HEROES OF ISLAM

SERIES 1

HAMZAH IBN ‘ABD AL-MUTTALIB

The Lion of Allah and the Master of the Martyrs, According to the Qur'an and Authentic Hadith



HJ CHE ALIM HJ CHE HARON

AK (KELANTAN)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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The Lion of Allah and the Master of the Martyrs, According to the Qur'an and Authentic Hadith

مِّنَ ٱلۡمُؤۡمِنِينَ رِجَالٞ صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيۡهِۖ فَمِنۡهُم مَّن قَضَىٰ نَحۡبَهُۥ وَمِنۡهُم مَّن يَنتَظِرُۖ وَمَا بَدَّلُواْ تَبۡدِيلٗا ٢٣

“Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.”

Surah Al-Ahzab 33:23

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ACKNOWLEDGEMENT

All praise is due to Allah, who chose martyrs from among the believers and made them alive with Him, receiving provision. May blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and Companions — and especially upon his uncle, Hamzah ibn ‘Abd al-Muttalib رضى الله عنه.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This first book of Heroes of Islam tells the story of Hamzah ibn ‘Abd al-Muttalib رضى الله عنه: the foster brother and uncle of the Messenger of Allah ﷺ, his defender in Makkah, the bearer of the first banner, the hero of Badr, and the master of the martyrs at Uhud. May this knowledge be ‘ilmun yuntafa‘u bih — knowledge that brings benefit.

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ABOUT THE COVER OF THIS EBOOK

This eBook's cover does not depict any human being or animal. It shows ***Mount Uhud*** at dusk, with a deepening blue sky and golden light on the horizon.

In the middle of the picture is a ***stone-walled burial ground*** at the foot of a small hill. It represents the Cemetery of the Martyrs of Uhud, where Hamzah رضى الله عنه and the martyrs were buried, close to Jabal ar-Rumah, the hill of the archers.

In the foreground, on a large rock, lie ***a sword*** and ***a white cloth***. The sword stands for the heroism of the "Lion of Allah", while the white cloth recalls Hamzah's burial shroud, which was not long enough to cover his body — a symbol of the simplicity and sacrifice of the martyrs.

The ***dark blue band*** at the bottom, framed by ***fine gold lines***, is where the author's name appears.

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Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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HAMZAH IBN ‘ABD AL-MUTTALIB

In the history of Islam there are names that are spoken with deep respect whenever stories of struggle are told. One of the earliest and greatest of them is ***Hamzah ibn ‘Abd al-Muttalib*** رضى الله عنه — the uncle of the Messenger of Allah ﷺ, his foster brother, and the Companion called ***“the Lion of Allah”***.

Hamzah was not only a hero on the battlefield. He was a respected man of Quraysh, a strong hunter, and a defender of the Messenger of Allah ﷺ in the hardest days of Makkah. His acceptance of Islam shook Quraysh. In Madinah he carried the first banner, stepped forward for single combat at Badr, and fell as a martyr at Uhud. The Messenger of Allah ﷺ grieved for him as he had never been seen to grieve before.

This eBook is the first in the ***Heroes of Islam*** series. It gathers the story of Hamzah رضى الله عنه first from the Qur'an and authentic Hadith, and then from the trusted books of sirah. The source of every report is given. Authentic reports are stated as authentic; famous stories with weak chains are also explained honestly, so that the reader can tell the two apart.

The story of Hamzah is also a human story: anger that turned into faith, strength that bowed to Allah, the grief of a Prophet for his uncle, and a door of repentance that stayed open even for the man who killed him.

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WHO WAS HAMZAH?

His full name was ***Hamzah ibn ‘Abd al-Muttalib ibn Hashim ibn ‘Abd Manaf*** al-Qurashi al-Hashimi. He was a son of ‘Abd al-Muttalib, the grandfather of the Messenger of Allah ﷺ, which made him the Prophet’s paternal uncle. His kunyah was ***Abu ‘Umarah***, and some also mention Abu Ya‘la.

His mother was ***Halah bint Wuhayb*** of Banu Zuhrah. Halah was a cousin of Aminah bint Wahb, the mother of the Messenger of Allah ﷺ. So Hamzah was related to the Messenger of Allah ﷺ through both his father and his mother.

The books of sirah say that Hamzah was born about ***two years before*** the Messenger of Allah ﷺ; some say four. Because they were so close in age, they grew up together in Makkah more as companions of the same age than as uncle and nephew.

FOSTER BROTHERS

A third, even more special bond was ***fosterage***. Hamzah and the Messenger of Allah ﷺ were both nursed by the same woman, ***Thuwaybah***, a freed slave of Abu Lahab. For this reason the Messenger of Allah ﷺ called Hamzah his foster brother. The following Hadith is the proof:

HADITH — SAHIH AL-BUKHARI, NO. 5100

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ قِيلَ لِلنَّبِيِّ صلى الله عليه وسلم أَلاَ تَزَوَّجُ ابْنَةَ حَمْزَةَ قَالَ " إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ ". وَقَالَ بِشْرُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ سَمِعْتُ قَتَادَةَ سَمِعْتُ جَابِرَ بْنَ زَيْدٍ مِثْلَهُ.

TRANSLATION:

Ibn ‘Abbas رضى الله عنهما said: It was said to the Prophet ﷺ, “Will you not marry the daughter of Hamzah?”

He said: ***“She is the daughter of my foster brother.”*** Bishr ibn ‘Umar said: Shu‘bah told us: I heard Qatadah: I heard Jabir ibn Zayd (narrate) the same.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Musaddad, from Yahya ibn Sa‘id al-Qattan, from Shu‘bah, from Qatadah, from Jabir ibn Zayd, from Ibn ‘Abbas رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Marriage (an-Nikah), Hadith No. 5100.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:5100

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This Hadith shows how seriously the Shari'ah treats fosterage. Hamzah's daughter was the Prophet's niece by lineage, and also his niece by fosterage. So he could not marry her, because ***what is unlawful through lineage is also unlawful through fosterage***.

SIRAH NOTE: HAMZAH'S TITLES AND KUNYAH

Hamzah's best-known title is ***Asadullah wa Asadu Rasulih*** — "the Lion of Allah and the Lion of His Messenger". It appears in several reports collected by al-Hakim and at-Tabarani; scholars have discussed their chains, but the title is widely accepted in the books of sirah and the biographies of the Companions.

His second title is ***Sayyid ash-Shuhada'*** — "the Master of the Martyrs", discussed in chapter 12.

REFERENCES:

Ibn Sa'd, at-Tabaqat al-Kubra (biography of Hamzah); Ibn Hajar, al-Isabah fi Tamyiz as-Sahabah; Ibn 'Abd al-Barr, al-Isti'ab.

LESSONS

The Messenger of Allah ﷺ did not grow up alone. Allah placed around him people who would later defend the call to Islam. Hamzah was one of them: the same age, nursed by the same woman, and from the same family. A bond built in childhood finally became a bond of faith stronger than the bond of blood.

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HUNTER AND HERO OF QURAYSH

Before Islam, Hamzah was known in Makkah as a man who was ***strong, brave and respected***. He loved to hunt in the desert with his bow. The books of sirah describe his habit: when he came back from hunting he did not go straight home, but first circled the Ka‘bah, then stopped to greet the gatherings of Quraysh around it.

This habit shows his standing among Quraysh. He was no ordinary man; he was a son of ‘Abd al-Muttalib, the chief who gave water to the pilgrims. His word was heard, and his anger was feared.

SIRAH NOTE: HAMZAH AND THE PROPHET’S MARRIAGE TO KHADIJAH

Ibn Ishaq reports that when Khadijah bint Khuwaylid رضى الله عنها made known her wish to marry the Messenger of Allah ﷺ, he told his uncles. Then ***Hamzah ibn ‘Abd al-Muttalib*** went with him to Khuwaylid ibn Asad to ask for Khadijah’s hand.

Other reports say that Abu Talib gave the marriage sermon. The two can be combined: Hamzah accompanied the Messenger of Allah ﷺ, and Abu Talib, as head of the family, spoke at the gathering.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the Prophet’s marriage to Khadijah.

In the days of ignorance Hamzah had not yet accepted his nephew’s message. Yet he was not known as an enemy who harmed the Messenger of Allah ﷺ, like Abu Lahab or Abu Jahl. The books of sirah portray him as a big-hearted man who guarded his family’s honour and disliked seeing injustice.

LESSONS

Allah chooses defenders of His religion from among people of strength and standing. The qualities Hamzah had before Islam — courage, strength, a sense of honour — were not thrown away when he became Muslim, but directed to the right path. The Messenger of Allah ﷺ said that people are like mines;

the best of them in the days of ignorance are the best of them in Islam, once they understand the religion (Sahih al-Bukhari 3493).

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THE DAY HAMZAH EMBRACED ISLAM

Hamzah embraced Islam in the ***sixth year of prophethood*** (about 616 CE), when the Muslims were still few and the Messenger of Allah ﷺ was often harmed by the leaders of Quraysh.

SIRAH NOTE: THE BOW ON ABU JAHL'S HEAD

Ibn Ishaq reports that one day Abu Jahl passed by the Messenger of Allah ﷺ at the hill of as-Safa. He abused him and hurt him with ugly words, but the Messenger of Allah ﷺ did not reply. A slave woman belonging to ʻAbdullah ibn Jud'an heard it all from her house.

Soon afterwards Hamzah came back from hunting with his bow over his shoulder. The slave woman said to him: "O Abu ʻUmarah, if only you had seen what your nephew Muhammad suffered just now from Abu al-Hakam ibn Hisham!" Then she told him what had happened.

Hamzah was furious. He stopped nowhere, but went straight to the Sacred Mosque and found Abu Jahl sitting with his people. Hamzah struck Abu Jahl's head with his bow, wounding him badly, and said: ***"Do you abuse him when I follow his religion and say what he says? Hit me back if you can!"***

Some men of Banu Makhzum rose to defend Abu Jahl. But Abu Jahl said: "Leave Abu ʻUmarah alone. By Allah, I abused his nephew very badly." Hamzah held to his Islam, and Quraysh knew that the Messenger of Allah ﷺ now had a strong protector.

Status of the report: Ibn Ishaq narrated this story from an unnamed man of Banu Aslam, so its chain is not fully connected. It does not reach the level of an authentic Hadith, but the story is famous and accepted by the scholars of sirah as a general picture of how Hamzah came to Islam.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on the Islam of Hamzah; al-Hakim, al-Mustadrak; al-Mubarakpuri, ar-Raheeq al-Makhtum.

The books of sirah also say that after this event Hamzah had doubts. His words to Abu Jahl had come out in anger, and he worried that he had left his people's religion in haste. He prayed to Allah to show him the truth, then came to the Messenger of Allah ﷺ, who advised him and explained Islam to him, until his heart was at peace and he declared his faith with full conviction.

This part matters. Hamzah's Islam was not just a moment of anger in defence of his nephew. The anger was the ***door***, but what kept him in Islam was the ***conviction*** that came after he reflected and listened.

LESSONS

The Messenger of Allah ﷺ was patient with Abu Jahl's abuse, and Allah sent help from an unexpected direction. Sometimes Allah opens a heart through a small event — the words of a slave woman — yet its

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effect changes history. The lesson is also clear: zeal and emotion can be a beginning, but firm faith needs knowledge and conviction.

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THE EFFECT OF HIS ISLAM

Hamzah's Islam had a great effect on the call in Makkah. Ibn Ishaq says that when Hamzah became Muslim, ***Quraysh realised that the Messenger of Allah ﷺ had become strong and protected***, so they eased some of their harassment of him.

Quraysh then changed their tactics, from threats to offers. Ibn Ishaq reports that after Hamzah became Muslim and the number of Companions grew, ʻUtbah ibn Rabiʻah came offering the Messenger of Allah ﷺ wealth, rank and kingship if he would stop calling people. He answered by reciting the opening of Surah Fussilat.

Not long afterwards ***ʻUmar ibn al-Khattab*** رضى الله عنه also became Muslim. The two most feared men of Makkah now stood in the ranks of the Messenger of Allah ﷺ. ʻAbdullah ibn Masʻud رضى الله عنه said: ***"We have been honoured ever since ʻUmar became Muslim"*** (Sahih al-Bukhari 3684). That honour began with Hamzah and was strengthened with ʻUmar.

WITH BANU HASHIM IN SHIʻB ABI TALIB

When Quraysh boycotted Banu Hashim and Banu al-Muttalib for about three years in the valley of Shiʻb Abi Talib, Hamzah was there with the Messenger of Allah ﷺ. He tasted the same hunger and hardship, and did not abandon his nephew.

THE HIJRAH AND BROTHERHOOD WITH ZAYD IBN HARITHAH

Hamzah emigrated to Madinah before the Messenger of Allah ﷺ. In Madinah, when the Prophet joined the Muhajirun and Ansar — and the Muhajirun among themselves — in brotherhood, Ibn Ishaq says that ***Hamzah was made the brother of Zayd ibn Harithah***, the Prophet's adopted son.

> **SIRAH NOTE: PROOF OF THE BROTHERHOOD OF HAMZAH AND ZAYD**
>
> This brotherhood is confirmed in an authentic Hadith. After the Compensatory ʻUmrah (7 AH), Hamzah's daughter followed the Prophet's party out of Makkah calling, "O uncle! O uncle!" ʻAli, Jaʻfar and Zayd disputed over who had the right to care for her.
>
> Zayd said: ***"She is the daughter of my brother."*** Zayd called Hamzah his brother because of the brotherhood the Messenger of Allah ﷺ had established. In the end the Prophet gave the girl to her maternal aunt, Jaʻfar's wife, and said: "The maternal aunt has the standing of a mother."
>
> **REFERENCES:**
> Sahih al-Bukhari 4251; Sahih al-Bukhari 2699; Ibn Hisham, chapter on the brotherhood of the Muhajirun and Ansar.

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LESSONS

A strong believer affects the whole community. Hamzah’s Islam was not a private matter; it changed the balance in Makkah. Whoever Allah has given strength, standing or influence should use it to protect the truth and the weak.

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THE FIRST BANNER: THE EXPEDITION OF SAYF AL-BAHR

A few months after the Hijrah, the Messenger of Allah ﷺ began sending small parties to watch the Quraysh caravans travelling the coastal road to Syria. According to ***Ibn Sa‘d and al-Waqidi***, the first banner the Messenger of Allah ﷺ tied in Madinah was given to ***Hamzah ibn ‘Abd al-Muttalib***.

ITEM	DETAILS
Time	Ramadan of the year 1 AH, about seven months after the Hijrah
Commander	Hamzah ibn ‘Abd al-Muttalib رضى الله عنه
Banner	A white banner, carried by Abu Marthad Kannaz ibn al-Husayn al-Ghanawi
Men	About 30, all of them Muhajirun
Aim	To intercept a Quraysh caravan returning from Syria
Quraysh side	Abu Jahl ibn Hisham with about 300 riders
Place	Sayf al-Bahr (the Red Sea coast), in the area of al-‘Is
Outcome	Majdi ibn ‘Amr al-Juhani, an ally of both sides, intervened; the two sides parted without fighting

Although no fighting took place, this expedition had great meaning. It was the first time the Muslims went out as an organised party under a banner. And that banner was held by Hamzah — the man who, a few years earlier, had stood alone defending the Messenger of Allah ﷺ before Abu Jahl. Now he faced Abu Jahl again, not as an individual, but as the commander of a Muslim force.

SIRAH NOTE: WHOSE BANNER CAME FIRST?

The scholars of sirah differ. Ibn Sa‘d and al-Waqidi name Hamzah’s banner in Ramadan 1 AH as the first, followed by the banner of ‘Ubaydah ibn al-Harith in Shawwal. Ibn Ishaq mentions that some people said ‘Ubaydah’s banner came first.

The difference is small and does not affect the heart of the story: both men were among the first to lead Muslim parties, and both later stepped forward for single combat at Badr.

REFERENCES:

Ibn Sa‘d, at-Tabaqat al-Kubra (expedition of Hamzah); Ibn Hisham, as-Sirah an-Nabawiyyah.

LESSONS

The Muslim party did not go out merely to shed blood. When Majdi ibn ‘Amr intervened, Hamzah accepted and returned without fighting. Hamzah’s strength and courage came with discipline and respect for agreements. This is the mark of a hero of Islam: brave when needed, restrained when there is a way to peace.

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SINGLE COMBAT AT BADR

On 17 Ramadan of the year 2 AH, the Muslim army of about 313 men faced about a thousand Quraysh fighters at Badr. Before the battle began, three leaders of Quraysh stepped forward: ***ʻUtbah ibn Rabiʻah***, his brother ***Shaybah ibn Rabiʻah***, and his son ***al-Walid ibn ʻUtbah***. They challenged the Muslims to fight one against one — ***mubarazah***.

Three young men of the Ansar went out to meet the challenge. But ʻUtbah said: "We have no need of you. We want men of our own rank from our own people." Then the Messenger of Allah ﷺ commanded: "Rise, O ʻUbaydah ibn al-Harith! Rise, O Hamzah! Rise, O ʻAli!"

According to the report of Ibn Ishaq, ***Hamzah fought Shaybah***, ***ʻAli fought al-Walid***, and ***ʻUbaydah fought ʻUtbah***. Hamzah and ʻAli quickly killed their opponents. ʻUbaydah and ʻUtbah wounded each other, so Hamzah and ʻAli helped finish ʻUtbah and carried the badly wounded ʻUbaydah back to the ranks. ʻUbaydah later died a martyr from his wounds.

HADITH: ʻALI'S ACCOUNT OF THE SINGLE COMBAT

ʻAli ibn Abi Talib رضى الله عنه said: ʻUtbah ibn Rabiʻah came forward, followed by his son and his brother, and called out: "Who will fight?" Some young men of the Ansar answered. He asked: "Who are you?" They told him. He said: "We have no need of you; we want the sons of our uncle." The Messenger of Allah ﷺ said: "Rise, O Hamzah; rise, O ʻAli; rise, O ʻUbaydah ibn al-Harith." ***So Hamzah went to ʻUtbah, and I went to Shaybah***, and two blows were exchanged between ʻUbaydah and al-Walid…

This report differs from Ibn Ishaq about who Hamzah's opponent was. Both reports agree that Hamzah and ʻAli killed their opponents, and that ʻUbaydah was badly wounded.

Grade: SAHIH according to al-Albani; some researchers, such as Shuʻayb al-Arna'ut, graded its chain weak — Sunan Abi Dawud 2665.

The event was so great that Allah revealed a verse about it:

SURAH AL-HAJJ 22:19

هَٰذَانِ خَصۡمَانِ ٱخۡتَصَمُواْ فِي رَبِّهِمۡۖ فَٱلَّذِينَ كَفَرُواْ قُطِّعَتۡ لَهُمۡ ثِيَابٞ مِّن نَّارٖ يُصَبُّ مِن فَوۡقِ رُءُوسِهِمُ ٱلۡحَمِيمُ ١٩

These are two adversaries who have disputed over their Lord. But those who disbelieved will have cut out for them garments of fire. Poured upon their heads will be scalding water.

Translation: Sahih International — quran.com/22:19

The Companion Abu Dharr al-Ghifari رضى الله عنه swore that this verse was revealed about those who fought in single combat on the day of Badr:

HADITH — SAHIH AL-BUKHARI, NO. 3969

حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ، حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ أَبَا ذَرٍّ، يُقْسِمُ قَسَمًا إِنَّ هَذِهِ الآيَةَ {هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ} نَزَلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ حَمْزَةَ وَعَلِيٍّ وَعُبَيْدَةَ بْنِ الْحَارِثِ وَعُتْبَةَ وَشَيْبَةَ ابْنَىْ رَبِيعَةَ وَالْوَلِيدِ بْنِ عُتْبَةَ.

TRANSLATION:

Qays said: I heard Abu Dharr رضى الله عنه swear solemnly that this verse, ***“These are two adversaries who have disputed over their Lord”***, was revealed about those who came out to fight on the day of Badr: ***Hamzah, ‘Ali and ‘Ubaydah ibn al-Harith***, (against) ‘Utbah and Shaybah, the two sons of Rabi‘ah, and al-Walid ibn ‘Utbah.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ya‘qub ibn Ibrahim, from Hushaym, from Abu Hashim ar-Rummani, from Abu Mijlaz, from Qays ibn ‘Ubad, from Abu Dharr al-Ghifari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 3969.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:3969

Hamzah kept fighting throughout the day of Badr. In the Hadith of Wahshi (chapter 9) it is mentioned that ***Hamzah killed Tu‘aymah ibn ‘Adi ibn al-Khiyar*** at Badr — a killing that later led Jubayr ibn Mut‘im to hire Wahshi for revenge.

SIRAH NOTE: THE MAN WITH THE OSTRICH FEATHER

Ibn Ishaq reports that ‘Abd ar-Rahman ibn ‘Awf رضى الله عنه took Umayyah ibn Khalaf prisoner at Badr.

Umayyah asked him: “Who is the man among you marked with an ostrich feather on his chest?” ‘Abd ar-Rahman answered: “That is Hamzah ibn ‘Abd al-Muttalib.” Umayyah said: ***“He is the one who did all this to us.”***

Hamzah was known by that mark on the battlefield, which shows he did not hide himself. Anyone looking for him would find him in the front line.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on Badr (story of Umayyah ibn Khalaf).

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LESSONS

The Messenger of Allah ﷺ chose his own family — his uncle and his cousins — for the first single combat.

He did not send others to die while protecting his own relatives. Verse 22:19 preserves this event until the Day of Judgement: Hamzah is among the “two adversaries” Allah mentions, the party that disputed for their Lord with the truth.

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THE STORY OF ‘ALI’S CAMELS

Al-Bukhari narrates a very honest story about Hamzah, which took place shortly after Badr, when ***wine had not yet been forbidden***. It shows that the Companions were human, and that the Shari‘ah was revealed step by step.

HADITH: ‘ALI’S TWO CAMELS

‘Ali ibn Abi Talib رضى الله عنه said: I received an old she-camel as my share of the spoils of Badr, and the Prophet ﷺ gave me another from the khumus. When I intended to marry Fatimah, the daughter of the Messenger of Allah ﷺ, I arranged with a goldsmith of Banu Qaynuqa‘ to go with me to bring idhkhir grass, to sell it to the goldsmiths and use it for my wedding feast.

While I was gathering saddles and ropes for my two camels, which were kneeling beside the room of a man of the Ansar, I came back to find ***the humps of both camels cut off and their flanks cut open***. I could not hold back my tears. I asked: “Who did this?” They said: “Hamzah ibn ‘Abd al-Muttalib. He is in this house with some of the Ansar who are drinking.”

I went to the Prophet ﷺ, who was with Zayd ibn Harithah. He saw my face and asked: “What is the matter with you?” I told him. He asked for his cloak, put it on and walked, followed by me and Zayd, until he reached the house. He rebuked Hamzah, but Hamzah was drunk and his eyes were red. Hamzah looked at the Messenger of Allah ﷺ from his knees up to his face, then said: ***“Are you not all just slaves of my father?”***

The Messenger of Allah ﷺ knew that he was drunk, so he withdrew, and we went out with him.

Grade: SAHIH — Sahih al-Bukhari 3091; also Sahih al-Bukhari 4003 and Sahih Muslim.

WHY WAS THIS STORY NARRATED?

Some may wonder why a story like this is kept in the most authentic book of Hadith. The answer: because of the honesty of Islamic sources. The Companions did not hide their human weaknesses. The story is also evidence for several rulings: on wine, on compensation, and on a person who has lost his reason.

Most importantly, this happened ***before wine was forbidden***. Jabir ibn ‘Abdullah رضى الله عنهما narrated that some Companions drank wine on the morning of Uhud and were killed as martyrs that same day, and that was before wine was forbidden (Sahih al-Bukhari 4618). So there was no sin on them for something not yet forbidden at the time.

Hamzah’s words, “you are all just slaves of my father,” came out when he had lost his reason, and the Messenger of Allah ﷺ did not punish him for them. He chose to withdraw wisely. This is the character of the Prophet: not arguing with someone who has lost his reason, and not shaming his uncle in front of others.

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LESSONS

This story teaches us that the heroes of Islam were not angels. They were human beings whom Allah raised because of their faith and sacrifice. It also shows the wisdom of forbidding wine: a drink that could make the Lion of Allah damage his nephew's property and speak harshly to the Messenger of Allah ﷺ, without even realising it.

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THE LION OF ALLAH AT UHUD

A year after Badr, in ***Shawwal of the year 3 AH***, Quraysh came with about three thousand fighters to take revenge. Many of them had lost a father, brother or son at Badr — and many bore a special grudge against Hamzah.

At the foot of Mount Uhud, about seven hundred Muslims lined up. At the start of the battle Hamzah fought in the front line. In the authentic Hadith of Wahshi, it is mentioned that when the two armies lined up, ***Siba‘ ibn ‘Abd al-‘Uzza*** came out and challenged: “Is there anyone who will fight me?” Hamzah went out to him and said: “O Siba‘, O son of Umm Anmar, do you oppose Allah and His Messenger?” Then Hamzah attacked him, and Siba‘ became ***“like yesterday that has passed”*** — gone.

SIRAH NOTE: THE STANDARD-BEARERS OF QURAYSH

Ibn Ishaq mentions that Hamzah also killed ***Artah ibn ‘Abd Shurahbil***, one of the standard-bearers of Quraysh at Uhud. The Quraysh standard was held in turn by men of Banu ‘Abd ad-Dar, and they fell one after another at the hands of the Companions.

The books of sirah describe Hamzah that day fighting like a lion, breaking through the enemy ranks without fear. This picture matches what Wahshi himself said in the report of Ibn Ishaq: Hamzah killed everyone he came near.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on Uhud.

But behind a rock, an Abyssinian slave waited with his spear. He was not fighting for Quraysh or for idols; he wanted only one thing — ***his freedom***. And its price was Hamzah’s life.

Allah explains the wisdom behind the trial of Uhud in Surah Ali ‘Imran:

SURAH ALI ‘IMRAN 3:140

إِن يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ ٱلْقَوْمَ قَرْحٌ مِّثْلُهُۥ ۚ وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ وَلِيَعْلَمَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ وَيَتَّخِذَ مِنكُمْ شُهَدَآءَ ۗ وَٱللَّهُ لَا يُحِبُّ ٱلظَّٰلِمِينَ ﴿١٤٠﴾

If a wound should touch you - there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs - and Allah does not like the wrongdoers.

Translation: Sahih International — quran.com/3:140

“***…and take to Himself from among you martyrs.***” Hamzah was the noblest of the martyrs Allah chose that day.

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LESSONS

Hamzah did not hide even though he knew how much Quraysh hated him. He stayed in the front line. True courage is not the absence of danger, but the willingness to stand where one should, even when danger lies in wait. Uhud also teaches that victory and defeat take turns; what lasts is faith and reward.

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WAHSHI'S SPEAR

The story of Hamzah's martyrdom was not told by anyone else, but by ***his killer himself***. Years after Uhud, when Wahshi ibn Harb had become Muslim and was living in Hims in Syria, two Tabi'un came to him and asked him to tell what had happened. Al-Bukhari narrates his account in full:

HADITH — SAHIH AL-BUKHARI, NO. 4072

حَدَّثَنِي أَبُو جَعْفَرٍ، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، قَالَ خَرَجْتُ مَعَ عُبَيْدِ اللَّهِ بْنِ عَدِيِّ بْنِ الْخِيَارِ، فَلَمَّا قَدِمْنَا حِمْصَ قَالَ لِي عُبَيْدُ اللَّهِ هَلْ لَكَ فِي وَحْشِيٍّ نَسْأَلُهُ عَنْ قَتْلِ حَمْزَةَ قُلْتُ نَعَمْ. وَكَانَ وَحْشِيٌّ يَسْكُنُ حِمْصَ فَسَأَلْنَا عَنْهُ فَقِيلَ لَنَا هُوَ ذَاكَ فِي ظِلِّ قَصْرِهِ، كَأَنَّهُ حَمِيتٌ. قَالَ فَجِئْنَا حَتَّى وَقَفْنَا عَلَيْهِ بِيَسِيرٍ، فَسَلَّمْنَا، فَرَدَّ السَّلاَمَ، قَالَ وَعُبَيْدُ اللَّهِ مُعْتَجِرٌ بِعِمَامَتِهِ، مَا يَرَى وَحْشِيٌّ إِلاَّ عَيْنَيْهِ وَرِجْلَيْهِ، فَقَالَ عُبَيْدُ اللَّهِ يَا وَحْشِيُّ أَتَعْرِفُنِي قَالَ فَنَظَرَ إِلَيْهِ ثُمَّ قَالَ لاَ وَاللَّهِ إِلاَّ أَنِّي أَعْلَمُ أَنَّ عَدِيَّ بْنَ الْخِيَارِ تَزَوَّجَ امْرَأَةً يُقَالُ لَهَا أُمُّ قِتَالٍ بِنْتَ أَبِي الْعِيصِ، فَوَلَدَتْ لَهُ غُلاَمًا بِمَكَّةَ، فَكُنْتُ أَسْتَرْضِعُ لَهُ، فَحَمَلْتُ ذَلِكَ الْغُلاَمَ مَعَ أُمِّهِ، فَنَاوَلَتْهَا إِيَّاهُ، فَلَكَأَنِّي نَظَرْتُ إِلَى قَدَمَيْكَ. قَالَ فَكَشَفَ عُبَيْدُ اللَّهِ عَنْ وَجْهِهِ ثُمَّ قَالَ أَلاَ تُخْبِرُنَا بِقَتْلِ حَمْزَةَ قَالَ نَعَمْ، إِنَّ حَمْزَةَ قَتَلَ طُعَيْمَةَ بْنَ عَدِيِّ بْنِ الْخِيَارِ بِبَدْرٍ، فَقَالَ لِي مَوْلاَىَ جُبَيْرُ بْنُ مُطْعِمٍ إِنْ قَتَلْتَ حَمْزَةَ بِعَمِّي فَأَنْتَ حُرٌّ، قَالَ فَلَمَّا أَنْ خَرَجَ النَّاسُ عَامَ عَيْنَيْنِ ـ وَعَيْنَيْنِ جَبَلٌ بِحِيَالِ أُحُدٍ، بَيْنَهُ وَبَيْنَهُ وَادٍ ـ خَرَجْتُ مَعَ النَّاسِ إِلَى الْقِتَالِ، فَلَمَّا اصْطَفُّوا لِلْقِتَالِ خَرَجَ سِبَاعٌ فَقَالَ هَلْ مِنْ مُبَارِزٍ قَالَ فَخَرَجَ إِلَيْهِ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ يَا سِبَاعُ يَا ابْنَ أُمِّ أَنْمَارٍ مُقَطِّعَةِ الْبُظُورِ، أَتُحَادُّ اللَّهَ وَرَسُولَهُ صلى الله عليه وسلم قَالَ ثُمَّ شَدَّ عَلَيْهِ فَكَانَ كَأَمْسِ الذَّاهِبِ ـ قَالَ ـ وَكَمَنْتُ لِحَمْزَةَ تَحْتَ صَخْرَةٍ فَلَمَّا دَنَا مِنِّي رَمَيْتُهُ بِحَرْبَتِي، فَأَضَعُهَا فِي ثُنَّتِهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ وَرِكَيْهِ ـ قَالَ ـ فَكَانَ ذَاكَ الْعَهْدَ بِهِ، فَلَمَّا رَجَعَ النَّاسُ رَجَعْتُ مَعَهُمْ فَأَقَمْتُ بِمَكَّةَ، حَتَّى فَشَا فِيهَا الإِسْلاَمُ، ثُمَّ خَرَجْتُ إِلَى الطَّائِفِ، فَأَرْسَلُوا إِلَى رَسُولِ اللَّهِ صلى الله عليه وسلم رَسُولاً، فَقِيلَ لِي إِنَّهُ لاَ يَهِيجُ الرُّسُلَ ـ قَالَ ـ فَخَرَجْتُ مَعَهُمْ حَتَّى قَدِمْتُ عَلَى رَسُولِ اللَّهِ صلى الله عليه وسلم فَلَمَّا رَآنِي قَالَ " آنْتَ وَحْشِيٌّ ". قُلْتُ نَعَمْ. قَالَ " أَنْتَ قَتَلْتَ حَمْزَةَ

". قُلْتُ قَدْ كَانَ مِنَ الأَمْرِ مَا بَلَغَكَ. قَالَ " فَهَلْ تَسْتَطِيعُ أَنْ تُغَيِّبَ وَجْهَكَ عَنِّي ". قَالَ فَخَرَجْتُ، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ صلى الله عليه وسلم فَخَرَجَ مُسَيْلِمَةُ الْكَذَّابُ قُلْتُ لأَخْرُجَنَّ إِلَى مُسَيْلِمَةَ لَعَلِّي أَقْتُلُهُ فَأُكَافِئَ بِهِ حَمْزَةَ ـ قَالَ ـ فَخَرَجْتُ مَعَ النَّاسِ، فَكَانَ مِنْ أَمْرِهِ مَا كَانَ ـ قَالَ ـ فَإِذَا رَجُلٌ قَائِمٌ فِي ثَلْمَةِ جِدَارٍ، كَأَنَّهُ جَمَلٌ أَوْرَقُ ثَائِرُ الرَّأْسِ ـ قَالَ ـ فَرَمَيْتُهُ بِحَرْبَتِي، فَأَضَعُهَا بَيْنَ ثَدْيَيْهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ كَتِفَيْهِ ـ قَالَ ـ وَوَثَبَ إِلَيْهِ رَجُلٌ مِنَ الأَنْصَارِ، فَضَرَبَهُ بِالسَّيْفِ عَلَى هَامَتِهِ. قَالَ قَالَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ فَأَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ فَقَالَتْ جَارِيَةٌ عَلَى ظَهْرِ بَيْتٍ وَا أَمِيرَ الْمُؤْمِنِينَ، قَتَلَهُ الْعَبْدُ الأَسْوَدُ.

TRANSLATION:

Ja‘far ibn ‘Amr ibn Umayyah ad-Damri said: I went out with ‘Ubaydullah ibn ‘Adi ibn al-Khiyar. When we reached Hims, ‘Ubaydullah said to me: “Would you like (us to go) to Wahshi and ask him about the killing of Hamzah?” I said: “Yes.” Wahshi lived in Hims. We asked about him and were told: “There he is, in the shade of his palace, like a full water-skin.” We came and stood a little way from him and greeted him, and he returned our greeting. ‘Ubaydullah had wrapped his turban around his face so that Wahshi could see only his eyes and feet. ‘Ubaydullah said: “O Wahshi, do you know me?” Wahshi looked at him and said: “No, by Allah. Except that I know that ‘Adi ibn al-Khiyar married a woman called Umm Qital bint Abi al-‘Is, and she bore him a boy in Makkah, and I looked for a wet-nurse for him. I carried that boy with his mother and handed him to her. It is as if I am looking at those feet.” So ‘Ubaydullah uncovered his face and said: “Will you tell us about the killing of Hamzah?” He said: ***“Yes. Hamzah had killed Tu‘aymah ibn ‘Adi ibn al-Khiyar at Badr. So my master, Jubayr ibn Mut‘im, said to me: ‘If you kill Hamzah in revenge for my uncle, you are free.’ When the people set out in the year of ‘Aynayn — ‘Aynayn is a hill facing Uhud, with a valley between them — I went out with them to fight. When they lined up for battle, Siba‘ came out and said: ‘Is there anyone who will fight me?’ Hamzah ibn ‘Abd al-Muttalib went out to him and said: ‘O Siba‘, O son of Umm Anmar, the woman who circumcised girls, do you oppose Allah and His Messenger ﷺ?’ Then Hamzah attacked him, and he became like yesterday that has passed. I lay in wait for Hamzah under a rock. When he came near me, I threw my spear at him and struck him in the lower belly so that it came out between his buttocks. That was the end of him.” “When the people returned, I returned with them and stayed in Makkah until Islam spread there. Then I went out to Ta’if. The people of Ta’if sent envoys to the Messenger of Allah ﷺ, and I was told that he did not harm envoys. So I went out with them until I came before the Messenger of Allah ﷺ. When he saw me, he asked: ‘Are you Wahshi?’ I said: ‘Yes.’ He asked: ‘Are you the one who killed Hamzah?’ I said: ‘What happened is as you have heard.’ He said: ‘Can you hide your face from me?’ So I went away.” “When the Messenger of Allah ﷺ died and Musaylimah the Liar appeared, I said: ‘I will surely go out against Musaylimah; perhaps I will kill him and so make up for Hamzah.’ I went out with the people, and what happened happened. Suddenly***

there was a man standing in a gap in a wall, like an ash-coloured camel, his hair dishevelled. I threw my spear at him and struck him between his breasts so that it came out between his shoulders. Then a man of the Ansar leapt at him and struck him on the head with a sword.” ‘Abdullah ibn al-Fadl said: Sulayman ibn Yasar told me that he heard ‘Abdullah ibn ‘Umar say: A slave girl on the roof of a house cried: “Alas, the commander of the believers! The black slave has killed him.”

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Ja‘far Muhammad ibn ‘Abdullah, from Hujayn ibn al-Muthanna, from ‘Abd al-‘Aziz ibn ‘Abdullah ibn Abi Salamah, from ‘Abdullah ibn al-Fadl, from Sulayman ibn Yasar, from Ja‘far ibn ‘Amr ibn Umayyah ad-Damri, who met Wahshi ibn Harb رضى الله عنه together with ‘Ubaydullah ibn ‘Adi.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4072.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:4072

WHO WAS WAHSHI?

Wahshi ibn Harb was an Abyssinian slave belonging to Jubayr ibn Mut‘im. Like many Abyssinians, he was skilled at throwing the spear (harbah) and rarely missed. He had no personal grudge against Hamzah. He was only a tool in someone else’s revenge — Jubayr’s revenge on the killer of his uncle, Tu‘aymah ibn ‘Adi.

THE HONESTY OF A NARRATOR

Notice how Wahshi describes what he did without hiding anything: he hid behind a rock, waited, then threw from a distance. He does not claim to have fought Hamzah face to face. This honesty shows how Islam had changed him. He told others about his greatest sin so that they might learn from it.

The report also shows the care of the Hadith narrators. Ja‘far ibn ‘Amr and ‘Ubaydullah ibn ‘Adi travelled from Madinah to Hims just to hear the story directly from its main witness.

LESSONS

Hamzah did not fall in single combat, but through a hidden attack. Heroes often fall not because of their weakness, but because of the cunning of others. Yet in the sight of Allah the honour of martyrdom is not lessened at all. And the man who threw the spear later became the witness who told the coming generations of Hamzah’s greatness.

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HIND AND THE BODY OF HAMZAH

Hind bint ‘Utbah, the wife of Abu Sufyan, came to Uhud with the women of Quraysh to stir up their fighters. At Badr her father ‘Utbah, her uncle Shaybah and her brother al-Walid had been killed — two of them at the hands of Hamzah and ‘Ali, according to the reports of the single combat. So her hatred of Hamzah ran very deep.

WHAT IS AUTHENTIC: THE MARTYRS’ BODIES WERE MUTILATED

Authentic and good reports confirm that the bodies of the martyrs of Uhud, including Hamzah, ***were mutilated*** by the idolaters. Ubayy ibn Ka‘b رضى الله عنه said that they “mutilated” the martyrs (chapter 11).

Anas ibn Malik رضى الله عنه narrated that the Messenger of Allah ﷺ found Hamzah’s body mutilated.

HADITH: ABU SUFYAN’S ADMISSION

In the long Hadith of al-Bara’ ibn ‘Azib رضى الله عنه about Uhud, Abu Sufyan called out from the hill after the battle: ***“You will find among the dead some who have been mutilated. I did not order it, and it did not displease me.”***

This admission shows that the mutilation did take place, even though the leader of Quraysh did not formally order it.

Grade: SAHIH — Sahih al-Bukhari 4043.

WHAT IS NOT AUTHENTIC: THE STORY OF CHEWING THE LIVER

A very famous story says that Hind cut open Hamzah’s chest, took out his liver and chewed it, but could not swallow it. This story was narrated by ***Ibn Ishaq*** from Salih ibn Kaysan with a broken chain. It is also mentioned in a report in ***Musnad Ahmad (4414)*** from Ibn Mas‘ud, but researchers have graded its chain ***weak***, because ash-Sha‘bi did not hear from Ibn Mas‘ud, and ‘Ata’ ibn as-Sa’ib’s memory became confused late in his life.

So the safe course is to say that Hamzah’s body ***was mutilated*** — since that is established in authentic reports — and not to spread the details of the liver as though they were certain fact.

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HIND EMBRACES ISLAM

HADITH: "NO FAMILY I WISHED MORE TO SEE HONOURED"

ʻA'ishah رضى الله عنها narrated that Hind bint ʻUtbah came (after the Conquest of Makkah) and said: ***"O Messenger of Allah, there was once no family on the face of the earth that I wished more to see humiliated than your family. But today there is no family on the face of the earth that I wish more to see honoured than your family."*** The Messenger of Allah ﷺ said: "And so do I (feel), by the One in whose Hand my soul is."

Grade: SAHIH — Sahih al-Bukhari 3825.

Hind embraced Islam on the day of the Conquest of Makkah (8 AH) and became a Companion. The Messenger of Allah ﷺ said to ʻAmr ibn al-ʻAs: ***"Do you not know that Islam wipes out what came before it?"*** (Sahih Muslim 121). So a Muslim should not revile Hind for what she did before Islam, just as we do not revile Khalid ibn al-Walid for his role at Uhud.

LESSONS

We must be careful when telling history. The most dramatic story is not always the most authentic. The established truth is enough to show the cruelty that befell Hamzah, without adding weak details. And Hind's story teaches that a human heart can change completely — from the deepest hatred to the sincerest love.

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THE TEARS OF THE MESSENGER ﷺ

When the fighting ended, the Messenger of Allah ﷺ searched for his uncle among the martyrs. When he found him, he saw Hamzah's mutilated body. The books of sirah say the Messenger of Allah ﷺ had never been seen so grieved.

HADITH: HAMZAH'S SHROUD

Anas ibn Malik رضى الله عنه said: The Messenger of Allah ﷺ came to Hamzah on the day of Uhud, stood by him and saw that his body had been mutilated. He said: ***"Were it not that Safiyyah would grieve, I would leave him (here) to be eaten by the wild beasts, so that he would be raised on the Day of Resurrection from their bellies."***

Then he asked for a namirah (striped woollen cloak) to shroud him. When it was pulled over his head, his feet were uncovered; when it was pulled over his feet, his head was uncovered. So it was pulled over his head. That day shrouds were few and the dead were many, so two or three men were shrouded in one cloth.

Grade: SAHIH according to al-Albani — Jami' at-Tirmidhi 1016; HASAN — Sunan Abi Dawud 3136.

SIRAH NOTE: SAFIYYAH'S TWO GARMENTS

Safiyyah bint ʻAbd al-Muttalib رضى الله عنها, Hamzah's sister, came to see her brother. The Messenger of Allah ﷺ asked her son, az-Zubayr ibn al-ʻAwwam, to hold her back so that she would not see the state of Hamzah's body. Safiyyah said she already knew what had happened, and that she would be patient and hope for reward.

Safiyyah brought two garments to shroud Hamzah. When they found a martyr of the Ansar lying beside Hamzah with no shroud, they felt ashamed to shroud Hamzah in two garments while the man of the Ansar had nothing. So they shrouded each of them in one garment.

REFERENCES:

Musnad Ahmad 1418 (from az-Zubayr ibn al-ʻAwwam; its chain graded hasan by some researchers); Ibn Hisham, chapter on Uhud.

NO ONE TO WEEP FOR HAMZAH

On returning to Madinah, the Messenger of Allah ﷺ heard the women of the Ansar weeping for their family members who had fallen. Hamzah was a Muhajir; his family was far away in Makkah. So the Prophet spoke a very moving sentence:

HADITH — SUNAN IBN MAJAH, NO. 1591

حَدَّثَنَا هَارُونُ بْنُ سَعِيدٍ الْمِصْرِيُّ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، أَنْبَأَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ـ صلى الله عليه وسلم ـ مَرَّ بِنِسَاءِ عَبْدِ الأَشْهَلِ يَبْكِينَ هَلْكَاهُنَّ يَوْمَ أُحُدٍ فَقَالَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ " لَكِنَّ حَمْزَةَ لاَ بَوَاكِيَ لَهُ " . فَجَاءَ نِسَاءُ الأَنْصَارِ يَبْكِينَ حَمْزَةَ فَاسْتَيْقَظَ رَسُولُ اللَّهِ ـ صلى الله عليه وسلم ـ فَقَالَ " وَيْحَهُنَّ مَا انْقَلَبْنَ بَعْدُ؟ مُرُوهُنَّ فَلْيَنْقَلِبْنَ وَلاَ يَبْكِينَ عَلَى هَالِكٍ بَعْدَ الْيَوْمِ " .

TRANSLATION:

Ibn ‘Umar رضى الله عنهما narrated that the Messenger of Allah ﷺ passed by the women of Banu ‘Abd al-Ashhal, who were weeping for their dead on the day of Uhud. The Messenger of Allah ﷺ said: ***“But Hamzah has no women weeping for him.”*** So the women of the Ansar came and wept for Hamzah. Then the Messenger of Allah ﷺ woke (from sleep) and said: ***“Woe to them, have they still not gone home? Tell them to go home, and not to weep (in wailing) for anyone who dies after today.”***

CHAIN OF NARRATION: Narrated by Imam Ibn Majah: from Harun ibn Sa‘id al-Misri, from ‘Abdullah ibn Wahb, from Usamah ibn Zayd al-Laythi, from Nafi‘, from Ibn ‘Umar رضى الله عنهما.

REFERENCE: Narrated by Imam Ibn Majah in Sunan Ibn Majah, Book of Funerals (al-Jana’iz), Hadith No. 1591.

GRADE: HASAN SAHIH — graded hasan sahih by al-Albani; hasan by Shu‘ayb al-Arna’ut.

Source: https://sunnah.com/ibnmajah:1591

The words ***“no one weeps for him”*** were not a complaint, but the love of a nephew who had lost his uncle far from home. Yet when the weeping turned into prolonged wailing, the Prophet quickly forbade it: do not wail for anyone who dies after today. Tears and sorrow are allowed; wailing (niyahah) is forbidden.

BETWEEN RETALIATION AND PATIENCE

The cruelty done to the martyrs’ bodies stirred great anger among the Muslims. At-Tirmidhi narrates how Allah trained them through a verse of the Qur'an:

HADITH — JAMI‘ AL-TIRMIDHI, NO. 3129

حَدَّثَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عِيسَى بْنِ عُبَيْدٍ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَبِي الْعَالِيَةِ، قَالَ حَدَّثَنِي أُبَيُّ بْنُ كَعْبٍ، قَالَ لَمَّا كَانَ يَوْمُ أُحُدٍ أُصِيبَ مِنَ الأَنْصَارِ أَرْبَعَةٌ وَسِتُّونَ رَجُلاً وَمِنَ الْمُهَاجِرِينَ سِتَّةٌ فِيهِمْ حَمْزَةُ فَمَثَّلُوا بِهِمْ فَقَالَتِ الأَنْصَارُ لَئِنْ أَصَبْنَا مِنْهُمْ يَوْمًا مِثْلَ هَذَا لَنُرْبِيَنَّ عَلَيْهِمْ قَالَ فَلَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ فَأَنْزَلَ اللَّهُ (وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ) فَقَالَ رَجُلٌ

لاَ قُرَيْشَ بَعْدَ الْيَوْمِ فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " كُفُّوا عَنِ الْقَوْمِ إِلاَّ أَرْبَعَةً " . قَالَ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أُبَىِّ بْنِ كَعْبٍ .

TRANSLATION:

Ubayy ibn Ka'b رضى الله عنه said: On the day of Uhud, sixty-four men of the Ansar were killed, and six of the Muhajirun, among them Hamzah. They (the idolaters) mutilated their bodies. So the Ansar said: "If one day we defeat them like this, we will certainly do more to them." When the day of the Conquest of Makkah came, Allah revealed: ***"And if you punish, punish with an equivalent of that with which you were harmed. But if you are patient — it is better for those who are patient."*** A man said: "There will be no Quraysh after today." The Messenger of Allah ﷺ said: ***"Hold back from the people, except four."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from Abu 'Ammar al-Husayn ibn Hurayth, from al-Fadl ibn Musa, from 'Isa ibn 'Ubayd, from ar-Rabi' ibn Anas, from Abu al-'Aliyah, from Ubayy ibn Ka'b رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Tafsir of the Qur'an, Hadith No. 3129.

GRADE: HASAN — at-Tirmidhi said: "hasan gharib"; al-Albani graded its chain hasan sahih.

Source: https://sunnah.com/tirmidhi:3129

SURAH AN-NAHL 16:126

وَإِنۡ عَاقَبۡتُمۡ فَعَاقِبُواْ بِمِثۡلِ مَا عُوقِبۡتُم بِهِۦۖ وَلَئِن صَبَرۡتُمۡ لَهُوَ خَيۡرٞ لِّلصَّٰبِرِينَ ١٢٦

And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient.

Translation: Sahih International — quran.com/16:126

SURAH AN-NAHL 16:127

وَٱصۡبِرۡ وَمَا صَبۡرُكَ إِلَّا بِٱللَّهِۚ وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَلَا تَكُ فِي ضَيۡقٖ مِّمَّا يَمۡكُرُونَ ١٢٧

And be patient, [O Muhammad], and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire.

Translation: Sahih International — quran.com/16:127

Some commentators say this verse was revealed at Uhud, when the Messenger of Allah ﷺ saw Hamzah's body; the report of Ubayy ibn Ka'b above says it was revealed on the day of the Conquest of

Makkah. Ibn Kathir mentions both views. What is certain is that when the Messenger of Allah ﷺ gained power over Quraysh in Makkah, he ***chose patience and forgiveness***, not retaliation.

SIRAH NOTE: WAS THE FUNERAL PRAYER OFFERED OVER HAMZAH?

Jabir ibn ʻAbdullah رضى الله عنهما narrated that the Messenger of Allah ﷺ ordered the martyrs of Uhud to be buried in their blood, ***not washed and not prayed over*** (Sahih al-Bukhari 1343).

Ibn ʻAbbas رضى الله عنهما narrated that the martyrs were brought to the Messenger of Allah ﷺ and he prayed over them ten by ten, while Hamzah remained in his place — meaning he prayed over Hamzah with each group (Sunan Ibn Majah 1513, graded sahih by al-Albani).

Scholars differ in reconciling these reports. The Shafiʻi and Maliki schools follow the report of Jabir (no prayer), while the Hanafi school follows the reports that mention the prayer. ʻUqbah ibn ʻAmir رضى الله عنه narrated that eight years later the Messenger of Allah ﷺ went out and prayed over the martyrs of Uhud like someone bidding farewell to the living and the dead (Sahih al-Bukhari 4042).

REFERENCES:

Ibn Hajar, Fath al-Bari, Book of Funerals (chapter on praying over a martyr).

LESSONS

The Messenger of Allah ﷺ was the most patient of people, yet he also wept and grieved. Sorrow does not contradict patience. What is forbidden is wailing and retaliation that goes beyond limits. Verse 16:126 sets the balance: equal retaliation is permitted, but patience is better — and the Messenger of Allah ﷺ chose what is better.

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THE MASTER OF THE MARTYRS

Hamzah's greatest title is ***Sayyid ash-Shuhada'*** — the Master of the Martyrs. This title comes from the words of the Messenger of Allah ﷺ himself.

HADITH: THE MASTER OF THE MARTYRS

Jabir ibn ʻAbdullah رضى الله عنهما narrated that the Messenger of Allah ﷺ said: ***"The master of the martyrs is Hamzah ibn ʻAbd al-Muttalib, and a man who stands up to an unjust ruler, commands him (to good) and forbids him (from evil), and the ruler kills him."***

Grade: HASAN — graded hasan by al-Albani in Silsilat al-Ahadith as-Sahihah, No. 374. Check on dorar.net.

REFERENCES:
Al-Hakim, al-Mustadrak ʻala as-Sahihayn (Book of Knowing the Companions); at-Tabarani, al-Mu'jam al-Awsat.

Notice how this Hadith places Hamzah beside ***a man who rebukes an unjust ruler***. Both share one quality: the courage to stand for the truth before an oppressive power. Hamzah did so before Abu Jahl in Makkah, and then at Badr and Uhud.

THE MARTYRS ARE ALIVE

Allah gives an assurance about the place of the martyrs of Uhud, with Hamzah at their head:

SURAH ALI ʻIMRAN 3:169

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

﴿١٦٩﴾

And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision.

Translation: Sahih International — quran.com/3:169

SURAH ALI ʻIMRAN 3:170

فَرِحِينَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضۡلِهِۦ وَيَسۡتَبۡشِرُونَ بِٱلَّذِينَ لَمۡ يَلۡحَقُواْ بِهِم مِّنۡ خَلۡفِهِمۡ أَلَّا خَوۡفٌ عَلَيۡهِمۡ وَلَا هُمۡ يَحۡزَنُونَ ١٧٠

Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve.

Translation: Sahih International — quran.com/3:170

HADITH: SOULS IN GREEN BIRDS

Ibn ʻAbbas رضى الله عنهما narrated that the Messenger of Allah ﷺ said: ***"When your brothers were struck down at Uhud, Allah placed their souls in the bodies of green birds that come down to the rivers of Paradise, eat of its fruits, and take shelter in lamps of gold hanging in the shade of the Throne."***

When they tasted the sweetness of their food, drink and resting place, they said: "Who will tell our brothers that we are alive in Paradise, being given provision, so that they will not turn away from jihad or flee from battle?" Allah said: "I will tell them on your behalf." So Allah revealed: "And never think of those who have been killed in the cause of Allah as dead…"

Grade: HASAN — graded hasan by al-Albani and Shu'ayb al-Arna'ut — Sunan Abi Dawud 2520.

LESSONS

Hamzah's death was not an end, but the beginning of a nobler life with Allah. The title "master of the martyrs" also opens a door for the Muslims until the Day of Judgement: whoever dares to speak the truth before an unjust ruler and is killed for it shares in that honour with Hamzah.

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WAHSHI, REPENTANCE AND MUSAYLIMAH

After Uhud, Wahshi won his freedom. But when Islam spread in Makkah after its conquest (8 AH), he fled to Ta'if. He thought there was no place for him among the Muslims — he was the killer of the Prophet's uncle.

When the people of Ta'if sent a delegation to the Messenger of Allah ﷺ (9 AH), Wahshi was told that the Prophet did not harm envoys. So he went with the delegation and embraced Islam before the Messenger of Allah ﷺ (chapter 9).

"CAN YOU HIDE YOUR FACE FROM ME?"

The Messenger of Allah ﷺ accepted Wahshi's Islam. He did not punish him, did not demand Hamzah's blood, and did not turn him away. But he asked: "Can you hide your face from me?" Scholars explain that this was not hatred, but ***human nature***: every time he saw Wahshi's face, he remembered his uncle. Wahshi understood, and kept out of the Prophet's sight until he passed away.

SURAH AZ-ZUMAR 39:53

۞ قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ لَا تَقْنَطُوا۟ مِن رَّحْمَةِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ
يَغْفِرُ ٱلذُّنُوبَ جَمِيعًا ۚ إِنَّهُۥ هُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٥٣﴾

Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allah. Indeed, Allah forgives all sins. Indeed, it is He who is the Forgiving, the Merciful.

Translation: Sahih International — quran.com/39:53

THE SAME SPEAR, A DIFFERENT TARGET

After the Messenger of Allah ﷺ passed away, Musaylimah the Liar claimed prophethood in Yamamah.

Wahshi said to himself: "I will surely go out against Musaylimah; perhaps I will kill him and so make up for Hamzah." In the Battle of Yamamah (end of 11 AH / 632 CE), Wahshi threw the same spear at Musaylimah and struck him, and a man of the Ansar finished him with a sword.

The books of sirah quote Wahshi's words: ***"With this spear I killed the best of people (Hamzah), and I hope that Allah will make it an atonement now that I have killed the worst of people (Musaylimah) with it."***

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SIRAH NOTE: WHO KILLED MUSAYLIMAH?

Al-Bukhari’s Hadith says that Wahshi threw his spear, then a man of the Ansar struck Musaylimah’s head with a sword. Ibn Hajar says this man of the Ansar was ‘Abdullah ibn Zayd ibn ‘Asim al-Mazini, and there are other views.

So both shared in killing Musaylimah. Wahshi did not claim to have killed him alone, which again shows his honesty.

REFERENCES:

Ibn Hajar, Fath al-Bari, commentary on Hadith No. 4072.

LESSONS

Wahshi’s story is one of the most beautiful stories of repentance in Islamic history. If the killer of Hamzah — the master of the martyrs — could still have his repentance accepted, then no one should despair of Allah’s mercy. And true repentance is not only regret, but using for good the strength that was once used for evil.

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HAMZAH’S GRAVE AT UHUD

The martyrs of Uhud were buried on the battlefield itself, at the foot of Mount Uhud. The Messenger of Allah ﷺ ordered that they not be carried back to Madinah, but buried where they fell. Because shrouds and strength were limited, two or three were buried in one grave, and the one who knew more of the Qur'an was placed first (Sahih al-Bukhari 1343).

The books of sirah say that Hamzah was buried in one grave with his nephew, ***‘Abdullah ibn Jahsh*** رضى الله عنه, the son of his sister Umaymah bint ‘Abd al-Muttalib, who was also martyred at Uhud.

ITEM	DETAILS
Name of the place	The Cemetery of the Martyrs of Uhud (Maqbarat Shuhada’ Uhud)
Location	North of Madinah, about 5 km from the Prophet’s Mosque, at the foot of Mount Uhud
Next to it	Jabal ar-Rumah (the Archers’ Hill), where ‘Abdullah ibn Jubayr and the archers were stationed
Number of martyrs	About 70, according to the books of sirah
Hamzah’s grave	Shared with ‘Abdullah ibn Jahsh, according to the reports of sirah
Today	A walled area; visitors give their greetings from outside the wall

ETIQUETTE OF VISITING THE MARTYRS’ GRAVES

Visiting graves is recommended to remember the Hereafter and to pray for the dead. The Messenger of Allah ﷺ taught a supplication for visiting graves: ***“Peace be upon you, O people of the dwellings, from among the believers and Muslims. We, if Allah wills, will join you. I ask Allah for well-being for us and for you.”*** (Sahih Muslim 975).

A visit in line with the Sunnah means giving greetings, praying for them, and taking lessons. The martyrs are not called upon to fulfil needs, because prayer is to Allah alone. We pray for them; we do not ask from them.

LESSONS

Hamzah’s simple grave at the foot of Uhud reminds us that a person’s honour is not measured by what is built over his grave. The master of the martyrs was buried in a cloth that was not long enough, sharing a grave with his nephew. Yet his name is still spoken with respect by millions of Muslims today.

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THE CHARACTER OF HAMZAH

From the authentic stories and the reports of sirah, we can gather some of Hamzah's main qualities رضى الله عنه:

QUALITY	EVIDENCE IN HIS STORY	SOURCE
Courage	Stepped forward for single combat at Badr; answered Siba''s challenge at Uhud	Sahih al-Bukhari 3969, 4072
Defender of the truth	Defended the Messenger of Allah ﷺ before Abu Jahl	Report of Ibn Ishaq
Discipline	Accepted Majdi ibn ʻAmr's mediation and returned without fighting	Ibn Sa'd
In the front line	Wore an ostrich-feather mark so he could be recognised on the battlefield	Report of Ibn Ishaq
Love of family	His daughter called the Messenger of Allah ﷺ "O uncle"; made a brother of Zayd	Sahih al-Bukhari 4251
Fulfilling his pledge	Fell at Uhud without retreating	Al-Ahzab 33:23

A MAN WHO FULFILLED HIS PLEDGE

Allah praises the believers who fulfilled their pledge to Him to the last drop of blood:

SURAH AL-AHZAB 33:23

مِّنَ ٱلۡمُؤۡمِنِينَ رِجَالٞ صَدَقُواْ مَا عَٰهَدُواْ ٱللَّهَ عَلَيۡهِۖ فَمِنۡهُم مَّن قَضَىٰ نَحۡبَهُۥ وَمِنۡهُم مَّن يَنتَظِرُۖ وَمَا بَدَّلُواْ تَبۡدِيلٗا ٢٣

Among the believers are men true to what they promised Allah. Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration.

Translation: Sahih International — quran.com/33:23

Anas ibn Malik رضى الله عنه narrated that the Companions held that this verse was revealed about his uncle, ***Anas ibn an-Nadr***, who fell at Uhud with more than eighty wounds, ***"and others like him"*** (Sahih al-Bukhari 2805). Hamzah stands at the forefront of those like him: he "fulfilled his vow" at Uhud.

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FROM TRIBAL PRIDE TO THE HONOUR OF FAITH

Before Islam, Hamzah's honour came from his lineage and strength. After Islam, his honour came from his faith and sacrifice. The man who once said while drunk, "you are all just slaves of my father," finally fell as the noblest servant of Allah among the martyrs. This is the change Islam brings: tribal pride replaced by God-consciousness.

LESSONS

A hero of Islam is known not only by the strength of his hand, but by his faithfulness to his word. Hamzah pledged to defend the Messenger of Allah ﷺ when he embraced Islam in Makkah, and he fulfilled it to the last drop of his blood at Uhud.

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SOURCES OF THE STORIES OF HAMZAH

The table below lists the main events of Hamzah's life with the source and grade of each report. Stories from the books of sirah are accepted as general history, but are not on the level of authentic Hadith.

EVENT	SOURCE	GRADE
Foster brother of the Messenger of Allah ﷺ	Sahih al-Bukhari 5100, 4251	Sahih
Embracing Islam (story of Abu Jahl)	Ibn Ishaq; al-Hakim	Famous; weak chain
The first banner (Sayf al-Bahr)	Ibn Sa'd; al-Waqidi; Ibn Ishaq	Books of sirah
Single combat at Badr; verse 22:19	Sahih al-Bukhari 3969; Sunan Abi Dawud 2665	Sahih
The story of 'Ali's camels	Sahih al-Bukhari 3091	Sahih
Martyred by Wahshi	Sahih al-Bukhari 4072	Sahih
Body mutilated	Sahih al-Bukhari 4043; Jami' at-Tirmidhi 1016, 3129	Sahih / Hasan
Hind chewing the liver	Ibn Ishaq; Musnad Ahmad 4414	Weak
No one to weep for him	Sunan Ibn Majah 1591	Hasan sahih
Verse 16:126	Jami' at-Tirmidhi 3129	Hasan
Master of the martyrs	Al-Hakim; at-Tabarani; as-Sahihah 374	Hasan
Wahshi embraces Islam; Musaylimah	Sahih al-Bukhari 4072	Sahih

LESSONS

Most of the important stories of Hamzah are found in Sahih al-Bukhari. This gives us confidence that the picture of him — brave, loyal and martyred — rests on firm ground, not merely on inherited tales.

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PEOPLE IN THE STORY OF HAMZAH

These are the main people mentioned in this eBook, with their relation to Hamzah رضى الله عنه.

PERSON	RELATION AND ROLE	CHAPTER
ʻAbd al-Muttalib ibn Hashim	Hamzah's father and the Prophet's grandfather	1
Halah bint Wuhayb	Hamzah's mother; cousin of Aminah bint Wahb	1
Thuwaybah	Wet-nurse of Hamzah and of the Messenger of Allah ﷺ	1
Abu Jahl ibn Hisham	Struck by Hamzah with his bow; Quraysh leader at Sayf al-Bahr	3, 5
Zayd ibn Harithah	Hamzah's brother through the brotherhood in Madinah	4, 7
Majdi ibn ʻAmr al-Juhani	Mediator at Sayf al-Bahr	5
ʻAli ibn Abi Talib	Cousin; partner in the Badr single combat; owner of the two camels	6, 7
ʻUbaydah ibn al-Harith	Partner in the single combat; martyred from his wounds at Badr	6
Shaybah and ʻUtbah ibn Rabiʻah	Opponents in the single combat at Badr	6
Wahshi ibn Harb	Hamzah's killer; later a Muslim who speared Musaylimah	9, 13
Jubayr ibn Mutʻim	Wahshi's master; promised him freedom	9
Hind bint ʻUtbah	An enemy at Uhud; embraced Islam after the Conquest of Makkah	10
Safiyyah bint ʻAbd al-Muttalib	Hamzah's sister; brought the shrouds	11
ʻAbdullah ibn Jahsh	Nephew; buried with Hamzah	14
Musaylimah the Liar	False prophet; killed in the Battle of Yamamah	13

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PLACES IN THE STORY OF HAMZAH

Hamzah's life crossed several important places in the Arabian Peninsula:

PLACE	EVENT	CHAPTER
Makkah (the Kaʻbah and as-Safa)	Birth, acceptance of Islam, and defence of the Messenger of Allah ﷺ	1–4
Shiʻb Abi Talib	The boycott of Banu Hashim for about three years	4
Madinah	The Hijrah and brotherhood with Zayd ibn Harithah	4
Sayf al-Bahr (al-ʻIs)	The first expedition under Hamzah's banner	5
Badr	The single combat and the first battle	6
Uhud and ʻAynayn	The battle and Hamzah's martyrdom	8–11
Cemetery of the Martyrs of Uhud	Hamzah's grave and the graves of the martyrs	14
Ta'if	Where Wahshi fled; his delegation to the Messenger of Allah ﷺ	13
Hims (Syria)	Where Wahshi told his story to the Tabiʻun	9
Yamamah	Musaylimah killed with Wahshi's spear	13

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TIMELINE OF HAMZAH'S LIFE

The following dates are estimates based on the books of sirah. Gregorian years are given as a guide.

TIME	EVENT
About 569 CE	Hamzah is born in Makkah, about two years before the Messenger of Allah ﷺ
Childhood	Nursed by Thuwaybah together with the Messenger of Allah ﷺ
About 595 CE	Accompanies the Messenger of Allah ﷺ to ask for Khadijah's hand (according to Ibn Ishaq)
6th year of prophethood (616 CE)	Embraces Islam after the incident with Abu Jahl
7th to 10th year of prophethood	With Banu Hashim during the boycott in Shi'b Abi Talib
1 AH (622 CE)	Emigrates to Madinah; made a brother of Zayd ibn Harithah
Ramadan 1 AH (623 CE)	Leads the Expedition of Sayf al-Bahr with the first banner
17 Ramadan 2 AH (624 CE)	Battle of Badr; single combat; verse 22:19
2 AH	The story of 'Ali's two camels, before wine was forbidden
Shawwal 3 AH (625 CE)	Martyred at Uhud by Wahshi; buried at the foot of Uhud
8 AH (630 CE)	Conquest of Makkah; Hind bint 'Utbah embraces Islam
9 AH (630–631 CE)	Wahshi comes with the delegation of Ta'if and embraces Islam
11 AH (632 CE)	The Messenger of Allah ﷺ prays over the martyrs of Uhud, eight years after Uhud; then he passes away
End of 11 AH (632 CE)	Battle of Yamamah; Musaylimah killed with Wahshi's spear

LESSONS

Hamzah lived as a Muslim for only about nine years. Yet in that short time his name was engraved as the master of the martyrs. The value of a life is not measured by its length, but by what fills it.

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FREQUENTLY ASKED QUESTIONS ABOUT HAMZAH

This chapter answers questions often asked about Hamzah ibn ‘Abd al-Muttalib رضى الله عنه. The answers are brief; details are in the earlier chapters.

1. WAS HAMZAH OLDER THAN THE MESSENGER OF ALLAH ﷺ?

Yes. According to the well-known view, Hamzah was about two years older; some say four. He was the Prophet’s uncle, but almost the same age.

2. WHAT WAS THE FOSTER RELATIONSHIP BETWEEN HAMZAH AND THE MESSENGER OF ALLAH ﷺ?

Both were nursed by Thuwaybah. That is why the Messenger of Allah ﷺ called Hamzah’s daughter “the daughter of my foster brother” and did not marry her (Sahih al-Bukhari 5100).

3. WHAT WERE HAMZAH’S TITLES?

Asadullah (the Lion of Allah), Sayyid ash-Shuhada’ (the Master of the Martyrs), and his kunyah was Abu ‘Umarah.

4. IS THE STORY OF HAMZAH STRIKING ABU JAHL WITH HIS BOW AUTHENTIC?

It is a famous story in the books of sirah (Ibn Ishaq), but its chain is not fully connected. It is accepted as general history, not as an authentic Hadith (chapter 3).

5. DID HAMZAH EVER DRINK WINE?

Yes, before wine was forbidden, as in the story of ‘Ali’s camels (Sahih al-Bukhari 3091). There is no sin for what was not yet forbidden, just like the Companions who drank wine on the morning of Uhud and then died as martyrs (Sahih al-Bukhari 4618).

6. WHO KILLED HAMZAH?

Wahshi ibn Harb, the slave of Jubayr ibn Mut‘im, with a spear thrown from a hiding place. Wahshi later embraced Islam (Sahih al-Bukhari 4072).

7. IS IT TRUE THAT HIND CHEWED HAMZAH’S LIVER?

The report about chewing the liver is weak. What is authentic is that the martyrs’ bodies, including Hamzah’s, were mutilated (chapter 10).

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8. DID THE MESSENGER OF ALLAH ﷺ PRAY THE FUNERAL PRAYER OVER HAMZAH?

The reports differ. Jabir says the martyrs of Uhud were not prayed over (Sahih al-Bukhari 1343); Ibn ‘Abbas says the Prophet prayed over them together with Hamzah (Sunan Ibn Majah 1513). Scholars differ in reconciling them (chapter 11).

9. WHY DID THE MESSENGER OF ALLAH ﷺ ASK WAHSHI TO HIDE HIS FACE?

Because seeing Wahshi reminded him of his uncle. It was human nature, not a rejection of Wahshi’s Islam.

10. IS THE HADITH “THE MASTER OF THE MARTYRS IS HAMZAH” AUTHENTIC?

It was graded hasan by al-Albani in Silsilat al-Ahadith as-Sahihah (No. 374), and narrated by al-Hakim and at-Tabarani.

11. WHERE IS HAMZAH’S GRAVE?

In the Cemetery of the Martyrs of Uhud, at the foot of Mount Uhud near Jabal ar-Rumah, north of Madinah. According to the reports of sirah, he was buried with ‘Abdullah ibn Jahsh.

12. WHAT IS THE GREATEST LESSON FROM HAMZAH’S LIFE?

Faith turns personal strength into strength for the truth, and faithfulness to one’s pledge with Allah is the true measure of a hero.

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LESSONS AND CONCLUSION

The story of Hamzah ibn ‘Abd al-Muttalib رضى الله عنه began in Makkah with a mighty hunter, and ended at Uhud with a martyr shrouded in a cloth that was not long enough. Between those two points lay nine years of life in Islam that changed history.

LESSON	FROM THE STORY OF HAMZAH
Faith transforms strength	Hamzah’s strength before Islam was directed to defending the truth
Disciplined courage	Brave at Badr and Uhud, yet accepting peace at Sayf al-Bahr
Historical honesty	The story of ‘Ali’s camels and the status of Hind’s story explained honestly
Sorrow and patience	The Messenger of Allah ﷺ wept, yet chose patience and forgiveness
The door of repentance is open	The Islam of Wahshi and Hind was accepted
Fulfilling the pledge	Hamzah “fulfilled his vow” at Uhud (33:23)

HAMZAH IN OUR LIVES

Not all of us will stand on the field of Badr or Uhud. Yet each of us faces an “Abu Jahl” in life — injustice, slander or falsehood that needs someone to stand and say: “I follow his religion.” Hamzah teaches us that defending the truth needs courage, and that courage becomes noble when joined with faith and discipline.

His story also teaches us not to condemn people forever. Hamzah’s killer and the woman who hated him most both finally became Companions of the Messenger of Allah ﷺ. The door of Allah’s mercy is wider than human hatred.

If Allah wills, the Heroes of Islam series will continue with the next figures. May Allah be pleased with Hamzah ibn ‘Abd al-Muttalib, the master of the martyrs, and gather us with them in His Paradise.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA’ 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: “Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank.”

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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