

On the Path of the Beloved ﷺ

The Return, Conversions, Letters And Battle Of Mo'ta

In the name of Allah, the All-Merciful, the Ever-Merciful. Praise be to Allah and all prayers and blessings be upon His Messenger (SAWS). Today is night 25, an odd night, so it may be Al-Qadr night. Please exert all your efforts, even those who haven't worked hard since the beginning of Ramadan, may Allah (SWT) accept you. Pray faithfully and ask for Allah's satisfaction. Pray for our countries and our nation, may Allah support us and vindicate our nation because of our prayers.

In today's lecture we are tackling the seventh year after Hijra (emigration from Makkah to Madinah). After the treaty of Hodaybia everything changed; it was a milestone and as Allah called it, a "Conquest". There were two major events that occurred in the seventh year: The battle of Khaibar and the battle of Mo'ta. Yet, there are some events that we need to connect to the treaty of Hodaybia.

Our lecture today has four main pivots: Umrat Al-Kadaa', which is very much related to the treaty of Hodaybia; the conversion of Khaled Ibn Al-Walid and Amr Ibn Al-Aas into Islam; the Prophet's (SAWS) correspondence with kings and rulers around the world; battle of Mo'ta.

The treaty of Hodaybia was concluded in Zul-Ke'da¹ in the sixth year. Exactly after a year, the Prophet (SAWS) left at the same day of the treaty in the same month and went to Makkah according to the conditions of the treaty (going to Makkah armless after a year to perform Umrah). The Prophet ordered all the Muslims and companions who attended the treaty of Hodaybia to go with him in Umrat Al-Kadaa'. He wanted to feel confident and strong, and to regain their trust in being victorious. Allah (SWT) said , **"Indeed Allah has already sincerely vouchsafed to His Messenger the vision with the Truth: "Indeed you will definitely enter the Inviolable Mosque, in case Allah (so) decides, secure, (some of you) heads clean-shaven, (and some) hair cut short, not fearing.""** (27:48). Thus trust in leadership was regained.

The Prophet (SAWS) left to Makkah with 2000 Muslims, men and women. Women were never isolated or negative in Islam. The Prophet took weaponry with him, and when approaching Makkah and sensing the spies of the disbelievers, he set 100 horsemen at the front, lead by Muhammad Ibn Maslama. Abu-Bakr (RA) asked the Prophet, "Didn't they set a condition that we should not take weaponry or horsemen?". The Prophet (SAWS) replied that he would not enter with his weapons, but that he feared they (people of Makkah) would betray him. Hence, he would leave the weapons outside Makkah, and if the disbelievers in Makkah would betray him and attack the Muslims he

¹ The eleventh month of Hijri year

would be prepared. See how Muslims should think! A Muslim is never naïve or weak. By setting the horsemen at the front, the Prophet (SAWS) meant to convey a warning message to Quraysh. Sohail Ibn Amr, the one who signed the treaty went to the Prophet and asked him, "Didn't you agree on the condition that you do not come with weapons or horsemen?", so the Prophet answered saying he did not enter with weapons. Sohail understood the situation and said, "We have known you only as faithful and honest".

Note that the Prophet (SAWS) never betrayed anybody and never lied. Unfortunately, some people believe that the only way to succeed and gain money is by betrayal, cheating, and swindling. In the logic of politics nowadays, it is almost impossible to win your battle without betrayal and lying. However our Prophet (SAWS) did this; he achieved real victory, with intelligent planning and with no help from the Revelation. The Prophet achieved all this without betrayal or lying, as admitted by his enemies.

As Quraysh got the message, the Prophet (SAWS) ordered the horsemen to return at the back and wait at the entrance of Makkah while he entered with the rest of Muslims. A poet called Abdullah Ibn Rawaha started reciting poetry as they entered Makkah. When Omar heard him, he blamed him saying it was not the right time for poetry. The Prophet told Omar, "Leave him Omar. His words are far more painful for Quraysh than arrows". The Prophet (SAWS) really appreciated culture and arts, and appreciated their effects on life and society. We have to know that no rebirth can be performed without culture and arts. Yet, it all depends on what art and culture lead to: rebirth and reform, or loss and corruption of youths.

Quraysh started to leave Makkah and go to the surrounding mountains for three days (the period the Prophet would stay according to the treaty). Women, children and teenagers who never saw the Prophet (SAWS) before wanted to watch and to see him. Abu-Sofian, Ekrema, and Safwan feared that those women and youths would be impressed by the appearance of the Prophet, Muslims and companions. They found a solution in circulating rumors that Muslims had a skin disease in their hands and arms and that they were very weak and could not move. The Prophet knew about the rumors, so he ordered Muslims to show Quraysh how powerful and strong they were. He ordered men to expose their right arms to show people they had no disease; in the first three rounds of circumambulation they would jog to show they were strong. When the people of Makkah saw this they were amazed. Can you see how worshipping integrates with politics and power!

Two years later, after the conquest of Makkah, the Prophet (SAWS) went to make Umrah, and he performed the same procedure: exposing the right arm and jogging in the first three rounds. When Omar asked him why he had done that again, the Prophet (SAWS) answered saying, "O Omar! This is my Sunnah till the Day of Judgment". The Prophet (SAWS) wanted Muslims to follow him in combining worship and power till the end. Can you combine these two elements at the same time: ultimate submission to

Allah (SWT) and ultimate power? Unfortunately, nowadays people worship Allah and pray, but weakness fills the hearts. You should be strong as the Prophet (SAWS) wanted you to be.

After the Prophet (SAWS) performed the Umrah, he invited the leaders of Quraysh to a banquet to preach to them. He (SAWS) wanted to bring them together and reconcile with them although they were his enemies. The Prophet (SAWS) loved all people and wanted them all to be guided to the right path of Allah (SWT). However, they refused his invitation and told him to leave as the three days ended. When Sa'd Ibn Obada (from the Ansaar) saw how aggressive Quraysh's messenger was, he spoke harshly to him saying that Makkah was the Prophet's home and that he would leave safely. The Prophet (SAWS) calmed him and told him not to hurt a visitor. He then ordered Muslims to leave before sunset. The Prophet (SAWS) never broke a promise or violated an agreement, so he responded to Quraysh. I wish we could understand the Prophet's Sunnah, as he worked on gathering people and reconciling them, while Muslims nowadays stand against each other for simple things and lose each other because of differences.

Before leaving Makkah, the Prophet (SAWS) sent a message to Khaled Ibn Al-Walid, the one who caused severe harm and pain to Muslims, and was the reason of Hamza's martyrdom. The Prophet was forgiving, tolerant and tender, which encouraged Quraysh to embrace Islam; that is what we all should be. Khaled Ibn Al-Walid did not have enmity towards Muslims, but he loved militarism and he used to execute orders. The Prophet (SAWS) sent him a message with his brother Al-Walid who wrote a letter to Khaled saying, "O Khaled! It is such a wonder how a man of your mind can be so late in embracing Islam. Allah's messenger asked about you saying, 'where is Khaled? And why is he late in coming to us? I swear if he comes to us, we will put him ahead of others!'" Prophet Muhammad (SAWS) knew Khaled's capabilities and skills. Khaled was really touched by the Prophet's question.

This shows that no matter how rough or hard-hearted a person might be, there must be a bright spot inside him, because Allah (SWT) set our nature with goodness. To succeed in dealing with such a personality you have to skillfully touch that white spot of goodness that might be hidden under violence or roughness. Khaled kept thinking all night, and in his sleep he saw in a vision that he was getting out of a narrow area to a broad green area. Khaled said that he found that the Prophet (SAWS) always defeated them in each battle or fight, and that he would be always conquering. Hence, he decided to go to the Prophet (SAWS) and embrace Islam. He invited Safwan Ibn Omayya, Ekrema Ibn Abi Jahl to go with him to the Prophet (SAWS) but they both refused. Othman Ibn Talha, who had the key of the Ka'ba, agreed to join him because he was actually thinking of the same thing. On their way, they met Amr Ibn Al-Aas.

After the treaty of Hodaybia, Amr knew that this was the end of Quraysh and its power, and thus left to Habasha² to seek refuge at the Najashi's (Negus). While he was at the Najashi's palace, one of the Prophet's companions came with a message from him to the Najashi. Amr got furious and asked the Najashi to let him behead the companion. The Najashi told him, "Do you want to kill the messenger of Allah's messenger?", and so Amr asked him, "O King! Is he Allah's messenger?". To his surprise the Najashi answered that Prophet Muhammad (SAWS) was Allah's messenger and that he (the Najashi) himself embraced Islam. The Najashi advised Amr to embrace Islam and follow the Prophet (SAWS), and asked him to pledge Islam. Amr did and got back to Makkah, where he met Khaled and Othman on their way to the Prophet (SAWS) and joined them. People of Madinah never felt happy after the Prophet's emigration as they did when those three went to the Prophet (SAWS) in Madinah. The Prophet (SAWS) said, "Makkah is sending you the apple of its eye!"

Khaled declared faith and said Shahadah, and the Prophet (SAWS) prayed that Allah would forgive all Khaled's past. Amr said he would put his hand in the Prophet's on condition that all his past would be forgiven too. Can you see how keen he was to be forgiven? The Prophet (SAWS) told him that Islam annuls the past. Eventually, the three declared faith, which was a very significant incident.

The Prophet (SAWS) then started to take a global step: corresponding with kings by sending them letters inviting them to embrace Islam. The Prophet (SAWS) sent to Heraclius king of Romans, "From Muhammad messenger of Allah to Heraclius king of Romans, I invite you to Islam. Embrace Islam and enjoy peace". He also sent to Al-Mokawkes king of Egypt, Al-Najashi king of Habasha, and Kesra (Chosroes) king of Persia. The Prophet's aim was always delivering the message to the whole world, and therefore after the treaty of Hodaybia and after everything settled, the Prophet resumed his ambition.

Corresponding with world countries was the main reason for conquering Makkah, because Quraysh got sure that the Prophet's power was no longer internal; he became more powerful with much control. The entire world got to know Prophet Muhammad (SAWS), and was no longer the one who had been forced to leave Makkah. When Heraclius received the Prophet's message, he asked for any one from the Prophet's country.

Coincidentally, Abu-Sofian was there passing by Rome with a convoy. He was summoned to talk to Heraclius, who told the rest of the convoy to stand behind Abu-Sofian and raise their hands in case Abu-Sofian lied. He asked Abu-Sofian about the Prophet's ancestry, and Abu-Sofian replied that the Prophet was of good family and origin. When Heraclius asked him if the Prophet would betray or lie, Abu-Sofian denied this. Heraclius further asked whether the Prophet's companions increased or

² Ethiopia.

decreased, and if any of them reverted in discontent with Prophet. Abu-Sofian asserted that the number of companions increased, and that none of them reverted. At this point, Heraclius asked about the Prophet's commandments to his companions, and Abu-Sofian said he ordered them to be honest, chastity, maintaining kinship ties, and praying. Just then Heraclius commented that if Abu-Sofian had been right, then the Prophet would seize his throne. Abu-Sofian was amazed and perceived that the Prophet reached such a high position that Heraclius feared.

The Prophet (SAWS) sent fourteen messages to fourteen kings around the world. Informed that kings would not accept unstamped messages, the Prophet (SAWS) had a stamp made to use in all the messages. Each of the fourteen messengers was familiar with the language of the country he was heading for. The Prophet (SAWS) ordered companions to learn languages, as he knew the Message needed people who knew different languages, militants, and ambassadors. The Prophet (SAWS) sent Zayd Ibn Thabet to learn the Jews' language; Zayd learnt it in 18 days and got so good at it that he could write them messages in their language. Madinah was full of talents and skills, and the Prophet (SAWS) worked on improving them. It is not just a matter of piety; you should improve your capabilities and skills.

All messengers were excellent ambassadors, representing Islam in a perfect picture. The Prophet respected the kings when writing his message; he put the title of each of them in respect to their positions. When Kesra received the message, he got infuriated just because he found the Prophet's name preceding his name in the message. He was so arrogant to read the message, and he tore it. When the Prophet (SAWS) knew this, he prayed to Allah, "May Allah tear his kingdom". Kesra sent a message to Bazan, the Persian ruler of Yemen, and ordered him to send two of his men to get the Prophet to Kesra. At the same day the Prophet's prayer was fulfilled as Kesra's son killed him. Hence, when the two men arrived to the Prophet (SAWS), the Prophet told them to return to Bazan and tell him that Allah killed their "god" (Kesra). Bazan was amazed when he heard those words because he had just known the news, and so he declared faith. Accordingly, all Yemen embraced Islam.

Thirteen messengers returned safely to Madinah, as messengers should not be harmed. Yet, Al-Hareth Ibn Omayr the messenger sent to Al-Ghasasena kingdom got killed by the king's brother. Al-Ghasasena was a huge Arab Christian kingdom at the borders of Levant, which had huge numbers of warriors and men. That kingdom stood as a borderline protecting the Romans from the Arabs. The king's brother asked Al-Hareth who he was, but Al-Hareth just answered that he was a messenger. From his elegant and clean appearance the king's brother knew that Al-Hareth was one of the Prophet's companions. He then arrested Al-Hareth and beheaded him.

The Prophet knew the news Thursday night after night prayer, but he called people and told them of Al-Hareth murder. He said, "Whoever believes in Allah and the Day of Judgment must get ready to fight Ghasasena tomorrow after Fajr prayer". This quick

reaction was in response to the betrayal (remember what happened with Bani Quraiza and when there were rumors that Othman Ibn Affan was killed). Furthermore, killing the Al-Hareth would encourage the Arab tribes to harm any messenger sent by the Prophet. From the political viewpoint, if the Prophet had let that go, the Message would not have succeeded. Hence, there should have been a quick decisive reaction, or else the Arabs would think he became weak.

In addition to all this, the value of the citizen was very much appreciated. Can you imagine how would the family of Al-Hareth feel when an army went to take revenge for their sons? Their sense of belonging to the town would be stronger. When a person feels humiliated and can not obtain his rights in his own country can never have a sense of belonging and can never sacrifice for his country.

An army of three thousand fighters was to be prepared after Fajr prayer to face Ghasasena, the most powerful kingdom and affiliate of Rome. Note that the distance between Madinah and Ghasasena was one thousand kilometers.

As the Prophet (SAWS) had developed the value of citizenship, none of Madinah fighters was absent, and all the fighters obeyed and gathered outside Madinah at sunset. The Prophet (SAWS) told them to stay where they are until he performed Jom'a (Friday) prayer and return to them. They were not to pray Jom'a because there was no enough time. After Jom'a prayer, the Prophet (SAWS) went to the army and asked about Abdullah Ibn Rawaha. After a while Abdullah appeared and the Prophet asked him where he was. Abdullah replied that he was performing Jom'a prayer behind the Prophet (SAWS) to gain Thawab before joining the army. The Prophet's face turned red out of anger and told him that the difference between him and the rest of the companions was like that between the east and west. The Prophet (SAWS) meant that he should not have been late for the Message. Brothers, we should learn this. Abdullah cried and said that nothing would make amends to what he did except martyrdom. He must have been a man of few sins to feel so bad about such a mistake.

The Prophet (SAWS) started to assign a leader to the army because he was not going with them. It was time Muslims shoulder the responsibility of the Message. We are all responsible for the Message and for reforming the world, each of us in his position. The Prophet (SAWS) assigned Zayd Ibn Haretha, who had been a slave, as the leader of the army. In case Zayd got killed, Ja'far Ibn Abi Talib who had stayed in Habasha 15 years would take his place. In case Ja'far got killed, Abdullah Ibn Rawaha was to take his place, and then the army would choose who would replace Abdullah in case he was killed. Khaled Ibn Al-Walid was waiting to hear his name though he embraced Islam recently, and this is why the Prophet did not assign him. The Prophet (SAWS) wanted him to be more solid and firm in Islam before taking the lead. How genius the Prophet (SAWS) was in educating his companions!

There were still some Jews living in Madinah, because the Prophet banished only those who betrayed him. Until his death, the Prophet (SAWS) dealt with Jews as co-citizens. A Jewish man went to the Prophet (SAWS) telling him that according to Torah if the leader assigned someone as the leader and someone to replace him if he got killed, this meant that that assigned person would really die. The man asked the Prophet (SAWS) if that was the case in Islam, but the Prophet did not answer him. What the man said was right, but not every question must be answered! The man went to Zayd and told him to go bid his family farewell because if he would not see them again, if not then the Prophet (SAWS) would be a liar. Amazingly, Zayd replied saying "I bear witness he is Allah's messenger; I will not return; I will not bid farewell; I will not set a will; I trust in Allah". Can you see how faith filled his heart? His message, religion, the Prophet and Allah filled his heart and controlled his entity. The man then went to Ja'far and told him the same words, but surprisingly Ja'far repeated Zayd's words. Allah says , **"And in case you are patient and pious, their plotting will harm you nothing. Surely Allah is Supremely Encompassing of whatever they do." (120:3).**

If our nation has strong belief and piety, no plotting can ever harm it. Women went out to support the army and bid the men good-bye, and they prayed they would be victorious and return as good pious men. Abdullah Ibn Rawaha prayed he would not return because he wanted to be a martyr in the battle and asked Allah's forgiveness; all this because the Prophet was angry with him. Oh, I wonder what the Prophet (SAWS) will say to us.

The army went to Mo'ta, where they had information about Ghasasena. As Ghasasena knew the Prophet (SAWS) prepared an army to fight them, they also prepared an army of 100,000 fighters. Yet, fearing the strong undefeated army of Muslims, Ghasasena demanded support from the Romans who sent them 100,000 fighters. The 200,000 included 50,000 horsemen. Thus, Zayd gathered the army to consult them. They had three options:

- 1- To return to the Prophet and explain the situation. They all rejected this option because they could not disobey the Prophet's orders and leave without taking revenge for their killed brother.
- 2- To send to the Prophet asking for support. This was not applicable because there were no more fighters in Madinah.
- 3- Facing the enemies, which was extremely hard.

Abdullah Ibn Rawaha began to encourage them and flame their enthusiasm, telling them that they were fighting for martyrdom supported by their faith and religion. However, Muslims set a genius plan despite their small number. They thought that if they faced the enemy's army in the open desert, they would all get killed in a few minutes. Hence, they had to be surrounded inside a small town, to be protected from the right and left by trees, and from the back by houses. Accordingly, the enemies would be forced to face them from the front only, and with the same number. See how faith and planning integrate to make success. Religion leads to success and reform, so

we have to use it right. Zayd took the army to the town of Mo'ta to make the plan. Ghasasena and the Romans had to reorganize their armies in order to face Muslims. They set their armies in groups of 3000 fighters behind each other, and the result was that the army was useless except for the first group. Yet, the problem was that those groups would exchange places to refresh their powers, but Muslims did not have this luxury. In this context faith played a key role!

The battle continued for six days, and the Muslim army was victorious. Hundreds of Romans were killed, while only 12 Muslims were martyred. On the sixth day the Roman leader decided to change their plan. He thought that to defeat the Muslims, the fighter carrying the flag should be killed. That was Zayd Ibn Haretha. Thus, as the battle resumed on the sixth day, all the Romans targeted Zayd until his body was like a sieve and he fell in his place. Do you how such a man acted and how he shouldered the message? Brothers! We should at least maintain Fajr prayer.

In Madinah, the Prophet (SAWS) was viewing the events of the battle, as Allah (SWT) revealed to his vision what was happening at Mo'ta. He was describing to the Muslims in Madinah the events, and he described in details what happened to Zayd, commenting that he saw him going to Jannah (paradise). Zayd was so dear to the Prophet, because he adopted him before and treated him as his son. Ja'far took the flag and fought bravely, but the enemies cut his arms then killed him. He tried as much as possible to protect the flag until he got killed. The Prophet (SAWS) also described this situation and commented that he was seeing Ja'far flying with two wings of ruby instead of his lost arms; he was flying and enjoying the blessings of Jannah, the rivers and fruits. The Prophet was crying because Ja'afar was his uncle and he loved him a lot. Losing Zayd and Ja'far at the same time was hard. O brothers! If we shoulder the message, work hard, worship Allah, and practice good manners, we will enjoy Jannah. Allah (SWT) says , **"What would Allah perform with tormenting you in case you thank (Him) and believe?" (147:4).**

When the flag fell, Abdullah Ibn Rawaha stepped forward to hold it. As the Prophet (SAWS) described the situation Abdullah hesitated for a moment because he was sure he would die, and may be because the Prophet's face turned red of anger. If this is the case, what will he (SAWS) do with someone who left his path and did not achieve anything?

Abdullah started to encourage himself to go for martyrdom as a path to Jannah where his two friends went. He was also keen on fulfilling the words of the Prophet when he was assigning them as leaders following each other. Abdullah got killed in the fight, and the Prophet (SAWS) described the incident to people in Madinah, and commented telling them Abdullah went to Jannah. yet he was in a level less than that of Zayd and Ja'far because of the moment of hesitation. How can it be then for someone hesitating for 20 years? O dear brothers! No more hesitation.

One of the companions who participated in the battle of Badr raised the flag and called on Khaled Ibn Al-Walid to hold it. Khaled refused saying the companion deserved it more than him because he was a fighter in Badr when himself was in the enemy's army. The Prophet's method in educating Khaled in Islam really succeeded. The companion insisted that Khaled deserved to hold the flag, and Khaled took it. On that day Khaled fought so bravely and strongly that he broke nine swords. At sunset, the battle stopped and Khaled told the army that the battle would not end in victory. He saw that as they took revenge for the murder of their brother and obeyed the Prophet's orders, they had to withdraw. Muslims should be wise and not reckless. The companions agreed, but the problem was that their withdrawal in the desert would give the enemies a chance to demolish them. Khaled saw that demoralizing the enemies was the only way for Muslims to withdraw without being followed by the armies of the enemies.

Khaled Ibn Al-Walid set the greatest withdrawal plan in history. It is said that this plan is taught in military schools in Europe until now. The Muslim army consisted of four groups: right wing, left wing, vanguard, rearguard, and the rear lines. According to Khaled's plan, the right wing would exchange places with the left wing, and the vanguard would exchange places with the rearguard. He ordered them all to wash and clean their clothes, and gave orders to paint the flag with new colors and new slogans. It was as if Muslims had a new army.

Note that after six days of fighting, soldiers of both armies knew each other, each one knew the man facing him in the field. Khaled's plan would convince the Romans that it was a new army with new people. Furthermore, he set 300 horsemen at the back of the army, and ordered them to start raising sands once the two armies started fighting at dawn. He told them that the more they raised sand and dust, the more they would gain "Thawab". Thus, the Romans and Ghasasena would know that another army was coming beside the new one they were fighting. In order to gradually dishearten the Romans, Khaled ordered the 300 to be divided into 6 platoons, each consisting of 50 men. When the first platoon joined the army, the whole army was to loudly and strongly say "Allah is the Greatest". The rest of platoons would follow, and once the sixth merged with the army, Khaled was to say "O servants of Allah! Trust in Allah!" At that moment, the whole army would attack and fight strongly, seizing the opportunity of disturbance in the enemies' army. Khaled would then call "O servants of Allah! Return", upon which the army would start to withdraw gradually: the sixth platoon, then the fifth, the fourth...etc, until the vanguard. Hence, the Romans would not follow them.

The Prophet (SAWS) saw how Khaled got the flag and described him as "one of Allah's swords". After just four months of embracing Islam Khaled became "one of Allah's swords", because he had a talent and knew how to use it.

The Roman army was surprised to see new faces in the Muslim army, and reported to their leader that a new army replaced the old one that was resting. The plan was

applied, and the platoons started to merge in the army. The Romans were scared to death, and as Khaled called "O servants of Allah! Trust in Allah!" 300 Roman soldiers were killed. The psychological war is very important, and we Muslims must work on raising our morale and lifting our spirits.

As Khaled called "O servants of Allah! Return" the army started to withdraw in order according to the plan. The Romans and Ghasasena never followed the Muslims; Muslims were about to reach Madinah and the enemies were still waiting for the Muslims to appear, as they thought there was some kind of trap.

When the army was about to enter Madinah, women went to receive them, yet, with stones. They thought the army retreated and escaped from the fight that was for the sake of Allah. The Prophet (SAWS) went opening his arms to the army and told them, "No, no, they are no escapers, they will be attackers". The Prophet (SAWS) meant they would go back and conquer them. He (SAWS) then told Khaled that he was one of Allah's swords.

The Prophet (SAWS) went quickly to Ja'far's house and took his three children in his arms and hugged them. How tender he was! We really miss his tenderness, but we should be happy to live in this age to vindicate him after his death as his companions did in his life. This is a point for us.

As Abdullah, Ja'far's eldest son, cried the Prophet (SAWS) cried and said, "Don't cry son. Your father is now flying with angels in Heaven". The companions said that the Prophet (SAWS) taught them to address Ja'far's sons as "the son of the man with the wings". It was a kind of honoring for them. The Prophet (SAWS) then took the three children and went out to Muslims and called, "Who provides for Ja'far's children?" Three men quickly replied at the same time, though all of them were very poor. In such a society a man would die feeling no fear for his children. Unfortunately, nowadays a man might be very rich, but he feels fears for his children because of the lack of security in society.

All what happened was to protect the message and deliver it to the whole world. The martyrs died for the sake of the message. Their faith and courage at the battle and the women's faith prove the importance of faith to achieve development and progress. Faith is the greatest energy our nation and people have, and we must make use of it. As the companions spread to deliver the message everywhere, we have to work in our countries to deliver the message and shoulder it. May Allah grant us patience until we meet his Prophet (SAWS) in Jannah, when he receives us happily.

Lecture Notes Provided By: Imam Ghulam Moyhuddin

Seerah: Ibn Ishaq, Ibn Hisam, Ibn Kathir and Diya al-Nabi were used in the compilation of these lecture notes as well as various books of Hadith.

The selective topics and format is from Amr Khaled's Arabic lecture on Seerah of the Prophet ﷺ with renditions from the "dar al tarjma" convoy.

<http://www.youtube.com/watch?v=3oDLD8B-has>

I have included modifications for the sake of readability and clarity.