

Loving the Prophet

(SAWS)

by
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Allah (SWT¹) says what can be translated as, **“Say, 'In case your fathers, and your sons, and your brethren, and your spouses, and your kinsmen, and riches that you have scored (Literally: committed) and commerce whose slackening you are apprehensive of, and dwellings you are satisfied with—in case these are more beloved to you than Allah and His Messenger and striving in His way, then wait until Allah comes with His Command; and Allah does not guide the immoral people” (TMQ, 9:24).**

In order to love the Prophet (SAWS²) more and more, let us study his position and closeness to Allah (AWJ³). Allah (SWT) says what can be translated as, **“And did We not raise for you your remembrance?” (TMQ, 94:4).**

The Prophet (SAWS) said, “I am the chief of all the sons of Adam, and I’m saying it without any vanity. I have in my hands the regiment of thanks (to Allah) on the Day of Judgment. I will be the first who is brought up from the grave. Furthermore, I will be the first one to intercede (for you) and the first one to be allowed intercession (on the Day of Judgment). Written under the throne of the Most

Merciful is: There is no God but Allah, and Muhammad is the Messenger of Allah.”⁴

On the Day of Judgment, when the people who have safely passed the *Sirat* (the path above Hell) stand in front of the gate of Paradise, they will find the gate closed. They will then call on each other, “Who can open the gate of Paradise for us? Who will intercede for us with our Lord to open the gate of Paradise for us?”

At that time, the Prophet (SAWS) will come and knock on the gates of Paradise. The angel who is the keeper of Paradise will ask, “Who are you?” The Prophet will answer, “Muhammad, son of Abdullah.” The keeper will say, “I have been ordered to open for you; but not to any before you.”⁵

Similarly, when the situation becomes severe on the Day of Judgment, and the people ask the prophets to intercede for them, each will tell them to ask another prophet. So they will come to Prophet Muhammad (SAWS) saying, “O Muhammad! You are the Messenger of Allah and the final prophet. Allah has forgiven you all your sins, those before and after forgiveness was granted to you. Intercede for us with your Lord.” Muhammad (SAWS) will say, “I am the one to do it. I am the one to do it.”

¹ SWT=Subhanahu Wa Ta'ala = Glorified and Exalted Be He.

² SAWS=Sala-llahu Alaihi Wa-Sallam = All Prayers and Peace of Allah be upon him.

³ AWJ=Aza-Wa-Jal = Glorified and Sublime be He.

⁴ It is narrated by Abu-Sa'id al-Khudri as an Authentic Hadith. Source: *Sahih al-Jamie'* of Al-Albany, no. 1468.

⁵ It is narrated by Anas Ibn-Malik as an Authentic Hadith. Source: *Al-Musnad Al-Sahih* of Muslim, no. 197.

We will all need the Prophet (SAWS) at this important time: the disbelievers and the Muslims, all of mankind.

Abu Huraira narrated, "We were in the company of the Prophet at a banquet, and a cooked (mutton) foreleg was set before him, which he used to like. He ate a morsel of it and said, 'I will be the chief of all the people on the Day of Resurrection. Do you know how Allah will gather all of mankind, the first and the last, in one level place where an observer will be able to see (all) of them and they will be able to hear the announcer, and the sun will come near to them. Some people will say, "Don't you see in what condition you are and the state to which you have reached? Why don't you look for a person who can intercede for you with your Lord?" Some people will say, "Appeal to your father, Adam." They will go to him and say, "O Adam! You are the father of all mankind, and Allah created you with His Own Hands, and ordered the angels to prostrate to you, and made you live in Paradise. Will you not intercede for us with your Lord? Don't you see in what (miserable) state we are, and to what condition we have reached?" On that Adam will reply, " My Lord is more angry than He has ever been before and will ever be in the future; (besides), He forbade me (to eat from) the tree but I disobeyed (Him). (I am worried about) myself! Myself! Go to somebody else; go to Noah." They will go to Noah and say, "O Noah! You are the first amongst the messengers of Allah to the people of the earth, and Allah called you a thankful slave. Don't you see in what a (miserable) state we are and to what condition we have reached? Will you not intercede for us with your Lord?" Noah

will reply, "Today my Lord has become angrier than he had ever been before and will ever be in the future. Myself! Myself! Go to the Prophet (Muhammad)." The people will come to me, and I will prostrate myself underneath Allah's Throne. Then I will be addressed, "O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask (for anything), for you will be given.""⁶

Muhammad (SAWS) will then intercede with Allah for the Day of Judgment to begin. The judgment will begin after Allah accepts the intercession of His Prophet, as an honor to him (SAWS). This will be after the people have waited for the event for years.

In another Hadith the Prophet (SAWS) says, "Allah selected Isma'il from all the sons of Ibrahim. He then selected *Kinana* from all the sons of Isma'il. He then selected Bani-Hashim from the whole of Quraysh and, finally selected me from Bani-Hashem. So I'm the select of the select of the select."⁷

All the prophets prayed behind you on the day of *Israa*⁸, O Prophet of Allah! The Prophet (SAWS) was the one who lead the prayer at al-Masjid al-

⁶ Authentic Hadith in Sahih Bukhari: *Volume 4, Book 55, and Number 556.*

⁷ Cited without reference in *Ar-Raheeq Al-Makhtum (The Sealed Nectar)* by Safiyyur-Rahman al-Mubarakfuri

⁸ This is the miraculous midnight journey of Allah's Messenger from Mecca to Jerusalem.

Aqsa in Jerusalem. Even during the *Mi'raj*⁹, Jibril (AS¹⁰) was not allowed beyond the Lote-Tree of the Utmost Boundary, the place of the Garden of Eternal Abode. He (Jibril (AS)) said to Muhammad, "You continue, Muhammad; for you will penetrate. But if I go further, I will be burnt." Jibril (AS) knew that Muhammad had a higher position with Allah (AWJ) than himself. On that day Muhammad (SAWS) proceeded and reached a stage that no creature (human or non-human) had ever reached before, even the angels themselves.

Isa (Jesus (AS)) was told about the Prophet (SAWS) 600 years before the Prophet's birth. Allah quotes Isa saying what can be translated as, "**...and (I, Jesus, am) a constant bearer of good tidings of a Messenger who will come up after me, whose name is Ahmad**" (TMQ, 61:6). Furthermore, when Isa (AS) descends to earth again (before the end of existence), he will rule according to the laws and the Sunnah (Muhammad's (SAWS) life example).

Musa (Moses (AS)) also had Muhammad's (SAWS) description in his Torah. Abdullah Ibn-Amr Ibnul-As said that the Prophet is identified in the Torah the very same way he is identified in the Qur'an.

Allah says what can be translated as, "**O Prophet, surely We have sent you as a witness, and a bearer of good tidings, and a warner.**"

⁹ This is the Prophet's ascension to the seventh heaven on the midnight journey.

¹⁰ AS=*Alayhi As-salam* = All Peace of Allah be upon him.

Furthermore, you are a caller to Allah by His permission, and as an enlightening luminary” (TMQ, 33:45-46).

It was narrated that the Prophet (SAWS) was angry when he found Omar reading a scroll from the Torah, and he said, ‘Are you in doubt O Ibnul-Khattab? Have I not brought the true, pure message? By Allah, had my brother Musa been alive he would have done nothing else except follow me.’¹¹

So have we started feeling the importance of the Prophet?

When the Prophet (SAWS) was asked about his birth he said, “I am the answer of the supplication of my father Ibrahim (Abraham) (AS), and the glad tidings of Isa (Jesus) (AS), and the fulfillment of the vision that my mother saw in a dream. When she was pregnant with me, she saw a (resplendent) light emit from her by which the palaces of the Levant were lit.”¹²

With every Adhan the name Muhammad must be uttered jointly with the name of Allah. No *Shahadah* (declaration of faith) is accepted unless his name is adjoined to the name of Allah (I bear witness that there is no god to be worshiped but Allah, and that Muhammad is the Messenger of Allah).

Loving the Prophet:

The Prophet said, "None of you believes until he loves me more than he loves his children, his parents, and all people."¹³ He also said: "None of you believes until he loves me more than he loves himself."¹⁴

One day Omar went for a walk with the Prophet of Allah (SAWS). The Prophet took Omar’s hand, and Omar said, “By Allah, I love you O Prophet of Allah”. The Prophet then asked him, “More than your children, O Omar?” Omar replied, “Yes, O Prophet of Allah.” The Prophet then asked him, “More than your family, O Omar?” Omar replied, “Yes, O Prophet of Allah.” The Prophet then asked him, “More than your money, O Omar?” Omar replied, “Yes, O Prophet of Allah.” The Prophet then asked him, “More than yourself, O Omar?” Omar replied, “No, O Prophet of Allah.” The Prophet didn’t like this reply, and so he said, “O Omar, your faith will never be complete until you love me more than yourself.” So Omar went out and stayed alone for a while, then he came back and stood in the middle of the mosque saying loudly, “O Prophet of Allah, now I love you more than myself.” The Prophet then replied, “Now, O Omar. Now, O Omar.” (Meaning that now Omar’s faith is complete.) Omar was later asked how he could make himself love the Prophet more than himself in such a short time. He replied, “I went out and asked myself whom I needed more, myself

or the Prophet of Allah? I found that I needed the Prophet more. I will not intercede for myself on the Day of Judgment, but the Prophet of Allah will. My deeds will not place me in the highest of levels, but my love for the Prophet will. I did not take myself from the darkness to light, but the Prophet of Allah did. Hence, the love of the Prophet fell in my heart more than my love for myself.”¹⁵ This is just an example of someone who loved the Prophet (SAWS).

Another example is the Prophet’s servant “Thawban”. One day the Prophet (SAWS) went out and he took a long time to return. When he arrived, he found Thawban crying. He asked him about the reason for his crying. Thawban said, “I missed you, O Prophet of Allah”. The Prophet asked him if this was the only reason for his crying and Thawban replied, “No Prophet of Allah, that’s not the only reason. You went away for just one day and I missed you, so I remembered *Jannah* (Paradise), where you will be in the highest level and I will be where I will be. I won’t be with you so I’ll miss you in the *Jannah*, and that is why I cried.” But the Prophet told him, “Thawban, don’t you know that everyone of us will be assembled with those whom he loves!”¹⁶

The companions were never happier with any other Hadith than this one, since they loved the Prophet (SAWS) with all their hearts.

¹¹ Good Hadith, narrated by Al-Albany on the authority of Jaber Ibn-Abdullah, no. 1589.

¹² Authentic hadith, narrated by Al-Albany, 1545.

¹³ Authentic hadith, narrated by Al Bukhari and Muslim.

¹⁴ Authentic hadith, narrated by Al Bukhari.

¹⁵ Authentic hadith, narrated by Al Bukhari.

¹⁶ Strange Hadith on the authority of Az-Zailaei. "Takhreej Al-Kash'af", page or number 333/1.

When Bilal (the Prophet's caller for prayer) was dying, his wife was crying, "What a calamity!!" So he told her, "Don't say 'What a calamity!' Say 'What happiness!' for tomorrow I'll be meeting my loved ones: Muhammad and his companions."

Look at how much Abu-Bakr loved the Prophet. The day his father "Abu-Quhafa" embraced Islam after resisting it for more than twenty years and when he had become very old, Abu-Bakr was seen crying. When asked about the reason he said, "Because I wanted so much to see Abu-Taleb (the Prophet's beloved uncle) pledging allegiance to the Prophet now, rather than my father, because I know how much the Prophet would have loved that."

Can you imagine the extent of that love?! He preferred the Prophet's happiness to seeing his own father saved from hellfire!

Even the plants loved the Prophet (SAWS). The Prophet used to give his speeches next to a palm tree in his mosque in Madinah. He used to place his hand on the trunk while giving his speeches so that everybody could see him. After the *minbar* (pulpit) was built for him, he left the trunk and went to sit on the *minbar*.

This next Hadith is narrated by Bukhari. The companions said, "We heard the palm tree moaning like a cow about to give birth. The Prophet came down from his *minbar* and took it in his arms. The moaning of the tree trunk subsided little by little until it stopped. The Prophet patted it and said,

'Won't you be happy to be buried here with me, and then be with me in paradise?' And the moaning stopped completely."¹⁷

Glory be to Allah! Even the trunk longed for the Prophet (SAWS).

Even kings! When the letter of the Prophet reached Negus (King of Abyssinia), he got down from his throne and sat on the floor with the letter of the Prophet in his hands. Then he placed the letter over his head, kissed it and said, "I bear witness that you are the Prophet of Allah."

Who wouldn't cherish the Prophet after hearing all that? Should we cherish the people and the life of this world and abandon the one who took our hands and led us from darkness into light?

Look at Allah's words in what can be translated as, **"Allah has indeed already been bounteous to the believers as He sent forth among them a Messenger from (among) themselves (who) recites to them His ayat (i.e., signs, verses) and cleanses them, and teaches them the Book and (the) Wisdom; and decidedly they were earlier indeed in evident error"** (TMQ, 3:164).

Without the Prophet (SAWS) we are all **"in evident error"**!

During the *hijra* (flight or emigration from Makkah to Madinah), when the Prophet (SAWS) decided to migrate, Abu-Bakr came to the Prophet saying, "The company, O Prophet of Allah (i.e. Will I be your company?)". The Prophet replied, "Yes, Abu-Bakr, the company." Lady Aisha (RA) said that Abu-Bakr was so happy to be chosen to accompany the Prophet (SAWS) that they found him crying. She said, "By Allah, we had never seen anyone cry in happiness as we saw Abu-Bakr do when he knew he was going to accompany the Prophet." When they entered into the cave of Thawr, Abu-Bakr poked his finger in every hole he found in the cave's walls, so that if there was a snake or a scorpion, it would bite him instead of biting the Prophet!

At the battle of Uhud, a woman from the companions who had just lost her husband, her son and her father in battle came to the battlefield after all the martyrs were buried. People were trying to ease her pain and give her some solace by telling her the news bit by bit. They told her first about her husband and she replied, "What happened to the Prophet of Allah?" Then they told her about her son and she replied, "What happened to the Prophet of Allah?" Then they told her about her father and she replied, "What happened to the Prophet of Allah?" So they told her, "He is fine". She replied, "I have to see him with my own eyes." When she saw him, she said, "All thanks are to Allah. Any calamity will be easy as long as it's not in you, O Prophet of Allah."

¹⁷ Authentic Hadith in Sahih Bukhari, on the authority of Jabir Ibn-Abdullah, page: 3585.

Let us now see how the Prophet (SAWS) loved us. One day the companions found him crying so they asked him about the reason for his distress. He said, “I am missing my brothers.” They asked again, “Aren’t we your brothers, O Prophet of Allah?” He replied, “You are my companions. My brothers are those who will come after my time and will believe in me even though they have not seen me.”¹⁸

The Prophet (SAWS) said, “Each prophet had an answered *dua’a* (invocation) that he hastened into being during his lifetime. I have postponed my invocation for my nation until the Day of Judgment.”¹⁹

Look how happy he will be on the Day of Judgment when he sees us. He will stand at the fountain calling, “my nation... my nation”. Then he will extend his noble hand into the fountain and will give you the fulfilling drink, after which you will never ever be thirsty again. At this particular instant, some people might be kept away by the angels as they try to approach the Prophet. The Prophet (SAWS) will then say, “Let him pass. He belongs to my nation.” The angels will then say, “O Muhammad, you do not know what he has done after you.” He (SAWS) will then reply, “Away with those who have changed my way after me.”²⁰

¹⁸ Narrated by Al-Albany on the authority of Anas Ibn-Malek. Narrated by a chain of trusted narrators, no. 2888.

¹⁹ Authentic Hadith narrated by Al-Albany on the authority of Anas Ibn-Malek., no. 2157.

²⁰ Authentic Hadith narrated by Muslim on the authority of Abu-Sa’id el-Khudri, no. 2291.

May Allah’s prayers be upon Muhammad. May Allah’s prayers and peace be upon Muhammad.

The Death of the Prophet:

We will now talk about the Prophet at 63 years of age. He was no longer able to stand for long because he was overly tired. He used to pray the voluntary prayers sitting down. When he was asked about that, he used to say, “It is (from) the great effort that I exert for the people.” Then the promised nights approached and the words of Allah were revealed, which can be translated as, “...**Today I have completed your religion for you, and I have perfected My favor on you, and I am satisfied with Islam as a religion for you...**” (TMQ, 3:3). Abu-Bakr heard this ayah and cried because he understood that the ayah came as an announcement to the Prophet that his death was coming near.

The Prophet then came back from Hajj to Madinah and there remained only nine nights or so. He then became very ill. He was supposed to spend that night with his wife, Lady Maymouna (RA). He gathered his wives and asked them, “Would you allow me to move to Aisha’s apartment during my illness?” They all said, “Yes, O Prophet of Allah.” Then he tried to rise but he couldn’t. So Al-Fadl Ibn-Abbas and Ali Ibn Abu-Taleb came and carried him to Aisha’s apartment.

Power fades away and everything is mortal. Even the Prophet (SAWS) died, so let us not be too happy

with our abilities and our youth. All of this will be gone one day.

The Prophet then entered Lady Aisha’s house. Lady Aisha (RA) said, “I saw him sweating heavily, and I heard him while wiping his sweat of his face, whispering, ‘None has the right to be worshiped but Allah... Death does truly have its agonies.’” Lady Aisha continues, “I used to take his hand and wipe the sweat of his face with it, because his hand is much nobler than mine.” Look at how wise she was! She wiped the Prophet’s sweat with his own hand, not hers!

While the Prophet (SAWS) was in that condition, the companions learned about his illness, and so scores of them gathered in the mosque. They kept inquiring about what was happening to Allah’s Messenger. He eventually learned of their presence and so asked to be carried out to them. To make the Prophet regain consciousness, they had to pour whole water skins full of cold water on him. They poured seven water skins on the Prophet before he regained consciousness. He then came to the mosque and ascended the pulpit (this was the last time he went up the pulpit), and said, “O people, I will meet you all at the fountain (on the Day of Judgment). It is as if I can see it now from where I stand. O people, I am not fearful that you might become *mushrikeen* (those who associate others with Allah) after me. I fear the effect of the *dunya* (this world) on you, where you might compete to gain the worldly pleasures like the people who preceded you, and thus perish

like they did.²¹ O people, I ask you to tend to your *salah* (prayers)... your *salah*. I entrust you to take care of the women... I entrust you to take care of the women.”

Abu Sa'id reported that Allah's Messenger (SAWS) sat on the pulpit and said, “Allah gave a choice to a servant of His, between staying in this world, and going to that which is with Allah, and the servant chose that which is with Allah.” Thereupon Abu-Bakr wept bitterly (he understood the Prophet was the servant he referred to), and interrupted saying, “Let our wealth be ransom for you! Let our fathers and our mothers be taken as ransom for you! Let our children be taken as ransom for you!” The people got angry with Abu-Bakr's interruption. So Allah's Messenger (SAWS) looked at the people and said, "Behold, by Allah, there is not one of you who has done us a favor except we will be able to repay him, with the exception of Abu-Bakr, whom we could never repay. We left it to Allah (AJ) to reward him."²² Then he looked at the people and started praying for them, "May Allah shelter you. May Allah help you. May Allah grant you victory. May Allah protect you," while the people replied "Amen." Then he said, "Pass on my greetings of peace to all those who follow me from my nation, until the Day of Judgment, until I meet them at the fountain."

So here is the Prophet passing to us his greetings of peace in his very last words.

After that, the Prophet was carried to Aisha's (RA) apartment. Abdul Rahman Ibn-Abu-Bakr came in with a *siwak* (natural toothbrush)²³, and Allah's Messenger just looked at it, as he was not able to speak. Aisha (RA) understood that he wanted to use it, and took the *siwak* and handed it to the Prophet (SAWS). He put it in his mouth and tried to brush his teeth with it. He (SAWS) could not use it because it was too stiff for him. Aisha (RA) took the *siwak* and started brushing her teeth with it to soften it for Allah's Messenger. He then took it and used it. Aisha (RA) said, "It was one of the favors of Allah towards me that Allah's Apostle died in my house on the day of my turn, while he was leaning against my chest. Allah made my saliva mix with his saliva at his death. Abdul-Rahman Ibn-Abu-Bakr entered my room with a *siwak* in his hand and I was supporting (the back of) Allah's Apostle (against my chest). I saw the Prophet looking at it (i.e. the *siwak*) and I knew that he loved the *siwak*, so I said (to him), 'Shall I take it for you?' He nodded in agreement. So I took it and it was too stiff for him to use, so I said, 'Shall I soften it for you?' He nodded his approval. So I softened it and he cleaned his teeth with it."²⁴ Aisha

(RA) says," So the last thing that entered his mouth was my saliva."²⁵

The Prophet wanted to meet his Lord with a purified mouth! Can you see now the value of cleanliness to the believers? Can you see the manners of the Prophet?

Lady Aisha (RA) reported also, "Then the Prophet (SAWS) sat up as Fatima (RA) entered. When she used to enter before that, he used to stand up and kiss her between her eyes. However, when she entered that day, he could not get up. So, Fatima wept. He welcomed her by saying, 'Come closer, Fatima.' He made her sit on his right side or on his left side, and then whispered something secretly to her, and Fatima wept. When he saw that, he made her come closer again. Then he whispered something secretly to her and she laughed. I said to her, 'Has Allah's Messenger (SAWS) singled you out for saying something, leaving us aside?' She then wept and I asked her what he said, and she said, 'I am not going to divulge the secrets of Allah's Messenger (SAWS).' When he died, I again asked her, and she said, 'He (the Noble Prophet) told her, "Jibril (Gabriel) used to recite the Qur'an to me once a year, and for this year it was twice, so I perceived that my death had drawn near." He also said that I (Fatima) would be the first amongst the members of his family who would meet him (in the Hereafter). He shall be my good forerunner and it made me weep. He again

²¹ Authentic Hadith in Sahih Bukhair, narrated by Uqba Ibn-Amer. , no.4042.

²² Sahih Al-Tirmidhi of Al-Albani , narrated by Abu-Sa'id Al-Khudri as an Authentic Hadith. no. 3660.

²³ The Siwak is a small stick taken from a special tree known as the Arak tree, the tip of which is softened by chewing, and it is used for cleaning and polishing the teeth, as it has a cleansing, purifying effect.

²⁴ Authentic Hadith in Sahih Bukhari. Volume 5, Book 59, Number 730.

²⁵ Authentic Hadith in Sahih Bukhari, narrated by Aisha , no. 4450.

whispered to me secretly (saying), "Aren't you pleased that you should be the supreme amongst the believing women or the head of women of this Ummah?" And this made me laugh.' I (Aisha) said, 'I have not seen (anything happen) like today, the happiness being closer to grief (as I see today).'²⁶

Narrated Aisha: It was one of the favors of Allah towards me that Allah's Apostle expired in my house on the day of my turn while he was leaning against my chest and Allah made my saliva mix with his saliva at his death. 'Abdur-Rahman entered upon me with a Siwak in his hand and I was supporting (the back of) Allah's Apostle (against my chest). I saw the Prophet looking at it (i.e. Siwak) and I knew that he loved the Siwak, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a tin, (The sub-narrator, 'Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "None has the right to be worshipped except Allah. Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companion," till he expired and his hand dropped down.²⁷

What happened is that Jibril (AS) came to him with the angel of death. Jibril (AS) told the Prophet (SAWS) that the angel of death was asking the

Prophet's approval to be admitted in. He told him that the angel of death has never asked, nor will he ever ask anyone's approval to be admitted. So the Prophet asked Jibril to admit the angel of death. Then the angel of death came in and told the Prophet that Allah is giving him (the Prophet) the choice between staying alive and between being with Allah (AWJ). This was when the Prophet said, "With the highest companion."

The Prophet then died with his head resting on Aisha's (RA) chest.

The Muslims were all gathered in the mosque and they didn't know that the Prophet died, so Aisha (RA) came out announcing, "The Prophet of Allah died, the Prophet of Allah died."

The mosque was in pandemonium. Some people were crying, while others were screaming, and some were in shock.

Othman was sobbing like a child, and they had to hold his hand as they would do a child. Ali Ibn-Abu-Taleb was slumped and was not able to stand up. Omar raised his sword and said, "If anyone dares to say he's dead, I'll cut his neck off. He just went to meet his Lord like Musa did, and will come back." As for Fatima she kept saying, "O dear father, who answered the call of his Lord! O dear father, to Jibril we pass the news of your death. O dear father, your last abode will be the *Firdaws*²⁸."

The most stable of them was Abu-Bakr. Aisha (RA) narrated, "He dismounted and entered the mosque. However, he did not speak to the people until he entered Aisha's room, and went straight to Allah's Apostle, who was covered with Hibra cloth (i.e. a kind of Yemeni cloth). He then uncovered the Prophet's face, and bowed over him and kissed him and wept, saying, "O my friend. O my beloved one. O my Prophet. You are pleasant dead as you were pleasant alive."²⁹ Abu-Bakr went out while Omar was talking to the people. Abu-Bakr said, "Sit down, O Omar!" But Omar refused to sit down. So the people came to Abu-Bakr and left Omar. Abu-Bakr said, "To proceed, if anyone amongst you used to worship Muhammad, then Muhammad is dead, but if (anyone of) you used to worship Allah, then Allah is Alive and shall never die. Allah says, " **And in no way is Muhammad (anything) except a Messenger; the Messengers have already passed away before him. Then, will it be that, in case he dies or is killed, will you turn (Literally: turn (s) over on) on your heels? And whoever turns (Literally: turn (s) over on) on his heels, then he will never harm Allah in anything; and Allah will recompense the thankful**" (TMQ, 3:144). By Allah, it was as if the people never knew that Allah had revealed this verse before, until Abu-Bakr recited it and all the people heard it from him. I heard everybody reciting it (then)." Az-Zuhri narrated, "Ibnul-Musaiyab told me that Omar said, 'By Allah, when I heard Abu-Bakr reciting it, my legs could

²⁶ Authentic Hadith in Sahih Muslim Book 031, Number 6005.

²⁷ Authentic Hadith in Sahih Bukhari Volume 5, Book 59, Number 730.

²⁸ The Firdaws is the highest level in paradise.

²⁹ It was narrated by Ibn 'Abbas.

not support me and I fell down at the very moment of hearing him recite it, declaring that the Prophet had died.”³⁰ Omar later said that he then went out looking for a place to hide and cry out alone, weeping the loss of Allah's Messenger (SAWS).

The Prophet was then washed in his clothes and buried under the bed of Aisha (RA). When he was buried, Anas Ibn-Malek said, “He came to Al-Madinah on a Monday and he lit it all with his light. Then he died on a Monday and the whole city went dark.” Lady Fatima (RA) asked Anas, “O Anas, did you have the heart to cast the dust on the Prophet while burying him?”

Then it was the time for prayer, and Bilal started to announce the Adhan until he came to: “I bear witness that Muhammad is the Prophet of Allah” and he couldn't continue the sentence. The whole city shuddered with the sobbing of the grieved people.

This is our Prophet, peace and prayers of Allah be upon him. This is our beloved, peace and prayers of Allah be upon him.

After all what we have heard let me ask you: Aren't you sad that you don't even know how the Prophet (SAWS) used to pray and how he did his ablution? Aren't you sad because you don't follow his *Sunnah* and orders? Aren't you sad because you were absorbed in your worldly interests and have

forgotten all about him? What will you tell him on the Day of Judgment? Did you follow his *Sunnah*? Or were you kept far away from it by your worldly interests?

I wish that your love for the Prophet (SAWS) would be true and real, and not just talk. There are four things that can help you love the Prophet (SAWS):

1. Ask Allah repeatedly to endow him with His prayers and peace by saying, “*Allahuma Salli wa Sallim ala Muhammad*” (i.e. O Allah! Endow Prophet Muhammad with Your prayers and peace). The Prophet (SAWS) said, “Should any of you endow me with your prayers and peace, Allah will restore my soul back so I will answer your endowment.”³¹
2. Following his *Sunnah*: Follow his *Sunnah* if you want him to love you and if you want to be closest to him when you visit Al-Madinah.
3. Visit his city, Al-Madinah.
4. Studying his *Seerah* (i.e. the Prophet's biography) profoundly and learning all his habits; as praying, ablution... etc.

And now after we have heard about our Prophet and his love, we want to focus on following his *Sunnah*. We can not love him by just singing songs or saying it out loud. Our love for him has to be proved by material evidence. One of the proofs

came in Allah's words in what can be translated as, **“And in no way should a male believer or a female believer, when Allah and His Messenger have decreed a Command, have any option in their Command. Whoever disobeys Allah and His Messenger, then he is indeed on a clearly wrong Path” (TMQ, 33:36).**

To assess your love for the Prophet listen to his words, “Follow my *Sunnah* and the *Sunnah* of the rightfully guided Caliphs who will follow me. Cherish them and treasure them deeply.”³²

“Say, ‘If you (really) love Allah, then closely follow me, (and) Allah will love you and forgive you your guilty (deeds); and Allah is Ever-Forgiving, Ever-Merciful” (TMQ, 3:31).

Another way to assess our love for the Prophet is, **“O you who have believed, respond to Allah and to the Messenger when He calls you to that which gives you life; and know that Allah interposes between a person and his heart, and that to Him you will be mustered” (TMQ, 8:24).**

If we want to lead a respectful life we should follow the *Sunnah* of our Prophet (SAWS).

Last but not least, Allah says what can be translated as, **“O you who have believed, do not raise your voices above the Prophet's voice, and do not be loud in your speech to him, as**

³⁰ Authentic Hadith in Sahih Bukhari, Volume 5, Book 59, Number 733.

³¹ Narrated as an authentic Hadith by An-Nawawi on the authority of Abu Huraira. No. 154.

³² Narrated as an authentic Hadith by Ibn-Taimia on the authority of al-Erbad Ibn-Saria. No. 309/20.

you are loud to one another, (for fear) that your deeds would be frustrated, while you are not aware” (TMQ, 49:2).

In this above ayah, Allah says that the deeds of those who raise their voices while talking to the Prophet will be frustrated. What, then, would happen to those who have abandoned his *Sunnah* altogether?

Translated by:



The English Convoy

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