بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

HEROES OF ISLAM

SERIES 14

SA'D IBN MU'ADH

Chief of al-Aws Whose Death Shook the Throne, According to the Qur'an and Authentic Hadith

وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۖ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾

"And when the believers saw the companies, they said, "This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth." And it increased them only in faith and acceptance."

Surah Al-Ahzab 33:22

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ACKNOWLEDGEMENT

All praise is due to Allah, who increases the believers in faith when they are tested. May blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and Companions — and especially upon Sa'd ibn Mu'adh رضى الله عنه, the chief of al-Aws whose death shook the Throne of the Most Merciful.

This book 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 fourteenth book of Heroes of Islam tells the story of Sa'd ibn Mu'adh رضى الله عنه: the chief of Banu 'Abd al-Ashhal who embraced Islam through Mus'ab ibn 'Umayr and brought his whole people to Islam, who stood loyal at Badr, Uhud and al-Khandaq, who judged with justice, and who died a martyr while still young. 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 ***Madinah at dusk***, with ***the trench of al-Khandaq*** freshly dug in the foreground and ***a broken arrow*** on the sand — a reminder of the arrow that struck Sa'd ibn Mu'adh at the Battle of the Trench.

In the middle, beside ***a simple mosque*** of mud brick and palm fronds, stands ***a white tent*** lit by a lamp. The Messenger of Allah ﷺ pitched a tent for Sa'd in the mosque so that he could visit him from close by (Sahih al-Bukhari 4122).

The ***golden rays from the sky*** falling toward the tent symbolise Sa'd's honour at his death: the Throne of the Most Merciful shook (Sahih al-Bukhari 3803), and seventy thousand angels attended his funeral.

The ***dark blue band*** at the bottom, framed by ***fine gold lines***, is where the author's name appears — the same as on the covers of Series 1 to Series 13, so that all the covers of Heroes of Islam match.

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CONTENTS

SA'D IBN MU'ADH 5
1. WHO WAS SA'D IBN MU'ADH? 6
2. A SPEAR IN HIS HAND, AN OPEN HEART 7
3. A WHOLE PEOPLE EMBRACE ISLAM IN ONE DAY 8
4. FIRM BEFORE ABU JAHL 9
5. BADR: "WE WOULD CROSS THE SEA WITH YOU" 11
6. AL-KHANDAQ: A TRIAL THAT STRENGTHENED FAITH 12
7. THE ARROW AND SA'D'S SUPPLICATION 13
8. THE JUDGEMENT ON BANU QURAYZAH 15
9. "STAND UP FOR YOUR CHIEF" 17
10. DEFENDER OF THE MESSENGER'S ﷺ HONOUR 18
11. THE THRONE OF THE MOST MERCIFUL SHOOK 19
12. A BIER CARRIED BY ANGELS 20
13. SA'D'S HANDKERCHIEFS IN PARADISE 21
14. THE CHARACTER OF SA'D IBN MU'ADH 22
15. SOURCES OF THE STORIES OF SA'D 23
16. PEOPLE IN THE STORY OF SA'D 24
17. PLACES IN THE STORY OF SA'D 25
18. TIMELINE OF SA'D'S LIFE 26
19. FREQUENTLY ASKED QUESTIONS ABOUT SA'D 27
20. LESSONS AND CONCLUSION 29
REFERENCES 30
SUPPORT & DONATIONS 31

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.com.

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SA'D IBN MU'ADH

When a Companion of the Ansar died in Madinah in 5 AH, the Messenger of Allah ﷺ said: ***"The Throne of the Most Merciful shook at the death of Sa'd ibn Mu'adh"*** (Sahih al-Bukhari 3803). That Companion was ***Sa'd ibn Mu'adh*** رضى الله عنه, the chief of the tribe of ***al-Aws*** in Madinah.

He embraced Islam through the da'wah of Mus'ab ibn 'Umayr, and his whole people, Banu 'Abd al-Ashhal, embraced Islam on the same day. He stood firm with the Messenger of Allah ﷺ at ***Badr***, ***Uhud*** and ***al-Khandaq***, was struck by an arrow at al-Khandaq, gave judgement on Banu Qurayzah who had betrayed their treaty, and then died a martyr at about thirty-seven years of age — only six years after embracing Islam.

This eBook is the fourteenth in the ***Heroes of Islam*** series. Unlike the story of al-Qa'qa', the story of Sa'd ibn Mu'adh is found abundantly in authentic Hadith. As in the earlier books, the source of every report is given, and sirah reports not found in the authentic Hadith collections are explained honestly.

The story of Sa'd is the story of a leader who placed all his leadership in the service of Allah and His Messenger. In a short time he reached so lofty a rank that the heavens welcomed his return.

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WHO WAS SA'D IBN MU'ADH?

His full name was ***Sa'd ibn Mu'adh ibn an-Nu'man*** al-Ansari al-Ashhali, of Banu 'Abd al-Ashhal, of the tribe of ***al-Aws*** in Madinah. His kunyah was ***Abu 'Amr***. His mother was Kabshah bint Rafi', who also embraced Islam.

Before Islam he was already the chief of Banu 'Abd al-Ashhal and a respected leader among al-Aws. His brother, 'Amr ibn Mu'adh, was martyred at the Battle of Uhud.

NAME AND TITLES

NAME OR TITLE	EXPLANATION
Sa'd ibn Mu'adh	His real name
Abu 'Amr	His kunyah
Al-Ansari al-Ashhali	From Banu 'Abd al-Ashhal, of al-Aws
Sayyid al-Aws	Chief of the tribe of al-Aws in Madinah
"Your chief"	The Prophet's words: "Stand up for your chief" (Sahih al-Bukhari 3804)

LESSONS

Worldly rank becomes noble when it is used to uphold the truth. Sa'd used his leadership to bring his people to Islam.

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A SPEAR IN HIS HAND, AN OPEN HEART

After the First Pledge of 'Aqabah, the Messenger of Allah ﷺ sent ***Mus'ab ibn 'Umayr*** to Madinah to teach the Qur'an (see Series 6). Mus'ab stayed in the house of As'ad ibn Zurarah, Sa'd ibn Mu'adh's cousin.

HISTORICAL NOTE: THE MEETING WITH MUS'AB

Ibn Ishaq narrates that Sa'd ibn Mu'adh was angry when he heard that Mus'ab was calling people to Islam in his people's quarter. He came with a spear to Mus'ab and As'ad ibn Zurarah. Mus'ab said calmly: "Will you not sit and listen? If you like it, accept it; and if you dislike it, we will keep away from you what you dislike." Sa'd planted his spear and sat down. Mus'ab explained Islam to him and recited the Qur'an, and Sa'd's face changed before he said a word. He bathed, bore witness, and prayed two rak'ahs.

Status of the report: Well known in the books of sirah; narrated by Ibn Ishaq without an authentic connected chain.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (narrated from Ibn Ishaq); Ibn Sa'd, at-Tabaqat al-Kubra.

LESSONS

The gentleness of a caller can soften a hard heart. One who comes in anger may return with faith when given the chance to listen to the Qur'an.

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A WHOLE PEOPLE EMBRACE ISLAM IN ONE DAY

HISTORICAL NOTE: "IT IS FORBIDDEN FOR ME TO SPEAK TO YOU"

After embracing Islam, Sa'd returned to his people, Banu 'Abd al-Ashhal, and asked: "What is my standing among you?" They replied: "You are our chief, the best of us in judgement." Sa'd said: ***"It is forbidden for me to speak to your men and women until you believe in Allah and His Messenger."*** Ibn Ishaq said that by the evening of that day there was not a man or woman of Banu 'Abd al-Ashhal who had not embraced Islam.

Status of the report: Well known in the books of sirah; not found in the authentic Hadith collections.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (narrated from Ibn Ishaq); adh-Dhahabi, Siyar A'lam an-Nubala'.

This event opened the way for the hijrah of the Messenger of Allah ﷺ to Madinah, for the tribes of al-Aws and al-Khazraj were now ready to receive and protect him.

LESSONS

A believing leader can bring his whole people to guidance. The Islam of a chief has an enormous effect on those he leads.

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FIRM BEFORE ABU JAHL

Before Islam, Sa'd was a friend of Umayyah ibn Khalaf, a leader of Quraysh. After the hijrah, Sa'd went to Makkah to perform 'umrah:

HADITH — SAHIH AL-BUKHARI, NO. 3950

حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ ـ رضى الله عنه ـ حَدَّثَ عَنْ سَعْدِ بْنِ مُعَاذٍ، أَنَّهُ قَالَ كَانَ صَدِيقًا لأُمَيَّةَ بْنِ خَلَفٍ، وَكَانَ أُمَيَّةُ إِذَا مَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ، وَكَانَ سَعْدٌ إِذَا مَرَّ بِمَكَّةَ نَزَلَ عَلَى أُمَيَّةَ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ صلى الله عليه وسلم الْمَدِينَةَ انْطَلَقَ سَعْدٌ مُعْتَمِرًا، فَنَزَلَ عَلَى أُمَيَّةَ بِمَكَّةَ، فَقَالَ لأُمَيَّةَ انْظُرْ لِي سَاعَةَ خَلْوَةٍ لَعَلِّي أَنْ أَطُوفَ بِالْبَيْتِ. فَخَرَجَ بِهِ قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَلَقِيَهُمَا أَبُو جَهْلٍ فَقَالَ يَا أَبَا صَفْوَانَ، مَنْ هَذَا مَعَكَ فَقَالَ هَذَا سَعْدٌ. فَقَالَ لَهُ أَبُو جَهْلٍ أَلاَ أَرَاكَ تَطُوفُ بِمَكَّةَ آمِنًا، وَقَدْ أَوَيْتُمُ الصُّبَاةَ، وَزَعَمْتُمْ أَنَّكُمْ تَنْصُرُونَهُمْ وَتُعِينُونَهُمْ، أَمَا وَاللَّهِ لَوْلاَ أَنَّكَ مَعَ أَبِي صَفْوَانَ مَا رَجَعْتَ إِلَى أَهْلِكَ سَالِمًا. فَقَالَ لَهُ سَعْدٌ وَرَفَعَ صَوْتَهُ عَلَيْهِ أَمَا وَاللَّهِ لَئِنْ مَنَعْتَنِي هَذَا لأَمْنَعَنَّكَ مَا هُوَ أَشَدُّ عَلَيْكَ مِنْهُ طَرِيقَكَ عَلَى الْمَدِينَةِ. فَقَالَ لَهُ أُمَيَّةُ لاَ تَرْفَعْ صَوْتَكَ يَا سَعْدُ عَلَى أَبِي الْحَكَمِ سَيِّدِ أَهْلِ الْوَادِي. فَقَالَ سَعْدٌ دَعْنَا عَنْكَ يَا أُمَيَّةُ، فَوَاللَّهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ إِنَّهُمْ قَاتِلُوكَ. قَالَ بِمَكَّةَ قَالَ لاَ أَدْرِي. فَفَزِعَ لِذَلِكَ أُمَيَّةُ فَزَعًا شَدِيدًا

TRANSLATION:

'Abdullah ibn Mas'ud related about Sa'd ibn Mu'adh that he was a friend of Umayyah ibn Khalaf. Whenever Umayyah passed through Madinah he stayed with Sa'd, and whenever Sa'd passed through Makkah he stayed with Umayyah. After the Messenger of Allah ﷺ arrived in Madinah, Sa'd set out for 'umrah and stayed with Umayyah in Makkah. He said to Umayyah: "Find me a quiet hour so that I may circle the House." Umayyah took him out around midday, and they met Abu Jahl, who said: "O Abu Safwan, who is this with you?" He said: "This is Sa'd." Abu Jahl said to him: "I see you circling in Makkah in safety, though you have sheltered the apostates and claimed that you will help and support them! By Allah, were it not that you are with Abu Safwan, you would not return to your family safely." Sa'd raised his voice at him: ***"By Allah, if you prevent me from this, I will prevent you from something harder on you: your route past Madinah!"*** Umayyah said: "Do not raise your voice, Sa'd, at Abu al-Hakam, the master of the people of this valley." Sa'd

said: "Leave us, Umayyah. By Allah, I heard the Messenger of Allah ﷺ say that they will kill you." He asked: "In Makkah?" Sa'd said: "I do not know." Umayyah was greatly alarmed.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn 'Uthman, from Shurayh ibn Maslamah, from Ibrahim ibn Yusuf, from Yusuf ibn Ishaq, from Abu Ishaq as-Sabi'i, from 'Amr ibn Maymun, from 'Abdullah ibn Mas'ud, from Sa'd ibn Mu'adh رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Hadith No. 3950.

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

Source: sunnah.com/bukhari:3950

In the rest of the hadith, Umayyah swore that he would not leave Makkah. But Abu Jahl pressed him to go out to Badr, and there Allah caused him to die — as the Messenger of Allah ﷺ had foretold.

LESSONS

An old friendship did not stop Sa'd from standing firm for the truth. He spoke out boldly in the heart of the enemy's city.

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BADR: "WE WOULD CROSS THE SEA WITH YOU"

In 2 AH the Messenger of Allah ﷺ went out to meet the caravan of Quraysh, but it turned out that the army of Quraysh had come out to fight. He consulted the Companions, and he wished to hear the view of the Ansar.

HISTORICAL NOTE: SA'D'S SPEECH AT BADR

Ibn Ishaq narrates that Sa'd ibn Mu'adh said: "We have believed in you and affirmed your truth… Go on, O Messenger of Allah, wherever you wish; we are with you. ***By the One who sent you with the truth, if you were to lead us to this sea and plunge into it, we would plunge into it with you.*** Not one of us would stay behind." The Messenger of Allah ﷺ was delighted to hear it. Ibn Ishaq also mentions that Sa'd suggested building an 'arish (a shaded shelter) for the Messenger of Allah ﷺ at Badr.

Status of the report: Well known in the books of sirah. In Sahih Muslim 1779, very similar words are attributed to ***Sa'd ibn 'Ubadah***, chief of al-Khazraj. Some scholars reconcile the two: Sa'd ibn 'Ubadah said it in Madinah before setting out, and Sa'd ibn Mu'adh at Badr.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah (narrated from Ibn Ishaq); Sahih Muslim 1779.

Sa'd carried the banner of al-Aws at Badr, and fought at Uhud a year later, where his brother 'Amr ibn Mu'adh was martyred.

LESSONS

True loyalty is unconditional. The Ansar had pledged to protect the Messenger of Allah ﷺ in Madinah, but Sa'd declared that they would be with him wherever he went.

AL-KHANDAQ: A TRIAL THAT STRENGTHENED FAITH

In 5 AH, some ten thousand soldiers of Quraysh, Ghatafan and their allies (al-Ahzab, the Confederates) besieged Madinah. On the advice of Salman al-Farisi, the Muslims dug a trench (khandaq) on the northern side of Madinah. Allah reminds them of His favour on that day:

SURAH AL-AHZAB 33:9

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱذۡكُرُواْ نِعۡمَةَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ جَآءَتۡكُمۡ جُنُودٞ فَأَرۡسَلۡنَا عَلَيۡهِمۡ رِيحٗا وَجُنُودٗا لَّمۡ تَرَوۡهَاۚ وَكَانَ ٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرًا ٩

O you who have believed, remember the favor of Allāh upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allāh, of what you do, Seeing.

Translation: Sahih International — quran.com/33:9

The believers, Sa'd among them, looked upon the Confederates with certainty, not fear:

SURAH AL-AHZAB 33:22

وَلَمَّا رَءَا ٱلۡمُؤۡمِنُونَ ٱلۡأَحۡزَابَ قَالُواْ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥۚ وَمَا زَادَهُمۡ إِلَّآ إِيمَٰنٗا وَتَسۡلِيمٗا ٢٢

And when the believers saw the companies, they said, "This is what Allāh and His Messenger had promised us, and Allāh and His Messenger spoke the truth." And it increased them only in faith and acceptance.

Translation: Sahih International — quran.com/33:22

LESSONS

A great trial separates the believer from the doubter. For the believers, hardship only increases faith and submission.

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THE ARROW AND SA'D'S SUPPLICATION

At the Battle of the Trench, Sa'd was struck by an arrow in a vein of his arm. 'A'ishah narrated what happened and his supplication:

HADITH — SAHIH AL-BUKHARI, NO. 4122

حَدَّثَنَا زَكَرِيَّاءُ بْنُ يَحْيَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ، رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ حِبَّانُ ابْنُ الْعَرِقَةِ، رَمَاهُ فِي الأَكْحَلِ، فَضَرَبَ النَّبِيُّ صلى الله عليه وسلم خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صلى الله عليه وسلم مِنَ الْخَنْدَقِ وَضَعَ السِّلاَحَ وَاغْتَسَلَ، فَأَتَاهُ جِبْرِيلُ ـ عَلَيْهِ السَّلاَمُ ـ وَهْوَ يَنْفُضُ رَأْسَهُ مِنَ الْغُبَارِ فَقَالَ قَدْ وَضَعْتَ السِّلاَحَ وَاللَّهِ مَا وَضَعْتُهُ، اخْرُجْ إِلَيْهِمْ. قَالَ النَّبِيُّ صلى الله عليه وسلم " فَأَيْنَ ". فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَأَتَاهُمْ رَسُولُ اللَّهِ صلى الله عليه وسلم فَنَزَلُوا عَلَى حُكْمِهِ، فَرَدَّ الْحُكْمَ إِلَى سَعْدٍ، قَالَ فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلَةُ، وَأَنْ تُسْبَى النِّسَاءُ وَالذُّرِّيَّةُ، وَأَنْ تُقْسَمَ أَمْوَالُهُمْ. قَالَ هِشَامٌ فَأَخْبَرَنِي أَبِي عَنْ عَائِشَةَ أَنَّ سَعْدًا قَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَىَّ أَنْ أُجَاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ صلى الله عليه وسلم وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ، فَإِنْ كَانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَىْءٌ، فَأَبْقِنِي لَهُ حَتَّى أُجَاهِدَهُمْ فِيكَ، وَإِنْ كُنْتَ وَضَعْتَ الْحَرْبَ فَافْجُرْهَا، وَاجْعَلْ مَوْتَتِي فِيهَا. فَانْفَجَرَتْ مِنْ لَبَّتِهِ، فَلَمْ يَرُعْهُمْ وَفِي الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ إِلاَّ الدَّمُ يَسِيلُ إِلَيْهِمْ فَقَالُوا يَا أَهْلَ الْخَيْمَةِ مَا هَذَا الَّذِي يَأْتِينَا مِنْ قِبَلِكُمْ فَإِذَا سَعْدٌ يَغْذُو جُرْحُهُ دَمًا، فَمَاتَ مِنْهَا رضى الله عنه.

TRANSLATION:

'A'ishah said: Sa'd was wounded on the day of al-Khandaq. A man of Quraysh called Hibban ibn al-'Ariqah shot him in the medial vein of the arm (al-akhal). The Prophet ﷺ pitched a tent in the mosque so that he could visit him from close by. When the Messenger of Allah ﷺ returned from al-Khandaq, he laid down his weapons and bathed. Then Jibril عَلَيْهِ السَّلَامُ came to him, shaking the dust from his head, and said: "You have laid down your weapons? By Allah, I have not laid them down. Go out to them." The Prophet ﷺ said: "Where?" He pointed toward Banu Qurayzah. The Messenger of Allah ﷺ went to them, and they surrendered to his

judgement, and he referred the judgement to Sa'd. Sa'd said: "I judge that their fighting men be killed, the women and children be taken captive, and their property be divided." Hisham said: My father told me from 'A'ishah that Sa'd prayed: ***"O Allah, You know that there is no one I would rather fight for Your sake than a people who denied Your Messenger ﷺ and drove him out. O Allah, I think You have ended the war between us and them. If anything remains of the war with Quraysh, keep me alive for it so that I may fight them for Your sake. And if You have ended the war, then let my wound burst open and make my death in it."*** Then it burst open from his chest. The people of a tent of Banu Ghifar in the mosque were startled by blood flowing toward them. They said: "O people of the tent, what is this coming to us from your side?" It was Sa'd's wound pouring with blood, and he died from it.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Zakariyya ibn Yahya, from 'Abdullah ibn Numayr, from Hisham ibn 'Urwah, from 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter: The Prophet's Return From al-Ahzab, Hadith No. 4122.

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

Source: sunnah.com/bukhari:4122

Ibn Ishaq mentions that the tent belonged to ***Rufaydah al-Aslamiyyah***, a woman Companion who tended the wounded.

LESSONS

Sa'd did not ask for healing for himself; he asked for life to be spent in jihad, or for death in the path of Allah. The Messenger of Allah ﷺ, for his part, showed his love by placing the sick Companion close to him.

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THE JUDGEMENT ON BANU QURAYZAH

Banu Qurayzah were a Jewish tribe in Madinah bound by a treaty to defend Madinah together with the Muslims. When Madinah was besieged by the Confederates, they broke the treaty and sided with the enemy — a betrayal that could have destroyed the whole population of Madinah from within. After the Confederates withdrew, the Muslim army besieged Banu Qurayzah, and they agreed to accept the judgement of Sa'd ibn Mu'adh, their old ally from al-Aws:

HADITH — SAHIH AL-BUKHARI, NO. 3804

حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ ـ رضى الله عنه ـ أَنَّ أُنَاسًا نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ، فَأَرْسَلَ إِلَيْهِ فَجَاءَ عَلَى حِمَارٍ، فَلَمَّا بَلَغَ قَرِيبًا مِنَ الْمَسْجِدِ قَالَ النَّبِيُّ صلى الله عليه وسلم " قُومُوا إِلَى خَيْرِكُمْ أَوْ سَيِّدِكُمْ ". فَقَالَ " يَا سَعْدُ، إِنَّ هَؤُلاَءِ نَزَلُوا عَلَى حُكْمِكَ ". قَالَ فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ مُقَاتِلَتُهُمْ وَتُسْبَى ذَرَارِيُّهُمْ. قَالَ " حَكَمْتَ بِحُكْمِ اللَّهِ، أَوْ بِحُكْمِ الْمَلِكِ ".

TRANSLATION:

Abu Sa'id al-Khudri narrated that a people surrendered to the judgement of Sa'd ibn Mu'adh. The Prophet sent for him, and he came riding a donkey. When he drew near the mosque, the Prophet ﷺ said: ***"Stand up for the best of you — or your chief."*** He said: "O Sa'd, these people have surrendered to your judgement." Sa'd said: "I judge that their fighting men be killed and their children taken captive." He said: ***"You have judged with the judgement of Allah"*** — or he said: "with the judgement of the King."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn 'Ar'arah, from Shu'bah ibn al-Hajjaj, from Sa'd ibn Ibrahim, from Abu Umamah ibn Sahl ibn Hunayf, from Abu Sa'id al-Khudri رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter: The Merits of Sa'd ibn Mu'adh, Hadith No. 3804.

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

Source: sunnah.com/bukhari:3804

The scholars explain that this was a punishment for treason in war while the city was under siege, and that it applied to the fighting men, not to the women and children. Some scholars also note that it matched the law of war in their own scripture. Allah describes the end of the Battle of the Confederates:

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SURAH AL-AHZAB 33:25

وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ
وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

And Allāh repelled those who disbelieved, in their rage, not having obtained any good. And sufficient was Allāh for the believers in battle, and ever is Allāh Powerful and Exalted in Might.

Translation: Sahih International — quran.com/33:25

LESSONS

Sa'd did not favour his old allies; he judged with justice, even while sick and wounded. Fulfilling the trust of justice comes before personal ties.

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"STAND UP FOR YOUR CHIEF"

The Prophet's words ***"Stand up for your chief"*** in the hadith above show his honour for Sa'd. Sa'd had come wounded, riding a donkey.

The scholars discuss the meaning: some hold that it was a command to go and help Sa'd dismount because he was wounded; others hold that it shows it is permissible to stand to honour a noble person when he arrives. What is forbidden is for a person to love that people stand to glorify him.

LESSONS

Islam teaches us to honour those of merit and knowledge, without exalting ourselves. The Prophet's honour for Sa'd came from Sa'd's sacrifice, not from his lineage.

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DEFENDER OF THE MESSENGER'S ﷺ HONOUR

In the long hadith about ***the Ifk*** (the slander against the Mother of the Believers 'A'ishah), 'A'ishah relates that the Messenger of Allah ﷺ stood on the pulpit and asked who would defend him against the man who had harmed him through his family. ***Sa'd ibn Mu'adh*** stood up and said: "O Messenger of Allah, I will defend you against him. If he is from al-Aws, we will strike his neck; and if he is from our brothers of al-Khazraj, command us and we will carry out your command" (Sahih al-Bukhari 4750).

Some scholars, including Ibn Hajar, discuss the chronology of this event, since Sa'd died after Banu Qurayzah. They explain that this report indicates the Ifk (after the expedition of al-Muraysi') took place before al-Khandaq, according to the view that places al-Muraysi' in 5 AH.

LESSONS

Sa'd was always the first to stand in defence of the Messenger of Allah ﷺ and his family, even when it concerned his own people.

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THE THRONE OF THE MOST MERCIFUL SHOOK

Sa'd died shortly after the judgement on Banu Qurayzah, in 5 AH, at about thirty-seven years of age. The Messenger of Allah ﷺ told of his great rank:

HADITH — SAHIH AL-BUKHARI, NO. 3803

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا فَضْلُ بْنُ مُسَاوِرٍ، خَتَنُ أَبِي عَوَانَةَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ ـ رضى الله عنه ـ سَمِعْتُ النَّبِيَّ صلى الله عليه وسلم يَقُولُ " اهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ ".

TRANSLATION:

Jabir said: I heard the Prophet ﷺ say: ***"The Throne shook at the death of Sa'd ibn Mu'adh."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-Muthanna, from Fadl ibn Musawir, from Abu 'Awanah, from Sulayman al-A'mash, from Abu Sufyan Talhah ibn Nafi', from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter: The Merits of Sa'd ibn Mu'adh, Hadith No. 3803.

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

Source: sunnah.com/bukhari:3803

In the continuation of the same report, a man told Jabir that al-Bara' said it was "the bier (sarir) that shook". Jabir insisted: "I heard the Prophet ﷺ say: ***The Throne of the Most Merciful shook at the death of Sa'd ibn Mu'adh.***" The scholars of Ahl as-Sunnah accept the apparent meaning of this saying as a sign of joy at the arrival of Sa'd's soul, without likening the Throne to created things and without asking how.

LESSONS

A person's rank with Allah is not measured by the length of his life. In six years of Islam, Sa'd reached an honour that shook the Throne.

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A BIER CARRIED BY ANGELS

When Sa'd's bier was carried, the hypocrites mocked, and the Messenger of Allah ﷺ answered them:

HADITH — JAMI' AT-TIRMIDHI, NO. 3849

حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ، قَالَ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَخْبَرَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ لَمَّا حُمِلَتْ جَنَازَةُ سَعْدِ بْنِ مُعَاذٍ قَالَ الْمُنَافِقُونَ مَا أَخَفَّ جَنَازَتَهُ . وَذَلِكَ لِحُكْمِهِ فِي بَنِي قُرَيْظَةَ فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَقَالَ " إِنَّ الْمَلاَئِكَةَ كَانَتْ تَحْمِلُهُ . "

TRANSLATION:

Anas ibn Malik said: When the bier of Sa'd ibn Mu'adh was carried, the hypocrites said: "How light his bier is!" — because of his judgement on Banu Qurayzah. This reached the Prophet ﷺ, and he said: ***"The angels were carrying him."***

CHAIN OF NARRATION: Narrated by Imam at-Tirmidhi: from 'Abd ibn Humayd, from 'Abd ar-Razzaq as-San'ani, from Ma'mar ibn Rashid, from Qatadah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam at-Tirmidhi in Jami' at-Tirmidhi, Book of Virtues, Chapter: The Merits of Sa'd ibn Mu'adh, Hadith No. 3849.

GRADE: SAHIH — graded authentic by Darussalam; at-Tirmidhi said: hasan sahih gharib.

Source: sunnah.com/tirmidhi:3849

HADITH NOTE: SEVENTY THOUSAND ANGELS

Ibn 'Umar narrated that the Messenger of Allah ﷺ said of Sa'd: ***"This is the one for whom the Throne moved, for whom the gates of heaven were opened, and whose funeral seventy thousand angels attended. He was squeezed (in the grave) once, and then it was relieved from him."***

Status of the report: Graded *sahih* by al-Albani in Sahih Sunan an-Nasa'i. Sunan an-Nasa'i 2055

REFERENCES:

Sunan an-Nasa'i, Book of Funerals, Hadith No. 2055.

LESSONS

People's mockery does not diminish the honour of one whom Allah has honoured. Yet the hadith of the squeeze of the grave reminds us that no one escapes the hardship of the barzakh, so we always ask for Allah's mercy.

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SA'D'S HANDKERCHIEFS IN PARADISE

After Sa'd's death, the Messenger of Allah ﷺ mentioned the delights awaiting him in Paradise:

HADITH — SAHIH AL-BUKHARI, NO. 3802

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، قَالَ سَمِعْتُ الْبَرَاءَ ـ رضى الله عنه ـ يَقُولُ أُهْدِيَتْ لِلنَّبِيِّ صلى الله عليه وسلم حُلَّةُ حَرِيرٍ، فَجَعَلَ أَصْحَابُهُ يَمَسُّونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا فَقَالَ " أَتَعْجَبُونَ مِنْ لِينِ هَذِهِ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ خَيْرٌ مِنْهَا ". أَوْ أَلْيَنُ.

TRANSLATION:

Al-Bara' said: A silk garment was given as a gift to the Prophet ﷺ, and his Companions began touching it and marvelling at its softness. He said: ***"Do you marvel at the softness of this? The handkerchiefs of Sa'd ibn Mu'adh (in Paradise) are better than it"*** — or he said: "softer".

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Ghundar, from Shu'bah ibn al-Hajjaj, from Abu Ishaq as-Sabi'i, from Al-Bara' ibn 'Azib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Merits of the Ansar, Chapter: The Merits of Sa'd ibn Mu'adh, Hadith No. 3802.

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

Source: sunnah.com/bukhari:3802

A handkerchief is among the humblest of a person's belongings. If Sa'd's handkerchiefs in Paradise are better than the silk of this world, what then of its other delights?

LESSONS

The finest pleasures of this world do not compare with the smallest thing in Paradise. This encourages us not to be dazzled by this world.

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THE CHARACTER OF SA'D IBN MU'ADH

The story of Sa'd portrays a leader who combined faith, courage and justice in a short span of time.

QUALITY	EXAMPLE FROM HIS LIFE
Open to the truth	Embraced Islam after hearing the Qur'an
A leader who brought his people	Banu 'Abd al-Ashhal embraced Islam in one day
Courage	Firm before Abu Jahl in Makkah (Sahih al-Bukhari 3950)
Loyalty	"We would cross the sea with you"
Love of jihad	His supplication when wounded (Sahih al-Bukhari 4122)
Justice	The judgement on Banu Qurayzah (Sahih al-Bukhari 3804)
Defender of the Messenger ﷺ	In the Ifk (Sahih al-Bukhari 4750)

LESSONS

Sa'd proved that the worth of a life lies in its quality, not its length.

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SOURCES OF THE STORIES OF SA'D

This table summarises the source and grade of each story, so that the reader can distinguish what is authentic from what is merely well known.

STORY	SOURCE	GRADE
Islam through Mus'ab ibn 'Umayr	Ibn Ishaq	Well known (sirah)
Banu 'Abd al-Ashhal embrace Islam	Ibn Ishaq	Well known (sirah)
Firm before Abu Jahl	Sahih al-Bukhari 3950	Sahih
The speech at Badr	Ibn Ishaq; Sahih Muslim 1779	Well known; disputed
The arrow and his supplication	Sahih al-Bukhari 4122	Sahih
The judgement on Banu Qurayzah	Sahih al-Bukhari 3804	Sahih
"Stand up for your chief"	Sahih al-Bukhari 3804	Sahih
Defending in the Ifk	Sahih al-Bukhari 4750	Sahih
The Throne shook	Sahih al-Bukhari 3803	Sahih
Carried by angels	Jami' at-Tirmidhi 3849	Sahih
Seventy thousand angels	Sunan an-Nasa'i 2055	Sahih
Handkerchiefs in Paradise	Sahih al-Bukhari 3802	Sahih

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PEOPLE IN THE STORY OF SA'D

PERSON	ROLE
Mus'ab ibn 'Umayr	The caller through whom he embraced Islam (Series 6)
As'ad ibn Zurarah	His cousin, Mus'ab's host in Madinah
Umayyah ibn Khalaf	His old friend from Quraysh, killed at Badr
Abu Jahl	Leader of Quraysh who threatened him in Makkah
'Amr ibn Mu'adh	His brother, martyred at Uhud
Hibban ibn al-'Ariqah	The man of Quraysh who shot him at al-Khandaq
Rufaydah al-Aslamiyyah	Woman Companion who tended the wounded in his tent
'A'ishah	Narrator of the story of his wound and supplication
Jabir ibn 'Abdullah	Narrator of the hadith of the Throne shaking

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PLACES IN THE STORY OF SA'D

PLACE	EVENT
Madinah (Yathrib)	Birthplace; embraced Islam through Mus'ab
Quarter of Banu 'Abd al-Ashhal	His whole people embraced Islam
Makkah	Met Abu Jahl during 'umrah
Badr	Speech of loyalty and the banner of al-Aws (2 AH)
Uhud	His brother 'Amr martyred (3 AH)
Al-Khandaq, Madinah	Struck by an arrow (5 AH)
The Prophet's Mosque	The tent where he was tended and died
Quarter of Banu Qurayzah	His judgement (5 AH)
Al-Baqi'	Where he was buried

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TIMELINE OF SA'D'S LIFE

YEAR	EVENT
c. 32 BH	Born in Madinah
c. 1 BH	Embraced Islam through Mus'ab ibn 'Umayr
1 AH	The Messenger ﷺ emigrates to Madinah; 'umrah and encounter with Abu Jahl
2 AH	Battle of Badr
3 AH	Battle of Uhud
5 AH	Battle of al-Khandaq; struck by an arrow
5 AH	Judgement on Banu Qurayzah; died aged c. 37

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FREQUENTLY ASKED QUESTIONS ABOUT SA'D

This chapter answers questions often asked about Sa'd ibn Mu'adh رضى الله عنه. The answers are brief; details are in the earlier chapters.

1. WHAT WAS SA'D IBN MU'ADH'S FULL NAME?

Sa'd ibn Mu'adh ibn an-Nu'man al-Ansari al-Ashhali; his kunyah was Abu 'Amr.

2. THROUGH WHOM DID SA'D EMBRACE ISLAM?

Through the da'wah of Mus'ab ibn 'Umayr in Madinah, before the hijrah.

3. WHAT HAPPENED TO HIS PEOPLE AFTER HE EMBRACED ISLAM?

All of Banu 'Abd al-Ashhal embraced Islam the same day (report of Ibn Ishaq).

4. WHAT DID SA'D SAY TO ABU JAHL?

That if Abu Jahl prevented him from circling the House, he would block Quraysh's trade route past Madinah (Sahih al-Bukhari 3950).

5. WHO SAID "WE WOULD CROSS THE SEA"?

Ibn Ishaq attributes it to Sa'd ibn Mu'adh at Badr; Sahih Muslim 1779 attributes very similar words to Sa'd ibn 'Ubadah.

6. HOW WAS SA'D WOUNDED?

An arrow struck a vein in his arm at the Battle of al-Khandaq (Sahih al-Bukhari 4122).

7. WHAT WAS SA'D'S SUPPLICATION WHEN WOUNDED?

To be kept alive for jihad if war with Quraysh remained, or to die of his wound if it had ended.

8. WHAT WAS SA'D'S JUDGEMENT ON BANU QURAYZAH?

The fighting men to be killed and the children taken captive; the Prophet ﷺ said it was the judgement of Allah (Sahih al-Bukhari 3804).

9. WHAT DOES "STAND UP FOR YOUR CHIEF" MEAN?

An honour for Sa'd; some scholars hold it was also to help him dismount because he was wounded.

10. WHAT HAPPENED WHEN SA'D DIED?

The Throne of the Most Merciful shook (Sahih al-Bukhari 3803) and seventy thousand angels attended his funeral (Sunan an-Nasa'i 2055).

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11. HOW OLD WAS SA'D WHEN HE DIED?

About thirty-seven years old, in 5 AH.

12. WHAT IS THE GREATEST LESSON FROM THE STORY OF SA'D?

The worth of a life lies in its sincerity and sacrifice, not its length.

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LESSONS AND CONCLUSION

The story of Sa'd ibn Mu'adh رضى الله عنه begins with a chief who came with a spear to drive away a caller, and ends with a martyr whose death shook the Throne of the Most Merciful.

LESSON	FROM THE STORY OF SA'D
Listen before rejecting	Islam after hearing the Qur'an
A leader brings his people	Banu 'Abd al-Ashhal embraced Islam
Unconditional loyalty	"We would cross the sea with you"
Trials increase faith	Al-Ahzab 33:22
Justice even toward allies	The judgement on Banu Qurayzah
The worth of a life is its quality	The Throne shook after six years of Islam

May we follow the example of Sa'd: opening our hearts to the truth, loyal to Allah and His Messenger, just in our judgements, and making every day of our lives count before Allah.

In sha' Allah, the Heroes of Islam series will continue with the story of another hero of Islam.

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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

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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: sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، - يَعْنِي ابْنَ سَعِيد - 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 .

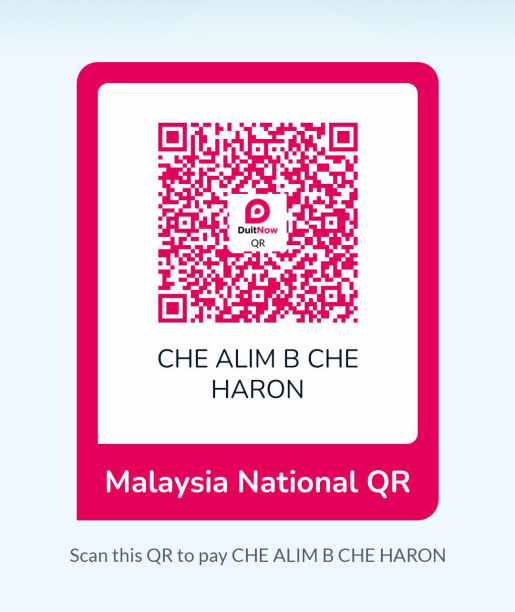
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GRADE: SAHIH — contained in Sahih Muslim.

Source: sunnah.com/muslim:1631

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