

The Third of the Series of Treatises
Breezes,
From the Gardens of Firdaws

الثالث من سلسلة المقالات
رياح
من جنات الفردوس

رسالة إلى طالب العلم

Advice for the Seeker of Knowledge

Shaykh Sultān Al-'Utaybī

(May Allāh have mercy upon him and accept him amongst the Shuhadā')

At-Tibyān Publications

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وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ

“And march forth in the way (which leads to) forgiveness from your Lord, and for Gardens, the width of which is that of the heavens and the earth” Al ‘Imrān: 133

رسالة إلى طالب العلم

“Risālah Ilā Tālib Al-‘Ilm”

Advice for the Seeker of Knowledge

By *“Abū ‘Abdir-Rahmān Al-Atharī”*

The pen name of the martyred *Mujāhid* of *Tawhīd*,
Shaykh Sultān Al-‘Utaybī

(May Allāh have mercy upon him and accept him amongst the Shuhadā’)

وَأَمَّا الْبُيُوتُ

In the Name of Allāh, the Most Gracious, the Most Merciful:

All praise is due to Allāh, the Lord of the Worlds, and salutations and peace be upon our Prophet, Muhammad, and upon his family and Companions, and all those who imitate his footsteps, and take his *Sunnah* (way) as their own (way of life), until the Day of Judgment.

Ammā Ba'd

So this is a message which I send to my brother who seeks knowledge...

As-Salām 'Alaykum, Wa Rahmatullāh, Wa Barakātuh.
(Peace be upon you, and the Mercy of Allāh, and His Blessings.)

O Tālib Al-'Ilm (Seeker of Knowledge): These are words, and *Wasāyā* (wills, advices), which I wrote as a reminder and sincere advice for you, in order to fulfill and discharge my responsibility; and I ask Allāh (Glorified and Majestic is He) to make my message reach you while you are in the most wholesome blessing, relief, and health.

O Tālib Al-'Ilm: Beware lest your *Talab* (search, seeking) of *Al-'Ilm Ash-Shar'i* (*Islāmic Knowledge*) be for employment (or official position), or a worldly matter (such as status and reputation, etc); for it has been authentically narrated from the Prophet (salutations and peace be upon him), that he said: “*Perished be the slave of the Dīnār and Dirham, of Qatifah (thick soft cloth) and Khamīсах (i.e. money and luxurious clothes); as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him...*”¹

And Allāh has stated:

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ
أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَا كَانُوا يَعْمَلُونَ

“Whosoever desires the life of the world and its glitter - to them We shall pay in full (the wages of) their deeds therein, and they will have no

¹ **Trans. Note:** Refer to Al-Bukhārī (6/61), in the Book of *Jihād*, and it was also narrated in summarized form in (11/216) in the Book of Heart-Softeners. Also see Ibn Mājah (4,135 & 4,136), in the Book of *Zuhd*. The full *Hadīth* completes as, “...*Tūbā (a tree in Paradise) is for him who holds the reins of his horse to strive in the Path of Allāh, with his hair unkempt and feet covered with dust; if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted.*”

diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.²

And *Shaykh Al-Islām* Muhammad ibn ‘Abdil-Wahhāb (may Allāh have mercy upon him) named a chapter in *Kitāb At-Tawhīd* regarding this verse, entitled, **“Chapter: A Person’s Seeking the World Through His Deeds, Is a Part of Polytheism (*shirk*)”**.³

And *Shaykh* ‘Abdur-Rahmān ibn Hasan (may Allāh have mercy upon him) elucidated in his *Sharh* (explanatory commentary) of *Kitāb At-Tawhīd* – “*Qurrat ‘Uyūn Al-Muwahhidīn*” (*The Delight of the Eyes of the Pure Monotheists*) – under this chapter, saying, “And likewise is the situation of (many of) the *Imāms* of Mosques, the teachers of *Madrasahs*, and the *Mujāhidīn*, who desire, in exchange for their struggles, some reward and honorarium.”

So beware and take caution from this – may Allāh provide me, and you, *Al-Ikhlās* (truthful sincerity).

O *Tālib Al-‘Ilm*: Make your intention of your *Talab* (search, seeking), to lift ignorance off yourself, so that you can worship Allāh upon *Basīrah* (clear sightedness, wisdom); and also that you lift ignorance off the *Ummah*, teaching them the *Dīn* of Allāh (Glorified and Majestic is He).

O *Tālib Al-‘Ilm*: Know, that memorizing of the Book of Allāh (Glorified and Majestic is He), is indeed a good deed, a virtue, and an accomplishment – But acting upon the Book of Allāh is a *Fardh* (obligation), a *Wājib* (compulsory), a must which binding upon you.

For verily, we have seen some people in this era, who have made memorizing the Qur’ān a *Fardh*, and acting upon it a mere virtue. So beware of this, because these people have abolished many texts.

And I remind you of the statement of the Companion (‘Abdullāh ibn Mas’ūd) – may Allāh be pleased with him – who said, **“We used to learn ten verses from the Qur’ān, and we would not go beyond them (to learn more verses), until we had comprehended them and acted upon them.”**⁴ So to Allāh belongs all their gratitude.

² *Hūd*: 15-16

³ **Trans. Note:** Refer to “*Kitāb At-Tawhīd*” (pg. 133-135) with the footnotes of *Shaykh* ‘Abdul-Qādir Al-Arnā’ūt (may Allāh have mercy upon him), published by *Maktabah Dār As-Salām*, Riyādh, 1413 H.

⁴ **Trans. Note:** A similar phrasings are narrated by Ibn ‘Asākir in *Tārīkh Damishq*, in the biography of Ibn Mas’ūd (pg. 93-94), with an authentic chain, and also by Ath-Thahabī in *As-Siyar* (1/490). Also see *Al-Jāmi’ Li-Ahkām Al-Qur’ān* (1/39).

O Tālib Al-‘Ilm: Be warned...and then be warned... and then be warned: of *Taqīd* (blindly-following individuals, scholars, etc.), for verily, it is a deadly disease. And you are obligated to adhere to the Book and the *Sunnah*, upon the understanding of the Righteous Predecessors (*As-Salaf As-Sālih*), even if mankind rejects you.

Imām Ash-Shāfi‘ī (may Allāh have mercy upon him) said, “The scholars have united (*Ijmā‘*), past and present, that whosoever has a *Sunnah* of the Messenger of Allāh (salutations and peace be upon him) clarified unto him – then it is not permissible to abandon it for the sake of anyone else’s word (i.e. opinion, decision, etc.).”⁵

O Tālib Al-‘Ilm: Beware of sanctifying (*Taqdīs*) and magnifying (*Ta’t’hīm*) men; Rather, make the magnification of the Book of Allāh and the *Sunnah* of His Messenger come before anyone and everyone, whoever it may be. And do not be intimidated by labels and titles (i.e. *Muftī*, *Lajnah*, etc).

O Tālib Al-‘Ilm: Beware of self-admiration, and being deceived (by self-pride and conceit), for verily, it is how righteous people are destroyed.

O Tālib Al-‘Ilm: Know, that the most important of requirements, and the most obligatory of the obligations (*Wājibāt*): Is *Tawhīd*. So make it the center of your concerns; so learn it, in knowledge (*‘Ilm*), action (*‘Amal*), and calling to it (*Da’wah*) – for indeed, it was the center of concern for the *Da’wah* of your exemplary master, Muhammad (salutations and peace be upon him).

O Tālib Al-‘Ilm: Be truthfully sincere with your brothers from amongst the fellow *Tullāb* (seekers of knowledge). For indeed I have seen some people from amongst the seekers of knowledge – lies are their constant trait, and they are known to have double-faces... We have seen them meeting us with one face, and then meeting others with another face; they will say a word to you, and they will tell your brothers a different word, they will affirm it here, and reject it there... So beware of these people, do not sit with or associate with them – for verily, your companion influences you.

O Tālib Al-‘Ilm: The fields of Jihād are in need of you, and the militant training camps are seeking for you – So where are you when it comes to aiding the weak and oppressed ones?

O Tālib Al-‘Ilm: Indeed, those who are around you, look at you as an example (role model) for them – so do not let your relationship with them be a hindrance for them (for lagging behind from participating or assisting the Jihād).

⁵ **Trans. Note:** A similar phrasing from *Imām* Ash-Shāfi‘ī is mentioned in *I‘lām Al-Muwaqqi‘īn* (2/263).

O Tālib Al-'Ilm: Beware of attempting to use excuses which were not even accepted from the Companions of Muhammad (salutations and peace be upon him) – and be clear and sincere with your own self - for verily, Allāh is watching you, and He knows all the hidden secrets.

O Tālib Al-'Ilm: What are you doing about the statement of Allāh (Glorified and Majestic is He):

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اتَّقَلْتُمْ إِلَى الْأَرْضِ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ إِلَّا تَنْفِرُوا يُعَذِّبُكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّهُ شَيْئًا وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

“O you who believe! What is the matter with you, that when you are asked to march forth in the Path of Allāh (i.e. Jihād) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allāh is Able to do all things.”⁶

And He commanded:

انْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

“March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Path of Allāh. This is better for you, if you but knew.”⁷

O Tālib Al-'Ilm: Know, that courage is an enormous obligation upon those who learn knowledge – so be courageous, and speak out with the Truth, and do not compromise with anyone. And know – may Allāh protect you from evil – that merely concealing the Truth, and being silent about it: this is something which Allāh has warned with threats of Divine Punishment; Rather, He has cursed them ⁸ – and there is no might, nor power, except with (the Permission) of Allāh. So if this is the case (regarding those who merely conceal the Truth, by being silent), then what about those who actually speak for falsehood?

And I remind you of the statement of Allāh (Most High):

⁶ At-Tawbah: 38-39

⁷ At-Tawbah: 41

⁸ **Trans. Note:** Refer to Al-Baqarah: 159: **“Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allāh and cursed by the cursers.”**

وَادَّ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ آوَتْوا الْكِتَابَ لَشُبَيْبِنَةَ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ
وَاشْتَرَوْا بِهِ تَمَنَّا قَلِيلًا فَبِئْسَ مَا يَشْتَرُونَ

“(And remember) when Allāh took a covenant from those who were given the Scripture (the Jews and Christians) to make it (the Truth) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.”⁹

And verily, we have seen people whom Allāh has provided knowledge and intellect, but if fingers are pointed at them, they are afflicted with cowardice, weakness, and fear. But, what benefit can knowledge bring, if it is not acted upon? And indeed, these (puppet-scholars) have misguided many people; and truthful was the statement of the Messenger (salutations and peace be upon him), when he had said: **“I do not fear for my Ummah with regards to anything, except the misguiding Imāms (leaders).”¹⁰**

O Tālib Al-‘Ilm: Beware of going to the *Salātīn* (i.e. Sultans, kings, rulers, etc.), for it has been authentically narrated from our Prophet (salutations and peace be upon him), that he said, **“Whosoever goes to the Sultan, he will (indeed) be in fitnah (trials and tribulations).”¹¹**

So what is your hope – O Seeker of Knowledge – with these *Tawāghīt* who have haughtily tyrannized and subjugated mankind through coercion, obliterated the *Sharī’ah* of Allāh, and aided the Christians everywhere against the Muslims, and governed upon the necks of the Muslims using man-made laws, and abolished the *Hudūd* (Divine Penalties)... and many other acts of apostasy and heresy; So beware of them, and beware of any government rabbi or monk who sits with them – those who have desecrated their knowledge by associating and sitting with the enemies of Allāh. Nay, they have even participated with them in falsifying the true realities, misleading the masses, and beautifying the falsehoods.

O Tālib Al-‘Ilm: Do not be one of those who accuse the *Shabāb* (youth) – whether it be in study circles, breaks, gatherings, or classes – benumbing the

⁹ *Āl ‘Imrān*: 187

¹⁰ **Trans. Note:** Refer to *Tafsīr Ibn Kathīr* (3/268), where he graded it as, “Good, Strong”, (*Jayyid, Qawiyy*). And similar narrations can be found in *Iqtidhā’ As-Sirāt Al-Mustaqīm* of Ibn Taymiyyah (1/142), and *Takhrij Al-Ihyā’* of Al-‘Irāqī (1/86). And it was declared *Sahīh* by Al-Albānī in *Sahīh Al-Jāmi’* (1,773 & 2,316), and *Mishkāt Al-Masābīh* (259).

¹¹ **Trans. Note:** Refer to *Sahīh Al-Jāmi’* (6,296 & 6,124) where Al-Albānī declared it *Sahīh*, and in *Mishkāt Al-Masābīh* (3,629). And in a similar narration, it is phrased as, “...Whosoever follows the Sultan, he will (indeed) be in fitnah (trials and tribulations).” Declared *Sahīh* by Al-Albānī in *Sahīh An-Nasā’i* (4,320).

minds of the *Shabāb* so that they do not go perform Jihād in the Path of Allāh; or so that they don't even say a word of truth, for one reason or another; or so that they do not even call the tyrant, "O tyrant," – or say to the *kāfir*, "O *kāfir*."

And I sincerely advice you – if you are one of those who are in (a position of) responsibility over the *Shabāb* – (Know that) you must incite the Believers to fight, either here (in the Arabian Peninsula), or there (ʿIrāq, Pakistan, Afghānistān, Chechnya, Indonesia, America, etc.), or openly declare the *Millah* (Faith) and clarify the reasons... Otherwise, make room for those other than you (who are fit for the responsibility), and do not unknowingly be one of the deserters.

And by Allāh, that you die while being only responsible for your own soul, is better for you, than dieing while you are responsible in front of Allāh for misguiding and obstructing the *Shabāb* of Islām from the Jihād – and there is no might, nor power, except with (the Permission) of Allāh.

And I remind you of the stance of your exemplary master, Muhammad (salutations and peace be upon him), when he was performing the *Tawāf* (circumambulation) around the *Ka'bah*, and he was all alone and weak, when they (the *mushrikīn*) reviled and belittled him – he said to them, "O people of *Quraysh!* Hear this: *By Him in Whose Hand is the soul of Muhammad- I have come to you, to slaughter you.*" And the entire incident is narrated by *Imām Ahmad* in his *Musnad*.¹²

O Tālib Al-ʿIlm: I say this to you with brief words – If you were to follow your Prophet (salutations and peace be upon him) in every matter, and you were to speak out with the Truth, then soon you will be tested with hardships. And *Ibtilā'* (tests, trials, hardships, sufferings, etc) is according to the level of *Īmān* – as the Messenger of Allāh has informed us of¹³; and as Allāh (Glorified be He) has said:

¹² **Trans. Note:** Narrated by *Imām Ahmad* ibn Hanbal in his *Musnad* (11/203, # 7036). *Imām Ahmad* Shākir declared its chain to be authentic, and said, "Isnāduhu *Sahīh*." He also mentioned that it is narrated by Ibn Hajar Al-Haythamī in *Mujma' Az-Zawā'id* (6/15-16), and was pointed to by Ibn Hajar al-ʿAsqalānī in *Al-Fat'h* (7/128), and Ibn Kathīr mentioned that it was narrated by Al-Bayhaqī in *At-Tārikh* (3/46). For the entire incident, refer to the At-Tibyān Publication's article, "The *Hadīth* of Slaughter."

¹³ **Trans. Note:** It is authentically narrated by Al-Bukhārī and Muslim, on the authority of Sa'd ibn Abī Waqqās (may Allāh be pleased with him) that he said: "I said: 'O Messenger of Allāh! Who amongst mankind suffers the severest?' He (peace be upon him) replied: 'The Prophets, then the righteous, then those who are most like them, then those who are most like them. The man is tried according to his strength in his Dīn. So, if his obedience and piety is sound, then his tests and hardships are increased; and if his obedience and piety is weaker, then his (tests and hardships) is lighter- and the believer is continuously tested until he walks on the Earth without any sins on him.'" For a more in-depth discussion on this topic, refer to the At-Tibyān Publications releases, entitled, "Advice Regarding 'Ubūdiyyah'" by *Shaykh* Abū Muhammad Al-Maqdisī (may Allāh hasten his release), and also the video-lecture, "Such Are the

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ

“Do people think that they will be left alone just because they say: “We believe,” without being tested (i.e. put in tribulations)?”¹⁴

Know, that when the time comes (to be tested through hardships and tribulations), that other students of knowledge will warn against you, and so will the rabbis and monks of the regimes (also warn against you), and you will be abandoned, and you will be reviled and belittled, and it will be said regarding you that you are one of the *Khawārij* – and many such accusations which are being leveled against the subjugated and oppressed preachers of *Tawhīd*. So have *Sabr* (patience), **verily, with the hardship, there is relief - verily, with the hardship, there is relief.**¹⁵

O Tālib Al-‘Ilm: Beware of those who preach for coexistence with the *kuffār*. Beware of those self-defeated traitors. Beware of them, and do not be deceived by their honey-coated words which hide deadly poison, and do not be deceived by their classes and those who attend them. Beware of them, for verily, the least which can be said about their condition, is that we should treat them as heretics (*Ahl Al-Bid’ah*). And our *As-Salaf As-Sālih* (Righteous Predecessors) have cautioned us from the heretics; so for example, look over “*Kitāb Al-Bida*” by Ibn Wadh’dhāh.

O Tālib Al-‘Ilm: Always look into the Book of our Lord, and into the *Sunnah* of our Prophet (salutations and peace be upon him) – and ponder over them both thoroughly; For verily, contained in them two, is much goodness.

O Tālib Al-‘Ilm: Be eager to conversate, exchange, study, consult, learn, discuss, and debate *Masā’il* (issues pertaining to the *Dīn*) with your brothers – for verily, *Rusūkh* (firm understanding, deep-rooted knowledge) of the *Masā’il* does not come, except with through discussing and conversating.

O Tālib Al-‘Ilm: Let there be a time wherein you can be alone with your Lord, and read His Words, and call upon Him fervently, and humble yourself down for Him – For indeed, *Du’ā* (supplication, calling upon Allāh and asking Him) is one of the greatest forms of *‘Ibādah*, as has been authentically narrated from the Messenger (salutations and peace be upon him), “*Ad-Du’ā, that is ‘Ibādah.*”¹⁶

Messengers Tested, and Then the Outcome Will Be In Their Favor,” by *Shaykh* Abū Mus’ab Az-Zarqāwī (may Allāh assist him).

¹⁴ *Al-‘Ankabūt*: 2

¹⁵ **Trans. Note:** Phrased from the two verses in *Al-Inshirāh*: 5-6.

¹⁶ **Trans. Note:** Declared *Sahīh* by *Al-Albānī* in *Sahīh Al-Jāmi’* (3,407), and *Sahīh At-Targhīb* (1,627), and similar in *Sahīh Al-Adab Al-Mufrad* (550).

O Tālib Al-'Ilm: Beware of the evil '*Ulamā*', and beware of associating with them and their study circles – for verily, they are People of Evil and Misguidance, who have caused the Muslims to be confused with regards to their own Religion, and they have led the masses astray, and they have participated with the rulers in selling the lands of the Muslims, including their holy lands (*Makkah*, *Madīnah*, and *Al-Quds*).

Here is *Al-Quds* (a.k.a. "Jerusalem"), for over 50 years it is in the clutches of the Jews – But what have the sultans' '*Ulamā*' done (to return it back to the Muslims)? All those committees, which are called, "*Hay'at Kibār Al-'Ulamā*," (The Board of Senior Scholars) and "*Al-Lajnah Ad-Dā'imah*" (The Permanent Committee)... Who created these? And who chose its members? Who nominated them? Surely, it (i.e. the answer) is the treacherous rulers.

O Tālib Al-'Ilm: These '*Ulamā*' whom most of the *Shabāb* cling to, amongst them are those who clearly declare and say that there should be 'no animosity between the Muslims and others'. And some '*Ulamā*' have gone to the lands of the Christians in order to 'bring together' parliaments, and they are greeted and welcomed by the prostitutes of Europe, as if nothing ever happened. And some others, say, 'if all the people went for Jihād, then who will remain behind for business in the shopping centers'... and another one attempts to talk above Allāh (Glorified and High is He), saying, 'those who are killed in Afghānistān, but the *Walī Al-Khamr* did not give him permission (to go fight), then he cannot be a *Shahīd* (martyr).' And their head, their leader, says, 'the Americans are innocent people'... and yet another one says, 'donating blood to the Americans is permissible'... and there are many, many, many such cases and examples. And then there are others, who race against each other to have their pictures taken next to the *Tawāghīt* every week.

And indeed, we have approached these people and their senior brethren, and we sincerely advised them, debated them, and discussed with them – and the outcome was of no benefit, and there is no might, nor power, except with (the Permission) of Allāh.

So O Tālib Al-'Ilm: I ask you by Allāh – Is this supposed to be the condition of the prestigious '*Ulamā*' of Islām? Or is this the condition of the *Tawāghīt*'s puppets, and the rulers' bootlickers?!

And in conclusion: I ask Allāh (Glorified and Majestic is He) to cause benefit to the reader of these words, and to give it acceptance in the land.

And I ask Him (Glorified is He) to provide you with *Basīrah* (clear sightedness, wisdom), and the ability to act upon it, and to make you blessed wherever you are, and to make you one of those who speak the word of Truth.

And in ending: I ask Allāh (Most Glorious) for *Shahādah* (martyrdom) in His Path, so that He is pleased with us through it, and laughs at us because of it – Verily, He is the All-Hearer, the Answerer, and All-Generous, Most Noble.

And our last prayer is, that all praise belongs to Allāh, the Lord of the Worlds.

- Transcribed on Thursday night, *Laylat Al-Jumu'ah*
The 28th of the month of *Rajab*, 1424 years after *Al-Hijrah*
(Corresponding to September 25, 2003)

“ *Abū ‘Abdir-Rahmān Al-Atharī* ”*

*(killed on the 17th of *Thul-Qi'dah*, 1425 H, while striving to expel the *mushrikīn* from the Arabian Peninsula; corresponding to Wednesday, December 29th, 2004)