

Uhud Ar-Rass

by [Shaykh Husayn ibn Mahmūd](#)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“Uhud Ar-Rass”

By the Noble *Shaykh*, Husayn ibn Mahmūd

(may Allāh preserve him)

At-Tibyān Publications

*“Dust from the massacre has settled,
Covenants were fulfilled...
Birds were born,
While you remained sitting..
Braying with the donkeys”*

All praise belongs to Allāh, *Al-Wāhid* (The Solitary), *Al-Ahad* (The One), *Al-Fard* (The Single), *As-Samad* (The Self-Sufficient Master, Whom all creatures are in need of, yet He is in need of none); the One Who does not beget, nor was He begotten; and there is none co-equal or comparable unto Him; the One in Whose Hands is the destinies of all of creation, He grasps the life of whom He wills, and He lets alive whom He wills – and Life and Death are completely subservient to His Command Alone – Exalted is He.

And then we send salutations and peace upon the Best of Mankind, the one who was sent before the hour with a sword, as a mercy for mankind and the Jinn, and a light for the Two Abodes; so may the salutations of my Lord, and His peace be upon him, and upon his family, and his Noble Companions...

Ammā Ba’d:

Verily, it is now known by everyone in the East and West, that the “Most Wanted List” of the twenty six men put out by the (Saudi) regime is nothing but an American list, which America made based upon the advice of the Jewish intelligence agencies – in order to capture the leaders of the *Jihād* of this *Ummah* in the Arabian Peninsula; so they do this, by permitting the forces of *kufir*

to use their airspace and fuel, to facilitate the Crusaders' jets – and they facilitate gas for the Crusaders, and the rest of their known logistical services, which the Saudi regime freely gives to the Americans: For the purpose of killing Muslims in 'Irāq, Afghānistān, and all the lands of Islām.

Indeed, it is the *Summah* (Way of Pattern) of Allāh in His creation - that the forces of the Truth and the forces of Falsehood have never ceased fighting against each other ever since the beginning of history; and the war which is between them in this world, is one of alternate successes, having ups and downs for both sides. But, the final outcome is in favor of the Truth always, as the One Who possesses all the qualities of perfection has notified us. And it is not from the Ways of the Patterns of Allāh, that victory would continuously be for the Truth. Rather, it is necessary to have exceptional cases of loss – and this is only due to Divine Wisdoms which Allāh has clarified in the verses of the *Qur'an*

He (Exalted is He) said:

Πόλυ ἰσάοἔυ ἄοἰύ Πόἔυάοβῶἄύ Οῶἄοἰἄν ἸόΟῶιἸῶἄϞ Ἰῶι ϞἄἌῶἸῶῶ ἸόϞἄῦῦῶἸἄϞ
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“Many similar ways (and mishaps of life) were faced by nations that have passed away before you, so travel through the earth, and see what was the end of those who disbelieved.

This is a plain statement for mankind, a guidance, and instruction to those who are Muttaqin.

So do not become weak (against your enemy), nor be sad, while you are the superior (ones), if you are indeed Mu'minin.

If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns,

that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the Thālimīn (wrongdoers). And that Allāh may test (or purify) the Mu'minīn and destroy the infidels.

Do you think that you will enter Paradise before Allāh knows those of you who waged Jihād (in His Path) and (also) tests those who are the patient ones?" [1]

Shaykh 'Abdur-Rahmān ibn Nāsir As-Sa'dī Ṣāliḥ al-ʿUyayyir said:

“These noble verses, along with the ones after them, are concerning the event of *Uhud*. Allāh consoles and comforts to His believing slaves, and notifies them that before them there were generations and nations who were tested with sufferings, and the *Mu'minīn* were put to trial by them through fighting against the infidels; so they never ceased to fight each other and alternately winning against each other – until Allāh made the final outcome to be in favor of the *Muttaqīn*, and victory for His believing slaves; and in the end, the time came for the disbelievers to be punished, so Allāh humiliated them by giving victory to His Messengers and their followers.

“... **so travel through the earth...**”: Using your bodies and your hearts...

“... **and see what was the end of those who disbelieved...**”: Because indeed, you will not find them in any state, except in the state of being tormented with various types of worldly punishments. Their countries have been made into wastelands, and their loss has been made apparent to everyone; and their honor and power have left them; and their haughtiness and boasts have ceased. Does this not contain the greatest evidence, and the biggest proof for the truthfulness of what the Messengers brought?

And the Wisdom of Allāh for which He puts His slaves in hardships – is to test them, and to make the truthful one clearly apparent and manifestly separate from the liar.

“... **This is a plain statement for mankind...**”: Meaning, a clear and open proof, by which mankind will clearly know the Truth from Falsehood – and clearly know the People of Happiness from the People of Misery – and that is an indication to what Allāh made happen upon the disbelievers.

“... **a guidance, and instruction to those who are Muttaqīn...**”: Because they are the ones who will actually be able to benefit from the verses, and it will guide them to the Path of Righteousness, and instruct them, and repel them from the Path of Evil.

And as for the rest of mankind, then it is a plain statement for them, by which Allāh establishes the *Hujjah* (evidence) upon them, so that those who were to be destroyed (for their rejecting *Imān*) might be destroyed after a clear evidence.

And it is possible that His Statement, “***This is a plain statement for mankind...***” refers to the Noble *Qur’ān*, the Wise Remembrance – and that it is a plain statement for mankind in general, and a guidance and instruction, specifically for the *Muttaqīn*. And both meanings are correct.

“...***So do not become weak (against your enemy), nor be sad, while you are the superior (ones), if you are indeed Mu’minīn...***”: Allāh (Most High) is encouraging His believing slaves, inciting their determination, and lifting their concerns.

“***So do not become weak (against your enemy), nor be sad...***” Meaning – When you are struck with an adversity - do not let your bodies become weak and feeble, nor let your hearts become sad – (yes) you have suffered from these hardships; and indeed, sadness in the heart, and weakness in the body, is an extra adversity upon you, and it is something which will be used by your enemies as an advantage over you. Nay, fill your hearts with courage, and endure patiently, and guard your hearts from grief, and be dedicated firmly in waging the fight against your enemy.

And Allāh mentioned that it is not appropriate for them to have this weakness and grief, when they are the ones who are superior, because of their *Imān* in Allāh, and Hope of the Victory of Allāh and His Rewards. So the *Mu’min* who seeks the rewards which Allāh has promised him in this world and in the Hereafter –it is not befitting for him to be weak and sad. And this is why Allāh (Most Exalted) said, “... ***while you are the superior (ones), if you are indeed Mu’minīn.***”

“***If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the Thālimīn (wrongdoers).***”

Then Allāh consoles them regarding the defeat which they suffered; and He explained the great Divine Wisdoms which was brought out from that. So He said, “***If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others.***” So you and them are equal in what has afflicted you of wounds. But, you are a people who have a hope in Allāh for that which they do not have hope. As Allāh said in a different verse:

أَوَأُمُّ عِيسَىٰ ابْنِ مَرْيَمَ كَتَبْنَا إِلَيْكَ مَا نَجَّيْنَاكَ مِنَ الْغَمِّ وَكَانَ صِدْقًا وَقَدْ جَاءَكَ الْيَقِينُ
أَوَأُمُّ عِيسَىٰ ابْنِ مَرْيَمَ كَتَبْنَا إِلَيْكَ مَا نَجَّيْنَاكَ مِنَ الْغَمِّ وَكَانَ صِدْقًا وَقَدْ جَاءَكَ الْيَقِينُ

Wisdoms – That Allāh, by way of hardships, purifies the *Mu'min* from their sins and shortcomings. And this proves that *Shahadah* and fighting in the Path of Allāh wipes out sins, and removes shortcomings. And Allāh also purifies the *Mu'min* from other than them, from amongst the hypocrites (who mixed in with the Believers) – and thus, they become unpolluted from them – and the *Mu'min* becomes known, and the hypocrite becomes known.

And also from amongst the Divine Wisdoms, is that Allāh has decreed these (hardships upon the *Mu'min*), in order to destroy the *kuffar*. Meaning, so that it can become a reason for their destruction, and for them to be exterminated by a punishment. Because indeed, when they are made victorious, they commit evils, and they increase in their transgressions to even worse transgressions – thus, earning a hasty torment upon themselves – as a mercy for the believing slaves of Allāh.” [End of the words of *Shaykh* ‘Abdur-Rahmān As-Sa’dī, from *Taysir Al-Karim*]

Ibn Al-Qayyim Ṣāliḥ Ḥāfiẓ said, “... and then he mentioned another Divine Wisdom – and that is to destroy the *kuffar* by way of their transgressions, their evils, and their corruption. Then Allāh refuted their thoughts and calculations when they thought that they could enter Paradise without having waged Jihād in His Path, and without having patiently endured the torture of His enemies – for verily, it is forbidden, since Allāh has rebuked anyone who thinks like this.” [*Zād Al-Ma’ād*]

No doubt, this is a purification, a test, and a Pattern from amongst the Patterns of Allāh, by which He sees who His righteous slaves are...

The Mujāhidīn chose the name for the battle of Riyādh, and labeled it “*Badr Ar-Riyādh*”. So this was the *Uhud*, which naturally must come after “*Badr*” – so that the Pattern of Allāh continues in His believing slaves – so that He tests their truthfulness, the strength of their *Imān*, and the sincerity of their claims; And so that He can choose from amongst them, martyrs, whose status He will raise. So to Him belongs all praises for His blessings upon His believing slaves. And also, so that He may destroy the *kuffar*, and destroy them by their sins.

Indeed these verses in *Sūrah Al ‘Imrān* – those which are about the Battle of *Uhud*. Verily, they represent the reality of what is happening to those Muslims, *Muwahhidīn*, *Mujāhidīn*, those who are defending this *Dīn* at this moment...

Verily, it is the Divine Patterns, the Lordly Wisdoms...

In *Uhud*, the Lion of Allāh “Hamzah” was killed, so that the two eyes of the Messenger of Mankind would weep...

The Highest Commander (The Prophet) of the *Ummah* was surrounded, and Islām was protected by a group of shining souls from amongst the best of men, who sacrificed themselves for him,

for death (martyrdom) before you met it. Now you have seen it openly with your own eyes.” [7]

Do not think, don't even entertain the thought, that you might enter the Gardens without going through adversities and carrying the burdens of the hardships of the Path of Allāh, the sufferings necessary to attain the Pleasure of Allāh. [8] Because indeed, Paradise is the highest thing sought, and it is the most virtuous thing which is strived for; And the greater the goal, the greater it takes to attain it, and the greater the deeds have to be in order to arrive at that destination. So it is not possible to reach Rest and Comfort, except by abandoning rest and comfort; Bliss cannot be attained, except by forsaking bliss. But these worldly pains which afflict the slave in the Path of Allāh – when the soul recognizes and becomes familiar with it, and knows what it leads to – for the ones who possess wise insight, it transforms into sweetness which delights them, and they will not be bothered by it anymore – and that is the Bounty of Allāh, which He bestows upon whom He wills.

ἌόίόΌÈó ÇääóóÇÓō Ἄóáú íōĒúŃóβōæÇ Ἄóáú íóPōæáōæÇ ἈãöäóóÇ æóäōáú áÇ
íōÝúĒóäōæö

“Do people think that they will be left alone just because they say: “We believe,” without being tested (i.e. put in tribulations)?” [9]

Ἄóáú ÍóÓöÈúĒōáú Ἄóáú ĒóÍúĪóáōæÇ ÇáúÍóäóÉó æóáóãóóÇ íóÚúáóáú Çááóóáō
ÇáóóĐöíáó ÍóÇáóĪóæÇ äöáúβöáú æóíóÚúáóáó ÇáŌóóÇĒōŃöíáó

“Do you think that you will enter Paradise before Allāh knows those of you who waged Jihād (in His Path) and (also) tests those who are the patient ones?” [10]

Indeed, it is impossible to enter into Paradise, until Allāh has tested the *Mu'min*, and Allāh sees which one of them are the ones who wage Jihād in His Path, patiently fighting against the enemies of Allāh, struggling against transgression by the strength of *Imān*.

Ibn Al-Qayyim said, “Meaning: When that is fulfilled from amongst you, then He will see it. So if it is completed, then He will see it – thus, He will reward you with Paradise, so the reward is based upon the reality completed – not based upon what He knows before hand. Because Allāh does not reward a slave merely based upon His Pre-Knowledge, without it first taking place.”

So the Wisdom of Allāh, and His Patterns with regards to His Messengers and their followers have gone by – that they are victorious at times, and they are defeated at times; But the final outcome is in their favor. Because, if they were to be made victorious every time, then those who are not *Mu'min* would infiltrate them, and the truthful one would not be separated from the liar. And if they were always made to be defeated, then the intended goal of sending Messengers

would not have been fulfilled.

So the Wisdom of Allāh has decreed that there be a combination of both matters (of victory and defeat) – so that those who follow and obey the Truth become distinctly separated from those who merely follow it to receive only material conquest and victory. Indeed, Allāh (Most High) said:

ãóÇ ßóÇäó Çááóóáã äóíóÐóÑó ÇáúããÄúãöäóíäó Úóáóí ãóÇ ÆóäúÊöäú Úóáóíúäö ÍóÊöòí
íóãöíÒó ÇáúÍóÊöíÊó äöäú ÇáØóóíööÈö
æóãóÇ ßóÇäó Çááóóáã äóíöØúáóÚóßöäú Úóáóí ÇáúÛóíúÊö æóáóßöäóó Çááóóáó
íóÍúÊöÈöí äöäú ÑöÓöäöäö äóäú íóÔóÇÁö

“Allāh will not leave the Believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allāh disclose to you the secrets of the unseen, but Allāh chooses of His Messengers whom He pleases.” [11]

So Allāh (Most Exalted is He) tests His believing slaves by making them subjugated, defeated, (and suffer from) onslaught – so they will become humbled and humiliated; Thus, becoming worthy of receiving victory and honor from Him. Because verily, the robe of true victory and dignity, does not come except with the companionship of humility and humbleness. As Allāh has said:

æóáóßóÍú äóÕóÑóßöäú Çááóóáã ÈöÈöÍúÑö æóÄóäúÊöäú ÆóÐöáóÉñ

“Verily, Allāh aided you in Badr when you were a weak little force.” [12]

And He (Most High) has said:

æóíóæúáö Íöäóíúäö ÄöÐú ÆóÚúÍóÈöÊúßöäú ßóËúÑóÊößöäú Ýóáóáú ÊöÛúäö
Úóäúßöäú ÔóíúÆÇð

“And on the Day of Hunayn (battle) when you were amazed at your great number but it availed you naught...” [13]

Thus, if He (Glorified is He) wishes to give honor to His slave and to give him strength and victory, then He breaks him first; So that the power and the victory that He grants to him be in measured accordance to his submissiveness and humility (to Him).

And Allāh (Glorified is He) has prepared statuses in the Abode of His Nobility for His Believing slaves, which they would not be able to reach with their deeds, and they will not reach those statuses except through hardships and tests. So, He has made these tests and trials available to them to attain (those statuses), just as He has guided them to righteous actions that are from amongst the ways of reaching these ranks and statuses.[Zād Al-Ma'ād]

Indeed, *Imān* is not just mere words which can be claimed, nor is it some embellished statements with which someone can become Muslim by uttering it many times... and the Jihād is not words, nor is it a mere wish, nor is it accomplished by yelling and shouting, nor is it illusions, nor is it merely striding in pride – in other than the fields of uproar – Rather, it is compulsory to meet, confront, sacrifice, and put forth (one's own soul). And that is why Allāh said:

ἄόόΠόΐΰ ΒόἄΰἘόἄΰ Ἐόἄἄἄἄἄἄἄἄ Ḷἄἄἄἄἄἄἄἄ Ἐό ἄἄἄ ἄἄἄἄἄ Ἀἄἄἄ Ἐόἄἄἄἄἄἄ
ΎόΠόΐΰ Ἴόἄἄἄἄἄἄἄ ἄἄἄἄἄἄἄ ἄἄἄἄἄἄἄ Ἐόἄἄἄἄἄἄἄ

“You did indeed wish for death (martyrdom) before you met it. Now you have seen it openly with your own eyes.” [14]

Meaning: Indeed you, O Believers, before today – you were wishing to meet the enemy, you had a burning desire to fight and war against them. So here now, what you wished and sought has finally come – right in front of you, so fight, and endure.

And it has been authentically narrated in Al-Bukhārī and Muslim, that the Messenger of Allāh said: *“Do not wish to meet the enemy, and ask Allāh for ease. But when you meet them, then endure, and know that the Gardens are under the shades of swords.”*

And this is why Allāh has said, “... ***Now you have seen it openly...***”: Meaning, the death which you have just witnessed, when the swords sparkle against each other, and the spears and the rows of men go into each other for the fight...

And by Allāh, our brothers in the *Uhud* of *Ar-Rass* were true to their Lord; they fought, but they were not the ones who wanted to meet this enemy – the Saudi forces; nor did they initiate the battle or give it any importance – But when the day came to meet (by the initiation of the enemies), they were steadfast, with such a firmness, which the mind cannot truly comprehend.

And this steadfastness and persistence, has a great and glorious value in the Sight of Allāh (Glorified and Lofty is He). And Paradise is the most expensive product of Allāh; and the life of a man, and all of his good deeds, are too despicable to afford those Gardens. But the Mercy of Allāh is spacious, and His Promise is implemented, and His Words are the Truth... So He

purchases the body and the soul which He bestowed (in the first place upon the man), and the man takes hold of the prize. And this is the best bargain which a human can receive in his entire life; and that is why the Companions ÑÖí Çááá Úääã, when one of them received a fatal injury in the battle, he used to scream out, *“What a beautiful bargain!”* – and *“By the Lord of the Ka’bah, I have achieved success!”* And indeed, what a success!!

In fact, Allāh (Most High) has taught us in the Battle of *Uhud*, the True Methodology, and the Upright Path; in His saying:

æóãóÇ ãõÍóãóóíñ ÅóáÇóó ÑóÖóæãñ ÞóÍú ÍóáóÊú äõáú ÞóÈúáõäö ÇáÑøðÓðáö
 ÆóÝóÄõäú ãóÇÈó Æóæú ÞóÈõáó ÇäúÞóáóÊúÊõäú Úóáóí ÆóÚúÞóÇÈõßõäú æóãóäú
 íõäúÞóáóÈú Úóáóí ÚóÞóÈõíúäö Ýóáóäú íóÖðÑóó Çáááó ÓóíúÆðÇ æóÓóíóÍúÒóí Çáááö
 ÇáÔóóÇßõÑõíäó * æóãóÇ ÞóÇáó äõäóÝúÓð Æóäú ÊóãõæÊó ÅóáÇóó ÈõÄõÐúäö Çáááö
 ÞóÈõÇÈðÇ ãõÄóÌõóáÇð æóãóäú íõÑõÍú ÈóæóÇÈó ÇáÏõäúíóÇ äõÁúÊõäö äõáúáóÇ
 æóãóäú íõÑõÍú ÊóæóÇÈó ÇáÏõÑóÈõ äõÁúÊõäö äõáúáóÇ æóÓóáóÍúÒóí
 ÇáÔóóÇßõÑõíäó

“Muhammad is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as apostates)? And he who turns back on his heels, not the least harm will he do to Allāh, and Allāh will give reward to those who are grateful. And no person can ever die except by Allāh’s Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the Shākīrīn (grateful)l.” [\[15\]](#)

Ibn Al-Qayyim said, “The *Shākīrīn* are those who recognized the value of the blessings, so they remained steadfast upon it, until they died or were killed.” [Zād Al-Ma’ād]

Thus, a great number of Prophets were killed, and along with them, many of their followers were killed. But those who remained never lost heart for that which did befall them in the Path of Allāh, nor did they weaken or degrade themselves – Nay, rather, they went forward towards martyrdom with might and strength, with determination and courage; thus, they were not killed from behind while retreating, degrading themselves in humiliation... Rather, they were martyred with dignity, nobility, facing towards it, embracing it with their smiles.

So the *Da’wah* does not belong to men. Rather, it is only established by them for the period of their life – and if they fulfill their obligations (are martyred or die) – then there are men who will be their successors, and the *Da’wah* will remain standing... And Allāh has given the greatest and most severe example for this *Ummah* – and that was with His Intimate Friend, the Best of His Creation – and it was said to those who remained after him: If the Messenger dies, then it is not permissible to turn back, hesitate, waver, change, or retire. Then what is the matter with you with those who are less than him- or actually, those who are not even comparable to him!!

Surely, this *Dīn* will remain forever – and its existence is not attached to any of the creatures, because it is from the Creator. And this is why Abū Bakr As-Siddīq Ōī Çááá Úää said after the death of the Beloved *Mustafī Ōài Çááá Úáía æ Óáã*, “*Whosoever used to worship Muhammad, then know that Muhammad has indeed died. And whosoever used to worship Allāh, then know that Allāh is Ever-Living and He does not die.*”

And *this* – this is the True Methodology. *This* – this is the *Dīn* which has not lost men who sacrifice their skulls for this path, to please the One Creator, the True King, Majestic is His Loftiness, the One besides Whom there is none worthy of being worshipped.

Indeed, a man from amongst the *Muhjirīn* passed by a man from the *Anṣār* on the Day of *Uhud*, while he was bandaging his bleeding wounds, and he said, “O you! Did you hear that Muhammad has been killed?” So the *Anṣār* replied, “*If he has been killed, then verily, he has conveyed (the message). So go fight for your Dīn.*”

So sitting behind is not a characteristic of the *Mu'minn*, and weakness, self-degradation, and hopelessness are not the qualities of the *Muwahhidīn*. Rather, endurance, steadfastness, firmness, determination, and reliance upon Allāh – these are the necessary traits of the Prophets and the Righteous.

æóΒóĂóíœöäü äöäü äóĒöíœò ÞóÇĒóáó äóÚóáö ÑöĒœöíœöäœöó ΒóĒöíÑñ ÝóäóÇ
 æóäóäöæÇ áöäóÇ ĀóŌóÇĒóäöäü Ýöí ÓóĒöíäö Çáááö æóäóÇ ŌóÚöÝöæÇ æóäóÇ
 ÇÓúĒóΒóÇäöæÇ æóÇááöóäö íŌĬöĒö ÇăŌöóÇĒöÑöíäö * æóäóÇ ΒóÇáo Þóæúáóäöäü
 ĂóäÇœó Āóäü ÞóÇäöæÇ ÑöĒöóäóÇ ÇŪúÝöÑú áóäóÇ ĐöäöæĒöäóÇ
 æóĂöŌúŊóÇÝöäóÇ Ýöí ĀóäüÑöäóÇ æóĒöĒöĒöĒö ĀóÞúĬóÇäöäóÇ æóÇäüŌöÑúäóÇ
 Úóáóí ÇáúÞóæúäö ÇáúΒóÇÝöÑöíäö * ÝóĀĒöóÇäöäö Çáááö ĒóæóÇĒöó ÇăĬöäüíóÇ
 æóĬöŌúäö ĒóæóÇĒöó ÇăĀöŊöĒö
 æóÇááöóäö íŌĬöĒö ÇáúäöĬúŌöäöíäö

“And many from amongst the Prophets fought (in the Path of Allāh), and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in the Path of Allāh, nor did they weaken nor degrade themselves. And Allāh loves the *Sābirīn* (the patient ones). And they said nothing but: “Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk.” So Allāh gave them the reward of this world, and the excellent reward of the Hereafter. And Allāh loves *Muhsinūn* (righteous-doers).” [16]

So after fighting in Jihad, patience upon that, firm determination in that, reliance upon Allāh, and sincerely hoping in Him, and calling upon Him – then comes the rewards, and the *Du'ā* and the *Ikhlas* come, by which the followers of the Prophets earn worthiness of the victory and firm establishment.

As for the one who goes to his Lord, and wins a seat near his Creator – then we find comfort in the saying of our Lord, Glorified be His Loftiness:

æóáÇó ÊóÍúÓóÈöäö ÇáöóÐöíäö ÐöÊöäöæÇ Ýöí ÓóÈöíäö Çááäö ÆöáúæöÇÊðÇ Èóáú
ÃóÍúíóÇÃñ ÚöáúÍó ÑóÈöäöäú íöÑúÒóÐöæö * ÝóÑöÍöíäö ÈöäöÇ ÂÊöÇäöäö Çááäö
äöäú ÝóÓúáöäö æóíóÓúÊöËúÖöÑöæö ÈöÇáöóÐöíäö áöáú íóáúÍóÐöæÇ Èöäöäú äöäú
ÍöáúÝöäöäú ÆöáÇöó ÍöæúÝñ Úöáóíúäöäú æóáÇó äöäú íóÍúÓöäöæö

“And do not consider to be dead those who have been killed in the Path of Allāh. Rather, they are alive with their Lord and are well provided for. They rejoice in what Allāh has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.” [17]

And as for the one who submits himself, and degrades himself for the *Tawāghit* of this world, and obeys them in disobedience to his Creator, then he is one of the most impure, as Allāh says:

íóÇ ÆóíöäöÇ ÇáöóÐöíäö ÆöäöäöæöÇú Æöä ÈöØöíÚöæÇú ÇáöóÐöíäö BöÝóÑöæÇú
íöÑöÍöæöäöäú Úöáöí ÆöÚúÐöÇÈöäöäú ÝóÈöäöÐöáöÈöæÇú ÍóÇÓöÑöíäö

“O you who Believe! If you obey those who disbelieved, they will send you back on your heels, then you will turn back (from *īmān*) as losers.” [18]

So it is binding upon the person to firmly trust in the Promise of Allāh, and rely sincerely upon Him, and to know that He is his Helper, as long as he purifies his intention for Him and follows the Even Path.

Èöáö Çááäö äöæúáÇöáöäú æöäöæö ÍöíúÑö ÇáäöóÇÖöÑöíäö

“Nay, Allāh is your *Mawlā*, [19] and He is the Best of helpers.” [20]

As for the *kuffār* and the hypocrites, and their followers and their parties – then Allāh has announced regarding them:

ÓöäöäúÐöí Ýöí ÐöáöæÈö ÇáöóÐöíäö BöÝóÑöæÇ ÇáÑööÚúÊö ÈöäöÇ ÆöÓúÑöáöæÇ
ÈöÇááäö äöÇ áöáú íöäöØöäú Èöäö ÓöáúÓöÇäðÇ æöäöÆúæöÇäöäö ÇáäöóÇÑö
æöÈöÆúÓö äöÈúæöí ÇáÚöóÇáöäöíäö

“We shall cast terror into the hearts of those who commit kufr, because they joined others in worship with Allāh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Thālimin (polytheists).” [21]

How much the *Uhud* of today resembles the *Uhud* of yesterday... How much the *Uhud* of *Madīnah* resembles the *Uhud* of *Ar-Rass*...

3,000 pagans in the Battle of *Uhud*, of *Madīnah*, came prepared with 3,000 camels, and 200 cavalry, and 700 armored men - to confront the Army of Islām, who were less than them both in numbers and weapons (700 in all, without a single cavalry man).

3,000 Saudi soldiers, prepared with jets, tanks, and armored vehicles – to confront 14 Believers, Monotheists, Fighters who possessed nothing except machine guns, in the Battle of *Uhud*, of *Ar-Rass*...

I do not say that every single individual of these Saudi soldiers is a *kāfir*; but the least which can be said about them is that they are *fussāq* (sinners, rebels). *Fussāq*, because they have obeyed the creation in disobedience to the Creator... killing the *Muwahhidīn* to please the rulers who jealously hate Islām and the Muslims...

They are *fussāq* by the testimony of the ‘*Ulamā*’ of Najd themselves, as *Shaykh* Ibn ‘Uthaymīn Ṣāḥib Ḥāḥā regarded the one who cuts his beard to be a *fūsiq* – and there wasn’t a single bearded man amongst those soldiers. And according to him also, and many others from the ‘*Ulamā*’ of Najd, they regard the one who smokes cigarettes to be a *fūsiq*, and this is the most minute thing which can be seen from these soldiers, the tyranny of whose individuals’ and their Saudi “conquests” in the alleys of Dubai, Bangkok, and Manila are well known, and also in other Asian countries. And as for their generals and senior officers, then they are busy in Morocco, in slave-trade, raping belly dancers, and “raiding” hoar-houses.

So they have gathered together *fisq* (rebellious sins), ignorance, disobedience to Allāh, hostility against the Allies of Allāh, alliance with the enemies of Allāh, service to the Jews and Crusaders, by killing the *Mujāhidīn* who defend this *Dīn*, and serving the tyrannical *Tawāghūt* rulers who bite onto their thrones with their molar teeth, at the cost of the blood, limbs, and honor of the Believers...

And on top of that, they have in them such stupidity, which only Allāh knows about... How can someone expose himself to the Wrath of Allāh, and the anger of the Muslims, and the *Du‘ā* of the weak and oppressed ones against him, and expose himself to death in the “Path of Establishing the Throne” of other than Allāh, and then, he isn’t even given a salary which would suffice him and his family, and he lives in a run down house – meanwhile, his senior officers are having a blissful time in lively palaces, plundering and spending from *his* rightful income, and the earnings of the rest of the Muslims, and then they laugh and ridicule him and his intelligence which has

believed in their lies... and for all this, he sacrificed his *Dīn*, his blood, his time, his sweat, and his image!

Have you even heard a single shout of “*Allāhu Akbar*” from these soldiers while they unleash their bullets upon the *Muwahhidīn*?! These people are not capable of saying “*Allāhu Akbar*”, because the hearts of most of them are covered in darkness, and some of them even know that they are not upon the Guidance. Actually, most of them do not even believe in the meaning of the *Takbīr*; because to them, money is “*Akbar*”; and it is as if they are saying, “*O Fahd, be high!*” – which is the reason why they obey him in disobedience to Allāh; while the *Mujāhidīn* reply to them, “*Nay! Allāh is Higher and more Sublime*” - and one of the soldiers shouts out, “*We have the Crowned Prince (Abdullah), but you have no Crowned Prince (Abdullah)*” – while the *Mujāhidīn* reply back, “*Allāh is our Helper, but you have no helper.*” [22] It is as if their chief general is saying to the *Mujāhidīn*, “Wars are won in turns! This is in return for your victory in the Battle of *Badr Ar-Riyādī*” And we reply to him, “*By Allāh it is not the same! Our dead are in Gardens - while your dead, Allāh knows best where they are!*” [23]

And indeed the Prophet Ōāī Çááá Úááá æ Óáá permitted two children from amongst the children of the Muslims to fight in the Battle of *Uhud* – and they were Rāfi’ ibn Khadij ÑÖí Çááá Úáá, and Samurah ibn Jundab ÑÖí Çááá Úáá, despite their small age. And that was because Rāfi’ ibn Khadij was an expertly skilled archer; so Samurah said, “I am stronger than Rāfi’! I can (beat him) in wrestling!” So when this reached the Prophet Ōāī Çááá Úááá æ Óáá, he ordered both of them to wrestle each other in front of him; so Samurah wrestled Rāfi’ and won... [24] Verily, it is preparation for the struggle, it is indeed *Tarbiyyah* (upbringing)...

And indeed, Al-Majjāī ÑĪāā Çááá permitted his son, Ādam (Sālih) – may Allāh have mercy upon him, and accept him from amongst those who are accepted of His righteous slaves, and make him an intercessor for their father and mother... And it is as if I am with him right now, seeing him plead with his father before the battle, to permit him to take part; he was killed in cold blood. Upon him, and upon his father, be the spacious mercy of Allāh – and we ask Allāh to mete His Justice unto those who killed them.

This hatred, and this enmity which was displayed in how they used such destructive weapons, and how they deployed such an enormous number of soldiers against merely thirteen men and one child, and the fact that they were not pleased, except by killing, torching, and destroying... All these are the fruits of that Blessed Campaign of *Badr Ar-Riyādī* – in which the *Muwahhidīn* – the *Hunafā’* of the *Millah* of Ibrāhīm – destroyed the idol of *Al Sa’ūd*, the Americans; and this inflamed the wrath of the slaves of America – just as the wrath of the *Quraysh* was inflamed after the Great Battle of *Badr*.

And Allāh decreed that these people would falsely announce the killing of the commander, Sālih Al-‘Awfi ÍŸÛä Çááá, after the battle had begun... Just as the *kuffār* falsely announced the killing of the Prophet Ōāī Çááá Úááá æ Óáá in *Uhud*.

And the believing brothers gave their *Bay'ah* for death, just as the Companions gave it ... And they all saw how extremely lengthy their lives were [25], just as their grandfather, 'Umayr ibn Al-Hamām Al-Ansārī ÑÖí Çááá Úää...

And the Believers were torched and their corpses were made black like charcoal, and one of their commanders were mutilated – by having his eyes taken out of his charcoaled body to identify him; just as Hamzah ÑÖí Çááá Úää was mutilated on the Day of *Uhud*...

The apostate rulers used the claim that there would be a “holocaust”, so they prevented those small girls from exiting their school, so instead they took them out at night, and purposely had their videos and pictures taken in a distressful and suffering situation – in order to tarnish the image of the Mujāhidīn. But those people forgot that they are the ones who initiated the battle by besieging the Mujāhidīn, after their long surveillance and intelligence gathering – So why then, did they choose the morning to initiate the battle, while they knew that these small girls were in the school; if really, they are ‘protecting’ the daughters of the Muslims!!

Everyone in the East and the West knows that the brothers of “Abū Dujānah” would prefer to be honored by having bullets fired into them and decorating their bodies in the Path of Allāh in order to spare the Muslimāt from being struck by those bullets... Just as Abū Dujānah ÑÖí Çááá Úää, the Sword of the Prophet Ōāi Çááá Úáíá æ Óáã, preferred to be struck with arrows, rather than letting them strike a woman in *Uhud*...

And here is this *kāfirah* - infidel woman – the wife of Clinton entered 'Irāq, and left openly, and not even one of the Mujāhidīn waged an attack to kill her. So would the Mujāhidīn let go of this *kāfirah*, and instead transgress against the daughters of the Muslims – those small girls who were the only reason the Mujāhidīn left their families and took up weapons to defend these daughters and their chastity... the same chastity which the apostate rulers want the *kuffār* to come and ravage and violate – just as the apostates did in Afghānistān and 'Irāq...

Indeed, those brothers fought like lions fighting till their last breaths; and they confronted such daunting circumstances, which is absolutely unlike any other... And they routed the soldiers of *Al Sa'ūd*, and they did to them such things, just as the winds of a tornado blow away papers... And they are the ones who had the upper hand at the beginning of the matter, till the “pride” of *Al Sa'ūd* was brought – the armored vehicles, tanks, and jets; thus the scale was tilted in their favor, not because of the soldiers' skills, but because of the tanks. So our brothers embraced their destiny, facing towards it (not turning back), accepting it – their blood spilling, flowing down their legs onto the ground – Just as brave men fight face to face in the fields of battle. They were murdered by vile criminals, at a time when mankind sleeps – and noble ones are only murdered in pitch black darkness...

And even from the beginning, it was a battle in which both sides were not equal in strength. And *Al Sa'ūd* will forever be cursed by mankind, for its deploying such vehicles, tanks, and jets, and sending 30,000 soldiers to go out and confront thirteen lions and one of their cubs! Had *Al Sa'ūd*

cared even a little about the lives of Muslims (in the vicinity), they would not have done as they did. And *Wallāhi*. I was surprised to find out that the number of casualties of the soldiers, their dead and wounded – was only 200!! May Allāh show His Mercy to the Mujāhidīn, because it was as if they – *Wallāhi* – were having pity upon the poor deceived soldiers of *Al Sa’ūd*...

The brothers remained firm and steadfast, as *Al Sa’ūd* retreated initially; until the bodies of the brothers were finally turned black like charcoal, from the inferno of the mortars and assaults of *Al Sa’ūd*, and none of them was left recognizable. And this is a *Sunnah* of their grandfather, Anas ibn Nadhar ÑŌi Çááá Úää, the one who said on the Day of *Uhud*, ‘*O Allāh! I seek Your pardon from what these people (meaning his companions) have done, and I (announce) to You my disassociation from what these people (meaning the polytheists) have done*’ Then he proceeded and was met by Sa’d ibn Mu’āth, so he said: ‘*O Sa’d ibn Mu’āth! The Gardens, by the Lord of An-Nadhar... I smell its fragrance from behind Mount Uhud!*’ Sa’d later said: ‘I was not able to do what he did (fight as he did), O Messenger of Allāh!’ Anas (ibn Mālik) said: ‘So, we found him with about eighty wounds from strikes of swords, spears and arrows, and we found that he had been killed and the polytheists had mutilated his body. No one recognized him except his sister – she recognized him by his fingers – so Anas said: ‘We thought or assumed that this verse was revealed regarding him and those who are like him:

ãöäú ÇáúãõÁúãöäöíãö ÑŌlŌÇãñ ŌóİŌPõæÇ ãöÇ ÚŌÇáŌİŌæÇ ÇááõŌáŌ ÚŌáŌíúãö
 ÝŌãöãúãöãú ãŌãú ÞŌŌŌi ãŌÍúÈŌãö
 æŌãöãúãöãú ãŌãú íŌãúÈŌŪŌÑŌ æŌãŌÇ ÈŌİŌŌãŌæÇ ÈŌÈŪİŌíãÇð

“Among the believers are men who have been true to their covenant with Allāh (they have gone out for Jihād), of them some have fulfilled their obligations (have been martyred), and some of them are still waiting, but they have never changed (they never proved treacherous to their covenant which they concluded with Allāh) in the least.” [26]

And likewise, the sons of Anas ibn Nadhar ÑŌi Çááá Úääin the *Uhud* of *Ar-Rass*, they were beautified with the bullet wounds and the marks of shrapnel – till the point where the people had to resort to their DNA to identify them...

And the hypocrites and apostates cannot enjoy burning black the bodies of the Mujāhidīn, because actually – this is hope and wish of the believing slaves of Allāh – the *Muwāhhidīn*, as ‘Abdullāh ibn Jahsh ÑŌi Çááá Úääsaid the day before the Battle of *Uhud*.

“O Allāh! I swear to You, by You! That tomorrow I will meet the enemy, and then they will kill me, and they will disembowel my belly, and they will cut off by nose and ears – and then you will ask me, “*For what (was this done)?*” And I will answer you: *For you (O my Lord).*” [27]

And then – there was the brother amongst them who could not walk on his legs. And how! It is as if I see these brothers protecting this brother, and wishing to become a sacrifice for the sake of his protection... but he refused, except that he strides with his limp, into the Gardens.

Just how ‘Amr ibn Al-Jamūh ÑŌí Çááá Úää had a severe disability, and on the Day of *Badr*; ‘Amr said to his sons, “*Take me out.*” So his disability and condition was mentioned to the Prophet Ōài Çááá Úáiá æ Óáã – and so he permitted him to stay at home. So when the Day of *Uhud* came, and the people went out (to fight), he told his sons, “*Take me out.*” So they replied, “The Messenger of Allāh allowed you and gave you permission (to stay)!” So he said, “Go far away from me!! You prohibited me from the Gardens at *Badr*; and now you forbid me from it at *Uhud*!” So he went out, and when the people met for battle, he asked the Messenger, “If I am killed today - Will I walk to the Gardens despite my limp?” The Prophet Ōài Çááá Úáiá æ Óáã answered, “*Yes.*” So ‘Amr replied, “Then I swear by the One Who sent you with the Truth – Verily, I will indeed stride limping into the Gardens today, if Allāh permits.” So he went out on the Day of *Uhud*, and fought, until he was killed. [28]

Indeed, these deep meanings, and these sacrifices are surely – by Allāh – the Manifest Victory. It has been narrated by Ibn Al-Qayyim:

“Ibn ‘Abbās ÑŌí Çááá ÚääÇ said: “The Messenger of Allāh Ōài Çááá Úáiá æ Óáã was never assisted in any battle, as he was given assisted on the Day of *Uhud*.” So this was rejected from Ibn ‘Abbās (by the people) – so Ibn ‘Abbās replied, “Between me and the one who rejects this, is the Book of Allāh. And indeed, Allāh has said:

æóáóPóÍú ŌóÍóPóßöäú Çááóáö æóÚúÍóáö ÅöDú ÊóÍóŌöæäóáöäú ÈöÅöDúäöäö

“And Allāh did indeed fulfill His Promise to you when you were killing them (your enemy) with His Permission...” [29] [Zād Al-Ma’ād]

It is, by Allāh, extremely sad, and a self-defeat of the intellect: that these people come out to kill those who are struggling to defend them, those who wish well for them in both, this world and the Hereafter!!

It has been authentically narrated that the Prophet’s Ōài Çááá Úáiá æ Óáã incisor teeth were broken, and his skull was fractured on the Day of *Uhud*, and blood began to seep through, and he said, “*How can these people be successful!? They have fractured the face of their Prophet, and broken his incisor teeth, while he invited them (to the Truth)!*” So Allāh sent down:

áóíúŌó áóßó äöäú ÇáÅóáúÑö ŌóíúÁñ Åóæú íóÊöæÈó Úóáóíúáöäú Åóæú
íóÚóDööÈóáöäú ÝóÅöæöóáöäú ÛóÇáöäöæö

“The decision is not up to you (O Muhammad); whether He turns in mercy to (pardons) them or punishes them; Verily, they are the Thālimūn (polytheists, wrong-doers).” [30]

We ask Allāh to make the Truth manifest, and to destroy Falsehood, and to divert from Islām the evil plots of the infidels, hypocrites, and apostates...

O Allāh! We say as Your Beloved Prophet said after the Battle of *Uhud*:

Imām Ahmad narrated, that on the Day of *Uhud*, after the *mushrikūn* withdrew, the Messenger of Allāh said:

“Straighten (your rows), so I may praise my Lord, Lofty and Majestic is He.”

So they all stood behind him in rows, so then he said:

“O Allāh! To You belongs all praise! O Allāh! None can hold back what You have given, nor can anyone give what You have held back; None can guide whom You have misled, nor can anyone mislead whom You have guided! None can bestow what You have forbidden, nor can anyone forbid what You have bestowed! None can bring near what You have made distant, nor can anyone distance that which you made near! O Allāh! Bestow upon us from Your blessings, Your mercy, Your favor, and Your provision!

O Allāh! I ask You for the everlasting delights which do not depart nor cease! O Allāh! I ask You for delight on the Day of Poverty, and for security the Day of Fear. O Allāh! I seek refuge in You from the evil of what You have given us and the evil of what You kept from us. O Allāh! Endear Īmān to us, and beautify it for us in our hearts! And make kufr, wickedness, and disobedience hateful to us! And make us from the rightly-guided ones! O Allāh! Give us death as Muslims, and give us life as Muslims, and join us with the righteous, not disgraced and trialed! O Allāh! Kill the disbelievers- those who deny Your Messengers and hinder from Your Path! And place upon them Your punishment and torment! O Allāh! Kill those disbelievers who were given the Scripture (i.e. Jews and Christians), O You the One Who is truly worthy of being worshipped alone!” [31]

Allāhumma Āmīn...

And Allāh is the All-Aware, All-Knowing...

And salutations and peace be upon His Prophet, Muhammad, and upon his family, and his Companions.

[1] *Al ‘Imrān*. 137-142

[2] *An-Nisā'*: 104

[3] *At-Tawbāt*: 46

[4] Referring to the incident which took place on the day of the Battle of *Uhud*, the Messenger of Allāh ﷺ was left with only seven men from the *Ansār* and two men from the *Quraysh*. When the enemy advanced towards him and overwhelmed him, he said, ***“Whosoever repels them from us, for him is Paradise, or he will be my Companion in Paradise.”*** A man from the *Ansār* came forward and fought (the enemy) until he was killed. The enemy advanced and overwhelmed him again and he repeated the words, ***“Whosoever repels them from us, for him is Paradise, or he will be my Companion in Paradise.”*** A man from the *Ansār* came forward and fought until he was killed. This state continued until the seven *Ansār* were killed (one after the other). Refer to Muslim (1789). Also referring to the incidents of Abū Dujānah and Abū Talhah being human-shields of the Messenger ﷺ - both at *Uhud*

[5] ***“When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease (of doubts) said: Allāh and His Messenger promised us nothing but delusions!”*** [*Al-Ahzāb*: 10-12].

[6] *Al-Ahzāb*: 22

[7] *Al-‘Imrān*: 142-143

[8] And Allāh also says, ***“Or do you think that you will enter Paradise without going through such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said: “When (will come) the Help of Allāh?”*** [*Al-Baqarah*: 214]

[9] *Al-‘Ankabūt*: 2

[10] *Al-‘Imrān*: 142

[11] *Al-‘Imrān*: 179

[12] *Al-‘Imrān*: 123

[13] *At-Tawbāt*: 25

[14] *Al-‘Imrān*: 143

[15] *Al 'Imrān*. 144-145

[16] *Al 'Imrān*. 146-148

[17] *Al 'Imrān*. 169-170

[18] *Al 'Imrān*. 149

[19] Patron, Lord, Helper, Protector

[20] *Al 'Imrān*. 150

[21] *Al 'Imrān*. 151

[22] Narrated by Al-Bukhārī (2874, 3817), and Abū 'Awānah (4/323, 325) on the authority of Al-Barā' Ibn 'Āzib Ṣāāá Úāā, on the Campaign of *Uhud* - Abū Sufyān began to proclaim poetically, "O Hubal, be high!" On that the Prophet Ōāi Ḥāāá Úāíá æ Óāā said (to his companions), "*Why don't you answer him back?*" They said, "O Messenger of Allāh! What shall we say?" He said, "*Say: Allāh is Higher and more Sublime.*" (Then) Abū Sufyān said, "We have the (*Tāghūt*) 'Uzza, but you have no 'Uzza." The Prophet said (to his companions), "*Why don't you answer him back?*" They asked, "O Messenger of Allāh! What shall we say?" He said, "*Say: Allāh is our Helper but you have no helper.*"

[23] Narrated by Al-Bukhārī (2874, 3817), and Abū 'Awānah (4/323, 325), and *Sharh As-Sunnah* of Al-Baghawī (5/583). After the battle of *Uhud*, when Abū Sufyān (then the commander of the army of the *mushrikīn*) wanted to leave, he stood on a mountain and proclaimed as loud as he could, '*Wars are won in turns! This is in return for your victory in the Battle of Badr. O Hubal, be high!*' The Messenger of Allāh said, '*Rise up, O Umar, and answer him*' Umar then said, 'Nay! Allāh is Higher and more Sublime! Our dead are in Paradise, while your dead are in Hell!'

[24] On the day Of *Uhud* the Messenger of Allāh Ōāi Ḥāāá Úāíá æ Óāā sent back a group of boys because they were too young. One of them used to used to elongate and stretch himself (by standing on tip-toes, or stretching the shoulders), so that he would look older, so that the Messenger Ōāi Ḥāāá Úāíá æ Óāā would not refuse them due to their small age. Rāfi' ibn Khadij Ṣāāá Úāā was one of them, and he was younger than 15 years old. But the Messenger Ōāi Ḥāāá Úāíá æ Óāā found out about his subtle ploy, and refused to allow him to fight due to his young age and lack of experience. The eyes of Rāfi' began to cry tears, and he ran to his father, calling upon him – and right when his father saw him, he immediately knew what the reason for these tears were. So he said to his son Rāfi', "*I will intercede for your behalf to the Prophet, with the condition that you will intercede for me of the Day of Resurrection if you attain martyrdom.*" So Rāfi' wiped away his tears, and said, "I hope for martyrdom so that I can be a close friend of the Messenger Ōāi Ḥāāá Úāíá æ Óāā in Paradise, and my happiness will never be complete, unless you are with me in Paradise – So rejoice, dear father!"

So Rāfi' and his father went hastily to the Prophet Ōāi Ḥāāá Úāíá æ Óāā , and Abū Rāfi' Ṣāāá

Úää asked permission for his son to fight, saying that his son is an excellent archer. So the Prophet Ōâi Çááá Úáíá æ Óää gave permission. So Rāfi' became so happy, with a happiness which cannot be described. So he embraced his sword with love and dignity, and he took it as if it was an 'Eid gift. So then, another young boy, Samurah ibn Jundab ŃŌi Çááá Úää , saw what took place between the Messenger of Allāh and Rāfi' – so he went running to the Messenger, and requested him to permit him to go out in the battle just as he permitted Rāfi'. So the Messenger Ōâi Çááá Úáíá æ Óää refused, due to the smallness of his age. So Samurah, to prove himself, asked to wrestle Rāfi' – and he was sure in himself that he would win. So the Messenger ordered them both to wrestle; so Samurah slammed Rāfi' with all his might, until he won – and he won the (permission to fight in) battle, as he wished. So the Messenger of Allāh laughed, and permitted Samurah to fight in the Jihād. So Samurah's wish came true, as Rāfi's wish came true. May Allāh be pleased with them both.

[25] Referring to the famous *Hadith* narrated by Muslim in his *Sahih*, that on the Day of *Badr*; the Messenger of Allāh said: “**Stand up to the Gardens, the width of which is that of the heavens and the earth!**” ‘Umayr ibn Al-Hamām said, “O Messenger of Allāh: the width of the Gardens is like the heavens and the earth?” The Messenger of Allāh replied, “**Yes.**” ‘Umayr then said, “**Bakhin, Bakhin!**” The Messenger Ōâi Çááá Úáíá æ Óää asked, “**What causes you to say this saying of yours, Bakhin Bakhin?**” So ‘Umayr ŃŌi Çááá Úää replied, “By Allāh, nothing, O Messenger of Allāh! Except that I hope to be of its people!” So the Messenger said, “**Then indeed, you will be from amongst them.**” So he took out some dates and started eating them. And then he exclaimed, “**If I were to live long enough to eat these dates - then verily, it is too lengthy of a life!**” So he threw away the dates he had with him, and he fought against the enemies, until he was killed. Narrated by Muslim (1901), and authenticated by Al-Albānī in *Sahih At-Targhib* (1312).

[26] *Al-Ahzab*. 23. The *Hadith* is narrated by Al-Bukhārī (2805), Muslim (1903).

[27] Narrated by Ibn Al-Mubārak in *Kitāb Al-Jihad*, and also by Al-Hākīm, and agreed to by Ath-Thahabī, and Abū Nu‘aym in *Al-Hilyah*, and ‘Abdur-Razzāq in his *Musannaf*, and Al-Wāqidī in *Al-Maghāzī*, and Ibn Hajar in *Al-Isābah*. Refer to *Fiqh As-Sirah* by Al-Albānī (262).

[28] Narrated by Ibn Al-Mubārak, Al-Bayhaqī, and mentioned by Al-Wāqidī in *Al-Maghāzī*. Also refer to the book, “**The Islamic Ruling on the Permissibility of Self-Sacrificial Operations,**” also by At-Tibyān Publications, for more *Ahādith* regarding the Great Companion, ‘Amr ibn Al-Jamūh ŃŌi Çááá Úää .

[29] *Al ‘Imrān*. 152

[30] *Al ‘Imrān*. 128. Refer to Muslim (1791).

[31] Narrated by *Imam* Ahmad in his “*Musnad*” (3/424). For full *Takhrīj* and other supplications, refer to the book “**The Du‘ā is the Weapon of the Believer**” also by At-Tibyān Publications.