

remembrance for if not his permission that was allowing us to be here. We will not be here. So I thank Allah for that. And I asked Almighty Allah to allow us to learn from the lessons of the life of [Rasulullah] (PBUH) for our life so that we can become better people. For indeed, in the study of the [seirah] of the Prophet(PBUH). There are lessons that can never be compared to any other teaching in the life of the Muslim. You can read anything, you can do anything but when you look at the [Seirah] and look at every occasion, every moment, every time, the prophet (PBUH) did or set something in it. For every person who lives in any generation coming [qiuama]to the Muslim. There is a lesson for him for his people in his time. And I believe we have a lot of lessons to learn and today's lesson is Continuing from last week lesson of [Khazwat Bader] when we discussed what the Prophet (PBUH) did, before beginning that battle in showing the believer that now they need to stand on their own two feet, and they need to be able to be seen that they are not frightened, and that they should not be coward. For indeed cowardness is not a sign of a believer, we should be courageous, we should be strong for [Deen Rasulallah].

[المؤمن القوي خير وأحب إلى الله من المؤمن الضعيف]

the believer who the strong is better and more love will happen in Allah, and more loved by Allah than the weaker believer. Now, people when they look at this kind of [Hadith], according to their [mushroom] the way they understand and appreciate the religion, they give their interpretation, but in their interpretation as a whole, there is one interpretation, because the interpretation of everything that the Prophet (PBUH) set for the Muslim, or the [moaimen], or the [Mohsin], or any human being is total is not really for one thing, it's for everything. So there are those who will say,

[المؤمن القوي خير]

Physical, too, they encourage people to go out of their way to exercise and to make their bodies fit and strong, which is true, and we need to do that. However, on the other side, there are those who will say is spiritually strong. And it's true, nothing wrong with that, but we say, the

whole, you must be physically strong, and you must be spiritually strong, physically strong, because the Prophet (PBUH) said in the Hadith in [Bukhari].

[إِنْ لِحَسَدِكَ عَلَيْكَ حَقٌّ]

and your body have a right over you, to feed it, to look after it, to clean it, and to care for it. And it is well being their responsibility. The well being of your body is your responsibility. And therefore he says in the Hadith

[الْوَقَايَةِ خَيْرٌ مِنَ الْعِلَاجِ]

Saving your body is better than getting your body in a difficulty and getting sick and then looking for medicine, you might find it or he might not. On the other side. Indeed, Almighty Allah has encouraged us to strengthen our spiritual side by giving us all the act of worship such as [salah], fasting, [Zakah], [Hajj], and all the rest, especially the [Dikr] to enlighten our spirit and to heighten our station within the past to Almighty him. So the Prophet (PBUH) encouraged the companion to go out and they manage to travel outside Medina and to go in groups and to [Subhanallah] until the time came when the battle of [Bader] has taken place when the [Mushrikeen] were done fighting the Prophet (PBUH) after Abu Sufyan has come from [Sham] with a huge caravan full of goods that he brought for himself and businesses in Makkah, and the Prophet (PBUH) [Yanni] went and waited for the caravan and then the Makkah people when they heard that I was able to stop, they arrange their army which came and the Prophet (PBUH) of the word of [Bader] started the biggest turning point for Islam [Ghazwat Bader] is the biggest turning point for Muslim because in that the truth has been shown that if you have faith, you will always win. If you have true faith, you will always win Almighty Allah says in the Quran,

[أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ، إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ]

if you show Allah victory, if you support Allah, by supporting yourself in embracing the faith, totally, then he will definitely give you the victory that you deserve. Therefore, our duty is to be with Almighty Allah in

every condition and every place now when the believers came back to Medina from [Bader], they were happy, they were rejoicing, happy and rejoicing because of the victory they had. And with them, they were many [Mushrikeen] who were caught as [Asraa], capture [Mushriks] who were not submitting to the will of Almighty Allah and embracing the face. The Prophet (PBUH) has appointed one of his men called Shakran who used to be one of the slaves that the the Prophet (PBUH) have to cover? and became one of his people who were supporting and helping him. His name is Shakran. And he was the man appointed to look after the capture. He was taking them. They didn't have a prison. They didn't have a court. The [Mushriks] in Makkah when they returned, their homes were terrible. In every house, people were crying. People were crying because they lost the greatest of their men. And they were feeling sad. And the Muslims who were left behind in Makkah, that made them feel stronger. That the biggest army MakKah has ever taken out to go and fight any enemy, and an enemy that the inner sight or in the eye is not strong enough, was defeating their army and they came back with nothing. Abu Sufyan made [Alnader]. [Alnader] is a promise to Almighty Allah. Allah says in the Quran,

[إِنَّ اللَّهَ يُحِبُّ التُّدْوَرَ]

Allah loves those who would make a promise to him.

[مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً]

who will give Allah a good liloan and Allah when multiplied many times over. And this is something from the prophets from the messengers. So whenever you are in a dilemma, in a problem, in difficulty, the best thing is what I will do for myself, you will go and have a fresh awesome, you wash your body, then you make fresh [Wudu] when you come out although you can make your [Wudu] with [Alghosol], but I prefer to do another post [Wudu]. And then I dress in fresh clothes, and I will pray in the best place where I live, which is just for the prayer. Okay. And I will pray two [Rakaat] by the intention of purity, then I'll pray two [Rakaat] by the intention of [Toba] then I will hold my beat, and I'll make [Istgfaar], minimum 100, that that makes [Salawat alaa Mohammad]

minimum 100 that you can do as much as you like, but minimum. And then after that, you prostrate you praise Allah, you glorify Him, you thank Him for everything that you have received, and you are receiving every moment from him, even that moment of doing this. And then you make a promise to Allah, Oh, Allah, this thing, I need a solution for I need an opening for whatever. And I promise you, if this is fulfilled, I will do this. But what you promise, once Allah give you what you asked for, you must do. Don't say I will do it later. I heard many people say, Oh Allah, if this business succeed, I will build your mosque. And my intention is to build the most for 50,000 pounds. And then Allah make their business come and say, Well {Alhamdollah} I'll build the most for 100 I'll delay that till I make the next deal. I'll build the most veranda, they make another album. And then I'll make it for 200,000 pounds. And they end up building nothing. And there was an example of this, at the time was [Thalaba] Whom he did the same thing as [Subhan Allah]. When the Prophet asked for [Zakaa] he refused to give because he wanted to give the best later when he has more. And Allah revealed the Quran not to take from him nothing's, the Prophet passed away and he did not take nothing, Abu Baker Alsedeeq took nothing. when Omar became the [Khalifa] he came to please take from your mother now. If they both refused the Prophet and his closest friend, I will never take it and Allah said don't take from him so Abu sufyan made [Alnader] I will never touch my head with water. I will never pour water of my head. I will never wash my hair until I get my revenge on the Prophet (PBUH). That is him. Now, when the captured people were brought to Medina, the prophet (PBUH) turn to the Companions at the hole, and says,

[يَا مَعْشَرَ الْأَنْصَارِ وَالْمُهَاجِرِينَ]

Oh yeah, You gathering men among the [Ansar] of Medina and [Alaws wa Alghazraj] [wa Almohajera] and those who come or came with me from Makkah,

[اسْتَوْصُوا بِهِمْ خَيْرًا]

Take good care of those whom we captured. Take good care of them. Look after them. No court. Remember, no court and no prisons or prison

sentences. One of the men who were captured called Abu Aziz. Abu Aziz is the brother of Mosab Ibn Omair, Mosab [Subhan Allah] was the man who always carries the banner for the Prophet (PBUH) and his brother for the [Mushrikeen]. And therefore, he was captured and brought he says himself later on

[أَبُو عَزِيزٍ ، كُنْتُ مَعَ جَمَاعَةِ الْأَنْصَارِ حِينَ أَقْبَلُوا بِي مِنْ بَدْرٍ ، فَكَانُوا إِذَا قَدِمُوا أَوْ قَدَّمُوا غِذَاءَهُمْ وَعِشَاءَهُمْ فُصُونِي بِالْخُبْزِ وَأَكَلُوا التَّمْرَ لِوَصِيَّةِ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - بِهِمْ لَنَا]

He says, when I was with the companion who were bringing me to Medina, whenever they stopped to eat something and they had some bread usually have dates because bread you can find all the time they have dates all the time. They will rush to give me the bread, even if a small piece and they will either date it I used to feel shy How could they give me I was fighting them, I came to destroy them. And they prefer to give me the better that which they want for themselves. So I will feel shy and retirement back but they will not even touch you they know you eat it. This is because the Prophet (PBUH) told them and told them don't. In this there is a lesson for us today. If we are in a position of having difficulty with somebody, anybody in the family, a neighbor ,at work, don't rush to take revenge, Don't rush to abuse, Don't rush to demean or put down or say treat with respect.

[فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٍ]

Even that between you and them. That is grave animosity treat them as if they're the closest of friends. But remember,

[وَمَا يُلَاقَاهَا إِلَّا الَّذِينَ صَبَرُوا]

This position will not be given only to those who will act with patience and perseverance.

[وَمَا يُلَاقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ]

And none will be given it only the one who have great luck. great luck. And you could be lucky enough to be born to be able to do so. And [subhanAllah]With those people who were captured Alabaas Ibn Abd Almotaleb ,the uncle of the Prophet (PBUH) who became Muslim later

on, and the prophets loved him so much. And Hamza of course was a Muslim, and Sophia became a Muslim, the auntie and Attika, Attika as well a Muslim and his son, Or his nephew Eaqail Ibn Abi Talib the brother of Ali Ibn Abi Talib, who was captured as well in this battle . [wa] Abu Alaas . Abu Alaas was the husband of the daughter of the Prophet (PBUH). Now [Subhanallah] he was captured. But the Prophet (PBUH) had no difference between the relatives, and another lettuce between the one whom he loves. And they're all say they were captured, they were brought, they will not treat them better than the others. And they will not treat the others better than them. Or vice versa treat anyone who has, they were all treated as if they're just friends. They're there, the captured in his time, were distributed among the homes of the companions, you will take view he will take view to live with you. But the prophet did greater thing. The prophets (PBUH) said to them in my sight, you are free, however, you're freedom could be bought if you are able to pay for it. If you are well off, but you pay according to your means. Some of them that didn't have anything to pay, those who didn't have anything to pay the Prophet (PBUH) say you can go free. But he said one thing that will benefit me for I prefer knowledge, especially reading or writing for those who are not. So if there is any one of you who have any knowledge, I will prefer to teach it to the one who does not know, among my companions. And if you can teach 10 of them, then you can go free. And this became [Subhan Allah] the best thing in Islam, for a lot of the companion who are not able to read especially among the [Ansaar], they began to study with the [Mushrikeen]. And then in many of the time when they capture people especially as {GHazwat Uhud] this is something that is important. Now, one of the greatest companions who learnt from them, Zaid Ibn Thabet, Zaid Ibn Thabet lead to read and write and became one of the greatest scholars in Islam from those who were captured. So we don't mistreat the capture. We don't dishonor the capture. In fact, we honor them by giving them whatever we have and we share with them. This is something that you need to Think about it. Remember Abu Aziz the brother of Mosab said they prefer to feed me than feed themselves. They respected me so much I felt shy with my intention of coming and destroying them, And

the Prophet (PBUH) word is to look after them and to care for them and to ask them to teach [Subhanallah] this tells you, Islam comes to build, not to destroy. And this is what we need to do today, when you look at the example of the Muslims around the world who want to bring Islam to flourishing, to it is lovely as they in the past. They want to bring it by destroying everyone who does not believe in what they believe. What we see today, bombing destruction is nothing to do with the Prophet (PBUH), nothing to do with his **path**. He never deserts Allah, Allah. Never. Never one time he went out of his way to destroy the only time you read intention to go to Makkah in the last battle. When he conquered Makkah, he's intentionally refusing he will fight to get him to do his head. But they didn't. And they surrendered and they became Muslims. Abu Sufyan when he arrived in Makkah, he became very upset and angry, and people were telling him that How come this allowed to happen? You must do something about it. So he went with 200 men from his people. And [Banny Alnadeer] one of the tribes of the Jewish community who were living in Medina [Banny qaynuqae wa Banny Alnadeer] Are two of the thribe that used to work in Medina, in business, especially in the gold thread. this is another mineral, nothing like that. And one of their leaders of this tribe called salam Ibn Maushkam. He contacted him as a team. I'm coming to Medina, and as your guest with some men with me, though he welcomed him. And he treated him with respect and gave him a lot of good. But then, Abu Sufyan then send some of his men to go and find the believers who are traveling around by themselves. So they went and found some of the [Ansar] and they killed two of them, because he wanted to fulfill his promises that he can wash his hair. Because I will not wash my hair until I come and do something against Mohammad. He brought the 200 men as if he's coming for a visit stayed with the Jewish leader. the lamina which come and then he sent a few of his men to go outside Medina find out the [Ansar], kill two of them, and then they went back to Makkah , the Prophet (PBUH) try to catch him with some of the companion, but he escaped. After he escaped, that applied [Banny Qainoqaa] who were living in Medina as well. They broke the promise they made to the Prophet (PBUH) that they will never fight him. And they will never stand

with anybody else to fight him. And they began to do a lot of plotting against the Muslims. The Prophet (PBUH) became so upset with them, 700 of their businessmen because they used to live inside Medina, and most of them as jewellers who used to sell jewelry. He surrounded them until Abu Lahab know way. One of the men with the Prophet (PBUH) was able to come and sit to the Prophet (PBUH) look, allow them to go and they will do everything so he mediated between the Prophet (PBUH), and the [Banny Qainoqaa] of the prophet(PBUH). Allah allows them to go he didn't do anything to them. But he was trying to tell them that you cannot do this to us. We are living in peace. We're not doing anything we should not interfere in your business you should not interfere in our business. Another learder from the Jews called Kaib Ibn Alashraf, he also used to do a lot of evil against the Prophet(PBUH). And he tried his best with the [Mushrikeen] of Makka to find ways to destroy him because once the Prophet (PBUH) came to Medina and [Alaws wa Alkhazraj] United, there is no more war there is no more bloodshed, there is no difficulties there is no troubles. And they became stronger, united,So [Subhanallah] they couldn't do anything with them before when they were weaker, they could do a lot of things with them, but now they can't do anything with them. So he traveled, this leader Kaib Ibn Alashraf, he traveled to Makkah and sat with the [Mushrikeen] or the head of the[Mushrikeen]. And he brought some of the best of the points and encourage them to write evil poetry. Against Muhammad (PBUH) insulting. And against the companions and against what they're doing to the Prophet (PBUH) here about this. And so the companions of them, they became very upset and at that time, the weapon of destroying somebodies life is by poetry. So one day he was sitting, and he looked at them and they felt look, were strong, don't be [Yanni] feeling low, because of what this man is doing. He said this statement,

[مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ]

Who will take this man and challenge him for indeed he has harmed. Allah [subhanho wa Taala] by insulting his religion, and those who believe and the messenger (PBUH). So some of the [Ansar] when they hear this they immediately went ahead and looked for him, they found

him and they challenged him and they entered the fight and they killed him. people of Makkah, they couldn't appreciate what was going on every time, they plot and they plan with those who are enemies of the Prophet (PBUH) outside Makkah nothing happened either the Prophet make peace with them, and everything goes normal. Or like this occasion, one of the leaders who are so close to them here and used to spy on the Muslims and to do evil things against them, then killed. So they decided to get out and do that which they were always wanting to do to come with a huge army bigger than what they did in [Bader]r to destroy Mohammed (PBUH) and this became the biggest battle. as [Uhud] or the battle of [Uhud]. Now, this was in the middle of the month of [shawaal], the year after[Bader] they said the [Hijra] when they came out, they came out with a lot of women. What they do when they travel, they usually put the women in what we call [Hawdaj] that like a tent on top of the camel, okay. So that women have not seen and it's also from the sun and they took the women with them. So that when the battle starts and if it is getting rough, not like it[bader] to come back with nothing or to run away from have them run away. The women will sing for them so that then manlihood can be boosted and they can become courageous and fight in the battle. This is the tradition of the Arabs. So they went [Rasulillah] (PBUH) when he heard that they were coming. He was sitting with the companions said I dislike to go out and meet them to find them. If they are coming to find me, let them come to Medina. I will find them in Medina. I will never go out to fight anybody. Let them come. But[SubhanAllah]Almighty Allah made it that it will take place for great lessons for the Prophet (PBUH) the companions attend, and for us today to understand that when we are together and let our heart are together. We're not really together. We're not together. Abdallah Ibn Obai , the same man who made the peace for those 700 Jewish mentioned straightaway the Prophet (PBUH). It's better to go out and meet them. For indeed going out and meeting them will show that we are strong that we're powerful that we can do something that we can find ,the Prophet (PBUH)then fell sad. He went into his home. He sat down. We didn't we'd like to hear that. Because this then broke to the heart of the curse of the companion that doesn't want to go and meet

those people who want to destroy them, why should they want to ,Well Shall we should they do for ?, what should they do? what can they do? So the Prophet (PBUH) came out to them and those who did not fight in the Battle of [Bader], they immediately approached the Prophet (PBUH) they said to him[ya rasool allah] would be better that you take us out and we meet them and we find them, the Prophet (PBUH) then said to them, of course I will. I will get out with you and he left Medina with 1000 fighting men when he was traveling from Medina to those [UHUD] went to[Uhud] not really far away from Medina, but it's fair that they belong to that but it's still it's far good Medina was well from the Prophet (PBUH) mosque is that Medina? From there to go to[Uhud]? It's quite far. And he by Car takes time. 40 minutes Yeah, about 40 minutes from from 15 minutes Yeah, 15 minutes. Okay, so imagine that for them was a long, when the Prophet arrived at the middle between Medina and [Uhud] Abdullah Ibn Aobai of took 300 of the men with him as the Prophet (PBUH). and it was sad, the Prophet (PBUH) said, we are meeting them and I need to find the place whereby we can shelter ourselves from the enemy, give ourselves the amount so they cannot come from all behind. So the system went further. until he reached a place where the their a mountain call [Alshoab], there are many mountain and one of them called a [Alshoab] and the Prophet (PBUH) there, it was three kilometers from where the Prophet(PBUH) mosque is. And he stayed there. And then he took one of the companions and gave him 50 men and told him to climb on the mountain. So if anything happened, they want to come from the back. You can use your arrows to shoot them. And his name is Abdullah Ibn Jobair. Now the battle when the [Mushrikeen]came, started, battle of [Uhud] and the demos, a lot of you must have read about it. They fought a lot of the companion to defend the Prophet (PBUH), and to gain for Islam. A victory that will make the [Mushrikeen] never raise their head again. Some of those companions are mentioned in the [Sierrah] who really fought with courage, like Somra Ibn Jondob [wa] Rafei Ibn Foraij [wa]Abu Rafei ,these are three companions mentioned in all the books of the [Sierrah] that in that battle, they did their best. All of them. Now, if you think about it, Somra Ibn Jondob was a little boy. 15 year old. Rafi was also 15

years old. Now, although they fought like men in that battle, at the beginning of the Prophet (PBUH) looked at them and said, you are young you should go buy Abu Rafi, who fought a lot in this battle came to the Prophet (PBUH) said , my son really came to fight although he's young, but he's courageous so the Prophet (PBUH) listen to his death, okay, you can find Samra or Somra Ibn Jondob said [ya rasool Allah] he's my age you allowed him Why don't you allow me and by the way, if you allow me to wrestle him by Allah, I will wrestle him in front of all the companions the Prophet (PBUH). Okay, wrestle , so they wrestle Somra and Rafi. [Subhan Allah] Somra, defeated Rafi. The Prophet (PBUH) allows both of them to fight and they became some of the best fighters in that battle. When the battle started, the women from the [Mushrikeen] side with their diffis ,they were thinking to encourage the men for the battle, Abu Dojana, Hamza Ibn Abdolmtaleb, they were ready for a bottle. These are what we call the courageous men of Islam,the lions. Now, one of the [Mushrikeen] called Jobair Ibn Modein his Uncle Toaima was killed in the battle of[Bader]. And he came, especially for one reason for this battle

[للثأر، يعني..]

to get revenge for his uncle Toaima. So what he did, he said to a slave he used to have called wahshy, I will give you your freedom, if you made sure just in the battle, just killed one from the battle, you're not here to fight me and you are coming for one goal, just locate the man, I will point him out and just kill him for me. And Wahshy was following him, until he saw him and with one spear, a kill Hamza Ibn Abdolmotalieb. [Subhan Allah] with the killing of Hamza, the Muslims were really fighting with courage. And they were winning the battle. And the victory of Allah was very close for them. And the women of the [Mushrikeen] who are singing, because the [Mushrikeen] were going back, they began to run. So some of the men who came only for the booty because they don't want to die, to like suffering our world Now, at that moment of time, one of the men who were courageous enough among [Mushrikeen] Khalid Ibn Alwaleed realized that the only way to find this battle is to surround the Muslims from the back. But it's difficult,

because there are people there with their nobels, or with their archery. And it's difficult, one time he was sending them they will kill. But the brothers were given the chance to sit on the top and the Prophet gave them the instruction never come down. And this is also a lesson for us today. When we're together, and a decision is made, we should always stick to it. If one of us or two or three decide to do their own thing, then we fail. Allah in the Quran said,

[أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ، وَلَا تَنَازَعُوا]

we're not another will let another and do not dispute with one another or the [Gamaa].

[تفشلوا]

Then you fail. You fail. So those brothers on top they were arguing the Prophet (PBUH) said look Excuse me. When winning they're running away, the last thing so we need to go down and collect the booty before the other camp for that they want to take some said no. And the man whom the Prophet (PBUH) has given the instruction for to leave them for the Prophet (PBUH) said shouldn't come down the delisted. So they all came down collecting the bowtie whatever is there Khalid Ibn Alwaleed. He was the wise, courageous young men and had the wisdom that this is a chunk so he took a group and came from the back. When some of the [Mushrikeen] realized this, they began to surround the Prophet (PBUH) and to fight, things changed to the worse, because once this happened the Prophet (PBUH) was attacked and his head was hit. And the blood was coming a lot in his face. And he felt down until his lips were bleeding (PBUH) and two of his teeth broken, and he was trying to wipe the blood from his face. And he was saying loudly to the companion to hear him (PBUH).

[كَيْفَ تُفْلِحُوا وَقَوْمٌ خَضَبُوا وَجْهَ نَبِيِّيِّ بِالْدَّمِ ، وَهُوَ يَدْعُوهُمْ إِلَى رَبِّهِمْ]

How come people become successful in this world when they will fill their prophet face with blood and he's only inviting them for their Lord, how come?

Ali Ibn Abi Taleb was close up to the Prophet (PBUH). He was holding his hand to allow him to stand up. And Talha was there as well on the cross companion and he was holding him until the Prophet (PBUH) got up [Subhan Allah] one of the greatest thing to see how much is companion love the Prophet (PBUH) one of the companion call Malik Ibn Somaan, he couldn't see the Prophet (PBUH) bloods. So he when the Prophet was putting his head down because the blood on the throne to stop the blood, he was wiping it. Rather than putting the blood away he was eating the blood. This is [Buhari] reported he was sucking the blood. They couldn't believe that the Prophet (PBUH) blood was just running like that ,they couldn't believe the Prophet (PBUH) could be treated in this way. Because everything in him to them is something that to be respected and looked up to (PBUH). Allah said in the Quran regarding this,

[أَعْوَدَ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ، وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ وَتَنَارَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِنْ بَعْدِ مَا أَرَاكُمْ مَا تُحِبُّونَ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ] آل عمران (١٥٢)

Allah says, describing the situation of the Muslim leaving the position the Prophet gave to them coming looking for the [dunya] and that has changed the situation whereby the Prophet (PBUH) was losing the battle for a time. And Allah has fulfilled his promise for you, or you who believe when they came, trying to destroy you. And Allah [subhanaw wa taala] by his permission, allowed the victims take place because they were attacked until you began to dispute among one another, and you became disobedient to the destruction of the Prophet (PBUH) you were wanting the [dunya] the booty, but others wanting the hereafter the victory. Then Allah [subhanho wa Taala] removed you from them. However Allah [Subhana Allah] forgives you. And Allah is the One Who owns all the bounties and Allah is there for those who believe. Now in this verse, there is a clear indication that the Prophet (PBUH) must always be listened to, must always be followed, must always be the one that you take your instruction from, and you will never go against what he says. Or does. Because Allah says, hear from you, there are those who

became disobedient, not to Allah to the prophets(PBUH) . So the lesson for us today here, if we are together, when we decide to do something, we should stand together. If there is one who is responsible for us, when he make matura with us, and make a decision, we should stick to our decision. Even if we don't like it. Because by making dispute an argument, we're going to fail. You look at all the Muslim communities all over the world, you will find today this is true because we don't listen to one another. now here, I'm going to give you example, of people who truly love the prophet (PBUH) and the more than themselves are the Prophet (PBUH) in the Hadith,

[لَا يُؤْمِنُ أَحَدُكُمْ]

none of you will become a true believers and clear believe, a complete believer, an honest believer until he loves me more than he loves himself. And everybody else, let it be your partner. Let it be your children, let it be your parents, let it be anybody else or anything you own. If you don't love the Prophet (PBUH) more than that, you're not a believer. Now. These are example. Abu Dojana (RA)When the prophets (PBUH) was attacked, he was standing over him and the [Mushrikeen] were shoot again we're shooting at him, okay with arrows and his back, but he never quiver he never removed himself he never He will never he wanted to die but not the Prophet (PBUH). He was covering him and that is all there was a flop nobody will do this for anybody, because people at the time of difficulty rather than stay, they will run away. Saad Ibn Abi Waqas came to help, too. He found that Abu Dojana there he went to the other side of the Prophet(PBUH). And he was falling fall the Prophet (PBUH). But then he managed to sit up and he he was having an arrow to shoot or a boat to shoot. so the Prophet (PBUH) was giving him the arrows and he was Shooting because the Prophet (PBUH) knew he was good at what he was doing while he was shooting the prophets (PBUH) was saying to him loudly,

[أَزِي فِدَاكَ أَبِي وَ أُمِّي ، أَزِي]

shoot, I will give my life for you. This the Prophet (PBUH) was telling him I will give my life for you. And then Abu Obaid Ibn Aljaraah (RA) came

and because the Prophet (PBUH) was hit in his face. So he was trying to remove anything that was there. And [subhanAllah] the Prophet (PBUH) was in great pain(PBUH). And why this was going on another companion called Kotada Ibn Othman. His eye was hit and it came out of socket until it was judging. it is cheek, he comes to the Prophet (PBUH), but he was not feeling pain. In fact, he was feeling pleasure that his eyes came out. When the Prophet (PBUH) saw him. He called him (PBUH) Health is I back to his place and just wiped it like that. It was back normal. It's one of the miracles to the Prophet (PBUH) it just was normal. He said by Allah Almighty God. Since that time, my right I was always a nice to look at a more sharpen on my left arm is since the Prophet (PBUH) touch although it was was out, but the Prophet put it back. And this is from Allah [subhanho wa Taala] where the Prophet (PBUH) was trying to climb up from the position he was into a rock so that they can pray. He couldn't get up Talha try to help him. So he said on the ground and let the Prophet (PBUH) to climb on his back and to get to the rock. And when the Prophet (PBUH) went up because he could not stand for the damage he received. He sat and lit the prayer for them(PBUH), and they pray those who are close to him, pray to him. Anas Ibn Alnader, he was the uncle of Anas Ibn Malik, and Malik is [Khadem] of the Prophet (PBUH). He says, there are many people who felt at that moment, the prophet(PBUH) died because the [Mushrikeen] when the Prophet was killed, they began to sing loudly. We have killed Mohamed Mohamed is killed (PBUH). We have killed,, Mohammed Mohammed is dead. So a lot of the Muslims felt is dead. So the Prophet (PBUH) sat down there was to give up. So Saad came out. He's one of the [Ansar] and he came to those people who said Mohammad has died

[مَاذَا تَصْنَعُونَ بِالْحَيَاةِ الدُّنْيَا بَعْدَهُ]

What would you do with life after him? What kind of lottery gonna live? He brought you dignity. They brought you honor. He brought you faith. He linked you to your Creator. What life is better than that? If he died, so what are you gonna do after him?

[قُومُوا وَ مُوتُوا عَلَى مَا مَاتَ عَلَيْهِ]

Get up and die. The way that He died for his lord [Subhano wa taala] And he went and fought until he was killed. Anas Ibn Malik says his nephew. When we found him among the dead, he was hit 70 times by arrows by daggers by the sword, by spears, there are seventy. And we could not even recognize him. The only way we could manage to know who he is, by the tip of his fingers, could we know how his finger this is him. There are signs that they could recognize him from that. Another man called Ziad Ibn Alsakan he was really really in pain, he was cut so much that he could not get up the Prophet (PBUH) said the companion bring him close to me the Prophet himself was suffering. When they brought him closer, the Prophet was sitting on a rock his feet where they thought he was close the feet of the Prophet (PBUH) said put his head on my feet. So they put his the cheek of this man on the feet of the Prophet (PBUH). And the Prophet (PBUH) was praying for him until he died in that condition until he died another companion call Amro and he was limping. His children were strong, they came to the Prophet (PBUH). They said to him, Father, you should not come with us to find because you are not in the position of fighting. Please go back. So he comes to the Prophet (PBUH) [ya rasool Allah] Am I allowed the prostitute by Allah Do not allow Allah says in the Quran, those who have got physical disability that should stay he said there's only one thing in my heart [ya rasool Allah] I want to enter paradise the way I'm limping that means I'm accepting Allah's Will gave me this condition, I want to enter paradise limping, can I find my other [shahed] because once you have the [shahede], you enter the Prophet then allow him after asking his children permission because he still didn't want him to find. And he fought until he died in that battle. Zaid Ibn Thabet (RA), The prophet (PBUH) called him that Saad Ibn Alrabei is not around. He wanted to fight to become a [shahed] in this battle. Maybe Allah has fulfilled for him, go and find him. And tell him that the messengers (PBUH) is saying [salam] to him and ask him this question from me,

[كَيْفَ تَجِدُهَا]

How do you find yourself so Zaid Ibn Thabet when looking among the dead people to find Saad and he found him when he found him, he said,

[Rasulillah]sending salaam to you and asking me, how do you find yourself now? And by Allah Almighty God, he was hit so much. He was in such pain because all his body is cut into pieces. He says maybe some blessing be upon them upon the Prophet Muhammad (PBUH) del Rasulillah Salam indeed I find the smell of paradise while I'm lying here and tell my people the [Ansar] [Alaws wa Alkhazraj].

[لَا عُدْرَ لَكُمْ عِنْدَ اللَّهِ]

They have no excuse before Allah [subhanho wa Taala] . they must get them on file. They must get up and help

[لا عذر لكم عند الله إن خالص إلى رسول الله ﷺ وفيكم عين نظرف]

when have you, His eye is open, still alive. Then shame be upon you. You should die for Him should not allow anything even if he died (PBUH) get about five. So he went on total three, let's sell them the news. And he said they were sitting with him until he died in that condition happy. In [Buhari], it is reported Abdullah Ibn Jahsh (RA) when he was entering the battle, he made this [duaa]

[اللهم إني أقسم عليك]

Oh Allah, I asked you with an oath,

[ان ألقى العدو غداً]

That I will meet this enemy tomorrow,

[فيقتلوني]

That they will kill me,

[ويبقروا بطني]

Then they will offer my stomach,

[ويقطعوا أنفي]

Then they will cut my nose,

[وأذني]

And they will cut my ear,

[ثم تسألني فيما ذاك]

Then in the Day of Judgment, you will ask me why this is done for you for,

[فأقول فيك يا الله]

Then I will say it is done for you, Oh Allah, because I believed in you, because I trusted in you, because I wanted you this is done because of that. Now there are lessons from this to show how these companion love the Prophet (PBUH). They were willing to do anything for his sake. When companion when is fighting? They poked his eye and he will blind. He was walking in amazement, feeling joy. The others will ask him Are you alright? Can we help? He said what help by Allah Almighty God I'm finding pleasure in what happened to me. By Allah Almighty God, I'm finding pleasure, but this pleasure a lot physically spiritually. Because at the end of the day, although the physical pain is there, but because he the spirit was in such joy that He is doing it not for himself, not to be seen that he is courageous that he is somebody who just strong that he is winning in the bottom. No, he's doing it just to please Allah [subhanho wa Taala] this is what happened. He said,

[إني شعرت بلذة لخروج هذه العين من أجل ربي]

indeed I have felt a pleasure. When my I was booked for the sake of my Lord. It did not come out. Suddenly. It did not come out because I wanted to be praised. That was courageous. It only came out for sake of Allah. Now, two of the companions in that battle, were good men. They were young. They were not really wanting anything, but to really do something that the Prophet (PBUH) would be pleased with them and Allah could give them the best. Here and hereafter they were standing, and they were looking at the [Mushrikeen], one of them fell to the other. Let me remind you, my brother, this is a moment in time the [duaa] is accepted. This is a time whereby Allah is looking into us and our intentions. And I know by Allah, you and I have come here only for the

sake of Allah. So our [duaa] is accepted do I make a [duaa]? So he brother put his hand up, and he said,

[اللهم إني أسألك أن تسخر لي كافراً قوياً، باسراً قوياً، حرداً، اقتله في سبيلك و اخذ ثلبه
للمسلمين]

Oh Allah, I asked you that, a [kafer] or who is strong, who's able to find will come across and fight me and I will kill him for For your sake. And I will take whatever belong to Him for the sake of the Muslims, his brother who asked him to pray, [Ameen] and exactly happened. When the battle went through this man we're fighting and one of the strong [Mushriks] came and they fought hard. And the [Mushrik] killed him as he prayed. But before he did that die, when he finishes [Duaa], now you make your[duaa] and listen to his brother. And this is also a lesson for us. What [duaa] you make is a good [doaa]. He wanted to find a strong Muslim Kaffir so that at the end of the day, if he is killed, is killed by somebody stronger than him. And if he killed him, he killed somebody strong among the [Mushrikeen] he wants to do something and if he wins, he wants to take something for the Muslims. The second one says,

[اللهم إني أسألك ان تسخر لي كافراً قوياً، شديداً، باسراً]

Oh Allah I asked you that you will provide for me a [mushrik] or a [kafer], who the strong unable to find,

[يجذع أنفي]

who will cut my nose work,

[ويقطع اذني]

and he will cut my..

[ويبقر بطني]

and he will open my stomach,

[وأجئك يوم القيامة]

and I will come before you in the day of judgment,

[فأقول يا ربّي]

And I will say oh my lord,

[فيك فُعِلَ بي هذا]

for you, this has been done. And this happened. So the first one was saved and managed to kill his [kaffer] and take his goods. And the second one was killed in the battle. Now, according is an intention. So what you want, you don't want this to him to take the [dunya] you want to win that Allah will be pleased with you. You want to do it so that Allah can give you the right position. If you go and fight and win a battle. You won the battle, you will get rewarded for what you did, but you're going to live and you're living where after is just by what you do good or bad. But if you die as a martyr, you're losing all that what you have done before it's given and your life will become the better life [inshaallah], now the Muslims return back to the position that the Prophet give to them again, And they began to do something for the battle because first they were winning ,second they were losing ,then they realize when the Prophet (PBUH) was alive, to put themselves together to begin the fight again. Obai Ibn Khalaf, he kept the Prophet (PBUH) said,

[يا محمد، لا نجوت إن نجوت]

he kept the Prophet (PBUH) if you think you have been saved, you are not safe today. I am going to destroy you. I have come all this way from Makkah to kill you, The Prophet (PBUH) said to them, leave him, leave him when he was approaching the Prophet(PBUH) from the ferdom of the Prophet(PBUH)... so he approached the Prophet (PBUH) from fear that the Prophet (PBUH)of leave him is coming to fight me Let him come. And then when you are the protein, the prophet to try to find the prophet to kill him the prophet took a fear from a man next to him. And he just thrown it to him and he killed him. that is in the bottle of[Uhud] [Subhanallah] at that time, the prophet still was bleeding Ali Ibn Abi Taleb was rushing and filling his shield could the shields were like Like, like, like, balls, like plates, so that they can support and help the fighter. when they were attacked with water, I'm bringing it and he was pouring it on the hand of Fatima ,Fatima was trying to watch the Prophet (PBUH) But the prophet blood was still coming out. We're not stopping bleeding.

So she took something from a panel of three. And she burned it. And then he stuck it in the frozen face just to cover his wound (PBUH) in the battle with her there. There are other women who were helping the Muslims like Aisha [wa] Om salim most of them, They were carrying the water to pour it in the mouths of the people who are thirsty those who had almost a lead another companion lady who was filling for them the containers when they're coming. So that show that that time was one an example women were there. Were supporting and helping. They were not hiding behind the curtain. How could they pour the water on the faces of men? And they were behind the curtain? Are you listening to me? This what we see today? There are a lot of things I really don't understand. Where do they come from? Aisha(RA), Fatima(RA) was there in the midst of the men she was washing the Prophet face. not from behind [Hijab]. This is from [Bukhari] and from Muslim from the stories the[Sierra] like Ibn Hisham, I'm certain that I am saying this thing because the theory nothing, nothing cut of 13th century. And we think about it today or something else. We need to leave Islam today, accorded the way the Prophet lived it. All these things are new to do with culture and things like that. We were never brought up like that. I lived in a country where people are very strict in Islam. But these things I never saw. I see it here. Islam should be lived whereby we should respect one another. care for one another, understand one another ,appreciate one another. When I used to walk in the street where I used to live in the town where I come from any woman I see it like my sister or my mother, when I fit in the bus on the train. She's like my sister, my mom, I don't think otherwise, whoever she is, but today because our feelings are different. Maybe we need to put these barriers. Please let us bring Islam to the way it used to be. Only if we read the[Sierra] properly and interpreted the way the prophet(PBUH) lived it then we can leave Islam and become the people. Today you go to the Muslim countries whereby the transmac is so strict like this, and by Allah Almighty God behind the bells, there is all that which Allah[subhanho wa Taala] disliked forbidden to we need to remove all these various and become the better people [inshaallah]. Now, hint and many of the ladies of the [Mushrikeen] . They came around after the battle has stopped to look

for the Muslim who were killed to destroy their bodies cut their noses cut this At a tradition of the [Mushrikeen]] they used to do among the Arabs[Subhanallah] she opened the chest of Hamza and she took his liver and chewed it, but she couldn't carry on. So she spit it. Abu Sufyan went out and climbed in a high mountain. And then said loudly looking down at the Muslims, [Aalla hobal] that Hobal is great, who will is one of the gods,

[اللات والعزى وهُبَل]

And let will Reza will hopefully some of the gods [Rasulilla (PBUH) said to Omar Ibn Alkhatib , Ya Omar,

stand up and loudly shout, I'm going to tell you let him hear Allah

[الله أعلى وأجل، لا ثواء، قتلانا في الجنة وقتلاكُم في النار]

Allah indeed is the greater and the Most High. It's not the same. Our fighters who died will be in heaven, but your fighters will go to hell. Abu Sufyan then said loudly to reply to Omar,

[لنا العُزى ولا عُزى لَكُم]

we have a [Euza],one of the gods and you have no[Euza]. Then the Prophet (PBUH) says to Omar, answer him back. And all of you who say together, they said what should we say [ya rasool Allah],

[قولوا لهم ، الله مولانا ولا مولى لَكُم]

Allah is our defender, our Savior, and you have no savior. You have no defender, [Allahu Akbar]. Now that what we need to learn how we say things, when do we say them? Reading the[Sira] understanding the [Sera] of the Prophet (PBUH) is getting out of it, what he did to live in his time, so that you can live with it in this time. gain from it, understand it and appreciate it. And make sure that when we do it, we do it properly. Rather than thinking otherwise, this is very, very important. What we do[Inshallah], there is a little bit left, we pray [Alishaa] to take us 1015 minutes to finish it and then each and every our [Salawat] after [Aisha] is gone pray for those people are there waiting with the light. We stopped at the point when we were talking about some of the

companions of the Prophet (PBUH) who were with him showing great love, okay, and the condition of the companion as women as well when they were with him (PBUH) in the battle, in the battle not fighting, there were women who fought in Islam, but they were supporting and helping those who are fighting giving them that position. And then we talked about hint and the lady was how came to do that which Allah [Subhana wa Taala] has forbidden for the Muslims to do which is damaging the bodies of those who died in the battle. And the Prophet (PBUH) came to the body of Hamza and he cried when he saw the way his body was treated by those ignorant people. Abu Sufyan when he stood up on the mountain, and did what he did and said, what he says, the Prophet (PBUH) ended by telling the companion to repeat loudly and to say,

[الله أعلى وأجلّ]

Allah is greater and Most High.

[لا سواء]

it not the same.

[قتلنا في الجنة وقتلاكم في النار]

our deceased are going to go to paradise but your deceased will go to the hellfire, And then he says to them,

[الله مولانا ولا مولى لكم]

Abu Sufyan then went into a high mountain, higher than the place where he was. And then he said loudest Muslims who are sitting there,

[إن موعدكم بدر العام]

indeed, I am going to go back and prepare myself with the bigger and more strong army to come. And the place we meet will be [Bader] again, because he remember in [Bader], they were defeated. And he made his promise he will never rest. Neither water was touch him said until he will take revenge by attacking Mohammed (PBUH) and the Companions, but he couldn't do it that way. So he took his 200 men, he came the

leader of [salaam], the leader of th[Banny Alnadeer] and there he managed to kill two of [Alansar] and then he went back to say,

[غزوتُ محمداً]

I have done my job, I fulfilled my promise to Almighty Allah .Now this promise now, he did, because he felt this time he went because when he went after[bader], everybody was sad. And people were telling them, it was shameful that Muhammad (PBUH), who left with nothing, who was drove, driven out of Makkah, whom his people were in our hands, managed to defeat you such a defeat. So, he came back to Makkah this time, feeling better. The Prophet (PBUH) was very sad, as I said for Hamza. And Hamza, by the way, his uncle and his brother through blood, through milk, both of them they had the milk from the same lady. Now, Safia Bnt Abdulmotaleb, the sister of Hamza ,the aunt of the Prophet (PBUH) said to her son Alzobair Ibn Alawam. I heard Hamza is being killed. I would like to go and see him because he was respected, really respected. The Prophet (PBUH) when he saw that he called Alzobair, Alzobair everyone is welcome to him. You know what happened to Hamza .Safia, is very close to him. If she go and see him this way. It will not be nice to distract her take her away. So she came to the door, Oh mother, the prophet(PBUH) says, what happened to him happen to the men, if his body is being destroyed by those who wanted to do things after he died because of hatred, to the religion that he embraced, and leaving his father's religion, no shame in there. And if I went and saw him, and I felt sad, I feel sad only for what I see. But in my heart, I'm happy where he is gonna be, take me to him. And they say, then he took her to his body. And she stood there and showed respect the Prophet (PBUH), then asked for him to be buried, and the rest of the [Katlaa] or the deceased among the people who died in that battle. Now 70 among the Muslims were killed, and 22 among the [Mushrikeen] workout, the [Mushrikeen] in the Prophet (PBUH), isn't them, ask them and allow them to take their [Katlaa], their deceased, their killed people. But the Muslims, the prophet(PBUH), encourage they will be buried there in [Uhud]. And today, you can go and see them. They that the graves, the prophet (PBUH) that I'm told them, You should not bury them, after

washing them, or shrouding them, bury them as they are with their blood without even [salah] for them. And he buried some of them, too in a grave. The only thing he says when they brought them to bury, which of them knows more Quran. When they say this one knows more Quran, he said, put him first. And they will be buried in the same place covered with the same piece of cloth. And in that there is a lesson as well, for us today to think about that we should not really cooperate about these kinds of things should not worry about them. Today, we have good people who worry about little things. When it comes to doing practical things, digging a grave for somebody who's dying, making him to face the people and how he fails. How should we shroud it. No Corbin, the person have passed, he need to be with his Lord, we should find the easiest way to send them off. And in that the prophet(PBBUH)has given us the example. So from the[Sierra], and specifically from the battle of[Uhud], we learned that the Prophet (PBUH) give the best for those whom he loved, because they loved Allah. And because they were obedient to him following his finale (PBUH). And he said after he buried all of them loudly to all the company and to hear him,

[أنا شهيدٌ على هؤلاء يوم القيامة]

I am going to be a witness for those whom I buried today in the Day of Judgment. [Allahu Akbar], then the Muslims, it stayed in that place for eight or for three for three days for three days to stay there. And I think it was Monday, Tuesday and Wednesday. They were staying there and they went to Medina. They returned to Medina thereafter. So they did not rush They waited until they did everything properly and they put themselves together and felt stronger in their way. So they returned back and everybody in Medina was waiting for them. Almighty Allah revealed in the Quran,

[أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ]

Those who have adhered to the message of Allah and His Messenger (PBUH),

[مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ]

after they were conflicted with that which troubled them

[لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا]

those they are after, did well and better for themselves, and fear the Allah by avoiding what the prophet has forbidden and Almighty Allah has forbidden,

[أَجْرٌ عَظِيمٌ]

they will have the greatest of reward. Who are these people?

[الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ]

those who men came to them to frighten them that in [Uhud] should we have done this and that for you? So fear us because we are going to .come and destroy you

[فَاخْشَوْهُمْ]

Do fear the man comes for they're going to come back again for you next year. In [Bader] as Abu sufyan promise. But however whatever the [Mushrikeen] we're trying to put in there heart frighten them because they have faith and there is no place for any fear in their heart. Allah said

[فَزَادَهُمْ إِيمَانًا]

This statement from the [mushrik] only increase the men face What do they say in their face?

[وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ]

they said Allah is our Savior and he is sufficient. What happened? Allah says

[فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ]

Therefore thereafter they retain through Allah, with many bounties never harm comes away,

[اتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ]

and they follow the past of Allah, and Allah is the one who had the greatest abundance. Now in this, there is also a lesson, the prophet (PBUH) told us what those true believers said at that time for Allah to reveal this verse, Whosoever, whosoever is having difficulty with anything to do with people in this life, as long as you have [Iman] in Allah, I'm trusting him. Repeat this, and Allah will save you. And as they return with bounty, and no harm come their way, the same will happen to you. Therefore,

[قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : -حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ سَيِّفُ الْمُسْلِمِينَ]

And[Wallahi], Allah is my witness, I will tell you now, Abu Alhasan Alshadeli the greatest of scholars of his time, was buried in the receipt in Egypt, who is the leader of all those who claim to be among the Sophie's Alshadiles? And he's one of the greatest scholars, Abu Alhasan Alshadeli wrote a book about it about it About

[حسبنا الله و نعم الوكيل]

And he says who so ever recite

[حسبنا الله و نعم الوكيل]

450 times in his morning by Allah Almighty God until the evening none will harm and no fear will come his way. And whosoever does in the evening until the morning, he will be safe. And we try. And we will always try, Our [Shaih] used to say for anybody who's worried or frightened, is not afford

[ما من شيمنا الخوف و الجزع]

It is not a wonderful work characteristic to be frightened or caward . Who we have faith we don't have cawardness in our heart we don't feel normal flow. You understand and therefore, when you are frightened frightened from what people today, in this modern way, and from from the dark part from height from spider thought, What is this? They have named for it is shameful. You should never be frightened from nothing. The only fear should come to your heart. When you find yourself in a

position where you are not able to be obedient to Allah and you will know in your heart Allah is watching you. Then you should be frightened

[حسبنا الله ونعم الوكيل من قالها آمين]

whosoever says it will be in peace and[Wallah] will be in peace. No one. Don't be frightened , frightened from what? We don't fear nobody. I'm telling you a story. Just to give you something that you can understand by Allah Almighty God Allah is my witness. Since we were told this, we keep it. We do it not for nothing, but to follow the teachings of Muhammad (PBUH) and because we do it morning and evening, and sometimes we do it, we find pleasure in saying it. Once I was in a place almost one o'clock in the morning, I was I didn't know this country, I was new here. This is in the 70s. And there was a time of skinheads a column, and they used to fight any foreigners, especially those who go into their areas. And I didn't know I was in my cousin's house, and I was going to another friend's house where he's going to be the fifth come there, and they showed me the way. But I said I can go anytime. So one o'clock, what I am okay with that. So I walked through this road, and when I entered the road, if there was a fight There were blood all over the place. Two groups fighting sticks, my foot awaken. And I started walking, but I walked by the wall. Didn't know otherwise, where to walk. I didn't know any other road that I walked. The only thing came to my heart

[حسبنا الله ونعم الوكيل]

And I was not frightened. I was not worried. I'm nothing to do with them. And they were anybody they were grabbing and they were taking notice me. And the roads were covered from both sides. scars, police they were handled of them. From far away this officer was watching. The policeman were called pulling them on the ground and beating up he was calling me here. I just put my head down and then when policemen come to see me your call that why you singled me out? I don't know. But what came to my heart,

[حسبنا الله ونعم الوكيل]

When I came to him said to me, what are you doing yet? I'm just going home. He said this is not the time to walk in these places. He called want to take him home. She they drove me home the only thing that came to my mind at that moment is

[حسبنا الله و نعم الوكيل]

nothing else. I will not fight them. If they trust me, I will not ask them. I'm not I had never fought in my life. Anybody. I had never raised my hand to hit anybody. I had never said to anybody something to upset them or to swear. It's not our culture, our culture the culture of Muhammad(PBUH). He (PBUH)

[مَا رَفَعَ يَدَهُ لِيَضْرِبَ أَحَدًا قَطُّ]

he hasn't never raised his hand to hit anybody. He's (PBUH) Never use his tongue to insult demean or put down anybody.

[مَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَانًا وَلَا سَبَابًا]

never catch the man never insulted the man never swear that the man today we see our people there in the mosque. They want to ask the Imam otherwise if they don't find what he's saying, appropriately insult him. They swear at him foul language. I say,

[أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ، حَسْبُنَا اللَّهُ وَكَفَى ، وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ]

So here, the lesson for us from this battle. The verse Allah has revealed here is to show us we should have no fear. After 11th September, when a Muslim was frightened, some women can be Shall we take our scarf off? Some of them are telling one another. Yeah, we should. At the time of difficulty. Allah says the Haram can be eaten to configured Excuse me, Now that

[الْمُسْلِمُ لَا يَجْرُؤُ عَلَى قَتْلِهِ امْرِئٍ عَاقِلٍ]

Nobody who have got a mind or a heart will just met [fatwa] of all like that. They have good men who make [Fatwa]. Not everybody the

[Mufti]. Not everybody[Mofaser]. Not everybody is a[Mohadet], these are especially fields, a [Mufti], he knows what he's doing. He understand the Quran, he understand The[Sonna] he understand even the traditions of the culture of the people where they live. So if somebody want to do a [Fatwa] in Britain, they should have a part of the Quran and a part of the Hadith. But the understanding of the culture where we live, a [Mufti] from any other country cannot give me a [Fatwa]. That's my reality. My wherever confused in this country, somebody sitting far away in Timbuktu giving me a football in London. Doesn't make sense. It doesn't know how London is how people live in London. So therefore, when we came to this country in the 70s, we asked Al Azhar University, we need [muftis], who can be of position of understanding the language, understanding the [Haqiqah] or the reality of living in this place. Because I thought the [Fatwa]in Egypt is for the Egyptian. The [Fatwa]in Saudi Arabia is for the Saudis ,the [Fatwa]in England, for those who live in England. And is what you need to think about. Yeah, why we are having a lot of difficulties because we're not understanding what is going on a lot of the things so be very careful. Really be very careful. It is we're living at a dangerous time. Not everybody in Islam knows everything. If somebody came to us to give me a [fatwa] say no. I will I know who the [Mufti] in Britain. I can send you to a [Mufti] who knows exactly how to give a [fatwa] because he understand the Quran inside out. And he was trained in an Alazhar as a[Mufti], this is his job. He was arithmetic, one plus one equals two, he knows, but he will not tell you otherwise. But if you ask him other things, he will say it's not my field. People go to defend them to me to answer what I know, I will only answer what I know. It might feel that our strength so my understanding of the [seira]of the Prophet (PBUH) is to take from it and to do that which will make your life easy for he (PBUH)said

[يَسِّرْ وَلَا تَعَسِّرْ]

make it a little more difficult. But today, a lot of people are making life difficult for people around them. Then Allah says in the end of the verse, or verse 175

[إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ]

only coming from [shaitan] for he put fear in the heart of those who befriend him.

[أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ]

Indeed, those who are close to Allah, no fear will enter their heart.

[أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ]

But the [Awliaa] of [shaitan] there'll be frightened, they'll be worried they'll be running away, Allah said

[فَلَا تَخَافُوهُمْ]

don't fear them. Don't fear the friend of [shaitan]

[وَخَافُونَ]

but fear me

[إِنْ كُنْتُمْ مُؤْمِنِينَ]

if you are truly believing in me, if you trust in Allah, then your trust should be shown in courage. If you believe in Allah, then your faith in Allah should be of his strength. If you truly honor yourself, then you're honoring can only be with Allah

[إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا]

all the honors for Allah if you want to be honored. He cannot be honored without Allah, but by [shaitan], not by [dunya]. Not by wealth, by Allah Almighty God, the richest man, the most powerful, educated human being today, when Allah test them. They will say if there is anybody who can do anything I'll give everything so what you're looking at your [dunya] isn't going to help you. You need to have Allah I want people to be strong, not strong physically. Yes, look after your body and be strong. Not a strong, mind wise, becoming intellectually intelligent. Be strong in your heart. Let your heart be courageous like all those companions of the Prophet (PBUH), who fought like him, now, Almighty Allah to finish this lesson today of the Battle of [Uhud] spoke to all the people of [Uhud] the Prophet (PBUH) went and addressed him. He says,

[السَّلَامُ عَلَيْكُمْ أَهْلَ أُحُدٍ]

Peace be upon you people of [Uhud] had we get to

[مَا وَعَدَ رَبُّكُمْ حَقًّا]

Did you find what your Lord has promised you through? The companion said,

[يَا رَسُولَ اللَّهِ : أَنَّهُمْ أَمْوَاتٌ هَلْ يَسْمَعُونَكَ ؟]

they have died. Will they hear you? He said, they hear me like I hear you. But you don't hear them.

[لأنهم شهداء، أحياءٌ عند ربهم يُرزقون]

upon their living their life. But then he says, Allah has addressed them too. And listen what the Prophet said about them as reported by [Buhari]. Allah says to those people who died the 70 men who died in [Uhud]

[تَمُنُّوا عَلَيَّ مَا شِئْتُمْ]

wish whatever you need from me, and I will fulfill for you. What did they say? Oh Allah put us in the highest place with Muhammad (PBUH). They say Oh Allah, please allow us to have the best pleasure in the hereafter. Oh Allah give us this. They didn't ask anything. My well, they asked simple thing. They said,

[نَرْجِعُ مَرَّةً ثَانِيَةً لِلدُّنْيَا نُقَاتِلُ مَعَ نَبِيِّكَ فَتُقْتَلُ مَرَّةً ثَانِيَةً، رَدْنَا مَرَّةً ثَانِيَةً إِلَى الدُّنْيَا]

return back again to the [Dounia] to be with your Prophet (PBUH) to fight with him to be killed again. That's what they want. They found pleasure in being with the Prophet (PBUH). Are we finding that pleasure when we stand doing our [Salah] when we recite what the prophet recited he says

[صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي]

pray like I am praying and I always remind people even your [Salah] when you stand should be like Mohammed (PBUH), should be like

Muhammad (PBUH) in everything you do. The scholars who did what they did, they didn't do it out of ignorance. People say that it's not important to read what [Imam] Ahmad nIBN Hanbal or Abu Hanifa or Malik or Shafi or Sufyan Althori or Hassan Albasri have written we don't want to know this, too. What are you going to get your knowledge from my brother? I'm getting it from the Quran and the [Sunnah]. I will say, Oh, you ignorant one who collected this Quran for you? Did you just get it like Allah gave it to direct and who gave you the [sunah]? What does a [Sunnah] that you are reading? If it is not in these books of those men who wrote it? [walallah] this is really sad. They read those books and they say I'm thinking about who but they collected the [sunnah] they did it. Where can I find this? Isn't it in the workbook? Is it written? Okay? In [Mosnad Ahmad] is [Imam] Ahmad, is Alshafi, Abu Hanifa isn't written this books the [Fiqih] edition that? They are the [Foqahaa] they have given us the teaching they but the Prophet (PBUH) made us understand that we must follow him following him, these men they did. And therefore the example is important to us. And when we pray, by the way, we fit the [Kaaba], because it is the [Qibla] of the body.

[الكعبة من الرمل]

they have given us the teaching they but the Prophet (PBUH) made us understand that we must follow him following him, these men they did. And therefore the example is important to us. And when we pray, by the way, we fit the [Kaaba], because it is the [Qibla] of the body as carbon mineral Rami [Alkaba] is from this earth and the bodies are from this earth so we faith a [kabaa] but the prophet is from Allah and the believers are from Muhammad (PBUH)

[قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَا مِنَ اللَّهِ وَ الْمُؤْمِنِينَ مِنِّي]

I am from Allah and the believer that for me

[قبلة الارواح محمد صلى الله عليه وسلم]

the direction of the [Rouh] is the Prophet Muhammad (PBUH). So when we go to the grave of the Prophet them, and we face him and the brothers were ignorant and they say for the [qibla], your answer should

be the [Qibla] that way if the for [Salah] but the [rouh] of Muhammad is here, I am facing the [rouh] and they say but you are making [duaa] you should put your face into [Qibla] and say the [Duaa] why we do this because of the [Qibla] is the {Duaa} of the heavens. Imam Malik says, so we need to understand how to address people because a lot of ignorance is going around. Young kids like I see for me in universities, they find blankets or [Moftis] [Mofasireen] they understand nothing and this is without, this How am this I don't even understand what the difference between these things that just speaks, like parrots. Now Jabeer Ibn Abdullah Al Ansari, the father of Abdullah, the companion died in the battle, the Prophet (PBIH) when he talked about Allah addressing the 70 [Shaheed] of [Uhud], he looked for Abdullah [Ya Abdullah], Abdullah was so worried, because his father is killed. Look at this good son, the only thing in his mind, my father borrowed a lot of things. And there is nothing to repay back on his name. And when people die and their debt is not paid is not good for them. We must immediately pay. And in fact, if you hear somebody has died, and they're going to bury them ask usually asked, do they have a debt if they said and you can pay pay on their behalf? It'd be good for you in the Day of Judgment. Give it a [Qard Hassan] to Almighty Allah on their behalf. The Prophet doesn't you always ask when the [Ganaza] come? Does this person has any debt? If they said yes. Does he have anything to pay? They say no, who will pay on his behalf until they pray that he prays? So Abdullah, he was running around what is the process? What are you worried about Your father was addressed by Allah. But [Ya Abdullah] Jabir was a good man. Allah addressed everybody. Behind the veil, but your father without a veil? He says to him in the statement, the Prophet says

[إِنَّ اللَّهَ كَلَّمَ أَهْلَ أُحُدٍ مِنْ وَرَاءِ حِجَابٍ وَ كَلَّمَ أَبَاكَ كِفَافًا]

Allah spoke to the people of [Uhud] from behind the veil, but your father directly because his father was a good man, that he said, he said [ya] Allah but he had a lot of debt. He thought it was a I will deal with it today and for him. I'm his witness. Go and collect whatever your father left and

I will come and I will pay on his behalf. So Abdullah run, he was so ashamed. He found this little container with dates at home does nothing else. The Prophet came from faraway [ya] Abdullah. Have you got it? He said yes. But it still little just bring a big sheet. He brought the big sheet he said spread it for whatever you have in the middle. Go and call everybody your father indebted to. He said that we're looking at the Prophet (PBUH) who was sitting and we're saying to the people how much you need from Him and He will say how many Wait twice, and he will feel and give them until he gave them all he said by Allah Almighty God when he finished paying everybody I didn't know the date I gave to him was more or less than what he did after he finished. He didn't know for the [Baraka] of the Prophet (PBUH). This is here the face. Here. If you have faith in Allah, Allah will give you anything you want. depend upon Him, ask of him tend to Him, seek from him tend to none but Him. Never feel any [Mahloq]. You understand, never fear any [Mahloq] the person who breaks the laws of Allah deliberately, and he knows it is wrong to do that. And does not fulfill his duties to Allah. Allah will make him frightened from every creature. However, the person who's obedient to Allah following the teaching of the Prophet (PBUH), Allah will make every creature frighten from them. You understand?

[مَنْ خَافَ اللَّهَ ، أَخَافَ اللَّهُ مِنْهُ كُلَّ شَيْءٍ]

whosoever fear Allah, Allah made everything, frighten from him. So may Almighty Allah fulfill for me and for you, and allow us to receive from His bounty that we should make it clear in the books please, the best to make the best of the people in this world and in the hereafter May Allah forgive us, May Allah guide us, may Allah strengthen us, May Allah give us the field [inshaallah] that was sent to the brother before you came that [inshaallah] from next week [McRib] is going to be almost quarter to nine. Okay next Saturday so if please we can start our Hello atop a seven before [macrib] Hopper seven we start the Sierra and then [inshaallah] we pray McRib and between [Macrib and Isha], we can do our [salawa]t and some [dikr] and then when [isha] because she's gonna

go later. [Inshallah] then we can finish and we can go home especially because there are some sisters and they need to go home.