

RAMADAN

IMMERSION



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Waheed

Trial: The Battle of Uhud Background of the Battle

- Uhud is located just north of the city of Madinah, situated approximately 3 miles from the Prophet's Mosque.
- The Battle of Uhud was initiated by the Makkans seeking revenge for their heavy losses at Badr, where 70 of their men were killed and another 70 were taken captives.
- It occurred 7 Shawwal 3 AH, a year after the Battle of Badr. The battle is noted for the martyrdom of many companions, including Hamza ibn Abd al-Muttalib.

The Letter of Al-Abbas

- Al-Abbas ibn Abd al-Muttalib, the Prophet's uncle, who wasn't publicly Muslim at that time, secretly supported the Muslims while living among the Quraysh in Makkah.
- He sent a secret letter to the Prophet (ﷺ) via a swift rider; a man from the Banu Ghifar tribe, informing that the Quraysh were mobilizing a massive, well-equipped army of 3,000 men to march towards Madinah.
- He specifically warned that the Quraysh were seeking revenge against the Prophet's uncle Hamza ibn Abd al-Muttalib for his actions in the Battle of Badr where he had killed several prominent Quraysh leaders — including Utbah ibn Rabi'ah (father of Hind bint Utbah) and Tu'aymah ibn 'Adi (uncle of Jubayr ibn Mut'im).

- They hired Wahshi ibn Harb, a Habshi (Abyssinian) slave renowned for his skill with a javelin. Wahshi was working for Jubayr ibn Mut'im. Jubayr promised to free Wahshi if he killed Hamza, as a form of retaliation for the death of his uncle.
- The messenger covered the distance in three days, and found the Prophet (ﷺ) praying at Quba, and handed him the letter. Upon receiving the news, it was confirmed that the Quraysh had already left Makkah.
- The Prophet (ﷺ) requested Ubayy ibn Ka'b to read it for him and ordered that its contents be kept confidential initially. They rushed back to Madinah and made it back in roughly two weeks.

Security Measures Taken

- Upon arriving in Madinah, the Prophet (ﷺ) took immediate measures for defense.
- He tasked Ansari companions like Sa'd ibn Mu'adh, Usayd ibn Hudair, and Muhammad ibn Maslamah, to guard the city and keep their armor on.
- Subsequently, he sent scouts to gather intelligence on the Quraysh army. Among them were Al-Hubab ibn al-Mundhir.

The Prophet's Dream

- Before the battle, the Prophet (ﷺ) saw three things in his dream: he saw himself placing his hand into a strong, secure suit of armor or the flaps of his sleeve, he saw that his sword, Dhu'l-Fiqar, had a groove; broken at its edge, and he saw cows being slaughtered.
- He relayed this dream to the Companions who asked about his interpretation. He interpreted them as events that would occur in Uhud:
 - The Armor: Represented the city of Madinah, indicating it would be safe and protected.
 - The Broken Sword: Symbolized that a member of his household would be killed.
 - The Slain Cows: Represented that some of his companions would be martyred.

Consultation with The Companions

- The Prophet (ﷺ) held a consultation with the Companions. His opinion was to remain inside Madinah, using the city's infrastructure to their advantage.
- Most of the senior Companions including Abu Bakr (RA) agreed with the Prophet (ﷺ) to stay within the city and defend it.
- The junior Companions, particularly those who missed the Battle of Badr, insisted on going out to meet the enemy to win the same honor and reward.
- Abdullah ibn Ubayy, the leader of the hypocrites, agreed with the senior Companions, advising to stay in Madinah. His opinion was sound, as he understood the city was easily defended by fighting from house-to-house, and he aimed to avoid a full-scale battle in the open.
- Facing immense pressure from the enthusiastic youth, the Prophet (ﷺ) went into his house and put on his armor, signalling his intent to march out.
- The senior Companions criticized the younger ones, saying: "The Prophet (ﷺ) told us his opinion at the beginning, and yet you persisted in suggesting the opposite until finally he agreed to your opinion. How could you have done this?"
- The youth were ashamed after being reproached by the elders and offered to revert to the Prophet 's original plan. Once the Prophet (ﷺ) came out ready for battle, they said: "O Messenger of Allah, we should have not disagreed with you. So, you are free to do what you desire. If you prefer to stay inside Madinah, we will stay with you".
- The Prophet (ﷺ) refused to take off his armor saying, "It does not befit a Prophet that once he has put on his armor, he should take it off, until Allah has decided between him and the enemy".

The Muslim Army

- The Prophet (ﷺ) organized the Muslim army and assigned the following flag bearers:
 - Muhajirun Flag: The main flag for the Muhajirun was carried by Mus'ab ibn 'Umair.
 - Ansar Flags: The Ansar were organized into separate battalions, with Usayd ibn Hudair holding the flag for Al-Aws and Al-Hubab ibn Al-Mundhir for Al-Khazraj.
- While other leaders, such as Sa'd ibn Mu'adh and Sa'd ibn 'Ubadah, came out fully armed for battle, Hamza ibn Abd al-Muttalib took the field without any armor.
- When the Prophet (ﷺ) reviewed his army, he sent back several young companions who were deemed too young to fight. They included: 'Abdullah ibn 'Umar, Usama ibn Zayd, Zayd ibn Thabit, Zayd ibn Arqam and Al-Baraa' ibn 'Azib among others.
- The Prophet (ﷺ) made an exception for two eager young companions to fight with the Muslims, Rafi' ibn Khadij and Samura ibn Jundub.
 - Rafi' ibn Khadij was allowed to join after his father pleaded that he was a skillful archer/sniper.
 - Hearing this, Samura ibn Jundub, who had been rejected, presented himself and argued that he was stronger than Rafi' and could defeat him in wrestling, thus proving his ability to fight.
 - The Prophet (ﷺ) ordered them to wrestle to determine who was stronger. Samura threw Rafi' to the ground.
 - As a result of their strength, skill, and immense desire to defend the Muslims, the Prophet (ﷺ) permitted both of them to join the army.
- Before departing, the Prophet (ﷺ) appointed Abdullah ibn Umm Maktum to govern Madinah and lead congregational prayers.

Withdrawal of The Hypocrites

- The Muslims left Madinah with an army of approximately 1,000 men. At a place called ash-Shawt, between Madinah and Uhud, Abdullah ibn Ubayy, withdrew with 300 of his followers.
- Abdullah ibn Ubayy claimed his withdrawal was a protest against the Prophet (ﷺ) for accepting the opinion of the young Companions to fight outside Madinah, rather than defending from inside the city as he had advised. He claimed, "We do not know why we shall kill ourselves".
- When Abdullah ibn Ubayy broke away, Abdullah ibn Amr bin Haram (the father of Jabir ibn Abdullah) tried to urge them back, saying, "O my people! Do not embarrass yourselves in front of Allah and His Prophet," and urged them to fight.
- They responded by saying, "If we knew [there was going to be] fighting, we would have followed you". Abdullah ibn Amr bin Haram replied, "May Allah cast you away, you enemies of Allah! Allah will certainly take care of His Prophet".
- Despite this reduction in numbers, the remaining 700 believers marched on to Uhud to face the Quraysh army which was 3,000 strong.
- The hypocrites were exposed in this instance. This trial was designed to distinguish between true, loyal believers and hypocrites.
- After the battle, the hypocrites mockingly claimed they wanted to fight, but Allah revealed they were "nearer to unbelief than to faith" that day.
 - He said:

وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ اذْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ
يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

When it was said to them, "Come fight in the cause of Allah or 'at least' defend yourselves," they replied, "If we had known there was fighting, we would have definitely gone with you." They were closer to disbelief than to belief on that day—for saying with their mouths what was not in their hearts. (3:167)

The Prophet's Strategic Setup

- The Prophet (ﷺ) demonstrated advanced military strategy when positioning his 700 men to face a 3,000-strong Quraysh army, leveraging the geography of Madinah — situated between major mountains.
 - Narrated Abu Hurairah: The Prophet (ﷺ) said,

" حَرَّمَ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ عَلَى لِسَانِي . قَالَ وَأَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَنِي حَارِثَةَ فَقَالَ " أَرَأَيْكُمْ يَا بَنِي حَارِثَةَ قَدْ خَرَجْتُمْ مِنَ الْحَرَمِ " . ثُمَّ التَّفَتَ ، فَقَالَ " بَلْ أَنْتُمْ فِيهِ "

"I have made Medina a sanctuary between its two (Harrat) mountains." The Prophet (ﷺ) went to the tribe of Bani Haritha and said (to them), "I see that you have gone out of the sanctuary," but looking around, he added, "No, you are inside the sanctuary." (Sahih al-Bukhari)

- The Prophet (ﷺ) optimized the Muslim army's positioning at Uhud by utilizing the mountains as natural protection for their flanks and rear, effectively reducing the advantage of the Quraysh's superior cavalry.
- He stationed 50 archers under the command of Abdullah ibn Jubayr on a hill (Mount Aynayn) on the northern side of the valley, to protect the rear, with very precise and strict instructions not to leave, regardless of the battle's outcome.
 - Narrated Al-Baraa ibn Azib: The Prophet (ﷺ) appointed Abdullah ibn Jubayr as the commander of the infantry men (archers) who were fifty on the day (of the battle) of Uhud. He instructed them,

" إِنْ رَأَيْتُمُونَا تَخْطِفُنَا الطَّيْرُ ، فَلَا تَبْرَحُوا مَكَانَكُمْ هَذَا حَتَّى أُرْسِلَ إِلَيْكُمْ ، وَإِنْ رَأَيْتُمُونَا هَزَمْنَا الْقَوْمَ وَأَوْطَأْنَاهُمْ فَلَا تَبْرَحُوا حَتَّى أُرْسِلَ إِلَيْكُمْ "

"Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." (Sahih al-Bukhari)

Abu Dujanah Fulfills The Right of the Sword

- Before the battle, the Prophet (ﷺ) asked his companions, "Who will take this sword from me and give it its due right?".
- Several Companions stepped forward, including Abu Bakr, 'Umar ibn Al-Khattab, and Zubayr ibn Al-'Awwam, but the Prophet (ﷺ) held it back until Abu Dujanah asked what the right was. The Prophet (ﷺ) replied: "That you strike the enemy's faces with it till it bends".
- The Companions hesitated but Abu Dujanah took the sword and said "I shall take it". He pulled out a red scarf, tying it around his head.
- The other Companions said, "Abu Dujanah has brought out his red band of death". Whenever he wore this, it signified that he was determined to fight to the death.
- Upon taking the sword, Abu Dujanah began to strut in pride between the two armies. The Prophet (ﷺ) smiled and said, "This is a walk that Allah detests, except in this situation".
 - He was displaying strength and fearlessness — not out of arrogance, but as a proud, dignified Muslim.
 - Similarly, we must embody his stance by showing others that our identity as Muslims is non-negotiable and that we never compromise on our values.
 - For instance, in a non-Muslim surrounding, we should walk with dignity, instead of displaying weakness, taking a firm stand for our faith.
- Abu Dujanah truly fulfilled his covenant and fought relentlessly with the sword. He pierced deep into the enemy lines, cracked their skulls and stood firmly protecting the Prophet (ﷺ).

Initial Success On the Battlefield

- Hamza ibn Abd al-Muttalib and Mus'ab ibn Umair led the forefront at the Battle of Uhud. Both men were considered among the most valiant defenders during this battle.

- To incite revenge for their previous defeat at Badr, the Quraysh brought women to the battlefield to boost morale, where they played drums, tambourines, and sang songs of encouragement.
- Despite being outnumbered, the Muslim fighters showed exceptional courage. They were organized and initially held the upper hand.
- The Muslims managed to inflict heavy losses on the Quraysh in the initial exchanges, breaking the Quraysh lines and causing them to retreat, leaving behind spoils of war.

The Turning Point

- The initial victory was reversed when the archers on the hill, seeing the enemy retreat, thought the battle was over.
- Despite the strict orders to stay, 30 archers abandoned their position against the orders of their leader Abdullah ibn Jubayr and the Prophet (ﷺ), fearing they would miss out on the spoils of war.
- Khalid ibn al-Walid — before he embraced Islam — led the Quraysh cavalry of 200 horsemen. He was assigned to protect the right flank.
- Recognizing the exposed rear of the Muslim army, Khalid immediately exploited the void left by the archers.
- Khalid led his cavalry around the hill, killed the remaining few archers, including Abdullah ibn Jubayr, and launched a surprise attack on the Muslims from the rear, turning their initial victory into chaos.

Martyrs of Uhud

- The disobedience to the Prophet's instructions at Uhud led to the martyrdom of many Companions.

- Allah highlighted this incident in the Qur'an:

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرْسَلَكُمْ مِمَّا تُحِبُّونَ ۚ مِنْكُمْ مَن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَن يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

Indeed, Allah fulfilled His promise to you when you 'initially' swept them away by His Will, then your courage weakened and you disputed about the command and disobeyed, after Allah had brought victory within your reach. Some of you were after worldly gain while others desired a heavenly reward. He denied you victory over them as a test, yet He has pardoned you. And Allah is Gracious to the believers.

(3:152)

- Key companions martyred include Hamza ibn Abd al-Muttalib, Mus'ab ibn Umair, Abdullah ibn Haram, Abdullah ibn Jahsh, Handhalah ibn Abi 'Amir, and Amr ibn Jamuh, among others.
- Members of the Quraysh army, particularly the women, engaged in the mutilation of the bodies of the slain Muslims; cutting off the ears, noses, hands, and feet of the martyrs.

Stories of Martyred Companions

- **Abdullah ibn Haram**
 - He was the father of Jabir ibn Abdullah and was known for being the first martyr of the Battle of Uhud.
 - The night before the battle, he told Jabir that he expected to be among the first Muslims martyred. He requested for him to care for his seven sisters and have his debts be paid.
 - As he predicted, he was martyred and his body was mutilated by the Quraysh. Jabir went to uncover his face and his sisters wept seeing their father's condition.
 - The Prophet (ﷺ) provided comfort, promising them that their father is in a blessed state.

- Narrated Jabir: My father's mutilated body was brought to the Prophet (ﷺ) and was placed in front of him. I went to uncover his face but my companions forbade me. Then mourning cries of a lady were heard, and it was said that she was either the daughter or the sister of `Amr. The Prophet (ﷺ) said, "Why is she crying?" Or said,

" لِمَ تَبْكِي أَوْ لَا تَبْكِي، مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا "

"Do not cry, for the angels are still shading him with their wings." (Sahih al-Bukhari)

- When Jabir was heartbroken due to his father's martyrdom, and having left with the debts and dependents, the Prophet (ﷺ) gave him glad tidings that Allah spoke to his father directly—not from behind a screen.

- Talhah ibn Khirash said:

سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ لَمَّا قُتِلَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ حَرَامٍ يَوْمَ أُحُدٍ لَقِينِي رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ " يَا جَابِرُ أَلَا أَخْبِرُكَ مَا قَالَ اللَّهُ لَأَبِيكَ " . وَقَالَ يَحْيَى فِي حَدِيثِهِ فَقَالَ " يَا جَابِرُ مَا لِي بِأَبِيكَ مِنْكَ سِرًّا " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ اسْتَشْهَدَ أَبِي وَتَرَكَ عِيَالًا وَوَدِيئًا . قَالَ " أَفَلَا أَبَشَّرُكَ بِمَا لَقِيَ اللَّهُ بِهِ أَبَاكَ " . قَالَ بَلَى يَا رَسُولَ اللَّهِ . قَالَ " مَا كَلَّمَ اللَّهُ أَحَدًا قَطُّ إِلَّا مِنْ وَرَاءِ حِجَابٍ وَكَلَّمَ أَبَاكَ كِفَاحًا . فَقَالَ يَا عَبْدِي تَمَنَّ عَلَىَّ أَعْطِكَ . قَالَ يَا رَبِّ تُحْيِينِي فَأَقْتُلُ فِيكَ ثَانِيَةً . فَقَالَ الرَّبُّ سُبْحَانَهُ إِنَّهُ سَبَقَ مِنِّي أَنَّهُمْ إِلَيْهَا لَا يَرْجِعُونَ . قَالَ يَا رَبِّ فَأَبْلِغْ مَنْ وَرَائِي . قَالَ فَأَنْزَلَ اللَّهُ تَعَالَى {وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ} " .

"I heard Jabir bin 'Abdullah say" "When 'Abdullah bin 'Amr bin)Haram) was killed on the Day of Uhud, the Messenger of Allah met me, and said: "O Jabir, shall I not tell you what Allah has said to your father?" Yahya said in his Hadith: "And he said: 'O Jabir, why do I see you broken-hearted?' I (Jabir) said: 'O Messenger of Allah, my father has been martyred and he has left behind dependents and debts.' He said: 'Shall I not give you the glad tidings of that with which Allah met your father?' I said: 'Yes, O Messenger of Allah.' He said: 'Allah never spoke to anyone except from behind a screen, but He spoke to your father directly, and He said: "O My slave! Ask something from Me and I shall give it to you." He said: "O Lord, bring me back to life so that I may be killed in Your cause a second time." The Lord, Glorified is He, said: "I have already decreed that they will not return to life." He said: "My Lord, then convey (this news) to those whom I have left behind." Allah said: "Think not of those as dead who are killed in the way of Allah, Nay, they are alive, with their Lord, and they have provision." (Sunan Ibn Majah)

- **Handhalah ibn Abi 'Amir**

- He married Jamila, the daughter of Abdullah ibn Ubayy, on the night before the Battle of Uhud.
- Upon hearing the rumor that the Prophet (ﷺ) had died during the chaos of the battle, he immediately rushed to the battlefield to join the Muslim army.
- Because of the urgency, he left without taking a bath (ghusl) to purify himself after intimacy and was martyred during the battle.
- After the battle, the Prophet (ﷺ) told his Companions that he saw the angels washing Handhalah's body in silver basins, between heaven and earth.
- The Prophet (ﷺ) inquired about the reason for this honor, and his wife, Jamila, confirmed that he had left home in a rush without taking a bath. He became known as Ghasīl al-Malā'ikah (The One Washed by the Angels).
- Jamila knew her husband would leave to join the battle. She intentionally called for four witnesses to confirm that their marriage had been consummated, establishing the legality of the union before he left to fight.
- She conceived his child from this single night, named Abdullah ibn Handhalah. He was most beloved to Abu Bakr (RA) and Umar (RA).

- **Amr ibn Jamuh**

- He had a severe limp and was exempted from fighting at Uhud. Yet, he strongly desired to participate and achieve martyrdom.
- When his sons attempted to stop him due to his disability, he went to the Prophet (ﷺ), requesting to join the army.
- Upon seeing his extreme enthusiasm and sincerity, the Prophet (ﷺ) allowed him to participate in Uhud.
- He prayed to Allah not to return to his family and to grant him martyrdom, wanting to walk in Jannah without any limp.

- He fought bravely and Allah fulfilled his wish to die as a martyr. Following his martyrdom, the Prophet (ﷺ) passed by his body and said: "It is as if I can see you walking with this leg of yours healed (perfectly) in Jannah".

- **Usayrim Banu Abd al-Ash'hal**

- On the morning of Uhud, he embraced Islam, right before the fighting started.
- Being a new Muslim and not learning any rituals of the faith, he took his armor and joined the Muslim army.
- Before dhuhr, he fought bravely until he was martyred without having performed a single salah.
- Despite his short time living as a Muslim, the Prophet (ﷺ) remarked that he did a little and was rewarded a lot.
- Al-Baraa reported: A man wearing an iron armor came to the Prophet (ﷺ) and said:

يا رسول الله، أقاتِلْ أَوْ أَسْلِمُ؟ قال: «أَسْلِمِ، ثم قَاتِلِ»، فأَسْلَمَ ثم قَاتِلِ فَقُتِلَ. فقال رسول الله صلى الله عليه وسلم: «عَمِلَ قَلِيلاً وَأَجْرٌ كَثِيراً»

"O Messenger of Allah, shall I fight or embrace Islam?" He said: "Embrace Islam, then fight." He embraced Islam, then fought and was killed. The Messenger of Allah (may Allah's peace and blessings be upon him) said: "He did a little but was greatly rewarded." (Al-Bukhari & Muslim)

- **Mus'ab ibn Umair**

- He was born into wealth. He was considered the most handsome and stylish youth in Makkah; wearing the finest clothes and the best perfume. Upon embracing Islam, he gave up his luxurious lifestyle.
 - The Prophet (ﷺ) once remarked, "I have not seen in Makkah with better hair and fragrance and clothing than Mus'ab".
- The Prophet (ﷺ) appointed him as the first ambassador in Madinah and he was highly successful, with prominent figures like Sa'd ibn Mu'adh accepting Islam at his hands.

- He resembled the Prophet (ﷺ) particularly when he wore an armor. Thus, his martyrdom caused a mistaken belief among some that the Prophet (ﷺ) himself had fallen due to their close resemblance.
- When he died, he possessed so little that the only covering available was a small, tattered cloth to cover his body.
- **Sa'd ibn Rabi'**
 - He was the wealthiest Ansari Companion. Upon migrating to Madinah, the Prophet (ﷺ) paired him with Abdur Rahman ibn Awf from the Muhajirun. Sa'd offered half his wealth to Abdur Rahman, who thanked him but requested to be shown the market instead.
 - The Prophet (ﷺ) asked news about Sa'd at Uhud. He sent Ubayy ibn Ka'b to search for him among the bodies of the slain and sent him with the message: "The Messenger of Allah (ﷺ) asks, 'How are doing?'"
 - Sa'd was found on his last breath, with his body bearing 70 wounds from spears, swords, and arrows. He sent a message to the Prophet (ﷺ) through Ubayy:
 - "Convey my Salam to the Messenger of Allah (ﷺ) and tell him that Sa'd tells you, 'O Messenger of Allah! I can smell the fragrance of Jannah. May Allah reward you with the best reward that He rewards a Prophet for his people!'"

Notable Sacrifices of Companions

- **Hamna bint Jahash**
 - She was the sister of Zaynab bint Jahsh, the wife of the Prophet (ﷺ) and was a cousin to the Prophet (ﷺ).
 - She lost three close male relatives in a single day at Uhud: her brother Abdullah ibn Jahsh, her uncle Hamza ibn Abd al-Muttalib, and her husband Mus'ab ibn Umair.
 - Hearing news of her brother and uncle's martyrdom, she remained calm, saying, "To Allah we belong and to Him we shall return. May Allah's mercy be upon him and may Allah forgive him".

- When the Prophet (ﷺ) subsequently informed her of the martyrdom of her husband, she cried out, "O grief! Woe be onto me!" and later explained that her extreme grief was caused by thinking of her orphaned children.
- **Sumayra bint Qays**
 - She was an Ansari woman who was told her father, brother and husband were martyred at the Battle of Uhud. Upon hearing this news, she left Madinah and went towards Uhud.
 - Instead of mourning her family, she immediately asked about the welfare of the Prophet (ﷺ), stating, "What happened to the Messenger of Allah (ﷺ)?"
 - When assured the Prophet (ﷺ) was safe, she asked to see him. She carried on walking on the battlefield of Uhud until she fell onto the ground.
 - After finally seeing the Prophet (ﷺ) she said, "I swear by my mother and father — as long as you are well and safe — I can cope with anything else that has happened. Every calamity after you is insignificant."
- **Talha ibn Ubaydallah**
 - His actions at the Battle of Uhud are among the most celebrated acts of bravery, earning him the title "The Living Martyr".
 - When the Muslim army was in disarray, he stood firm alongside a few Companions protecting Prophet (ﷺ), making his own body a shield.
 - He used his entire body to block arrows directed at the Prophet (ﷺ), suffering over 70 wounds from arrows, swords, and spears.
 - He protected the Prophet's face with his own hand from a sword attack, which cut his fingers and left his hand permanently paralyzed.
 - Even after sustaining severe wounds and losing consciousness multiple times, he carried the Prophet (ﷺ) up a steep mountain to safety while retreating backwards.

- The Prophet (ﷺ) specifically honored Talha for his actions on that day as a martyr walking on Earth and noted his mention in this Quranic verse:

مَنْ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا

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

(33:23)

- Jabir said:

نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ قَالَ: «مَنْ أَحَبَّ أَنْ يَنْظُرَ إِلَى رَجُلٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ وَقَدْ قَضَىٰ نَحْبَهُ فَلْيَنْظُرْ إِلَى هَذَا». وَفِي رِوَايَةٍ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى شَهِيدٍ يَمْشِي عَلَى وَجْهِ الْأَرْضِ فَلْيَنْظُرْ إِلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ

Allah's messenger looked at Talha b. `Ubaydallah and said, "If anyone wants to look at a man walking on the face of the earth when he has died[] let him look at this man." A version has, "If anyone finds pleasure in looking at a martyr walking on the face of the earth let him look at Talha b. `Ubaydallah." *The idea may be that he has vowed to fight to death in Allah's path, and so he is spoken of as being as good as dead. (Jami` at-Tirmidhi)*