun who were present at the Battle of Badr

First Group

The Names of the Companions of the Messenger of Allah ﷺ among the Muhajirun and Ansar and others and their sons and followers after them among the people of *fiqh*, knowledge and transmission of *hadith* and their names, lineage, *kunyas* and qualities

Muhammad ibn ‘Umar ibn Waqid al-Aslami reported the names of those who attended the Battle of Badr with the Messenger of Allah ﷺ from various sources among the people of knowledge and lineage. He also reported about the representatives (*nubaqā’*) and their number and names as well as other Companions of the Messenger of Allah ﷺ, and those of the Tabi‘un after them who were people of *fiqh* and transmission of *hadith*. I collected all of that and explained what I could and named them in their proper places.

The first group of those who were present at Badr based on precedence in becoming Muslim

This includes the first Muhajirun who had been expelled from their homes and property and the Ansar “*who were already settled in the abode and in faith*” (59:9) and all their allies and clients and those to whom the Messenger of Allah ﷺ gave a share and reward.

Those present at the Battle of Badr from the Muhajirun of the Banu Hashim ibn ‘Abd Manaf ibn Qusayy ibn Kilab ibn Murra ibn Ka‘b ibn Lu‘ayy ibn Ghalib ibn Fihir were as follows:

1. Muhammad the Messenger of Allah ﷺ

1. Muhammad the Messenger of Allah ﷺ, the blessed excellent master of the Muslims and Imam of the godfearing, the Messenger of

the Lord of the worlds, the son of ‘Abdullah ibn ‘Abd al-Muttalib ibn Hashim ibn ‘Abd Manaf ibn Qusayy. His mother was Amina bint Wahb ibn ‘Abd Manaf ibn Zuhra ibn Kilab ibn Murra ibn Ka‘b ibn Lu‘ayy ibn Ghalib ibn Fihr.

The children of the Messenger of Allah ﷺ were: al-Qasim, by whom he has his *kunya* and who was born before he was sent as a Messenger; ‘Abdullah who is called the good (at-Tayyib) and pure (at-Tahir) because he was born in Islam; Zaynab; Umm Kulthum; Ruqayya; and Fatima. Their mother was Khadija bint Khuwaylid ibn Asad ibn ‘Abd al-‘Uzza ibn Qusayy. She was the first woman whom the Messenger of Allah ﷺ married. He also had a son Ibrahim, whose mother was Maria the Copt. The Muqawqis, the master of Alexandria, sent her to him.

Hisham ibn Muhammad ibn as-Sa‘ib reported from his father from Salih that Ibn ‘Abbas said, “The eldest of the children of the Messenger of Allah ﷺ was al-Qasim, then Zaynab, then ‘Abdullah, then Umm Kulthum, then Fatima, then Ruqayya. Al-Qasim was the first of his children to die in Makka. Then ‘Abdullah died and al-‘As ibn Wa’il said, “His lineage is cut off and he is cut off.” So Allah revealed, “*It is the one who hates you who is cut off without an heir.*” (108:3) Then Maria bore him Ibrahim in Madina in Dhu al-Hijja 8 AH. He died at the age of eight months.

They said that the final illness of the Messenger of Allah ﷺ began while he was in the house of the wife of the Messenger of Allah ﷺ, Maymuna, on Wednesday 28 Safar, and he died on Monday 10 Rabi‘ al-Awwal 11 AH. He was buried on Wednesday after the sun had declined. He was in Madina for ten years after the Hijra and he had been in Makka before that from the time he became a Prophet until he emigrated: thirteen years. He was sent as a Messenger when he was forty. He was born in the Year of the Elephant and was sixty-three when he died.

2. Hamza ibn ‘Abd al-Muttalib

Hamza ibn ‘Abd al-Muttalib, the Lion of Allah and Lion of His Messenger and his uncle, the son of ‘Abd al-Muttalib ibn Hashim ibn ‘Abd Manaf ibn Qusayy. His mother was Hala bint Uhayb ibn ‘Abd Manaf ibn Zuhra ibn Kilab ibn Murra. His *kunya* was Abu ‘Umara.

His children were: Ya‘la, by whom he takes his *kunya*, Abu Ya‘la, and ‘Amir, whose mother was the daughter of al-Milla ibn Malik ibn ‘Ubada ibn Hajar ibn Fa‘id ibn al-Harith ibn Zayd ibn ‘Ubayd ibn Zayd ibn Malik ibn ‘Awf ibn ‘Amr ibn ‘Awf of Aws of the Ansar; ‘Umara ibn Hamza, by whom he also has a *kunya*, whose mother was Khawla bint Qays ibn Fahd al-Ansariyya of the Banu Tha‘laba ibn Ghanm ibn Malik ibn an-Najjar; Umama bint Hamza whose mother was Salma bint ‘Umays, the sister of Asma’ bint ‘Umays al-Khath‘amiyya, and it was Umama about whose custody ‘Ali, Ja‘far and Zayd ibn Haritha argued. Each of them wanted to have her with him and the Messenger of Allah ﷺ gave Ja‘far custody because her maternal aunt, Asma’ bint ‘Umays was married to him. The Messenger of Allah ﷺ married her to Salama ibn Abi Salama ibn ‘Abd al-Asad al-Makhzumi. He said, “Have you been rewarded, Salama?” He died before the marriage was completed. Ya‘la ibn Hamza had children: ‘Umara, al-Fadl, az-Zubayr, ‘Uqayl and Muhammad. They have died out, and no children or descendants of Hamza ibn ‘Abd al-Muttalib remain.

Muhammad ibn ‘Umar reported from ‘Ubaydullah ibn ‘Abd ar-Rahman ibn Mawhab who heard Muhammad ibn Ka‘b al-Qurazi say, “One day Abu Jahl, ‘Adi ibn al-Hamra’ and Ibn al-Asda’ attacked the Prophet ﷺ and abused and insulted him. Hamza ibn ‘Abd al-Muttalib heard about that and entered the mosque in anger and struck Abu Jahl’s head with a blow that cut open his head. Hamza became Muslim and the Messenger of Allah ﷺ was made strong through him. That was after the Messenger of Allah ﷺ had entered the House of Arqam in the sixth year of prophethood.

Muhammad ibn ‘Umar reported from Muhammad ibn Salih that ‘Imran ibn Mannah said: “When Hamza ibn ‘Abd al-Muttalib emigrated to Madina, he stayed with Kulthum ibn al-Hidm.” Muhammad ibn Salih and ‘Asim ibn ‘Umar ibn Qatada said that he stayed with Sa‘d ibn Khaythama.

Muhammad ibn ‘Umar reported that ‘Abdullah ibn Muhammad ibn ‘Umar said, “The Messenger of Allah ﷺ made brotherhood between Hamza ibn ‘Abd al-Muttalib and Zayd ibn Haritha. Hamza ibn ‘Abd al-Muttalib made him his executor on the day of the Battle of Uhud when he was at the fighting.”

Muhammad ibn ‘Umar reported from Shu‘ayb ibn ‘Ubada that Yazid ibn Ruman said, “The first banner that the Messenger of Allah ﷺ had when he came to Madina was given to Hamza ibn ‘Abd al-Muttalib. He sent him on an expedition with thirty riders close along the coast to meet the caravan of Quraysh en route to Makka from Syria. Abu Jahl ibn Hisham was in the caravan along with three hundred riders. It passed without any fighting between them.

Muhammad ibn ‘Umar said: “That is the report on which we agree. The first banner which the Messenger of Allah ﷺ handed out was given to Hamza ibn ‘Abd al-Muttalib.

Muhammad ibn ‘Umar reported from Musa ibn Muhammad ibn Ibrahim that his father said, “Hamza was distinguished in the Battle of Badr by an ostrich feather.” Muhammad ibn ‘Umar said, “Hamza carried the banner of the Messenger of Allah ﷺ in the expedition of the Banu Qaynuqa’ and there were no standards on that day.”

He was killed at the age of fifty-nine in the Battle of Uhud which took place thirty-two months after the Hijra. He was four years older than the Messenger of Allah ﷺ. He was a man of medium height. He was killed by Wahshi ibn Harb who slit his belly open and took his liver and brought it to Hind bint ‘Uqba ibn Rabi’a. She chewed it and then spat it out. Then she went and mutilated Hamza and made anklets, necklaces and pendants from his body and brought them and his liver to Makka.

Hamza was shrouded in a mantle and when they covered his head with it, his feet showed and when they covered his feet with it, his face was uncovered. The Messenger of Allah ﷺ said, “Cover his face.” Rue was put on his feet.

Waki’ ibn al-Jarrah reported from Hisham ibn ‘Urwa from his father that Hamza ibn ‘Abd al-Muttalib was shrouded in a cloth.

Muhammad ibn ‘Umar reported from ‘Umar ibn ‘Uthman al-Jahshi that his father said, “Hamza ibn ‘Abd al-Muttalib and ‘Abdullah ibn Jahsh were buried in the same grave. Hamza was the maternal uncle of ‘Abdullah ibn Jahsh.”

Muhammad ibn ‘Umar said, “Abu Bakr, ‘Umar, ‘Ali, and az-Zubayr went down into Hamza’s grave while the Messenger of Allah ﷺ sat on its edge. The Messenger of Allah ﷺ said, ‘I saw the angels washing Hamza because he was in *janaba* on that day.’ Hamza was the first martyr over whom the Messenger of Allah ﷺ prayed on that

day. He said the *takbir* over him five times. Then the martyrs were collected for him. Whenever a martyr was brought and placed beside Hamza, he prayed over him and the martyr until he had prayed seventy times.”

The Messenger of Allah ﷺ heard weeping for the dead among the Banu ‘Abd al-Ashhal. The Messenger of Allah ﷺ said, “But Hamza is not wept for.” Sa’d ibn Mu’adh heard that and went to the women of the Banu ‘Abd al-Ashhal and drove the women to the door of the Messenger of Allah ﷺ. They wept for Hamza and the Messenger of Allah ﷺ heard them. He prayed for them and sent them back. After that until today no woman of the Ansar has wept for a dead person but that she first began to weep for Hamza before weeping for her dead.

Shihab ibn ‘Abbad al-‘Abdi reported from ‘Abd al-Jabbar ibn Ward from az-Zubayr that Jabir ibn ‘Abdullah said, “When Mu’awiya wanted for the stream to flow at Uhud, they wrote to him, ‘We cannot make it flow except over the graves of martyrs.’ He wrote back: ‘Disinter them.’ I saw them being carried on the shoulders of the men as if they were asleep. A spade hit the end of the foot of Hamza ibn ‘Abd al-Muttalib and it bled.”

Sufyan ibn ‘Uyayna and Isma’il ibn Ibrahim al-Asadi reported from ‘Ali ibn Zayd ibn Jud’an that Sa’id ibn al-Musayyab said, “‘Ali said to the Messenger of Allah ﷺ, ‘Should you not marry the daughter of your uncle, the daughter of Hamza? She is the most beautiful girl in Quraysh.’ He replied, ‘Ali, do you not know that Hamza was my brother by suckling and that Allah forbade by suckling what He forbade by lineage?’”

‘Abdullah ibn Numayr and Muhammad ibn ‘Ubayd reported from al-A’mash from Sa’d ibn ‘Ubayda from Abu ‘Abd ar-Rahman as-Sulami that ‘Ali said, “I asked, ‘Messenger of Allah, why do I see you avoiding marrying the women of Quraysh?’ He asked, ‘Are you thinking of someone?’ I replied, ‘Yes, the daughter of Hamza.’ He said, ‘That is the daughter of my brother by suckling.’”

Muhammad ibn ‘Abdullah al-Ansari reported from Sa’id ibn Abi ‘Aruba from Qatada from Jabir ibn Yazid that Ibn ‘Abbas said, “The Messenger of Allah ﷺ was encouraged to marry Hamza’s daughter and he said, ‘She is the daughter of my brother by suckling. What is forbidden by suckling is what is forbidden by lineage.’”