

The Men of Madina I

**Ibn Sa‘d’s
Kitab at-Tabaqat al-Kabir
Volume IV**

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Chapter One

The second class of Muhajirun and Ansar who were not present at Badr but became Muslim early on, most of whom emigrated to Abyssinia and were present at Uhud and the subsequent battles

From the Muhajirun of the Banu Hashim ibn ‘Abd Manaf

Al-‘Abbas ibn ‘Abd al-Muttalib

Al-‘Abbas ibn ‘Abd al-Muttalib ibn Hashim ibn ‘Abd Manaf ibn Qusayy ibn Kilab ibn Murra ibn Ka‘b ibn Lu‘ayy ibn Ghalib ibn Fihr ibn Malik ibn an-Nadr ibn Kinana ibn Khuzayma ibn Mudrika ibn Ilyas ibn Mudar ibn Nizar ibn Ma‘add ibn ‘Adnan. His mother was Nutayla bint Janab ibn Kulayb ibn Malik ibn ‘Amr ibn ‘Amir ibn Zayd Manat ibn ‘Amir, who is ad-Dahyan ibn Sa‘d ibn al-Khazraj ibn Taym Allah ibn an-Namir ibn Qasit ibn Hinh ibn Afsa ibn Du‘ma ibn Jadila ibn Asad ibn Rabi‘a ibn Nizar ibn Ma‘add ibn ‘Adnan. His *kunya* was Abu al-Fadl.

Muhammad ibn ‘Umar reported from Khalid ibn al-Qasim al-Bayadi from Shu‘ba, the client of Ibn ‘Abbas who said that he heard ‘Abdullah ibn ‘Abbas say, “My father, al-‘Abbas ibn ‘Abd al-Muttalib, was born three years before the people of the Elephant came and was three years older than the Messenger of Allah ﷺ.” They said that the oldest of the children of al-‘Abbas ibn ‘Abd al-Muttalib, was al-Fadl, and he takes his *kunya* from him. Al-Fadl was handsome, and rode behind the Messenger of Allah ﷺ on his camel in his *haji* and died in Syria in the ‘Amwas plague without leaving any descendants. Al-‘Abbas’s children include: ‘Abdullah, al-Hibr, for whom the Messenger of Allah ﷺ made supplication and who died

in Ta'if, leaving descendants, 'Ubaydullah who was very generous and wealthy and died in Madina leaving descendants, 'Abd ar-Rahman who died in Syria without descendants, Qutham who was likened to the Messenger of Allah ﷺ and who went to Khurasan in *jihad* and died in Samarkand without leaving descendants, Ma'bad, who was killed in North Africa as a martyr, leaving descendants, and Umm Habiba. Their mother was Umm al-Fadl Lubaba the elder, the daughter of al-Harith ibn Hazn ibn Bujayr ibn al-Hazm ibn Ruwayba ibn 'Abdullah ibn Hilal ibn 'Amir ibn Sa'sa'a ibn Mu'awiya ibn Bakr ibn Hawazin ibn Mansur ibn 'Ikrima ibn Khasafa ibn Qays ibn Ghaylan ibn Mudar. 'Abdullah ibn Yazid al-Hilali said about those children of Umm al-Fadl by al-'Abbas:

*No Bactrian camel has borne a stallion at a mountain
she knows or a plain
like the six from the womb of Umm al-Fadl,
when full-grown: a noble woman, a noble man.*

Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi reported that his father said, "It used to be said, 'We have not seen the sons of a father and mother whose graves are further apart than the sons of al-'Abbas ibn 'Abd al-Muttalib by Umm al-Fadl.'"

Al-'Abbas also had children by other than Umm al-Fadl: Kathir, who was a *faqih* and *hadith* transmitter, Tammam, who was one of the strongest people of his time, Safiyya and Umayma, whose mother was an *umm walad*. He had al-Harith whose mother was Hujayla bint Jundub ibn ar-Rabi' ibn 'Amir ibn Ka'b ibn 'Amr ibn al-Harith ibn Ka'b ibn 'Amr ibn Sa'd ibn Malik ibn al-Harith ibn Tamim ibn Sa'd ibn Hudhayl ibn Mudrika ibn Ilyas ibn Mudar ibn Nizar. Al-Harith has descendants, including as-Sari ibn 'Abdullah, the governor of Yamama. Neither Kathir nor Tammam have descendants today.

Muhammad ibn 'Umar reported from 'Abdullah ibn Yazid al-Hudhali from al-Baddah ibn 'Asim ibn 'Adi ibn 'Abd ar-Rahman ibn 'Uwaym ibn Sa'ida that his father said, "When we arrived in Makkah, Sa'd ibn Khaythama, Ma'n ibn 'Adi and 'Abdullah ibn Jubayr said to me, "Uwaym, go with us to the Messenger of Allah ﷺ. We will greet him. We have not ever seen him but we believe in him." I went with them and was told that he was in the house of al-'Abbas ibn 'Abd al-Muttalib. We travelled to him

and greeted him and asked, 'Where shall we meet?' Al-'Abbas ibn 'Abd al-Muttalib said, 'Some of your people have a different view about him. Conceal your business until the *hajjis* arrive and we and you will meet and the business will become clear to you and you can enter into a clear business.' The Messenger of Allah ﷺ arranged to meet them in the night before the final day of an-Nafr below 'Aqaba where the mosque is located today. He commanded them not to wake up anyone asleep nor wait for someone who was absent."

Muhammad ibn 'Umar reported from 'Ubayd ibn Yahya that Mu'adh ibn Rifa'a ibn Rafi' said, "The people went out that night, the first night of an-Nafr, after this, slipping away. The Messenger of Allah ﷺ had preceded them to that place. He was accompanied by al-'Abbas ibn 'Abd al-Muttalib and no one else. He trusted him in his entire business. When they met, the first to speak was al-'Abbas ibn 'Abd al-Muttalib who said, 'Company of Khazraj! (Both Aws and Khazraj were called Khazraj.) You invited Muhammad to what you invited him to, and Muhammad is the dearest of people in his tribe who protect him. By Allah, some of us follow what he says and some of us do not. The protection is based on lineage and nobility. All people have refused Muhammad except you. If you are people of strength and resolve and sight with war and incur the enmity of all the Arabs, they will shoot at you from the same bow, so raise your banner, consult one another regarding your affair, and do not part except with a single party and unity among you. The best words are the most truthful and final. Describe to me how you fight your enemy in war.' The people were silent and then 'Abdullah ibn 'Amr ibn Haram spoke, 'By Allah, we are a people of war. We are nourished by it and hardened by it. We inherited it from our fathers, old from old. We shoot arrows until they run out, then we attack with spears until the spears break, and then we walk with swords and strike with them until either the hastiest of us or the enemy dies.' Al-'Abbas ibn 'Abd al-Muttalib said, 'You are people of war. Do you have armour?' They answered, 'Yes, full armour.' Al-Bara' ibn Ma'rur said, 'We have heard what you say. By Allah, if there had been in ourselves other than what is said, we would have said it. But we desire to be faithful and truthful and expend the life blood of ourselves for the Messenger of Allah ﷺ.' The Messenger of Allah ﷺ recited the Qur'an and then invited them to Allah and encouraged them to embrace Islam. He mentioned that on which they had agreed and al-Bara' ibn Ma'rur responded with faith and affirmation. The Messenger of Allah ﷺ

took their allegiance on that basis. Al-‘Abbas ibn ‘Abd al-Muttalib took the hand of the Messenger of Allah ﷺ to reinforce the pledge of that night taken by the Ansar.”

Muhammad ibn ‘Umar reported from Abu Bakr ibn ‘Abdullah ibn Abi Sabra from al-Harith ibn al-Fadl that Sufyan ibn Abi al-‘Awja’ said, “Someone who was present that night said that al-‘Abbas ibn ‘Abd al-Muttalib took hold of the hand of the Messenger of Allah ﷺ saying, ‘Company of Ansar! Silence your bells. There are spies. Send forward those of you with strength and those of you with subtle words. We fear what your people will do to you. When you give allegiance, then separate and return to your gatherings and conceal your business. You should conceal this matter until this festival ends. You are men and you have what comes after today.’ Al-Bara’ ibn Ma‘rur said, ‘Abu al-Fadl, listen to us!’ Al-‘Abbas was silent and al-Bara’ said, ‘By Allah, we will conceal what you want us to conceal and we will show what you want us to show and we will expend our life-blood and our Lord will be pleased with us. We are people of an ample circle and people of impregnability and might. We used to worship stones, and that is how we were. How can we do that today when Allah showed us what others are blind to and supported us with Muhammad ﷺ? Stretch out your hand.’ Al-Bara’ ibn Ma‘rur was the first to take the hand of the Messenger of Allah ﷺ. It is also said that it was Abu al-Haytham ibn at-Tayyahan or As‘ad ibn Zurara.”

Muhammad ibn ‘Umar reported from Abu Bakr ibn Abi Sabra that Sulayman ibn Suhaym said, “Aws and Khazraj boasted with one another about who was the first to take the hand of the Messenger of Allah ﷺ at ‘Aqaba. They said, ‘No one knows better than al-‘Abbas ibn ‘Abd al-Muttalib.’ They asked al-‘Abbas and he said, ‘No one knows this better than me. The first to take the hand of the Prophet ﷺ on that night was As‘ad ibn Zurara, then al-Bara’ ibn Ma‘rur and then Usayd ibn Hudayr.”

‘Abdullah ibn Numayr, Asbat ibn Muhammad, and Ishaq ibn Yusuf al-Azraq reported from Zakariyya ibn Abi Za’ida that ‘Amir ash-Sha’bi said, “The Prophet ﷺ went with al-‘Abbas ibn ‘Abd al-Muttalib, a man of good judgement, to seventy of the Ansar at ‘Aqaba under the Tree. Al-‘Abbas said, ‘Let your speaker speak and he should not make the address long. You have spies from the idolators. If they learn of you, they will disgrace you.’ Their speaker, Abu Umama As‘ad ibn Zurara said, ‘Muhammad, ask what you wish for your Lord and then ask what you wish for yourself and your

Companions. Then inform us what reward we will have with Allah and you if we do that.' He answered, 'I ask you for my Lord that you worship Him and do not associate anything with Him, and I ask you for myself and my Companions that you come to us, help us, and protect us from what you protect yourselves.' He said, 'And what will we have if we do that?' 'The Garden,' he answered. He said, 'You have that.'" Ishaq ibn Yusuf said in his *hadith*, "When ash-Sha'bi related this *hadith*, he said, 'No one old or young has heard a shorter or more eloquent discourse than it.'"

'Ali ibn 'Isa ibn 'Abdullah ibn al-Harith ibn Nawfal related from his father 'Isa ibn 'Abdullah from his uncle Ishaq ibn 'Abdullah ibn al-Harith from his father 'Abdullah ibn al-Harith ibn Nawfal ibn al-Harith ibn 'Abd al-Muttalib that when Quraysh left for Badr and were at Marr az-Zahran, Abu Jahl got up from his sleep and shouted, "Company of Quraysh! Your opinion in what you have done is destroyed! You left behind the Banu Hashim! If Muhammad is victorious over you, they will be part of it. If you defeat Muhammad, you can take your revenge on them for your close children and family. Do not leave them in your security and courtyard. Rather make them go out with you even if they have no wealth with you." They went back and brought out al-'Abbas ibn 'Abd al-Muttalib, Nawfal, Talib, and 'Aqil by force.

Hisham ibn Muhammad ibn as-Sa'ib al-Kalbi reported from his father from Abu Salih that Ibn 'Abbas said, "In Makka, some of us from the Banu Hashim had become Muslim and concealed our Islam, fearing to show it, lest Abu Lahab and Quraysh attack us and shackle us as the Banu Makhzum shackled Salama ibn Hisham, 'Abbas ibn Abi Rabi'a and others. That is why the Prophet ﷺ told his Companions in the Battle of Badr, 'Any of you who encounters al-'Abbas, Talib, 'Aqil, Nawfal and Abu Sufyan¹ should not kill them. They were forced to come out.'"

Ruwaym ibn Yazid al-Maqarri reported from Harun ibn Abi 'Isa ash-Shami, and Ahmad ibn Muhammad ibn Ayyub from Ibrahim ibn Sa'd, all from Muhammad ibn Ishaq who related from Husayn ibn 'Abdullah ibn 'Abdullah ibn al-'Abbas ibn 'Abd al-Muttalib that 'Ikrima said, "Rafi', the freedman of the Messenger of Allah ﷺ, said, 'I was the slave of al-'Abbas

1 This is a strange addition, because Abu Sufyan ibn al-Harith was a cousin of the Messenger of Allah ﷺ, and a staunch enemy of Islam at the time and he was not forced to participate and nor was he captured at Badr.

ibn ‘Abd al-Muttalib and we, the people of the House, had entered Islam. Al-‘Abbas became Muslim, Umm al-Fadl became Muslim, and I became Muslim. Al-‘Abbas was in awe of his people and did not like to oppose them and so he concealed his Islam. He had wealth which was dispersed among his people. He went out to Badr while he was like that.”

Ruwaym ibn Yazid al-Maqarri reported from Harun ibn Abi ‘Isa ash-Shami, and Ahmad ibn Muhammad ibn Ayyub from Ibrahim ibn Sa’d that Muhammad ibn Ishaq said, “Al-‘Abbas ibn ‘Abdullah ibn Ma‘bad related from someone of his family from Ibn ‘Abbas that the Prophet ﷺ said to his Companions in the Battle of Badr, ‘I know that some men of the Banu Hashim and others have been brought out by force without any need to fight us. Anyone who encounters any of the Banu Hashim should not kill him. Anyone who encounters al-‘Abbas ibn ‘Abd al-Muttalib, the uncle of the Prophet ﷺ, should not kill him. He was forced unwillingly to come out.’ Abu Hudhayfa ibn ‘Utba ibn Rabi’a said, ‘Shall we fight our fathers, our sons, our brothers and our tribe and leave al-‘Abbas? By Allah, if I meet him, I will strike him with my sword!’ The Messenger of Allah ﷺ heard about what he had said and said to ‘Umar ibn al-Khattab, ‘Abu Hafs!’ ‘Umar said, ‘By Allah, that was the first day when the Messenger of Allah ﷺ used my *kunya*, Abu Hafs.’ He continued, ‘Will the face of the uncle of the Messenger of Allah ﷺ be struck with a sword?’ ‘Umar said, ‘Let me strike off the head of Abu Hudhayfa with the sword!’ Abu Hudhayfa regretted what he had said and used to say, ‘By Allah, I was not safe from those words which I spoke on that day and I continued to fear that Allah Almighty would not let me expiate it,’ i.e. by martyrdom. He was killed as a martyr in Yamama.”

Muhammad ibn Kathir related from al-Kalbi from Abu Salih that Ibn ‘Abbas said, “When the Messenger of Allah ﷺ met the idolators in the Battle of Badr, he said, ‘Anyone who encounters one of the Banu Hashim should not kill him. They were forced to come out unwillingly.’ Abu Hudhayfa ibn ‘Utba ibn Rabi’a said, ‘By Allah, if I met one of their men, I will kill him!’ The Messenger of Allah ﷺ heard about that and said, ‘Did you say this?’ He answered, ‘Yes, Messenger of Allah. It was hard on me when I saw my father and uncle slain and so I said what I said.’ The Messenger of Allah ﷺ told him, ‘Your father, uncle and brother came out resolved to fight us willingly and not unwillingly. Those men were brought out unwillingly, not willingly, to fight us.’”