THE PROPHET'S SIRAH

SERIES 10

THE BATTLE OF UHUD

The Test After Victory: Obedience, Patience and 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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وَلَا تَهِنُوا۟ وَلَا تَحْزَنُوا۟ وَأَنتُمُ ٱلْأَعْلَوْنَ إِن كُنتُم مُّؤْمِنِينَ

"So do not weaken and do not grieve, and you will be superior if you are [true] believers?."

SURAH ALI 'IMRAN 3:139

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ACKNOWLEDGEMENT

All praise is due to Allah, who tested His servants at Uhud to purify their hearts, and chose martyrs from among them. Blessings and peace be upon our master, the Prophet Muhammad ﷺ, and upon his family and his Companions.

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 tenth book of The Prophet's Sirah tells of the Battle of Uhud: the order to the archers, an early victory that turned into a test, the Companions who shielded the Messenger of Allah ﷺ, and the martyrs shaded by the angels. 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 in the late afternoon**: a towering ridge of reddish-brown rock, **a small hill** before it, **a quiet sandy plain** at its foot, and date palms along its edge. In the sky, golden late-afternoon light breaks through **soft clouds**.

The mountain is Uhud, of which the Messenger of Allah ﷺ said: "This is a mountain that loves us and we love it" (Sahih al-Bukhari 4083). The small hill recalls the Archers' Hill and the order not to leave one's post; the quiet plain symbolises the peace of the martyrs, alive with their Lord (Ali 'Imran 3:169).

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

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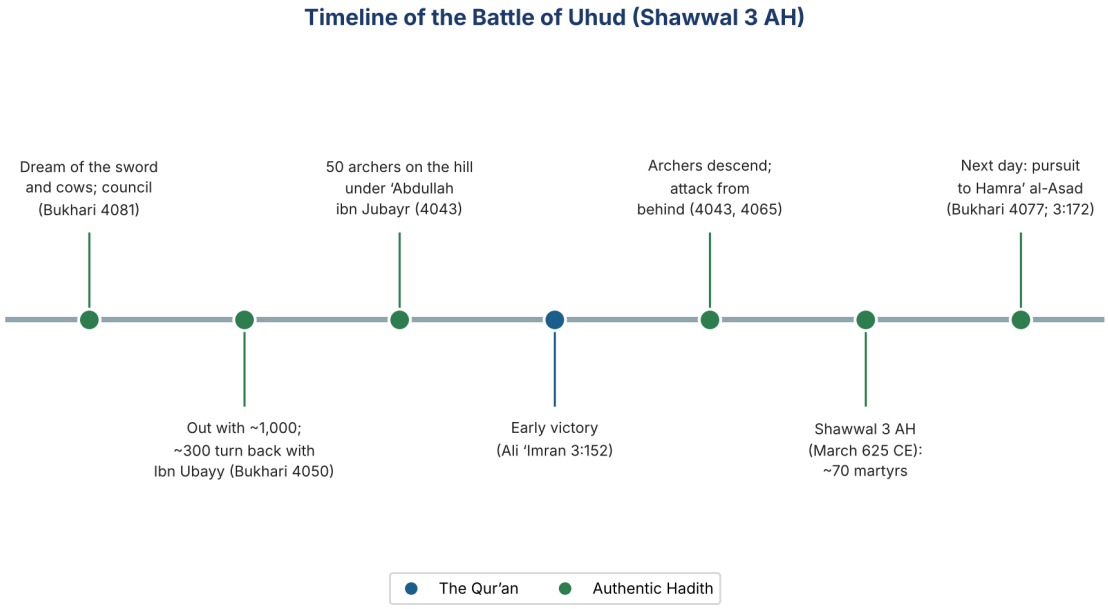
Colour guide: green box = verses of the Qur'an; gold box = Hadith; brown box = sirah note (report from the books of sirah); blue table = comparison. Underlined blue narrator names can be clicked to open the narrator's page on sunnah.com.

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THE BATTLE OF UHUD

The ninth book of The Prophet's Sirah ended with the great victory at Badr — the Day of al-Furqan. A year later, in ***Shawwal of 3 AH***, Quraysh returned with three thousand fighters seeking revenge. At the foot of ***Mount Uhud***, north of Madinah, the Muslims went through a very different test: a victory that turned into grief.

The Qur'an tells of Uhud in some sixty verses of ***Surah Ali 'Imran***, and authentic Hadith records its moments: the order to the archers, the cry from behind, Anas ibn an-Nadr who smelled the scent of Paradise, Abu Talhah who made his chest a shield, and the wound on the face of the Messenger of Allah ﷺ.



Date: the well-known view is 15 Shawwal 3 AH; some sources give 7 Shawwal (Wikipedia, "Battle of Uhud").

Figure 1: Timeline of the Battle of Uhud.

Note: The Qur'anic translation in this eBook is Sahih International. The grade of every Hadith is stated in its box. Information from the books of sirah is placed in brown "Sirah Note" boxes, and historical facts come with source links.

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AFTER BADR: QURAYSH'S REVENGE

The defeat at Badr left a deep wound on Quraysh. Many of their chiefs had been killed — Abu Jahl, Umayyah ibn Khalaf, 'Utbah and Shaybah. The leadership of Makkah now passed to ***Abu Sufyan ibn Harb***, who swore to take revenge.

> **SIRAH NOTE: QURAYSH'S PREPARATIONS**
>
> The sirah books say that the profit of Abu Sufyan's caravan, which escaped before Badr, was ***set aside to fund*** a new war. Quraysh gathered some ***three thousand*** fighters with their allies, and brought their women to stir their zeal, among them ***Hind bint 'Utbah***, whose father, uncle and brother had been killed at Badr.
>
> Ibn Kathir mentions that some of the early scholars held that Al-Anfal 8:36 — about the disbelievers spending their wealth to bar from Allah's way — relates to Quraysh's spending for Uhud.
>
> **REFERENCES:**
> Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on Uhud; Tafsir Ibn Kathir 8:36. https://tafsir.app/ibn-katheer/8/36

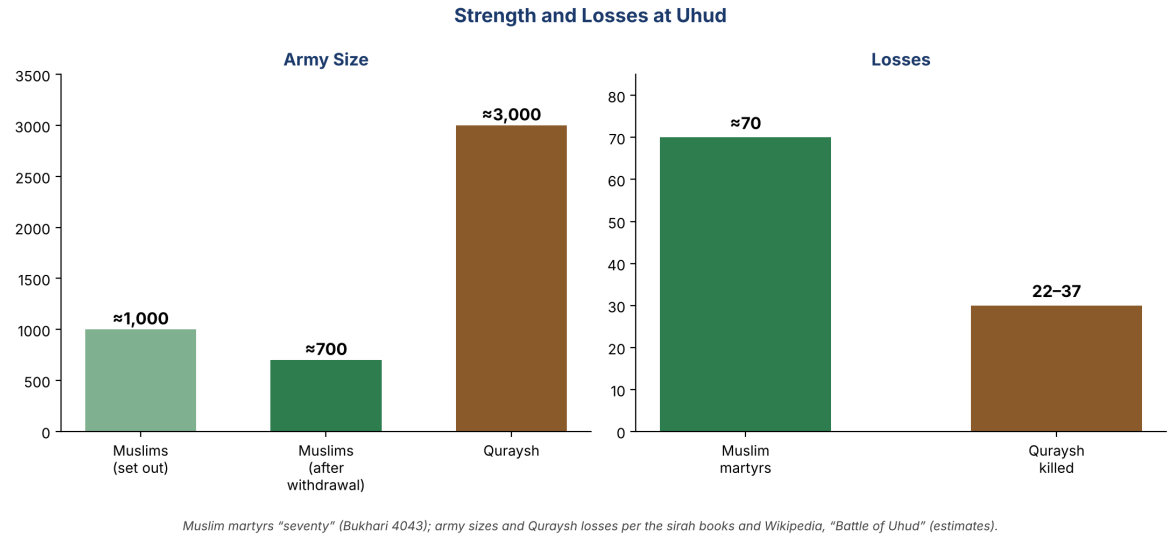


Figure 2: Strength and losses of both sides at Uhud (estimates).

Allah later explained the wisdom behind what happened: ***"If a wound should touch you - there has already touched the [opposing] people a wound similar to it"***Tafsir Ibn Kathir 3:140.

WHERE IS UHUD?

Uhud is a long ridge of rocky mountains ***north of Madinah***, a few kilometres from the Prophet's Mosque. The Quraysh army camped on the plain at its foot, near the farms of Madinah. This position let the Messenger of Allah ﷺ use the mountain as ***a shield at the rear*** of the Muslim army.

The lesson: victory does not guarantee lasting safety. After Badr, the Muslims had to prepare for ***a heavier test***, for the days ***alternate*** among people.

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THE DREAM AND THE COUNCIL

When news of the Quraysh army reached Madinah, the Messenger of Allah ﷺ told the Companions of a dream he had seen:

HADITH — SAHIH AL-BUKHARI, NO. 4081

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلاَءِ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى ـ رضى الله عنه ـ أُرَى عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ رَأَيْتُ فِي رُؤْيَايَ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ بِهِ اللَّهُ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ، وَرَأَيْتُ فِيهَا بَقَرًا وَاللَّهُ خَيْرٌ، فَإِذَا هُمُ الْمُؤْمِنُونَ يَوْمَ أُحُدٍ.

TRANSLATION:

Abu Musa رضى الله عنه narrated that the Prophet ﷺ said: **"I saw in a dream that I shook a sword and its front broke — that was the calamity that befell the believers on the day of Uhud. Then I shook it again and it became better than it had been — that was the conquest (of Makkah) that Allah brought and the gathering of the believers. I also saw cows in the dream, and what Allah does is good — they were the believers (martyred) on the day of Uhud."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-'Ala', from Abu Usamah, from Burayd ibn 'Abdullah ibn Abi Burdah, from his grandfather Abu Burdah, from Abu Musa al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4081.

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:4081

SIRAH NOTE: THE STRONG ARMOUR

In the narration of the ***Musnad of Ahmad*** and the sirah books, he also dreamt of putting his hand into ***a strong coat of armour***, which he interpreted as ***Madinah***. Some reports say the notch in the sword was interpreted as a member of his family who would be killed — and Hamzah fell at Uhud.

Because of this dream he inclined to stay inside Madinah. Yet the dreams of prophets also reveal ***decree***: the slaughtered cows were the martyred Companions (Bukhari 4081).

REFERENCES:
Musnad Ahmad; Ibn Hisham, as-Sirah an-Nabawiyyah.

THE COUNCIL: STAY OR GO OUT?

The sirah books say that the Messenger of Allah ﷺ ***consulted*** the Companions. He inclined ***to stay inside Madinah***, a view shared by 'Abdullah ibn Ubayy. But many Companions, especially ***the young*** who had missed Badr, urged that they go out to face the enemy.

SIRAH NOTE: "IT IS NOT FITTING FOR A PROPHET…"

He accepted the majority's view, went into his house and came out ***wearing his armour***. When the Companions regretted pressing him and offered to stay, he said: ***"It is not fitting for a Prophet who has put on his armour to take it off until Allah judges (between him and his enemy)."***

These words are cited by Imam al-Bukhari as a ***ta'liq*** (without a full chain) in the Book of Holding Fast, and are narrated with chains in the Musnad of Ahmad and the books of sirah.

REFERENCES:
Sahih al-Bukhari, Book of Holding Fast (ta'liq); Ibn Hisham, as-Sirah an-Nabawiyyah.

After Uhud, even though the majority's view had led to grief, Allah still commanded him: ***"consult them in the matter"***Tafsir Ibn Kathir 3:159.

The lesson: ***consultation*** remains the foundation, even when its outcome is not what was hoped. And once a decision is made, the leader ***holds firm*** and relies on Allah.

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THE WITHDRAWAL OF 'ABDULLAH IBN UBAYY

The Messenger of Allah ﷺ set out with about ***a thousand*** men. Halfway, ***'Abdullah ibn Ubayy*** turned back with some ***three hundred*** followers — nearly a third of the army — claiming his view had not been followed (sirah books). Zayd ibn Thabit رضى الله عنه described the effect:

HADITH — SAHIH AL-BUKHARI, NO. 4050

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ ـ رضى الله عنه ـ قَالَ لَمَّا خَرَجَ النَّبِيُّ صلى الله عليه وسلم إِلَى أُحُدٍ، رَجَعَ نَاسٌ مِمَّنْ خَرَجَ مَعَهُ، وَكَانَ أَصْحَابُ النَّبِيِّ صلى الله عليه وسلم فِرْقَتَيْنِ، فِرْقَةً تَقُولُ نَقْتُلُهُمْ. وَفِرْقَةً تَقُولُ لاَ نُقَاتِلُهُمْ. فَنَزَلَتْ {فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا} وَقَالَ إِنَّهَا طَيْبَةُ تَنْفِي الذُّنُوبَ كَمَا تَنْفِي النَّارُ خَبَثَ الْفِضَّةِ.

TRANSLATION:

Zayd ibn Thabit رضى الله عنه said: **When the Prophet ﷺ set out for Uhud, some of those who had gone out with him turned back. The Companions of the Prophet ﷺ split into two groups: one group said, "We will fight them," and the other said, "We will not fight them."** Then the verse came down: ***"What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned?"*** (An-Nisa' 4:88). And he said: **"It (Madinah) is Taybah; it removes sins as fire removes the impurity of silver."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Walid, from Shu'bah, from 'Adi ibn Thabit, from 'Abdullah ibn Yazid, from Zayd ibn Thabit رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4050.

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:4050

This withdrawal came at the most critical moment, with the enemy in sight. Its aim was clear: ***to break the Muslims' morale***. Yet it also ***sifted the ranks***: those who remained were the true believers.

The Prophet's ﷺ words in this hadith — Madinah removes sins as fire removes the impurity of silver — show that trials are ***a refining fire***. The lesson: do not be shaken when some fall away; truth is not measured by numbers.

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TWO GROUPS WHO NEARLY LOST HEART

Ibn Ubayy's withdrawal nearly shook two clans of the Ansar. Allah describes that moment:

"when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle"Tafsir Ibn Kathir 3:121.

"When two parties among you were about to lose courage, but Allah was their ally"Tafsir Ibn Kathir 3:122.

Jabir ibn 'Abdullah رضى الله عنهما said: ***"This verse was revealed about us — Banu Salimah and Banu Harithah — and I would not wish it had not been revealed, for Allah says: but Allah was their ally."*** (Sahih al-Bukhari 4051).

Jabir was not ashamed of a verse mentioning his people's weakness; he ***rejoiced***, because it also declared that Allah was their Protector. The lesson: a passing fear does not make one a hypocrite, as long as one ***does not turn away*** and keeps relying on Allah.

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THE ARCHERS ON THE HILL

The Messenger of Allah ﷺ arranged the ranks with ***Mount Uhud behind*** the Muslims. To one side lay a small hill — later known as ***Jabal ar-Rumah*** (the Archers' Hill). He placed fifty archers on it. Al-Bara' رضى الله عنه told of his order and what happened:

HADITH — SAHIH AL-BUKHARI, NO. 4043

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ـ رضى الله عنه ـ قَالَ لَقِينَا الْمُشْرِكِينَ يَوْمَئِذٍ، وَأَجْلَسَ النَّبِيُّ صلى الله عليه وسلم جَيْشًا مِنَ الرُّمَاةِ، وَأَمَّرَ عَلَيْهِمْ عَبْدَ اللَّهِ وَقَالَ لاَ تَبْرَحُوا، إِنْ رَأَيْتُمُونَا ظَهَرْنَا عَلَيْهِمْ فَلاَ تَبْرَحُوا وَإِنْ رَأَيْتُمُوهُمْ ظَهَرُوا عَلَيْنَا فَلاَ تُعِينُونَا. فَلَمَّا لَقِينَا هَرَبُوا حَتَّى رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ فِي الْجَبَلِ، رَفَعْنَ عَنْ سُوقِهِنَّ قَدْ بَدَتْ خَلاَخِلُهُنَّ، فَأَخَذُوا يَقُولُونَ الْغَنِيمَةَ الْغَنِيمَةَ. فَقَالَ عَبْدُ اللَّهِ عَهِدَ إِلَىَّ النَّبِيُّ صلى الله عليه وسلم أَنْ لاَ تَبْرَحُوا. فَأَبَوْا، فَلَمَّا أَبَوْا صُرِفَ وُجُوهُهُمْ، فَأُصِيبَ سَبْعُونَ قَتِيلاً، وَأَشْرَفَ أَبُو سُفْيَانَ فَقَالَ أَفِي الْقَوْمِ مُحَمَّدٌ فَقَالَ لاَ تُجِيبُوهُ. فَقَالَ أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ قَالَ لاَ تُجِيبُوهُ. فَقَالَ أَفِي الْقَوْمِ ابْنُ الْخَطَّابِ فَقَالَ إِنَّ هَؤُلاَءِ قُتِلُوا، فَلَوْ كَانُوا أَحْيَاءً لأَجَابُوا، فَلَمْ يَمْلِكْ عُمَرُ نَفْسَهُ فَقَالَ كَذَبْتَ يَا عَدُوَّ اللَّهِ، أَبْقَى اللَّهُ عَلَيْكَ مَا يُخْزِيكَ. قَالَ أَبُو سُفْيَانَ أُعْلُ هُبَلْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم أَجِيبُوهُ. قَالُوا مَا نَقُولُ قَالَ قُولُوا اللَّهُ أَعْلَى وَأَجَلُّ. قَالَ أَبُو سُفْيَانَ لَنَا الْعُزَّى وَلاَ عُزَّى لَكُمْ. فَقَالَ النَّبِيُّ صلى الله عليه وسلم أَجِيبُوهُ. قَالُوا مَا نَقُولُ قَالَ قُولُوا اللَّهُ مَوْلاَنَا وَلاَ مَوْلَى لَكُمْ. قَالَ أَبُو سُفْيَانَ يَوْمٌ بِيَوْمِ بَدْرٍ، وَالْحَرْبُ سِجَالٌ، وَتَجِدُونَ مُثْلَةً لَمْ آمُرْ بِهَا وَلَمْ تَسُؤْنِي.

TRANSLATION:

Al-Bara' رضى الله عنه said: **We met the polytheists that day (Uhud). The Prophet ﷺ stationed a company of archers and appointed 'Abdullah (ibn Jubayr) over them, and said: "Do not leave this place. If you see us overcoming them, do not leave this place; and if you see them overcoming us, do not come to help us."** When we fought, they fled until I saw their women running towards the mountain. Then they (the archers) began saying: **"The spoils! The spoils!"** 'Abdullah said: **"The Prophet ﷺ made me promise not to leave this place."** But his companions refused. When they refused, their faces were turned (they were confounded), and ***seventy were killed***. Abu Sufyan climbed a high place and said: "Is Muhammad among the people?" He said: **"Do not answer him."** He asked about Ibn Abi Quhafah (Abu Bakr), then Ibn al-

Khattab, and said: "They have all been killed." 'Umar could not restrain himself: **"You lie, O enemy of Allah! Allah has spared for you what will grieve you."** Abu Sufyan said: "Exalted be Hubal!" The Prophet ﷺ said: **"Answer him: Allah is Most High and Most Majestic."** Abu Sufyan said: "We have al-'Uzza, and you have no 'Uzza." He said: **"Say: Allah is our Protector, and you have no protector."** Abu Sufyan said: "A day for the day of Badr; war goes by turns."

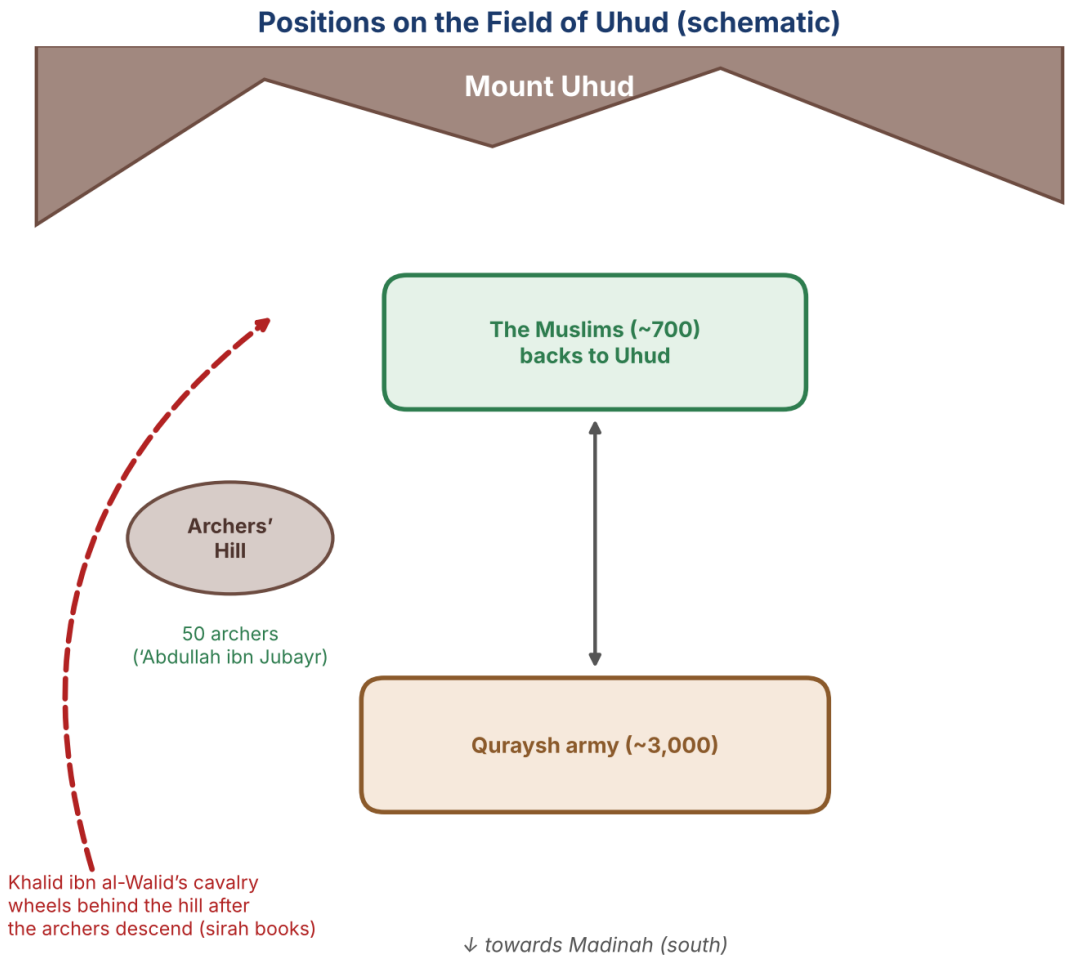
CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Ubaydullah ibn Musa, from Isra'il, from Abu Ishaq, from al-Bara' ibn 'Azib رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter on the Battle of Uhud, Hadith No. 4043; also No. 3039 (longer).

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:4043

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Schematic only; positions and directions approximate. The order to the archers: Sahih al-Bukhari 4043.

Figure 3: Positions on the field of Uhud (schematic).

A VERY CLEAR ORDER

The Prophet's ﷺ order left no room for interpretation: ***"If you see us winning, do not leave this place; if you see us losing, do not come to help us."*** The archers' task was ***to guard the rear*** of the Muslim army from the enemy cavalry.

The lesson: ***obeying orders*** in ease is harder than obeying in hardship. The archers did not fail out of fear, but because of ***the spoils*** in front of their eyes.

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THE SWORD OF ABU DUJANAH

Before the battle, the Messenger of Allah ﷺ held a sword and asked: ***"Who will take this sword from me?"*** Everyone stretched out their hands: "I, I!" He asked again: ***"Who will take it and fulfil its right?"*** The people drew back their hands. Then ***Simak ibn Kharashah, Abu Dujanah*** said: "I will take it and fulfil its right." He took it and struck the heads of the polytheists (Sahih Muslim 2470).

SIRAH NOTE: ABU DUJANAH'S RED TURBAN

The sirah books say Abu Dujanah tied ***a red turban*** on his head — a sign he would fight to the end — and walked ***proudly*** between the two lines. The Messenger of Allah ﷺ said: "That is a gait Allah dislikes, except in a place like this."

He is also said to have raised the sword over someone urging on the enemy, then found it was a woman, and held back ***out of honour for the Prophet's ﷺ sword***, not to kill a woman with it.

REFERENCES:

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

The lesson: enthusiasm alone is not enough; the Messenger of Allah ﷺ sought one who would ***fulfil the right of the trust***. Many want honour, but few will bear its responsibility.

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HAMZAH, THE LION OF ALLAH

Hamzah ibn 'Abd al-Muttalib, the Prophet's ﷺ uncle, was the hero of Badr who slew Shaybah ibn Rabi'ah. Quraysh held a deep grudge against him. The story of his martyrdom was told by his killer himself, ***Wahshi***, years later:

Wahshi was the slave of ***Jubayr ibn Mut'im***, whose uncle had been killed by Hamzah at Badr. Jubayr promised: "If you kill Hamzah in revenge for my uncle, you are free." On the day of Uhud, Wahshi ***hid behind a rock***, and when Hamzah came near, he hurled his spear into Hamzah's lower belly so that it came out behind. That was ***the end of Hamzah*** (Sahih al-Bukhari 4072).

WAHSHI EMBRACES ISLAM

In the same hadith, Wahshi relates that he later ***embraced Islam*** and came to the Messenger of Allah ﷺ. He asked: "Are you Wahshi? Are you the one who killed Hamzah?" Then he said: ***"Can you hide your face from me?"*** After the Prophet's ﷺ death, Wahshi joined the war against ***Musaylimah the Liar*** and killed him with the same spear — as if to atone for his deed.

The lesson: Islam ***wipes out the sins*** before it, even one as great as killing the Prophet's uncle. Yet the Messenger of Allah ﷺ was also a man who felt grief; he forgave, but could not bear to see the face that reminded him of Hamzah.

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EARLY VICTORY AND THE TEST

At the start of the battle, the Muslims ***were winning***. The standard-bearers of Quraysh fell one after another, and the enemy began to retreat, leaving their camp and goods. Al-Bara' said he saw the Quraysh women running towards the hill (Chapter 5). Allah says:

"Allah had certainly fulfilled His promise to you when you were killing the enemy by His permission"Tafsir Ibn Kathir 3:152.

PART OF 3:152	WHAT HAPPENED
"Allah fulfilled His promise"	Early victory; the enemy retreats.
"you lost courage and disputed"	The archers dispute: stay or descend.
"and disobeyed"	Most archers leave the hill.
"some desire this world"	Chasing the spoils.
"He has already forgiven you"	The door of forgiveness stays open.

This verse is utterly honest: it does not hide the Companions' mistake, yet it covers it with ***Allah's forgiveness***. Ibn Mas'ud said that until this verse came down he had not thought any of the Companions desired this world (narrated by Ahmad, cited in Tafsir Ibn Kathir).

The lesson: the most dangerous moment for a believer is not defeat, but ***near victory*** — when the world begins to appear before his eyes.

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THE CRY FROM BEHIND

When most of the archers descended, ***Khalid ibn al-Walid*** — then still a polytheist, leading the Quraysh cavalry — saw the hill nearly empty. He wheeled his horsemen round and ***attacked from behind***, killing ‘Abdullah ibn Jubayr and the few archers who held their post (sirah books). In the confusion, a heart-rending event took place:

HADITH — SAHIH AL-BUKHARI, NO. 4065

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ، حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها ـ قَالَتْ لَمَّا كَانَ يَوْمُ أُحُدٍ هُزِمَ الْمُشْرِكُونَ، فَصَرَخَ إِبْلِيسُ لَعْنَةُ اللَّهِ عَلَيْهِ أَىْ عِبَادَ اللَّهِ أُخْرَاكُمْ. فَرَجَعَتْ أُولاَهُمْ فَاجْتَلَدَتْ هِيَ وَأُخْرَاهُمْ فَبَصُرَ حُذَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانِ فَقَالَ أَىْ عِبَادَ اللَّهِ أَبِي أَبِي. قَالَ قَالَتْ فَوَاللَّهِ مَا احْتَجَزُوا حَتَّى قَتَلُوهُ فَقَالَ حُذَيْفَةُ يَغْفِرُ اللَّهُ لَكُمْ. قَالَ عُرْوَةُ فَوَاللَّهِ مَا زَالَتْ فِي حُذَيْفَةَ بَقِيَّةُ خَيْرٍ حَتَّى لَحِقَ بِاللَّهِ. بَصُرْتُ عَلِمْتُ، مِنَ الْبَصِيرَةِ فِي الأَمْرِ، وَأَبْصَرْتُ مِنْ بَصَرِ الْعَيْنِ وَيُقَالُ بَصُرْتُ وَأَبْصَرْتُ وَاحِدٌ.

TRANSLATION:

‘A’ishah رضى الله عنها said: **On the day of Uhud the polytheists were defeated. Then Iblis — may Allah curse him — screamed: “O servants of Allah, (beware) behind you!”** So the front ranks turned back and fought with the rear ranks. Hudhayfah looked, and there was his father, al-Yaman, (under attack). He cried out: **“O servants of Allah, my father! My father!”** By Allah, they did not stop until they killed him. Hudhayfah said: ***“May Allah forgive you.”*** (‘Urwah said: By Allah, Hudhayfah kept asking forgiveness for them until he met Allah.)

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from ‘Ubaydullah ibn Sa‘id, from Abu Usamah, from Hisham ibn ‘Urwah, from his father ‘Urwah ibn az-Zubayr, from ‘A’ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4065.

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:4065

“MAY ALLAH FORGIVE YOU”

Hudhayfah ibn al-Yaman saw his father killed by Muslims who did not recognise him in the chaos. He neither raged nor demanded retribution; he said: ***“May Allah forgive you.”*** The sirah books say the

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Messenger of Allah ﷺ later wished to pay ***blood-money*** for al-Yaman, but Hudhayfah gave it in charity to the Muslims.

The lesson: one ***lapse in obedience*** on the hill led to a confusion that cost lives on the field. And ***a forgiving heart*** like Hudhayfah's is among the noblest sights of the day of Uhud.

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"MUHAMMAD HAS BEEN KILLED!"

In the chaos, a ***rumour*** spread that the Messenger of Allah ﷺ had been killed. The sirah books say a polytheist named ***Ibn Qami'ah*** struck him and thought he had killed him, then shouted the news. Many Companions lost heart; some sat stunned, some fell back towards Madinah. Allah says:

"Muhammad is not but a messenger. [Other] messengers have passed on before him. So if he was to die or be killed, would you turn back on your heels" [to unbelief]?Tafsir Ibn Kathir 3:144.

This verse was a ***preparation*** for a far greater day. Eight years later, when the Messenger of Allah ﷺ truly passed away and 'Umar refused to believe it, ***Abu Bakr*** recited this very verse to the people, and it was as if they had never heard it before (Sahih al-Bukhari 3668).

RESPONSE TO THE NEWS	EXAMPLE AT UHUD
Lost heart and sat down	Some Companions stood stunned (sirah books).
Retreat	Some fled to the hills or Madinah (3:153).
Fight on	Anas ibn an-Nadr: "Rise and die for what he died for" (sirah books).

SIRAH NOTE: KA'B IBN MALIK RECOGNISES HIM

The sirah books say ***Ka'b ibn Malik*** رضى الله عنه was the first to recognise the Messenger of Allah ﷺ after the rumour: he saw ***his eyes shining*** beneath the helmet and cried: "O Muslims, rejoice! Here is the Messenger of Allah ﷺ!" He signalled him to be silent, so the enemy would not learn where he was.

The Companions then regrouped around him and moved to ***the slopes of Uhud***.

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

The lesson: we worship ***Allah, the Ever-Living***, not a man — even the Messenger we love most. This religion endures even when its bearer is gone.

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THE SCENT OF PARADISE BEYOND UHUD

In the midst of that defeat, one Companion ***fulfilled his promise*** to Allah. Anas ibn Malik رضى الله عنه told of his uncle:

HADITH — SAHIH AL-BUKHARI, NO. 4048

أَخْبَرَنَا حَسَّانُ بْنُ حَسَّانَ، حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ ـ رضى الله عنه ـ أَنَّ عَمَّهُ، غَابَ عَنْ بَدْرٍ فَقَالَ غِبْتُ عَنْ أَوَّلِ قِتَالِ النَّبِيِّ صلى الله عليه وسلم، لَئِنْ أَشْهَدَنِي اللَّهُ مَعَ النَّبِيِّ صلى الله عليه وسلم لَيَرَيَنَّ اللَّهُ مَا أَجِدُّ. فَلَقِيَ يَوْمَ أُحُدٍ، فَهُزِمَ النَّاسُ فَقَالَ اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلاَءِ ـ يَعْنِي الْمُسْلِمِينَ ـ وَأَبْرَأُ إِلَيْكَ مِمَّا جَاءَ بِهِ الْمُشْرِكُونَ. فَتَقَدَّمَ بِسَيْفِهِ فَلَقِيَ سَعْدَ بْنَ مُعَاذٍ فَقَالَ أَيْنَ يَا سَعْدُ إِنِّي أَجِدُ رِيحَ الْجَنَّةِ دُونَ أُحُدٍ. فَمَضَى فَقُتِلَ، فَمَا عُرِفَ حَتَّى عَرَفَتْهُ أُخْتُهُ بِشَامَةٍ أَوْ بِبَنَانِهِ، وَبِهِ بِضْعٌ وَثَمَانُونَ مِنْ طَعْنَةٍ وَضَرْبَةٍ وَرَمْيَةٍ بِسَهْمٍ.

TRANSLATION:

Anas رضى الله عنه narrated that his uncle (Anas ibn an-Nadr) missed Badr and said: **"I was absent from the Prophet's ﷺ first battle. If Allah lets me witness a battle with the Prophet ﷺ, Allah will surely see what I do."** He was present on the day of Uhud. When the people fell back, he said: **"O Allah, I apologise to You for what these (the Muslims) have done, and I disown what those (the polytheists) have done."** He advanced with his sword and met Sa'd ibn Mu'adh, and said: **"Where to, O Sa'd? I smell the scent of Paradise beyond Uhud."** He went on until he was killed. No one could recognise him except his sister, by a mole or by his fingertips. ***He had more than eighty wounds from stabbing, striking and arrows.***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Hassan ibn Hassan, from Muhammad ibn Talhah, from Humayd (at-Tawil), from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4048.

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:4048

Anas said the Companions held that this verse was revealed about him and those like him (Sahih al-Bukhari 2805): ***"Among the believers are men true to what they promised Allah"*** Tafsir Ibn Kathir 33:23.

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Anas ibn an-Nadr was grieved at missing Badr, and ***promised*** that Allah would see what he would do. At Uhud, when others fell back, he advanced and ***smelled the scent of Paradise***. Over eighty wounds show he did not turn away at all.

The lesson: if we miss one chance of good, do not despair — ***resolve for the next chance***, and fulfil that resolve sincerely.

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A SHIELD AROUND THE MESSENGER ﷺ

When many Companions fell back, the Messenger of Allah ﷺ remained with ***a small band***. They made their bodies a shield for him. Anas رضى الله عنه told of ***Abu Talhah***:

HADITH — SAHIH AL-BUKHARI, NO. 4064

حَدَّثَنَا أَبُو مَعْمَرٍ، حَدَّثَنَا عَبْدُ الْوَارِثِ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ ـ رضى الله عنه ـ قَالَ لَمَّا كَانَ يَوْمَ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ صلى الله عليه وسلم وَأَبُو طَلْحَةَ بَيْنَ يَدَىِ النَّبِيِّ صلى الله عليه وسلم مُجَوِّبٌ عَلَيْهِ بِحَجَفَةٍ لَهُ، وَكَانَ أَبُو طَلْحَةَ رَجُلاً رَامِيًا شَدِيدَ النَّزْعِ، كَسَرَ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلاَثًا، وَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ بِجَعْبَةٍ مِنَ النَّبْلِ فَيَقُولُ انْثُرْهَا لأَبِي طَلْحَةَ. قَالَ وَيُشْرِفُ النَّبِيُّ صلى الله عليه وسلم يَنْظُرُ إِلَى الْقَوْمِ، فَيَقُولُ أَبُو طَلْحَةَ بِأَبِي أَنْتَ وَأُمِّي، لاَ تُشْرِفْ يُصِيبُكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ. وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ، وَإِنَّهُمَا لَمُشَمِّرَتَانِ أَرَى خَدَمَ سُوقِهِمَا تَنْقُزَانِ الْقِرَبَ عَلَى مُتُونِهِمَا، تُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ ثُمَّ تَرْجِعَانِ فَتَمْلآَنِهَا، ثُمَّ تَجِيئَانِ فَتُفْرِغَانِهِ فِي أَفْوَاهِ الْقَوْمِ، وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدَىْ أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ وَإِمَّا ثَلاَثًا.

TRANSLATION:

Anas رضى الله عنه said: **On the day of Uhud the people fell back from the Prophet ﷺ, while Abu Talhah stood before the Prophet ﷺ shielding him with his leather shield.** Abu Talhah was a powerful archer; he broke two or three bows that day. Whenever a man passed with a quiver of arrows, the Prophet ﷺ would say: "Scatter them for Abu Talhah." When the Prophet ﷺ raised his head to look at the enemy, Abu Talhah would say: ***"May my father and mother be your ransom! Do not raise your head, lest an arrow strike you. My chest before your chest."*** I saw 'A'ishah bint Abi Bakr and Umm Sulaym with their garments tucked up, carrying waterskins on their backs and emptying them into the mouths of the (wounded) people, then returning to refill them and empty them again. The sword fell from Abu Talhah's hand two or three times.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu Ma'mar, from 'Abd al-Warith, from 'Abd al-'Aziz (ibn Suhayb), from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4064.

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:4064

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TALHAH'S HAND AND THE SEVEN ANSAR

Qays ibn Abi Hazim said: ***"I saw Talhah's paralysed hand; he shielded the Prophet ﷺ with it on the day of Uhud."*** (Sahih al-Bukhari 4063). Talhah ibn 'Ubaydillah caught the arrows and swords aimed at him with his own hand.

Anas ibn Malik also narrated that at that moment the Messenger of Allah ﷺ was left with only ***seven of the Ansar and two of Quraysh***. When the enemy pressed, he said: ***"Whoever drives them back from us will have Paradise — or will be my companion in Paradise."*** One of the Ansar advanced and fought until killed, then another, until all seven had fallen (Sahih Muslim 1789).

The lesson: love for the Messenger of Allah ﷺ is not mere words. Abu Talhah, Talhah and the seven Ansar proved it with their ***chests, hands and lives***.

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"SHOOT, O SA'D!"

Among the archers who stood by the Messenger of Allah ﷺ was ***Sa'd ibn Abi Waqqas*** رضى الله عنه, among the finest archers of the Companions:

HADITH — SAHIH AL-BUKHARI, NO. 4055

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ السَّعْدِيُّ، قَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، يَقُولُ سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ، يَقُولُ نَثَلَ لِي النَّبِيُّ صلى الله عليه وسلم كِنَانَتَهُ يَوْمَ أُحُدٍ فَقَالَ ارْمِ فِدَاكَ أَبِي وَأُمِّي.

TRANSLATION:

Sa'd ibn Abi Waqqas رضى الله عنه said: **The Prophet ﷺ drew out arrows from his quiver for me on the day of Uhud and said: "Shoot! May my father and mother be your ransom."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Muhammad, from Marwan ibn Mu'awiyah, from Hashim ibn Hashim as-Sa'di, from Sa'id ibn al-Musayyib, from Sa'd ibn Abi Waqqas رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4055.

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:4055

'Ali ibn Abi Talib رضى الله عنه said: ***"I never heard the Prophet ﷺ name his father and mother (as ransom) for anyone except Sa'd ibn Malik."*** (Sahih al-Bukhari 4059).

TWO MEN IN WHITE

Sa'd also said: ***"I saw the Messenger of Allah ﷺ on the day of Uhud with two men fighting to defend him. They wore white and fought most fiercely. I had never seen them before, nor did I see them after."*** (Sahih al-Bukhari 4054). Imam Muslim's narration states that they were ***Jibril and Mika'il***.

Sa'd himself once said: ***"I was the first of the Arabs to shoot an arrow in the cause of Allah."*** (Sahih al-Bukhari 3728).

The lesson: Allah did not abandon His Messenger, and ***skill*** used for Allah's sake earns the Prophet's ﷺ praise.

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THE WOUND OF THE MESSENGER ﷺ

On the day of Uhud, the Messenger of Allah ﷺ himself was ***wounded***. Sahl ibn Sa'd رضى الله عنه was asked about his wound:

HADITH — SAHIH AL-BUKHARI, NO. 4075

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ، وَهْوَ يُسْأَلُ عَنْ جُرْحِ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ أَمَا وَاللَّهِ إِنِّي لأَعْرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَمَنْ كَانَ يَسْكُبُ الْمَاءَ وَبِمَا دُووِيَ ـ قَالَ كَانَتْ فَاطِمَةُ ـ عَلَيْهَا السَّلاَمُ ـ بِنْتُ رَسُولِ اللَّهِ صلى الله عليه وسلم تَغْسِلُهُ وَعَلِيٌّ يَسْكُبُ الْمَاءَ بِالْمِجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لاَ يَزِيدُ الدَّمَ إِلاَّ كَثْرَةً أَخَذَتْ قِطْعَةً مِنْ حَصِيرٍ، فَأَحْرَقَتْهَا وَأَلْصَقَتْهَا فَاسْتَمْسَكَ الدَّمُ، وَكُسِرَتْ رَبَاعِيَتُهُ يَوْمَئِذٍ، وَجُرِحَ وَجْهُهُ، وَكُسِرَتِ الْبَيْضَةُ عَلَى رَأْسِهِ.

TRANSLATION:

Abu Hazim heard Sahl ibn Sa'd رضى الله عنه being asked about the wound of the Messenger of Allah ﷺ, and he said: **"By Allah, I know who washed the wound of the Messenger of Allah ﷺ, who poured the water, and with what it was treated.** Fatimah, the daughter of the Messenger of Allah ﷺ, washed it, and 'Ali ibn Abi Talib poured water from a shield. When Fatimah saw that the water only increased the bleeding, she took a piece of a mat, burned it and put its ashes on the wound until the bleeding stopped. ***His canine tooth was broken that day, his face was wounded, and his helmet was broken on his head.***"

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Qutaybah ibn Sa'id, from Ya'qub (ibn 'Abd ar-Rahman), from Abu Hazim, from Sahl ibn Sa'd رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4075.

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:4075

"HOW WILL A PEOPLE PROSPER…"

Anas رضى الله عنه narrated that as he wiped the blood from his face, he said: ***"How will a people prosper who wounded their Prophet and broke his tooth, while he called them to Allah?"*** Then Allah revealed the verse (Sahih Muslim 1791):

"Not for you, [O Muhammad, but for Allah], is the decision whether He should [cut them down] or forgive them or punish them"Tafsir Ibn Kathir 3:128.

This verse teaches that people's fate is in Allah's hands. Indeed: many who fought him at Uhud — including ***Khalid ibn al-Walid, 'Amr ibn al-'As and Abu Sufyan*** — later embraced Islam and became defenders of this religion.

SIRAH NOTE: UBAYY IBN KHALAF

The sirah books say that ***Ubayy ibn Khalaf***, a Makkan polytheist, had sworn he would kill the Messenger of Allah ﷺ from his horse. On the day of Uhud he charged at him. The Messenger of Allah ﷺ took a spear from a Companion and struck his neck with a small wound. Ubayy went back screaming in pain and died on the way to Makkah.

Scholars mention that Ubayy was ***the only man*** killed by the Messenger of Allah ﷺ with his own hand. The hadith of Abu Hurayrah below speaks of Allah's severe wrath on ***"a man killed by the Messenger of Allah ﷺ in Allah's cause"***.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Sahih al-Bukhari 4073. https://sunnah.com/bukhari:4073

Abu Hurayrah رضى الله عنه narrated that he said, pointing to his tooth: "Severe is Allah's wrath on a people who did this to His Prophet" (Sahih al-Bukhari 4073). The lesson: the Messenger of Allah ﷺ felt pain like any man, yet he still hoped his people would be guided.

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DROWSINESS AFTER DISTRESS

After the reverse, the remaining Muslims gathered on ***the slopes of Mount Uhud*** with the Messenger of Allah ﷺ. Allah describes their state:

"when you [fled and] climbed [the mountain] without looking aside at anyone while the Messenger was calling you from behind"Tafsir Ibn Kathir 3:153.

Then Allah sent down a wondrous calm: ***"Then after distress, He sent down upon you security [in the form of] drowsiness, overcoming a faction of you"***Tafsir Ibn Kathir 3:154.

Abu Talhah رضى الله عنه said: ***"I was among those overcome by drowsiness, until my sword fell from my hand several times; it fell and I picked it up, it fell again and I picked it up."*** (Sahih al-Bukhari 4068).

TWO GROUPS (3:154)	THEIR STATE
Sincere believers	Overcome by drowsiness — a sign of security from Allah.
The self-concerned	Could not sleep; thought ill of Allah.

This was the second time Allah sent drowsiness as calm — after the night of Badr (Al-Anfal 8:11). The lesson: ***a certain heart*** can rest even amid danger, while a doubting heart finds no peace even in safety.

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ABU SUFYAN ON THE HILL

When the fighting subsided, ***Abu Sufyan*** climbed a high place and called out to learn whether the Messenger of Allah ﷺ, Abu Bakr and 'Umar were alive. The exchange is recorded in the hadith of al-Bara' (Chapter 5):

ABU SUFYAN	THE MUSLIMS' REPLY
"Is Muhammad among you?"	Silence — at his command: "Do not answer him."
"They have all been killed."	'Umar: "You lie, O enemy of Allah!"
"Exalted be Hubal!"	"Allah is Most High and Most Majestic."
"We have al-'Uzza, you have no 'Uzza."	"Allah is our Protector; you have no protector."
"A day for the day of Badr."	(Sirah books: 'Umar replied, "Not equal: our dead are in Paradise, and yours are in the Fire.")

Notice: the Messenger of Allah ﷺ ***kept silent*** when the questions concerned himself and his Companions, but at once ordered a reply when Abu Sufyan ***glorified an idol***. Allah's honour comes before one's own safety.

The lesson: even in defeat and wounded, ***tawhid*** must never be lowered. And this Abu Sufyan who cried "Exalted be Hubal" later embraced Islam on the day Makkah was opened.

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MUS'AB IBN 'UMAYR

Mus'ab ibn 'Umayr رضى الله عنه was a young man of Quraysh who once lived in luxury in Makkah, finely dressed and perfumed. After embracing Islam he left all of it, became ***Islam's first envoy*** to Madinah before the hijrah, and on the day of Uhud he carried ***the Muslims' banner*** until he was martyred (sirah books). Khabbab رضى الله عنه told of his shroud:

HADITH — SAHIH AL-BUKHARI, NO. 4047

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، حَدَّثَنَا الأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابٍ ـ رضى الله عنه ـ قَالَ هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم نَبْتَغِي وَجْهَ اللَّهِ، فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، وَمِنَّا مَنْ مَضَى أَوْ ذَهَبَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، كَانَ مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ، لَمْ يَتْرُكْ إِلاَّ نَمِرَةً، كُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلاَهُ، وَإِذَا غُطِّيَ بِهَا رِجْلاَهُ خَرَجَ رَأْسُهُ، فَقَالَ لَنَا النَّبِيُّ صلى الله عليه وسلم غَطُّوا بِهَا رَأْسَهُ، وَاجْعَلُوا عَلَى رِجْلِهِ الإِذْخِرَ ـ أَوْ قَالَ أَلْقُوا عَلَى رِجْلِهِ مِنَ الإِذْخِرِ. وَمِنَّا مَنْ قَدْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا.

TRANSLATION:

Khabbab رضى الله عنه said: **We emigrated with the Messenger of Allah ﷺ seeking the Face of Allah, so our reward became due with Allah. Among us were some who died without tasting any of their reward (in this world), among them Mus'ab ibn 'Umayr, who was killed on the day of Uhud and left nothing but a striped woollen sheet.** If we covered his head, his feet were exposed; if we covered his feet, his head was exposed. So the Prophet ﷺ said: **"Cover his head with it and put idhkhir grass on his feet."** And among us are those whose fruit has ripened and who are picking it.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ahmad ibn Yunus, from Zuhayr, from al-A'mash, from Shaqiq (Abu Wa'il), from Khabbab ibn al-Aratt رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4047.

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:4047

THE TEARS OF 'ABD AR-RAHMAN IBN 'AWF

Years later, when food was served to ***'Abd ar-Rahman ibn 'Awf*** — a wealthy Companion — he said: ***"Mus'ab ibn 'Umayr was killed, and he was better than me, yet nothing could be found to shroud***

him but a single sheet… I fear our good deeds have been hastened for us in this world." And he wept (Sahih al-Bukhari 1274).

Al-Bara' ibn 'Azib رضى الله عنه said: ***"The first to come to us (in Madinah) were Mus'ab ibn 'Umayr and Ibn Umm Maktum; they taught the people the Qur'an."*** (Sahih al-Bukhari 3925). The seed of Islam he planted in Madinah bore the Ansar who defended the Messenger of Allah ﷺ at Uhud.

The lesson: Mus'ab left worldly luxury and departed without even a sufficient cloth — but ***his reward is stored in full*** with Allah. True wealth is not what we leave behind, but what we take with us.

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BURYING THE MARTYRS

Some ***seventy*** Companions were martyred at Uhud (Chapter 5). The exhausted, wounded Muslims had to bury them on the field itself. Jabir ibn 'Abdullah رضى الله عنهما related:

HADITH — SAHIH AL-BUKHARI, NO. 1343

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي ابْنُ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ كَانَ النَّبِيُّ صلى الله عليه وسلم يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ أَيُّهُمْ أَكْثَرُ أَخْذًا لِلْقُرْآنِ. فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ وَقَالَ أَنَا شَهِيدٌ عَلَى هَؤُلاَءِ يَوْمَ الْقِيَامَةِ. وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ، وَلَمْ يُغَسَّلُوا وَلَمْ يُصَلَّ عَلَيْهِمْ.

TRANSLATION:

Jabir ibn 'Abdullah رضى الله عنهما said: **The Prophet ﷺ would gather every two martyrs of Uhud in one cloth, then ask: "Which of them knew more of the Qur'an?"** When one of them was pointed out, he placed him first in the grave, and said: ***"I will be a witness over them on the Day of Resurrection."*** He ordered them buried with their blood; they were not washed, nor was the funeral prayer offered over them.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from al-Layth, from Ibn Shihab, from 'Abd ar-Rahman ibn Ka'b ibn Malik, from Jabir ibn 'Abdullah رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, Chapter on Prayer over the Martyr, Hadith No. 1343.

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:1343

RULING FOR THE BATTLEFIELD MARTYR	EVIDENCE
Not washed	Buried with his blood (Bukhari 1343).
Shrouded in his clothes	Two in one cloth due to scarcity (Bukhari 1343).
The people of the Qur'an first	"Which of them knew more Qur'an?" (Bukhari 1343).
The Prophet ﷺ as witness	"I will be a witness over them on the Day of Resurrection."

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SIRAH NOTE: THE PROPHET'S ﷺ GRIEF FOR HAMZAH

The sirah books say that ***Hamzah's*** body was mutilated by the polytheists, and Hind bint 'Utbah is said to have chewed his liver. The Messenger of Allah ﷺ was deeply grieved to see his uncle so. Abu Sufyan himself admitted in the hadith of al-Bara': ***"You will find mutilation which I did not order."*** (Bukhari 4043, narration 3039).

The details about Hind are narrated in the books of sirah and partly in the Musnad of Ahmad; ***Hind later embraced Islam*** on the day Makkah was opened.

REFERENCES:
Ibn Hisham, as-Sirah an-Nabawiyyah; Sahih al-Bukhari 3039. https://sunnah.com/bukhari:3039

Some families carried their martyrs to Madinah, but the Messenger of Allah ﷺ ordered that they be ***returned and buried where they fell*** — narrated by Jabir in Sunan Abi Dawud and at-Tirmidhi. That is why the graves of the martyrs of Uhud lie at the foot of the mountain to this day, including the grave of ***Hamzah***, called ***"the leader of the martyrs"*** in the narration of al-Hakim.

The lesson: in grief and exhaustion, the Messenger of Allah ﷺ still ***honoured the people of the Qur'an*** — they were placed first even in the grave.

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JABIR'S FATHER AND THE ANGELS' SHADE

Among the martyrs of Uhud was ***'Abdullah ibn 'Amr ibn Haram***, Jabir's father. He left nine daughters and debts. Jabir رضى الله عنهما told of the moment he saw his father's body:

HADITH — SAHIH AL-BUKHARI, NO. 1244

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، قَالَ سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ، قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ ـ رضى الله عنهما ـ قَالَ لَمَّا قُتِلَ أَبِي جَعَلْتُ أَكْشِفُ الثَّوْبَ عَنْ وَجْهِهِ أَبْكِي، وَيَنْهَوْنِي عَنْهُ وَالنَّبِيُّ صلى الله عليه وسلم لاَ يَنْهَانِي، فَجَعَلَتْ عَمَّتِي فَاطِمَةُ تَبْكِي، فَقَالَ النَّبِيُّ صلى الله عليه وسلم تَبْكِينَ أَوْ لاَ تَبْكِينَ، مَا زَالَتِ الْمَلاَئِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ. تَابَعَهُ ابْنُ جُرَيْجٍ أَخْبَرَنِي ابْنُ الْمُنْكَدِرِ سَمِعَ جَابِرًا ـ رضى الله عنه ـ.

TRANSLATION:

Jabir ibn 'Abdullah رضى الله عنهما said: **When my father was killed (at Uhud), I kept uncovering his face and weeping. The people forbade me, but the Prophet ﷺ did not forbid me.** Then my aunt Fatimah began to weep. The Prophet ﷺ said: ***"Whether you weep or not, the angels kept shading him with their wings until you lifted him."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn Bashshar, from Ghundar, from Shu'bah, from Muhammad ibn al-Munkadir, from Jabir ibn 'Abdullah رضى الله عنهما; corroborated by Ibn Jurayj, from Ibn al-Munkadir, from Jabir.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Funerals, Hadith No. 1244.

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:1244

Allah says of the martyrs: ***"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"*** Tafsir Ibn Kathir 3:169.

SIRAH NOTE: "ALLAH SPOKE TO YOUR FATHER"

In the narration of ***at-Tirmidhi*** (No. 3010, graded hasan), the Messenger of Allah ﷺ asked the grieving Jabir:

"Shall I tell you what Allah said to your father?" Allah spoke to him without a veil and said: "Ask, and I will give you." He asked: "Bring me back to life so I may be killed for You again." Allah said: "It has already been decreed by Me that they will not return." So he asked that their news be conveyed to the living, and verse 3:169 was revealed.

REFERENCES:

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Jami‘ at-Tirmidhi 3010 (hasan). https://sunnah.com/tirmidhi:3010

The lesson: the Messenger of Allah ﷺ ***did not forbid Jabir to weep*** — tears at loss are natural. But he healed that grief with glad tidings: the angels shaded his father, and the martyrs are alive with their Lord.

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WOMEN ON THE FIELD OF UHUD

Muslim women were also present at Uhud — not to stir up war like the women of Quraysh, but ***to give water and tend*** the wounded. Anas رضى الله عنه saw ***'A'ishah and Umm Sulaym*** carrying waterskins on their backs and pouring them into the mouths of the wounded fighters, again and again (Chapter 12, Bukhari 4064).

'Umar ibn al-Khattab رضى الله عنه, as caliph, distributed garments among the women of Madinah. One fine garment remained, and someone suggested giving it to 'Umar's wife, the Prophet's ﷺ granddaughter. 'Umar said: ***"Umm Salit has more right — she used to carry the waterskins for us on the day of Uhud."*** (Sahih al-Bukhari 2881).

SIRAH NOTE: UMM 'UMARAH (NUSAYBAH BINT KA'B)

The sirah books say that ***Umm 'Umarah*** al-Ansariyyah went out to give water, but when the Muslims fell back she ***defended the Messenger of Allah*** ﷺ with sword and bow, and received many wounds. This report is well known in Ibn Sa'd's Tabaqat and the sirah books, but is not found in Sahih al-Bukhari or Muslim.

REFERENCES:
Ibn Sa'd, at-Tabaqat al-Kubra; Ibn Hisham, as-Sirah an-Nabawiyyah.

SIRAH NOTE: THE PATIENCE OF SAFIYYAH

The sirah books and the Musnad of Ahmad mention that ***Safiyyah bint 'Abd al-Muttalib***, Hamzah's sister, came to see her brother's body. The Messenger of Allah ﷺ asked her son ***az-Zubayr*** to hold her back so she would not see its state. Safiyyah said: "I have heard what was done to my brother, and that was for Allah. I will be patient and hope for reward, in sha Allah."

She brought two cloths to shroud Hamzah. Beside Hamzah lay one of the Ansar, also martyred and without a shroud, so the cloths were divided between the two by lot.

REFERENCES:
Musnad Ahmad; Ibn Hisham, as-Sirah an-Nabawiyyah.

The lesson: a service that looks small — carrying water — was ***remembered*** by 'Umar years later, even preferred over the caliph's own family. No contribution is small before Allah.

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HAMRA' AL-ASAD

The next day, the Messenger of Allah ﷺ feared that Quraysh would turn back to attack Madinah. He called those wounded the day before to go out again in pursuit of the enemy. 'A'ishah رضى الله عنها related:

HADITH — SAHIH AL-BUKHARI, NO. 4077

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ ـ رضى الله عنها {الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقَوْا أَجْرٌ عَظِيمٌ} قَالَتْ لِعُرْوَةَ يَا ابْنَ أُخْتِي كَانَ أَبُوكَ مِنْهُمُ الزُّبَيْرُ وَأَبُو بَكْرٍ، لَمَّا أَصَابَ رَسُولَ اللَّهِ صلى الله عليه وسلم مَا أَصَابَ يَوْمَ أُحُدٍ، وَانْصَرَفَ عَنْهُ الْمُشْرِكُونَ خَافَ أَنْ يَرْجِعُوا قَالَ مَنْ يَذْهَبُ فِي إِثْرِهِمْ. فَانْتَدَبَ مِنْهُمْ سَبْعُونَ رَجُلاً، قَالَ كَانَ فِيهِمْ أَبُو بَكْرٍ وَالزُّبَيْرُ.

TRANSLATION:

About the verse ***"Those who responded to Allah and the Messenger after injury had struck them"*** (Ali 'Imran 3:172), 'A'ishah رضى الله عنها said to 'Urwah: **"O my nephew, your father az-Zubayr and Abu Bakr were among them. When the Messenger of Allah ﷺ suffered what he suffered on the day of Uhud and the polytheists left, he feared they would return. He said: 'Who will follow their trail?' And seventy of them responded."** Among them were Abu Bakr and az-Zubayr.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad (ibn Salam), from Abu Mu'awiyah, from Hisham (ibn 'Urwah), from his father 'Urwah ibn az-Zubayr, from 'A'ishah رضى الله عنها.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions (al-Maghazi), Hadith No. 4077.

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:4077

"But it [merely] increased them in faith, and they said, "Sufficient for us is Allah, and [He is] the best Disposer of affairs"."Tafsir Ibn Kathir 3:173.

SIRAH NOTE: THE ARMY AT HAMRA' AL-ASAD

The sirah books say the Muslim army advanced to ***Hamra' al-Asad***, some 13 km from Madinah, and camped there three days, lighting many fires. Abu Sufyan, hearing of it, ***abandoned his plan*** to return and attack, and went back to Makkah.

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah; Wikipedia, "Battle of Uhud". https://en.wikipedia.org/wiki/Battle_of_Uhud

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Allah closed the story with praise: ***"So they returned with favor from Allah and bounty, no harm having touched them"***Tafsir Ibn Kathir 3:174.

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SIRAH NOTE: MA'BAD AL-KHUZA'I AND ABU SUFYAN

The sirah books relate that ***Ma'bad ibn Abi Ma'bad al-Khuza'i***, whose tribe of Khuza'ah sympathised with the Prophet ﷺ, passed by the Muslim camp at Hamra' al-Asad. He then met Abu Sufyan and the Quraysh army at ***ar-Rawha'***, as they were debating whether to return and finish off the Muslims.

Ma'bad told them: "Muhammad has come out after you with an army such as I have never seen, burning with rage against you — those who stayed behind have joined him and regret what they missed." His warning ***shook their resolve***, and Abu Sufyan led Quraysh back to Makkah instead.

Whether or not every detail of this report is exact, it fits what the Qur'an affirms: the believers who went out despite their wounds ***"returned with favour from Allah and bounty, no harm having touched them"*** (Ali 'Imran 3:174).

REFERENCES:

Ibn Hisham, as-Sirah an-Nabawiyyah, chapter on Hamra' al-Asad; Tafsir Ibn Kathir 3:173. https://tafsir.app/ibn-katheer/3/173

The lesson: defeat does not mean ***despair***. With wounds not yet healed, the Companions answered the call of Allah and His Messenger — and "Hasbunallah wa ni'mal wakil" became the believers' remembrance in the face of threats.

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"UHUD LOVES US"

Though Uhud witnessed great sorrow, the Messenger of Allah ﷺ did not hate that mountain. Rather, he said:

HADITH — SAHIH AL-BUKHARI, NO. 4083

حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ، قَالَ أَخْبَرَنِي أَبِي، عَنْ قُرَّةَ بْنِ خَالِدٍ، عَنْ قَتَادَةَ، سَمِعْتُ أَنَسًا ـ رضى الله عنه ـ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ.

TRANSLATION:

Anas رضى الله عنه narrated that the Prophet ﷺ said: ***"This (Uhud) is a mountain that loves us and we love it."***

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Nasr ibn 'Ali, from his father 'Ali ibn Nasr, from Qurrah ibn Khalid, from Qatadah, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Military Expeditions, Chapter "Uhud Loves Us", Hadith No. 4083.

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:4083

'Uqbah ibn 'Amir رضى الله عنه narrated that ***eight years*** after Uhud, the Messenger of Allah ﷺ prayed over the martyrs of Uhud as if bidding farewell to the living and the dead. Then he ascended the pulpit and said: ***"I do not fear that you will associate others with Allah after me, but I fear that the world will tempt you until you compete for it."*** 'Uqbah said: that was the last time I saw the Messenger of Allah ﷺ (Sahih al-Bukhari 4042).

Anas رضى الله عنه also narrated that the Prophet ﷺ once climbed Uhud with Abu Bakr, 'Umar and 'Uthman, and the mountain shook. He said: ***"Be firm, O Uhud! Upon you are none but a Prophet, a Siddiq and two martyrs."*** (Sahih al-Bukhari 3675). And so it was: 'Umar and 'Uthman later died as martyrs.

His final reminder concerning Uhud returns to the same lesson: ***the lure of the world***. At Uhud the archers came down for the spoils; and he feared his nation would repeat that mistake in other forms.

The lesson: a place that witnessed trial and grief can still be ***loved***. Uhud bears witness to the martyrs' patience, and the Prophet's ﷺ love for it teaches us to see trials with contented eyes.

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SOURCES OF THE UHUD STORIES

The story of Uhud reaches us through three kinds of sources of differing strength. This eBook distinguishes them so the reader knows ***what is certain*** and ***what is well known***:

Sources of the Uhud Stories

The Qur'an (6)

- Two groups nearly lost heart (3:122)
- "Muhammad is not but a messenger" (3:144)
- Disputing and disobeying (3:152)
- Drowsiness after distress (3:154)
- "It is from yourselves" (3:165)
- Martyrs alive with their Lord (3:169)

Authentic Hadith (9)

- The dream of the sword and cows
- The hypocrites' withdrawal
- The order to the archers; Abu Sufyan
- Iblis's cry; al-Yaman
- Anas ibn an-Nadr; the scent of Paradise
- Abu Talhah, Sa'd, Talhah; his wound
- Mus'ab; burial of martyrs; Jabir's father
- Wahshi and Hamzah
- Hamra' al-Asad; "Uhud loves us"

Sirah books (4)

- Khalid's cavalry behind the hill
- Umm 'Umarah defending him
- Hind and the body of Hamzah
- Army sizes and horses

Sirah-book stories are mentioned with their status explained in the relevant chapters.

Figure 4: The status of sources for the Uhud stories in this eBook.

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STORY	SOURCE AND STATUS
Two groups; early victory; the death rumour; drowsiness	The Qur'an (Ali 'Imran 3:122, 144, 152–154) — certain
The archers; Abu Sufyan; Iblis; Anas ibn an-Nadr	Sahih al-Bukhari 4043, 4065, 4048 — sahih
Abu Talhah; Sa'd; his wound; Wahshi	Sahih al-Bukhari 4064, 4055, 4075, 4072 — sahih
Abu Dujanah; the seven Ansar	Sahih Muslim 2470, 1789 — sahih
Allah spoke to Jabir's father	Jami' at-Tirmidhi 3010 — hasan
The armour; "not fitting for a Prophet…"	Al-Bukhari as ta'liq; Musnad Ahmad
Khalid behind the hill; Umm 'Umarah; Hind; Abu Dujanah's turban	Sirah books (Ibn Ishaq, Ibn Sa'd) — well known, chains vary

Stories from the sirah books are not necessarily false; they are transmitted by trusted sirah scholars. Yet they are ***not on the level*** of the Qur'an and sahih hadith. This eBook ***does not include*** Isra'iliyyat or clearly fabricated reports.

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THE YOUNG AND THE INFIRM WHO LONGED TO FIGHT

Before the Muslim army set out for Uhud, the Messenger of Allah ﷺ inspected the ranks. Among them were teenagers who were not yet of age, and elderly men with disabilities. Both groups show how deeply faith had taken root in the society of Madinah: the young wanted to take part before their time, and the infirm refused to stay behind even though they had been excused.

'ABDULLAH IBN 'UMAR: TURNED BACK AT FOURTEEN

HADITH: FOURTEEN AND FIFTEEN YEARS OLD

'Abdullah ibn 'Umar رضى الله عنهما said that he was presented to the Messenger of Allah ﷺ on the day of Uhud when he was fourteen years old, and he did not permit him (to fight). Then he was presented to him on the day of the Trench when he was fifteen, and he permitted him.

Nafi' said: I related this Hadith to 'Umar ibn 'Abd al-'Aziz when he was caliph. He said: "This is the dividing line between a child and an adult," and he wrote to his governors to grant a stipend to anyone who had reached fifteen.

Grade: AUTHENTIC — Sahih al-Bukhari 2664; Sahih Muslim 1868.

This Hadith became an important proof in fiqh for the age of maturity when other signs are not yet clear. It also shows that the Messenger of Allah ﷺ did not judge a person by enthusiasm alone. Ibn 'Umar's zeal was praiseworthy, but the battlefield requires physical maturity; turning the boy back was a mercy, not a slight.

RAFI' IBN KHADIJ AND SAMURAH IBN JUNDUB

The books of sirah (Ibn Hisham and al-Tabari) mention that Rafi' ibn Khadij, a young man of the Ansar, was allowed to fight because he was a skilled archer. Samurah ibn Jundub, of the same age, was turned back, and he said: "You allowed Rafi' and turned me back, yet I can beat him at wrestling." They wrestled and Samurah won, so both were allowed. The story is well known in the books of sirah, but its chain does not reach the level of authentic; it is mentioned as a ***sirah report***.

'AMR IBN AL-JAMUH: THE LAME LEG

'Amr ibn al-Jamuh رضى الله عنه was a chief of Banu Salimah who was lame. According to the Qur'an, there is no blame on the lame if they do not go out to fight (Al-Fath 48:17). His sons had tried to keep him from going out, but he still longed for martyrdom.

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HADITH: WALKING IN PARADISE ON A SOUND LEG

Abu Qatadah رضى الله عنه narrated that 'Amr ibn al-Jamuh came to the Messenger of Allah ﷺ and asked: "What do you think — if I fight in the way of Allah until I am killed, will I walk with this leg of mine, sound, in Paradise?" His leg was lame. He replied: "Yes." He was killed on the day of Uhud together with his nephew and a servant of theirs. The Messenger of Allah ﷺ passed by his body and said: "It is as if I can see you walking with this leg of yours, sound, in Paradise." He ordered that the three of them be buried in one grave.

Grade: chain HASAN — Musnad Ahmad 22553.

'Amr ibn al-Jamuh was buried with 'Abdullah ibn 'Amr, the father of Jabir (chapter 19), because the two were in-laws and close friends. Physical infirmity did not hold back high aspiration; what determines a person's worth before Allah is intention and sincere effort.

LESSONS

Uhud teaches that everyone has their place. The youth turned back today becomes tomorrow's fighter; the infirm man who was excused can still choose the higher path. For us, this means not belittling the enthusiasm of the young, and not making our limitations an excuse to stop serving in the areas where we are still able.

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NOTABLE MARTYRS OF UHUD

About seventy Companions fell as martyrs at Uhud, most of them from the Ansar. Some of their stories were told in earlier chapters. The table below gathers some of the best-known figures, with the source of each story.

NAME	BRIEF STORY	SOURCE
Hamzah ibn ‘Abd al-Muttalib	Uncle of the Messenger of Allah ﷺ, “the Lion of Allah”; killed by Wahshi with a javelin (chapter 7).	Sahih al-Bukhari 4072
Mus‘ab ibn ‘Umayr	The standard-bearer; shrouded in a cloth too short to cover his body (chapter 17).	Sahih al-Bukhari 1274
Anas ibn al-Nadr	“I smell the scent of Paradise beyond Uhud”; more than eighty wounds on his body (chapter 11).	Sahih al-Bukhari 2805
‘Abdullah ibn ‘Amr (Jabir’s father)	Shaded by the wings of angels; Allah spoke to him without a veil (chapter 19).	Sahih al-Bukhari 1244; al-Tirmidhi 3010
‘Amr ibn al-Jamuh	Lame, yet longing to walk in Paradise on a sound leg (chapter 24).	Musnad Ahmad 22553 (hasan)
Hanzalah ibn Abi ‘Amir	“Ghasil al-Mala’ikah” — his body was washed by the angels.	Sahih Ibn Hibban 7025 (hasan)
al-Usayrim (‘Amr ibn Thabit)	Embraced Islam on the day of Uhud, was martyred, and entered Paradise without ever having prayed.	Sunan Abi Dawud 2537 (hasan)
‘Abdullah ibn Jubayr	Leader of the archers who held his position until he fell (chapter 5).	Sahih al-Bukhari 4043
al-Yaman (Hudhayfah’s father)	Killed by the Muslims themselves in the confusion (chapter 9).	Sahih al-Bukhari 4065
Sa‘d ibn al-Rabi‘	His last message to the Ansar to protect the Messenger of Allah ﷺ.	Books of sirah (Ibn Ishaq; al-Muwatta’, mursal)

HANZALAH: WASHED BY THE ANGELS

Hanzalah ibn Abi ‘Amir رضى الله عنه had married on the night before Uhud. When the call to arms was heard, he rushed out in a state of major impurity without time to bathe, and he was martyred. The Messenger of Allah ﷺ said: “Your companion is being washed by the angels.” When his wife was asked, she explained that Hanzalah had gone out in a state of impurity when he heard the call. The report is narrated by Ibn Hibban (Sahih Ibn Hibban 7025) and al-Hakim, and graded ***hasan*** by Hadith scholars. Strikingly, his father, Abu ‘Amir “al-Rahib”, was on the side of Quraysh on that same day.

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AL-USAYRIM: PARADISE WITHOUT A SINGLE PRAYER

HADITH: 'AMR IBN UQAYSH

Abu Hurayrah رضى الله عنه narrated that 'Amr ibn Uqaysh had usurious debts owed to him from the time of ignorance, and he refused to embrace Islam until he had collected them. On the day of Uhud he asked about his relatives and was told they were all at Uhud. So he put on his armour, mounted his horse and went towards them. When the Muslims saw him, they said: "Keep away from us, 'Amr." He said: "I have believed." He fought until he was wounded and was carried back to his family. Sa'd ibn Mu'adh asked him through his sister: "Did you fight out of zeal for your people, out of anger on their behalf, or for Allah?" He said: "Rather for Allah and His Messenger." Then he died and entered Paradise, though he had never prayed a single prayer to Allah.

Grade: HASAN (al-Albani) — Sunan Abi Dawud 2537.

This story is no proof for taking prayer lightly. It shows that deeds are judged by how they end: al-Usayrim embraced Islam and was martyred before the time of any prayer came. Abu Hurayrah himself used to ask people: "Tell me about a man who entered Paradise without ever having prayed," to draw their attention to this story.

SA'D IBN AL-RABI': THE LAST MESSAGE

After the battle, the Messenger of Allah ﷺ sent a Companion to look for Sa'd ibn al-Rabi' رضى الله عنه.

According to the books of sirah, he was found among the martyrs, close to death. He said: "Convey my greeting to the Messenger of Allah ﷺ, and tell my people (the Ansar): You will have no excuse before Allah if harm reaches the Messenger of Allah ﷺ while a single eye among you still blinks." Sa'd ibn al-Rabi' was the Ansari who had been made a brother to 'Abd al-Rahman ibn 'Awf in Madinah (Series 8). The story of this message is a ***sirah report*** (Ibn Ishaq; Malik in al-Muwatta', mursal).

LESSONS

The martyrs of Uhud came from very different backgrounds: Makkan nobles such as Hamzah and Mus'ab, a newly married young man such as Hanzalah, an elderly lame man such as 'Amr ibn al-Jamuh, and a man who had believed only a few hours earlier such as al-Usayrim. What united them was sincerity to Allah and love for His Messenger. Martyrdom does not choose by age or lineage; it chooses the heart.

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REBUKE AND FORGIVENESS

Uhud is not only a story of heroism; it is also a story of human error. The Qur'an does not hide the Companions' mistakes. It rebukes them clearly, yet in the very same verse it announces forgiveness. This is how Allah educated the best generation of this ummah.

TWICE ALLAH ANNOUNCED HIS FORGIVENESS

VERSE	REBUKE	FORGIVENESS
Al 'Imran 3:152	You lost heart, disputed and disobeyed after Allah had shown you what you loved; among you were some who desired this world.	"And He has certainly forgiven you, and Allah is full of bounty to the believers."
Al 'Imran 3:155	Those of you who turned back on the day the two armies met — Satan caused them to slip because of some of what they had earned.	"And Allah has certainly forgiven them. Indeed, Allah is Forgiving and Forbearing."
Al 'Imran 3:159	The Messenger of Allah ﷺ was commanded not to be harsh with them.	"So pardon them, ask forgiveness for them, and consult them in the matter."

IBN 'UMAR DEFENDS 'UTHMAN

Years later, when accusations against 'Uthman ibn 'Affan رضى الله عنه were spreading, a man from Egypt came to Ibn 'Umar to question him about 'Uthman. Ibn 'Umar's answer became an example of how the Companions themselves understood the verses about Uhud.

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HADITH: THREE QUESTIONS ABOUT 'UTHMAN

The man asked Ibn 'Umar: "Do you know that 'Uthman fled on the day of Uhud?" He said: "Yes." The man asked: "Do you know that he was absent from Badr?" He said: "Yes." The man asked again: "Do you know that he was absent from the Pledge of Ridwan?" He said: "Yes." The man said "Allahu akbar" (as if satisfied).

Ibn 'Umar said: "Come, let me explain to you. As for his fleeing on the day of Uhud, I bear witness that Allah has pardoned him. As for his absence from Badr, it was because his wife, the daughter of the Messenger of Allah ﷺ, was ill; the Messenger of Allah ﷺ said to him: 'You will have the reward and share of one who was present at Badr.' As for his absence from the Pledge of Ridwan, had there been anyone in Makkah more honoured than 'Uthman, the Messenger of Allah ﷺ would have sent him; he sent 'Uthman, and the Pledge of Ridwan took place after 'Uthman had gone to Makkah. The Messenger of Allah ﷺ said, holding up his right hand: 'This is the hand of 'Uthman,' and struck it upon his other hand, saying: 'This is for 'Uthman.'" Then Ibn 'Umar said: "Take this answer with you now."

Grade: AUTHENTIC — Sahih al-Bukhari 4066; see also Sahih al-Bukhari 3698.

Ibn 'Umar did not deny the historical fact; he acknowledged that 'Uthman withdrew on the day of Uhud. But he placed that fact in the light of the Qur'an: once Allah has pardoned, no one has the right to keep raking it up. This is the manner of Ahl al-Sunnah towards the Companions: recognising them as humans who could err, while honouring them because Allah was pleased with them and forgave them.

LESSONS

The Qur'an's rebuke of the Companions was not meant to bring them down but to raise them up. In the family, the workplace and society, we can follow this method: correct the mistake clearly, then open the door of forgiveness wide. And when Allah has forgiven someone, let us not become judges harsher than He is.

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MOUNT UHUD AND THE ARCHERS' HILL TODAY

Uhud is among the easiest historical sites of the sirah to identify, because the mountain still stands as it did in the time of the Messenger of Allah ﷺ. Pilgrims visiting Madinah for Hajj or 'Umrah are almost always taken there.

FEATURE	DESCRIPTION
Location	North of the city of Madinah; the urban area has now spread to the foot of the mountain.
Height	About 1,077 m above sea level, rising roughly 377 m above the surrounding plain.
Length	About 7.5 km from east to west, reddish in colour.
Archers' Hill	A small hill in front of Uhud, on the south side of the battlefield; known as Jabal al-Rumat (the Archers' Hill). The books of sirah call it the hill of 'Aynayn.
Martyrs' Cemetery	A walled area where the martyrs of Uhud, including Hamzah, are buried.
Sayyid al-Shuhada' Mosque	A large mosque near the cemetery, named after Hamzah, "the Master of the Martyrs"; its new building was completed around 2017.

Geographical source: Mount Uhud — Wikipedia. Heights and lengths are modern estimates and may vary slightly between sources.

WHY DID A SMALL HILL MATTER SO MUCH?

Standing on the Archers' Hill, one can see with one's own eyes why the Messenger of Allah ﷺ placed the archers there (chapter 5). The hill guarded the route behind the Muslim lines. When the archers came down, that route opened, and the Quraysh cavalry led by Khalid ibn al-Walid seized the chance. The short distance between the little hill and Mount Uhud shows how small the margin for error was that day.

ETIQUETTE OF VISITING THE MARTYRS' CEMETERY

Visiting graves is recommended as a reminder of the Hereafter. The Messenger of Allah ﷺ himself went out to the martyrs of Uhud eight years later and prayed for them like someone bidding farewell (Sahih al-Bukhari 4042). Among the supplications he taught for visiting graves is: "Peace be upon you, O inhabitants of these dwellings, of the believers and the Muslims. And we, if Allah wills, shall join you. I ask Allah for well-being for us and for you" (Sahih Muslim 975).

A visit in keeping with the Sunnah means giving greetings, praying for them, taking lessons and remembering their stories. Wiping the railings or stones, taking soil for blessing, or praying to the martyrs was not taught by the Messenger of Allah ﷺ or his Companions.

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LESSONS

Mount Uhud, still standing today, is a silent witness to a great lesson. Seeing it is not mere tourism but a chance to ask ourselves: where is the "archers' hill" in our own lives, and are we still standing firm at the post entrusted to us?

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TIMELINE OF SHAWWAL, 3 AH

The table below arranges the events of Uhud in chronological order. The dates are taken from the books of sirah (mainly Ibn Ishaq through Ibn Hisham). Sirah scholars differ over the exact date of the battle: the best-known view is Saturday, 15 Shawwal, 3 AH (March 625 CE), and some say 7 Shawwal.

TIME	EVENT
After Badr (2–3 AH)	Quraysh used the profits of Abu Sufyan's caravan to fund a new war (chapter 1).
Early Shawwal, 3 AH	A Quraysh army of about 3,000, with allies and women, marched north of Madinah and camped near Uhud.
Friday	The Messenger of Allah ﷺ told of his dream and held a council; the majority chose to go out (chapter 2). After the Friday prayer he put on his armour and set out with about 1,000 men.
Saturday night	The Messenger of Allah ﷺ inspected the ranks and turned back those who were under age (chapter 24).
Saturday dawn	'Abdullah ibn Ubayy withdrew with about 300 men, leaving about 700 (chapter 3).
Saturday morning, 15 Shawwal	The ranks were arranged; 50 archers were placed on the hill under 'Abdullah ibn Jubayr (chapter 5).
Middle of the battle	Duels and the Muslim attack; Hamzah fell; Quraysh began to retreat (chapters 6–8).
After that	The archers came down; Khalid ibn al-Walid attacked from behind; the cry "Muhammad has been killed" spread (chapters 9–10).
The height of the trial	The Messenger of Allah ﷺ was wounded; the Companions formed a shield around him (chapters 12–14).
Saturday afternoon	The calming drowsiness; Abu Sufyan called out from the hill; Quraysh went home (chapters 15–16).
Saturday afternoon	The martyrs were buried on the field of Uhud without being washed (chapter 18).
Sunday, 16 Shawwal	The Messenger of Allah ﷺ set out for Hamra' al-Asad with only those who had been at Uhud (chapter 21).
A few days later	The Muslims returned to Madinah; Quraysh did not dare to come back and attack.
11 AH	The Messenger of Allah ﷺ visited and prayed for the martyrs of Uhud like someone bidding farewell (Sahih al-Bukhari 4042).

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LESSONS

All the major events of Uhud took place in less than two days. In a single day the Muslims tasted victory, defeat, fear, calm and grief. Our lives are the same: circumstances can change quickly, and what remains is our attitude towards Allah's decree.

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FREQUENTLY ASKED QUESTIONS ABOUT THE BATTLE OF UHUD

This chapter answers questions often asked about the Battle of Uhud. The answers are brief; see the chapters mentioned for more detail.

1. WHEN DID THE BATTLE OF UHUD TAKE PLACE?

In Shawwal, 3 AH (March 625 CE), a year after Badr. The best-known view is Saturday, 15 Shawwal, according to Ibn Ishaq; another view says 7 Shawwal (chapter 28).

2. HOW LARGE WERE THE TWO ARMIES?

According to the books of sirah, Quraysh numbered about 3,000. The Muslims set out with about 1,000, but after 'Abdullah ibn Ubayy withdrew with about 300, only about 700 remained (chapter 3).

3. WERE THE MUSLIMS DEFEATED AT UHUD?

The Muslims won at the start of the battle, then suffered a great setback after the archers left their position (Al 'Imran 3:152). Yet Quraysh did not enter Madinah, took no captives, and went home without achieving their aims. The next day the Muslims pursued them to Hamra' al-Asad. The Qur'an describes Uhud as a test to distinguish the believers from the hypocrites (3:140–141, 3:166–167).

4. HOW MANY MARTYRS FELL AT UHUD?

The books of sirah mention about seventy, most of them from the Ansar (chapters 18 and 25).

5. IS IT TRUE THAT HIND BINT 'UTBAH CHEWED HAMZAH'S LIVER?

This story is well known in the books of sirah (Ibn Ishaq) and appears in one report of Imam Ahmad, but its chain is ***disputed and graded weak*** by some Hadith scholars. What is authentic is that Hamzah was killed by Wahshi (Sahih al-Bukhari 4072) and his body was mutilated. Hind later embraced Islam on the day of the Conquest of Makkah, and Islam wipes out the sins before it.

6. IS IT TRUE THAT UWAYS AL-QARANI BROKE HIS TEETH BECAUSE THE PROPHET'S ﷺ TOOTH WAS BROKEN AT UHUD?

This story has ***no basis*** in any reliable Hadith collection. Uways al-Qarani was indeed a noble figure among the Tabi'in and is mentioned in Sahih Muslim (2542), but the story of breaking his teeth has no chain and cannot be attributed to him.

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7. WHO WAS THE ONLY PERSON KILLED BY THE MESSENGER OF ALLAH ﷺ WITH HIS OWN HAND?

According to the books of sirah, Ubayy ibn Khalaf attacked the Messenger of Allah ﷺ at Uhud; he struck him with a spear, and Ubayy died on the way home. An authentic Hadith says: "Allah's anger is severe against the one whom the Messenger of Allah ﷺ kills in the way of Allah" (Sahih al-Bukhari 4073).

8. WAS KHALID IBN AL-WALID A MUSLIM AT THE TIME OF UHUD?

Not yet. Khalid ibn al-Walid led the Quraysh cavalry at Uhud. He embraced Islam about five years later, before the Conquest of Makkah, and was later called "Sayfullah" (the Sword of Allah). His story shows that today's enemy can become tomorrow's brother.

9. WHY WERE THE MARTYRS OF UHUD NOT WASHED OR PRAYED OVER?

Because the Messenger of Allah ﷺ ordered them to be buried with their blood, without washing and without the funeral prayer (Sahih al-Bukhari 1343; chapter 18). The martyrs' blood will bear witness for them on the Day of Resurrection. This is the view of the Shafi'i school for those martyred on the battlefield.

10. WHY DID THE MESSENGER OF ALLAH ﷺ LEAVE MADINAH EVEN THOUGH HE PREFERRED TO DEFEND IT?

Because he respected the decision of the council (shura). Most of the Companions, especially those who had missed Badr, wanted to go out. Once he had put on his armour, he did not take it off again (chapter 2). Even after Uhud, Allah still commanded him to keep consulting them (Al 'Imran 3:159).

11. WHO WENT OUT TO HAMRA' AL-ASAD?

Only those who had been at Uhud, even though many were still wounded. Allah praised them: "Those who responded to Allah and the Messenger after injury had struck them" (Al 'Imran 3:172; chapter 21).

12. IS THE HADITH "UHUD IS A MOUNTAIN THAT LOVES US" MEANT FIGURATIVELY?

The Hadith is authentic (chapter 22). Many scholars understand it literally, since Allah is able to give love to things we consider lifeless, just as stones glorify Him (Al-Isra' 17:44) and the palm trunk wept when the Messenger of Allah ﷺ left it. Other scholars understand it as a figure of speech for the love of Uhud's people. Both views show the special status of this mountain.

LESSONS

Uhud contains enough authentic and moving stories that we have no need for stories without a basis. Distinguishing the authentic, the merely well known and the fabricated is part of the trust of conveying the sirah of the Messenger of Allah ﷺ honestly.

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LESSONS AND CONCLUSION

When the Muslims asked, "From where is this?", Allah answered plainly: ***"It is from yourselves"***Tafsir Ibn Kathir 3:165.

LESSON	FROM UHUD
Obeying orders	The archers descend; victory turns to trial (4043; 3:152)
The danger of loving the world	"Some desire this world" (3:152); his final warning (4042)
Consultation and reliance	Council before battle; the command to consult after (3:159)
Love for the Messenger ﷺ	Abu Talhah, Talhah, the seven Ansar
We worship Allah	"Muhammad is but a messenger" (3:144)
The martyrs live	Angels shaded Jabir's father; 3:169
Rising after a fall	Hamra' al-Asad; "Hasbunallah" (3:173)

Badr taught that victory comes from Allah even when numbers are few; Uhud taught that ***victory can be lost*** when orders are broken, even when it is already in hand. Both were schools Allah prepared for this nation.

THE UHUD VERSES IN SURAH ALI 'IMRAN

VERSES	THEME
3:121–122	Arranging the ranks; two groups nearly lose heart
3:128	People's affairs are in Allah's hands
3:139–143	Do not weaken; days alternate; trials distinguish
3:144–148	Muhammad is but a messenger; the example of earlier prophets' followers
3:149–155	Early victory, dispute, drowsiness, forgiveness
3:156–164	The Prophet's ﷺ gentleness; consultation; reliance
3:165–168	"It is from yourselves"; the hypocrites' stance
3:169–175	The martyrs live; Hamra' al-Asad; "Hasbunallah"

Ibn Kathir mentions that the verses of Ali 'Imran from ***3:121*** to about ***3:180*** largely concern the Battle of Uhud and its aftermath. Reading these verses alongside the sirah of Uhud gives a far deeper understanding.

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BADR AND UHUD COMPARED

BADR (2 AH)	UHUD (3 AH)
About 313 Muslims against about 1,000	About 700 Muslims against about 3,000
The believers obeyed and held firm	The archers left their post
Clear victory; 14 martyrs	Early victory, then reverse; about 70 martyrs
Angels sent in support (8:9)	Angels defended the Prophet ﷺ (Bukhari 4054)
Drowsiness before battle as calm (8:11)	Drowsiness after distress as calm (3:154)
Surah Al-Anfal	Surah Ali 'Imran 3:121–180
Lesson: victory is from Allah, not numbers	Lesson: victory is kept through obedience

Taken together, the two battles form one lesson: Allah grants victory to the obedient even when they are few, and withholds it even from the many when orders are broken. Yet in both, His mercy and forgiveness surround the believers.

UHUD IN OUR LIVES

Each of us has our own "archers' hill" — the trust placed on us: prayer, family, work, knowledge. The test of Uhud is whether we ***stay at our post*** when the world appears before our eyes, or descend to chase it.

And when we fall, Uhud teaches ***the way back***: Allah forgave the Companions (3:152), and they rose the very next day for Hamra' al-Asad. A mistake is not the end, as long as we return to Allah.

In sha Allah, the series **The Prophet's Sirah** will continue with ***Book 11*** — the events after Uhud up to the Battle of the Trench (al-Ahzab). And Allah knows best.

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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."

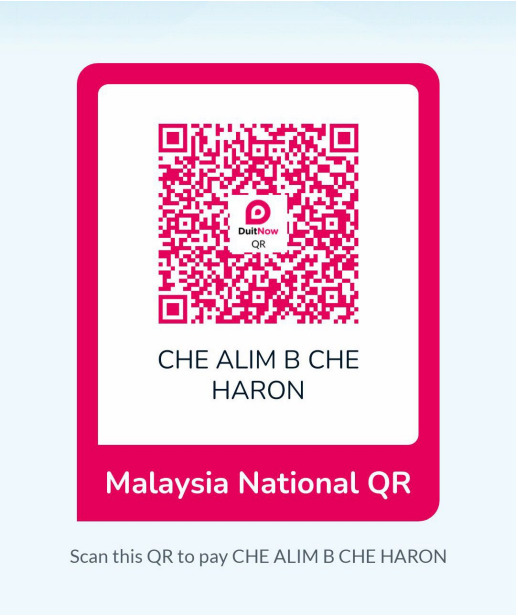
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