

Stories of the Prophets

A series
by Amr Khaled

Seerah of the Prophet (SAWS)

We praise Allah (SWT)¹, thank Him, seek His help, guidance and forgiveness. We seek refuge in Allah (SWT) from the evil in our souls and the sinfulness of our deeds. **“He whom Allah guides, he is the rightly-guided; but he whom He sends astray, for him you will find no guiding advocate.”**

Loving the Prophet (SAWS²) is one of the goals of a Muslim in his life. When he becomes attached to the Prophet (SAWS), he wishes he could be with him and we almost envy the Companions: those with whom he sat, prayed, dug graves for and those who received pieces of his clothes from him to use as shrouds.

Can you imagine such a great thing? I am really grieved because some young men and women do not know anything about their Prophet (SAWS), so I want to deal with the life of the Prophet (SAWS) in this lecture and the next one. After doing with this series on the stories of the Companions, we will have a new series titled ‘Recognize your Prophet.’

When you watch people celebrating the Prophet’s birthday, the celebration is nothing but eating special desserts and listening or watching religious songs and movies. I do not mean that these things are bad, but the issue is more sublime than this. The point is to survive the great event of the Prophet’s birthday by feeling your love for him and missing him.

We will deal with the life of Allah’ Messenger (SAWS). Allah (SWT) says what can be translated as, **“Indeed in the Messenger of Allah you have a good example to**

¹ SWT= Subhanaho wa Ta’ala= Glorified and Exalted Be He

² *Sala-Ilahu Alahi Wa Salam* = All Prayers and Peace of Allah be upon him.

follow...” for whom? **“... for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much...”** (TMQ, 33:21)³.

When our Lord endows us with a bounty, which bounty does He mention? Is it health, intellect, or what? Allah (SWT) says what can be translated as, **“Indeed Allah conferred a great favor on the believers when He sent among them a Messenger from among themselves, reciting unto them His ayahs (verses of the Qur’an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur’an) and al-Hikmah (the wisdom and the Sunnah of the Prophet).”** (TMQ, 3:164).

This is the bounty which our Lord bestowed on us. Allah (SWT) says what can be translated as, **“Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you (to be rightly guided); for the believers (he is) full of pity, kind, and merciful.”** (TMQ, 9:128).

We want to celebrate the event of the Prophet’s birthday in a different way. We should remember our love for the Prophet (SAWS). We will start with two lectures. The title of today’s lecture is ‘Recognize your Prophet.’ We will describe the Prophet (SAWS): his features, his attributes, his morals and his ethics. We will conclude with examples of the love of the Companions for him.

³ TMQ=Translation of the Meaning of the Qur’an. This translation is for the realized meaning, so far, of the stated (Surah:Ayah) of the Qur’an. Reading the translated meaning of the Qur’an can never replace reading it in Arabic, the language in which it was revealed.



I dedicate this lesson to young men and women. If you ask anyone of them, “Who is the person you love most?” Anyone will answer by saying, “My girlfriend or boyfriend.” He (or she) would say that he (or she) knows that this is *haram* (forbidden), but the orders of the Prophet (SAWS) are not so endeared to them that they might abandon such love. If you ask anyone of them, “Who is your role model?” he (or she) would retort, “Ronaldo!” Some girls might say, “Our role model is this year’s Miss Universe. We imitate her in everything, even her hairdo.”

What about you? Who is your role model? Who is the person you love most? If we go out into the streets now, and ask each passer-by who he (or she) loves most, how many will say, “The Prophet?” Very few! Do you think 10% of them will choose the Prophet (SAWS)? We do not only want to love him but we want to make other people love him as well. I know that there are people who love him, but I want his love to reach your heart to the extent that making all people love him becomes your goal.

Now let us start with, ‘Recognize your Prophet.’ Allah (SWT) says what can be translated as, **“Those to whom We gave the Scripture (Jews and Christians) recognize him (Muhammad) as they recognize their sons.”** (TMQ, 2:146).

The Jews recognize the Prophet (SAWS) as they recognize their own sons. The Prophet’s attributes are written in their scriptures so that they would recognize him as they recognize their own children. When this Ayah was revealed, Obay Ibn-Kaab (a Jew who converted to Islam) was asked by Omar Ibnul-Khattab (RA), “Obay, do you recognize him as you recognize your children?” He said, “By Allah, we recognize him even more than we recognize our children. We know

his lineage and his attributes from the Torah, yet we do not know exactly the lineage of our children.”

It is really shameful that they know your own Prophet (SAWS) and you do not care to know him. Huyay Ibn-Akhtab was one of the leaders of the Jews in Madinah. When the Prophet (SAWS) immigrated from Makkah to Madinah, Huyay headed to see him. He asked the Prophet (SAWS) some questions and eyed him carefully. When he came back, his brother asked him, “Did you recognize him? Is he the Prophet?” He retorted, “Yes.” His brother asked him, “Are you sure?” He replied, “Yes.” His brother said, “So what do you intend to do?” He replied, “I will be his enemy for the rest of my life.” You see, this is the zenith of hatred. This proves that they recognized the Prophet (SAWS); now don’t you feel jealous? Don’t you want to know him, know everything about him?

Let us start with the Prophet’s full name. His full name is Muhammad Ibn-Abdullah Ibn-Abdul-Muttalib Ibn-Hashim Ibn-AbduManaf Ibn-Qusayy Ibn-Kilab Ibn-Murrah Ibn-Kaab Ibn-Lu’ay Ibn-Ghalib Ibn-Fihr Ibn-Adnan Ibn-Ismail Ibn-Ibrahim (SAWS).

Muhammad is not the only name of the Prophet (SAWS). According to the Hadith narrated by al-Bukhari, the Prophet (SAWS) said, “I have (several) names: I am Muhammad and I am Ahmad, and I am al-Mahi (with whom Allah obliterates *kufir* (disbelief)), and I am al-Hashir (gatherer) at whose feet (i.e. behind whom) the people will be gathered (on the Day of Judgment)), and I am al-Aqib (i.e. who succeeds the other prophets in bringing about good).”⁴

Let us take the names one by one, and explore the meaning of each name.

⁴ Authentic, al-Bukhari, number 4896; Muslim, number 2354

“I am Muhammad...” What is the meaning of ‘Muhammad?’ It is the adjective of the Arabic word *hamd* (praise). He is praised for his righteous deeds, and then he is praised over and over for them, until he is Muhammad (the praised one).

“I am Ahmad...” Ahmad is a superlative adjective. What does ‘Ahmad’ mean? Ahmad means the most praising of all praisers, in other words, the most appreciating praiser of all praisers. Who is the one who praises most in the universe? It is ‘Ahmad’ because nobody else praised Allah (SWT) as much as Ahmad (the most praising one) did. Hence, on the Day of Judgment at the time of intercession, he will say, “I will fall down in (prostration) before Him. I will then raise my head and praise Allah (SWT) with certain praises which He has taught me.”⁵

I think you are a little bit touched. The Prophet (SAWS) said to Asma, “O Asma’, when a woman reaches the age of menstruation, it does not suit her to display any parts of her body except this and this,” and he pointed to her face and hands.⁶ I think any young woman dares not go out into the streets unveiled.

“I am al-Mahy...” The one by whom Allah (SWT) wipes out disbelief. If we follow the Prophet (SAWS) in our everyday lives then disobedience, polytheism and forbidden deeds will be obliterated from our hearts. Whenever a Prophet died, his followers resorted to worshipping idols. Nevertheless, after Prophet Muhammad’s death, idol-worshipping was obliterated. Therefore, the Prophet (SAWS) says, “Verily, Satan despaired of ever having idol-

⁵ Authentic, al-Bukhari, number7410; Muslim, number 193

⁶ Authentic, al-Albani, Sahih Abu-Daoud, number 3458. Hadith authenticated by Albani, weak by others



worshipping in the Arabian Peninsula, yet he has not despaired of sowing seeds of dissension among (the worshippers).”⁷ Islam is endeared to our *Ummah* (Islamic nation) and this is one of the bounties which Allah (SWT) bestowed on us. In addition, faith is deeply-rooted in the people’s hearts. Few people of Muhammad’s *Ummah* abstain from obeying Allah (SWT) as they still have some doubts and misgivings concerning Islam.

“I am al-Hashir...” What does ‘al-Hashir’ mean? It means that the Prophet (SAWS) is the one behind whom the people will be gathered on the Day of Judgment. The first one who will intercede on the Day of Judgment will be the Messenger (SAWS) as he is the first one whose intercession will be accepted on the Day of Judgment. He is the first one to whom the gates of paradise will be opened, and the first one who will enter paradise.

“I am al-Aqib...” This word is derived from the word *aqeb*: as in, one person *aqeb* (followed) the other. Nevertheless, ‘*al-Aqib*’ means the one whom nobody follows, that is to say, he is the Seal of Prophets who will be followed by no other prophets.

The Prophet (SAWS) was born on Monday, 12th of Rabi'aa al-Awal, in August 570 A.D. He used to fast on Mondays. When he was asked about that he said, “It was the day on which I was born.”⁸ This means that he used to celebrate his birthday. We can conclude that celebrating birthdays is not a *bid'aa* (innovation in religion) because the Prophet (SAWS) used to celebrate his own birthday. The point is the mode of celebration. They usually celebrate by

disobeying Allah (SWT) instead of acknowledging the gift of life Allah (SWT) has endowed them with.

The birth-year of the Prophet (SAWS) was during the occurrence of the story of the army of the Elephants (as that army had come from Yemen intending to destroy the Ka’ba at Makkah). The Prophet (SAWS) had two kinds of relationships with the Egyptians: kinship and marital relationship. The Prophet (SAWS) said, “I urge (i.e. commend) you to take care of the Egyptians as they are related (to us) by blood-tie (kinship) and marriage.”⁹

What is that blood-tie? Hajar, the wife of Prophet Ibrahim (AS) (Abraham) who gave birth to Isma’il (AS) (Ishmael) the great-grandfather of the Prophet (SAWS), was Egyptian. As for the marital relationship, he married Mariah, the Egyptian woman. I wonder how you don’t feel ashamed of yourselves when you listen to such pleasant things about you yet you do not love him. This honor should make you love him more, and make him so endeared to your family. We still have a long time to make people love the Prophet (SAWS) so that people realize that his birthday was the start of all resplendent lights sent to humanity.

This marital relationship with which we are honored makes our duty towards the Prophet (SAWS) greater and stronger. Aisha said, “The Messenger of Allah used to sit with his wife Mariah the Egyptian, because she was a brilliant raconteur.”

When the Prophet (SAWS) married Mariah, he showed high sense of duty towards her in a decent and caring way. He made Mariah live in an area called al-Awaly (the hills). It is an area far from the Prophet’s mosque in Madinah and the abodes of his other wives. He realized that Mariah, who

was a dweller in Egypt, the homeland of the Nile and verdure, could not live in the desert.

We mentioned the Prophet’s name, his lineage, his date of birth, the history of his birth and his relationship with the Egyptians. What about his features? We have a famous Hadith; many people know it, “And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me.”¹⁰

Some people misunderstand this Hadith. They think that if you see someone in a dream who tells you that he is the Messenger of Allah (SAWS) then, it is really him! No, this is not what he means. It means that if you saw the Prophet (SAWS) with his true features in a dream, then he is the Prophet (SAWS) as Satan cannot take his shape. Therefore, it is highly important for us to know his features. The only ones whom Satan could not deceive by taking on the shape of the Prophet (SAWS) were the companions, because they knew him with his exact features. If you know his features, then you will recognize him on seeing his features in a dream.

I wonder, will the Prophet (SAWS) recognize you when he sees you? What is the righteous deed you did so that he will be pleased with you? You must exert strenuous efforts so that he will be happy with you on seeing you.

We got and quoted the description of the Prophet’s features from the people who had mentioned them, especially Um-Maabid. She was the one who gave the most accurate and precise description of his features although she saw him only once.

⁷ Authentic, Muslim, number 2812

⁸ Authentic, Muslim, number 1162

⁹ Authentic, Muslim, number 2543

¹⁰ Authentic, al-Bukhari, number 110, Muslim, number 2266.



His hair was neither curly nor silky just like the Egyptians' hair. It was pitch black in color. He (SAWS) did not have any white hair until he reached his sixties. He had 12 white hairs right before his (SAWS) death. Anas Ibn Maalik (RA) reported, "I counted only fourteen white hairs on the head and beard of the Messenger of Allah."¹¹

His beard was thick, broadly filling his chest; black and light on the sides. His mustache was thin. The mustache and the beard were not connected; the mustache was light right under the nose. His chest hair was thick. Under the chest, the hair formed a thin line until it reached the navel. He had a smooth stomach.

The seal of prophethood lay on the back of the Prophet's head, on the first vertebra. Every prophet must have this as proof and sign of prophethood. What does it look like? It is like a birthmark, roughly the size of a grape or an olive, with three hairs spurting out of it. His eyebrows were neither thick nor thin. A line lay between his eyebrows. When he got angry, this line became manifest.

Now let us deal with his morals and ethics. Allah (SWT) says about the Prophet (SAWS) what can be translated as, "**And Verily, you (O Muhammad) are on an exalted (standard of) character.**" (TMQ, 68:4).

About Prophet Musa (AS) (Moses), Allah (SWT) says what can be translated as, "**Surely he was most faithful and he was a Messenger, a Prophet.**" (TMQ, 19:51)

About Prophet Ibrahim (Abraham) what can be translated as, "**And of Ibrâhîm (Abraham) who fulfilled (or conveyed) all that (Allah ordered him to do or convey).**" (TMQ, 53:37).

When you want to know the real behavior of a person, you should ask his family especially those who dwell with him in his abode not just his companies. Some people's words do not conform with their deeds. Can you believe that an American Orientalist embraced Islam because of the ethics (moral excellences) of the Prophet (SAWS)? He said that when he studied the *Seerah* (Biography) of Muhammad (SAWS), he read what Khadijah, the Prophet's wife, said to him as she said, "Verily, you give your kith and kin their due, give money to the poor, receive your guests hospitably and you help people in calamities (i.e. to face the vicissitudes of time). Nay, by Allah, Allah will never let you down." The Orientalist remarked by saying, "As a woman said this to her husband then this man would never be a liar. I bear witness that there is no god but Allah and Muhammad is the Messenger of Allah."

The Prophet (SAWS) said, "The most righteous (men) among you are those who well-treat their wives; and I treat my wives in the most perfect way."¹² Let us deal with his ethics sequentially. I will not just mention *Ahadith* (teachings of the Prophet), but I will relate his deeds as well. I will mention one or two incidents, for each manner, to clarify it.

His Selflessness:

Let us start with his selflessness. What does it mean? It means favoring others and being concerned for the needs, interests and feelings of other people above one's own.

When the Prophet (SAWS) was in Madinah, it was very cold. A lady from *Ansar* (his Madinan supporters) sewed a velvet cloak for him. She said, "This is for you, O Messenger of Allah." The Prophet (SAWS) was pleased with it, and the first time he wore it he went to the companions. When a man from *Ansar* saw him, he said, "How beautiful is this garment! Clothe me in it, O Messenger of Allah!" What would you do if you were in the Prophet's position? You would say, "You are such a rude person!" Verily, he was selfless. He stood up and took it off and said, "Yes, I will clothe you in it!" and he clothed the man with the garment. When the man was asked, "Why did you do this?" He replied, "I wanted it to be in my shroud."

During the Battle of al-Khandaq (the Trench), the Companions were very hungry. The trench they were digging was three kilometers long and two or three meters deep. The ground was rocky and food was scarce. The companions tied a rock on their stomachs out of hunger. They were very simple people but they were sincere and true to Allah (SWT). Nowadays, we have many things yet we are not satisfied. Each one of the companions used to go to the Prophet (SAWS) and say, "O Messenger of Allah, hunger has overcome us. Look, each one of us tied a rock on his stomach." He replied, "As for me, look," he revealed two rocks tied on his stomach out of hunger.

Jabir Ibn-Abdullah reported, "When the trench was dug, I saw Allah's Messenger feeling very hungry. I came to my wife and asked her, 'Do you have anything (i.e. food)? I have seen Allah's Messenger feeling extremely hungry.' She brought out a bag of provisions which contained a *sa'* (handful) of barley. We also had a lamb. I slaughtered it. She ground the flour and finished (this work) with my aid. I cut it into pieces and put it in the earthen pot and then returned to Allah's Apostle (to invite him). She said, 'Do not

¹¹ Shammaa il-Tirmidhi: Chapter 005, Hadith Number 002 (037)

¹² Authentic, al-Albani, Sahih Ibn Majah, number 1608



humiliate me in the presence of Allah's Messenger and those who are with him.' When I came to him I whispered to him by saying, 'O Allah's Messenger, we have slaughtered a lamb for you and she (my wife) has ground a sa' of barley which we had in our house. May you come with a group of people with you?' Thereupon Allah's Messenger (SAWS) said loudly, 'O people of the Trench, Jabir has arranged a feast for you (come along).' Allah's Messenger (SAWS) said, 'Don't remove your earthen pot from the hearth nor bake the bread from the kneaded flour until I come.' When Allah's Messenger (SAWS) came and he was ahead of the people; and I came to my wife who said (to me), 'You will be humiliated.' I said, 'I did what you had asked me to do.' She said, 'I brought out the kneaded flour and Allah's Messenger put some saliva of his in that and blessed it.' He then put his saliva in the earthen pot and blessed it and then said, 'Call for another baker who can bake with you, and bring out the soup from it, but do not remove it from the hearth.' There were one thousand guests." Jabir said, "I swear by Allah that all of them ate (the food to their fill) until they left it and went away and our earthen pot was brimming over as before, and so was the case with our flour," or as Dahhak (another narrator) said, "It (the flour) was in the same condition and loaves had been prepared from it."¹³

His Loyalty:

Let us take another aspect of his moral excellences, that is, loyalty. When the Prophet (SAWS) was in Makkah, there was a man called Abul-Bukhtury Ibn-Hisham, what did he do? He tore down the parchment on which Quraysh wrote the statement of boycotting all kinds of dealings with the Prophet (SAWS) and his

followers. Quraysh had confined the Prophet (SAWS) and his followers in the valley of Bani-Taleb for three years. They wrote an edict that banned and annulled all dealings with the Muslims, and they hung it on the Ka'ba. Abul-Bukhtury, who was a disbeliever, tore the parchment down. He said that he did not agree with the edict. Ten years after the Muslims had been released from their confinement, and after the Prophet's migration to Madinah, the Battle of Badr took place. Abul-Bukhtury came along with the disbelievers to fight against the Muslims. Notice the Prophet's loyalty as he stood up in the battle and said, "If ever any of you meets Abul-Bukhtury, may he not kill him because of what he did on that day when he tore down the parchment."

One of the companions said, "I met Abul-Bukhtury in the thick of the battle, and there was another disbeliever standing beside him. I did not touch him with any harm and engaged in fighting against the other disbeliever. Abul-Bukhtury said, 'Why don't you fight against me?' I said, 'The Messenger of Allah ordered us not to kill you.' He said, 'Why?' (He forgot what he had done, but the Prophet did not). I replied, 'Out of loyalty to you for what you did on the day of the parchment.' Abul-Bukhtury said, 'What if I fought against you?' I said, 'Then I will run away from you.'" Abul-Bukhtury ran after the Companion who ran away from him to avoid killing him until Abul-Bukhtury was about to kill him, so he turned around and killed him. He came back crying to the Messenger of Allah (SAWS), saying, "By Allah, I did not want to kill him, Messenger of Allah." The Prophet (SAWS) said, "May Allah forgive you, we just aimed to keep our word."¹⁴

Here we have another example of the Prophet's loyalty to his wife. If the wife of anyone of us dies, six months later (or perhaps after two weeks) he will remove her pictures

and her other belongings. He wants to start a new life and get married, but the Prophet (SAWS) was loyal to his late wife Khadijah.

Once upon a time, the Prophet (SAWS) was sitting with Aisha (RA) twelve years after the death of his first wife Khadijah (RA). A woman was knocking on the door and she said, "Excuse me, May I come in?" The Prophet (SAWS) rose up to his feet and said, "*Allahu-Akbar* (Allah is Most Great!), it is as if I can hear Khadijah asking permission to come in, maybe it is Hala her sister. O Allah, I wish it will be Hala."¹⁵ (He was still remembering Khadijah's voice after twelve years. How loyal and merciful!) Aisha was jealous, she said, "Do you still remember that old lady while Allah has given you a wife better than her?" Any man in such a situation will just ignore what she says and will say, "You are right, my dear." The Prophet (SAWS) was loyal to his late wife. He said, "Nay, Allah has never given me a better substitute. She consoled me when everybody else threw me out, she believed me when everybody else did not and she gave me all she could when everybody else deprived me."¹⁶

His Gallantry:

We claim that we are gallant; let us learn the true essence of gallantry from the Messenger of Allah (SAWS). There was a Bedouin whose money was taken away by Abu-Jahl. The latter was so hostile to the Prophet (SAWS) that he used to harm him and the Muslims in Makkah, day and night. He even made fun of the Prophet (SAWS) and tried to kill him.

¹³ Based on an authentic Hadith, Sahih Muslim, Book 23, number 5057

¹⁴ Reported in *Sirat Rasul Allah* of Ibn Ishaq

¹⁵ Authentic, Muslim, Bk. 31, 5976

¹⁶ Authentic, Bukhari, 3821



The Bedouin resorted to several people to get his money back from Abu-Jahl, but to no avail. He went to the leaders of Quraysh and asked them, “Who can get my money back from Abu-Jahl?” They wanted to befool him, so they told him, “Do you want to get your money back?” He said, “Yes!” They told him, “Go to this guy (by this they meant the Prophet SAWS) who is praying over there at the Ka’ba. Nobody can get you your money back except him, because he is so endeared to Abu-Jahl.”

The man believed them. He waited for the Prophet (SAWS) until he had finished his prayer, and said, “Those people told me that you will get me my money back from Abu-Jahl.” If you were in this situation, what would you say? You would say, “These people are making fun of both of us, I have problems with this man. I am the last person to get you your back money.” However, the Prophet (SAWS) said, “I will get you your money.” The Prophet headed with the man to Abu-Jahl’s abode, and he knocked on Abu-Jahl’s door. When Abu-Jahl opened the door, the Prophet (SAWS) told him, “Did you take this man’s money?” Abu-Jahl replied, “Yes.” The Prophet (SAWS) said, “Then give it back to him.” Abu-Jahl flew inside and came back with the money and handed it to the man. The Prophet (SAWS) said, “Take your money and go wherever you want.” The Qurayshites then asked Abu-Jahl, “What on earth have you done? We have all tried to no avail, so what happened now?” Abu-Jahl answered, “There was a male-camel standing behind the Prophet with his mouth wide open, if I had not given back the money, it would have devoured me.”

I wonder why the male-camel appeared in this incident particularly. Why didn’t it appear when Abu-Jahl was harming the Prophet (SAWS)? It seems that

when he harmed the Prophet (SAWS), it was predestined that the Islamic nation should realize that Islam is very precious, even the Prophet (SAWS) was harmed. However, when an incident dictated gallantry, Allah (SWT) supported him. It is a miracle endowed by Allah (SWT) to his Messenger (SAWS).

His Humbleness:

(Bear in mind that I am telling you all these stories in order to make you love the Prophet (SAWS)). A man came to the Prophet (SAWS) shaking because it was his first time to meet him. He thought it was as if he was going to meet a king. The Prophet (SAWS) got up, patted him on his back, and said, “Take it easy, I am not a king. I am just a slave of Allah, eating like all the other people, walking like them and my mother used to eat *Qadid* in Makkah.”¹⁷

His Truthfulness:

When Allah (SWT) ordered the Prophet (SAWS) to proclaim his message, he stood up on the mount of *Safaa* in the middle of the city of Makkah, and said at the top of his voice, “Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?” They said, “Yes, you never said anything but the truth.” The Prophet (SAWS) then said, “I am a warner sent to you in the face of a terrific punishment.”¹⁸

His Honesty:

Before the Prophet (SAWS) was sent by Allah (SWT) as a Prophet, and as Quraysh had been re-building the Ka’ba, they disagreed on who would put the black stone in its place. They almost had a fight because of this issue.

Eventually, they agreed that the first man to enter from the door would be chosen by them as an arbitrator between them. The Prophet (SAWS) was the first one to enter the place. They all said, “The honest one, we agree on choosing him (as an arbitrator between us). The honest one, we agree on him!”¹⁹

His Forgiveness:

What about the Prophet’s forgiveness? It was evident on the day of the conquest of Makkah. The Makkans were the ones who kicked him out, killed his Companions, took their money and tortured them. They had been away from Makkah for many years. The Prophet said, “What would you think I should do to you?” They said, “You will do good, you are a kind brother and the son of a kind brother.” The Prophet (SAWS) replied, “I will tell you just what Yusuf said to his brothers, “**No reproach on you this day...**” (TMQ, 12:92). You are all free to go.”

His mercy:

There was a small boy called Omayr who had a small bird which he loved so much, and used to play with it. Whenever the Prophet (SAWS) saw him, he would ask him, “O Omayr, how is an-Nughayr?” The Prophet (SAWS) had named the bird an-Nughayr which rhymed with the boy’s name: Omayr. One day, the Prophet (SAWS) saw Omayr crying, he asked him, “Why is Omayr crying?” Omayr said, “An-Nughair died, O Messenger of Allah.” The Prophet (SAWS) sat down with him for an hour, talking and playing. Some companions were passing by, they saw the Prophet (SAWS) sitting with Omayr, so they asked him, “What

¹⁷ *Qadid* is a cheap kind of dried meat (beef jerky).

¹⁸ Authentic, al-Bukhari, number 4971, Muslim, number 208

¹⁹ Authentic, al-Bukhari, 1, number 215; reported in *Fiqh as-Seerah*, Ibn Hisham



are you doing, O Messenger of Allah?” The Messenger (SAWS) said, “An-Nughayr died, so I wanted to play with Omayr.”²⁰

His sense of humor:

Some people think that a religious person should look gloomy and frowning as they believe that everything is *haram* (forbidden). They say, “It is not appropriate for us to laugh because we are respectable. We cannot joke around with others because we are religious.” Lo! The Prophet (SAWS) teaches us something completely different. Aisha said that the Prophet (SAWS) had a cheerful mien and used to smile and had the purest heart. He used to laugh and make those in his abode laugh. See how men are used to do in their houses these days?

Once upon a time, an old lady came to the Prophet (SAWS) and said, “O Messenger of Allah, ask Allah to let me enter paradise.” The Prophet (SAWS) said, “No old person will enter paradise.” The woman left him crying. The Prophet (SAWS) asked his companions to call her back then he told her, “Don’t cry, no old persons go to paradise because Allah makes those who enter paradise young again, so you will go to paradise as a young virgin and he recited to her, **“We have created them (maidens) of special creation. And made them virgins, Loving (their husbands only), (and) of equal age.”** (TMQ, 56:35-37).²¹

See how this old lady cried when she heard that she would not enter *al-Jannah* (paradise). Nowadays, some youths joke around saying, “Aren’t we all going to the hellfire?” I just wonder and think that the

Prophet (SAWS) would not be satisfied with us and our deeds? I wonder if anyone of us dies today, can he be a companion of the Prophet (SAWS) in paradise. I wonder if any of us is concerned about this matter.

The issue is not only entering paradise, the point is how you can be the Prophet’s companion in paradise. Do you long to sit down with the Prophet (SAWS)? We ask Allah (SWT), the Almighty, to bring us together with him in a good state. Our Lord wants our relationship with the Prophet (SAWS) be closely connected. The Prophet (SAWS) said, “No one would greet me but that Allah would restore to me my soul back so I would answer back the greeting.”²² Moreover, the Prophet (SAWS) said, “Allah has angels roaming around if they find anyone greeting me they carry back these greetings to me.”²³

I wonder how your relationship with him is. The Prophet (SAWS) also said, “Your deeds are displayed before me every Friday. Whenever I see good deeds (of them), I thank Allah and whenever I see bad deeds (of them) I ask Allah to forgive you, so ask Allah (many times) to incur His blessings and peace on me.”²⁴

One of the funny stories about the Prophet’s mercy, compassion and gentleness is that of Zahir’s. He was somewhat ugly. The companions of the Prophet did not like to deal with him because he was a tough Bedouin, so they used to avoid him. One time, while Zahir was in the market, the Prophet (SAWS) came from behind him, hugged him and covered his eyes. How gentle! The man was tough and not used to this so he said, “Who is it?” Then the Prophet (SAWS) opened his arms and by the time Zahir turned to face to him he found the Prophet (SAWS) with his

arms opened. Zahir said, “I have never been as happy as when I was so close to the Prophet.” Then the Prophet (SAWS) took him by the hand and said jokingly, “Who would buy this slave?” Zahir said, “You will find me bad merchandise, O Prophet of Allah.” The Prophet (SAWS) replied, “To Allah you are very precious, O Zahir.”²⁵

Really, we miss the Messenger of Allah (SAWS). We did not live with him, carry his slippers, kiss his hands, we did not listen to him nor obeyed him, but as the Prophet (SAWS) is not among us, his *Sunnah* (way of life) is still surviving. The person who does not pray, what is his pretext? The girl who is not veiled, the guys who pursue girls on the streets, what is their pretexts? The ones who watch porn websites, how will you meet him on the Day of Judgment?

Do you believe that there are Muslims to whom he will run, hug and give a drink from his fountain? However, the angels will tell them, “Stay away, stay away, you are damned.” The Prophet (SAWS) would say, “But they are from my nation.” The angels will reply, “You don’t know what they have done after you.” Then the Prophet (SAWS) will reply, “Let those who changed after me be damned!”²⁶

Aren’t you afraid that the Prophet (SAWS) will tell you these words? Why wouldn’t the Prophet (SAWS) do with you what he once did with Abu-Bakr (RA) and Omar (RA)? Do you know what he did? He came to the mosque one day holding their hands and said, “This is how we will be resurrected together.”²⁷

²⁰ Authentic, al-Iraqi, *al-Arbaoun Alashareya*, number 142

²¹ Al-Albany, *Ghayat al-Maram*, number 375

²² Authentic, An-Nawawi, *al-Athkar*, number 154

²³ Authentic, al-Albany, the Authentic Series, number 2853

²⁴ Ibn-Taymiah, *Huquq Ahlul-Bayt*, 60

²⁵ Authentic, al-Albany, *al-Shma’el al-Muhammadia*, 204

²⁶ Authentic, al-Bukhari, number 6583

²⁷ Authentic, Ibn al-Qayem, 1/266



Let me talk quickly about how the companions loved him. I will mention some incidents to conclude our episode on the Messenger of Allah (SAWS). The example of the love of the Companions for him (SAWS) is Abu-Bakr As-Siddiq (RA) the day that his father Abu-Quhafa embraced Islam. He was very old and blind at that time, so Abu-Bakr should have been happy that he finally embraced Islam. When he gave the pledge of allegiance to the Prophet (SAWS), Abu-Bakr (RA) cried, so people asked him, “Why are you crying? You should be happy!” He said, “I am crying because I wish that the hand that gave oath to the Messenger of Allah was not that of my father, but rather of Abu-Taleb, the Prophet’s uncle, because it was hard on the Messenger of Allah (that his uncle was not a Muslim).” Abu-Bakr’s love for the Prophet (SAWS) was inundating.

On the day of *Hijra* (the migration to Madinah), Abu-Bakr (RA) went off with him. The Prophet (SAWS) was very thirsty, and Abu-Bakr (RA) was even thirstier. Abu-Bakr (RA) searched for milk. He saw a shepherd with some milk, so he took it and gave it to the Messenger of Allah (SAWS) and said, “Drink, O Messenger of Allah.” He said, “So he drank until my thirst was quenched.”²⁶ Did you hear what he said? “The Prophet drank until I was full.” What do you think? Do you love him that much? Show me your actions, the evidence of your love for him. Is your love just words or are they just emotions that you forget once you leave the mosque? You should love him more than you love anybody else.

During the Battle of Uhud, a woman’s father, husband and son died. She was in the battle, giving water to the fighters and nursing the injured. She heard that

the Prophet (SAWS) died, so she ran to confirm the news. She met one of the companions, and asked him, “What happened to the Messenger of Allah?” He said, “Surely, we belong to Allah, and surely to Him we are returning. Your father died.” She told him, “I am asking you about the Messenger of Allah.” He said, “He is alright.” She said, “I will not believe it until I see him with my own eyes.” She went on and met another companion, so she asked him, “What happened to the Messenger of Allah?” He said, “Your brother died.” She told him, “I am asking you about the Messenger of Allah.” He said, “He is alright.” She said, “I will not believe it until I see him with my own eyes.” She went on and met another companion, so she asked him, “What happened to the Messenger of Allah?” He said, “Your son died.” She told him, “I am asking you about the Messenger of Allah.” He said, “He is alright.” She said, “I will not believe it until I see him with my own eyes.” The woman looked over, she saw the Messenger (SAWS), and she held tight to his outer garment and said, “Any calamity could be tolerated after you (i.e. other than losing you), O Messenger of Allah.”

Hassan Ibn-Thabit, who used to chant poetry about him, said, “I do sacrifice my father, my mother and my honor for the protection of Muhammad’s honor.”

In the Battle of Uhud, Talha Ibn-Obaydullah said, “Lower your head, O Messenger of Allah. The arrows were coming from all directions. Lower your head, Messenger of Allah. An arrow might hit you. I sacrifice my neck for yours, O Messenger of Allah.” He meant, “May our necks be cut, but the Sunnah of the Prophet be preserved.”

Abu-Dujanah saw the arrows coming towards the Prophet (SAWS) from all directions, so he hugged the Prophet (SAWS) and lay over him, while the arrows kept hitting him on his back. Abu-Bakr (RA) said, “I looked over to find

Abu-Dujanah like a hedgehog because of the myriad arrows that hit his back.”

Um-Omarah found out that all the people ran away and the Prophet (SAWS) was left alone. One man came to kill him, so she took a sword and stood in front of the Prophet (SAWS). The Arabs considered it disgraceful to kill a woman, so the man wanted to move her out of his way. He hit her such that the sword flew out of her hand. She said, “I was about to run away, but I saw the Prophet (SAWS) alone standing behind me, so I stood up (and persevered).” He hit her in the shoulder with his sword, but she stayed still until the bones of her shoulder were smashed. She fell in a pool of blood. Nevertheless, she did not die; she died 20 years after the Prophet (SAWS) had passed away.) Her son came to her succor in the battle yet she told him, “Leave me alone, take care of the Messenger of Allah.”

The Prophet (SAWS) said, “Who can bear what you have borne, Um-Omarah?” She said, “I will forbear, and forbear, and forbear, but I wish you let me accompany you in paradise.” The Prophet (SAWS) raised his hands and said, “Not just you, but you and your whole family (will accompany me in paradise). O Allah! Let them be my companions in paradise.” What kind of love is this?!

When Omar Ibnul-Khattab (RA) was dying, he asked his son to take the permission of Aisha to be buried beside the Prophet (SAWS). She granted him the permission, so he said, “O Allah, praise be to You. I did not feel burdened by any issue as such burden: my wish to be buried beside the Prophet.”

Moreover, when Anas Ibn-Malik was dying, people asked him, “What do you wish for, Anas?” He lived for 80 years after the Prophet (SAWS). He said, on his

²⁶Authentic, al-Bukhari, Book 23, 4984



death bed, “I wish that these eyes were closed now by death. Then, I would not open them until the Day of Judgment. When I open them, I find the Messenger of Allah (SAWS) in front of me and I tell him, ‘I am Anas, your servant, O Messenger of Allah.’”

Bilal said when he was dying, “Tomorrow, I will meet my dear ones: Muhammad and his companions.” He was happy that he was dying because he would meet his dear ones. Do any of us long for the Prophet (SAWS) and his companions (RA)?

Look at someone like Sawad in the battle of Badr. Sawad was very fat. When the Prophet (SAWS) was arranging the army lines, Sawad was sticking out of the line because of his huge stature. The Prophet (SAWS) kept telling him, “Stand properly in line, Sawad.” Sawad would reply, “Yes, O Messenger of Allah.” Then, the Prophet (SAWS) would come back to find him out of line again. The Prophet (SAWS) held his *siwak* (natural toothbrush), and poked him with it in his stomach. Sawad said, “You hurt me, O Messenger of Allah.” The Prophet (SAWS) lifted his garment to reveal his stomach and said, “Take your revenge, Sawad.” Sawad hugged the Prophet’s stomach and kissed it saying, “This is what I wanted. This is what I wanted.” The Prophet (SAWS) said, “Why, Sawad?” He replied, “O Messenger of Allah, I think that this day is the day of my martyrdom, so I wanted my last encounter with this life having my body touching yours, Messenger of Allah.”

Urwa Ibn-Masoud said, “I saw Khosrau (king of Persia) on his throne, Caesar on his throne, and an-Najashi (Negus, king of Ethiopia) on his throne. I never saw any one more dignified than Muhammad (SAWS) among his companions. I never saw anyone more loving like the love of Muhammad’s

companions to him. When he performs ablution, they fight for his water. When he talks they listen while they are filled with awe. When he looks at them, they put their heads down in respect to him, except two persons; he looks at them and they look at him and he smiles at them: Abu-Bakr (RA) and Omar (RA).” Urwa was a disbeliever when he said these words.

People, what do we want from this life? Our main concern is this life, isn’t it? What is your goal? Isn’t it the best thing in the world to accompany the Prophet (SAWS)? Don’t you want to meet him? Won’t you fear Allah (SWT) in this life? Our girls who are not veiled, what is their goal? What about the women who hurt their husbands, what is their aim?

By Allah (SWT), our words will not turn into actions until we imitate the Prophet (SAWS) in his manners and his acts of worship, and fill our hearts with his love.

If you want to love him, read his *Seerah* (Biography) in books that talk about him, like *Ar-Raheeq al-Makhtoom* (The Sealed Nectar), *Fiqh As-Seerah* (Knowledge of the Prophet’s Biography) and *Mukhtasar seerat Ibn-Hisham* (Summary of the Prophet’s Biography by Ibn-Hisham).

Allah (SWT) says what can be translated as, “**Indeed in the Messenger of Allah (Muhammad) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much.**” (TMQ 33:21). This verse means that the only role model for a Muslim is the Messenger of Allah (SAWS). In the *Seerah* (the Prophet’s Biography) we can find everything we need in every aspect of our lives until the Day of Judgment. The Prophet (SAWS) faced all kinds of situations and trials and everything was made available to him, so that he could set a real example for mankind in all aspects of life. From the *Seerah*, we can learn how the

Prophet (SAWS) dealt with his wives, companions and enemies etc.

The Prophet (SAWS) suffered a great deal in order to become a true role model for humanity. He was deprived of a private life which he could not enjoy like everyone else. All details of his life, including his relationship with his wives while he was fasting (or, for instance, during their menstrual periods), are known to everyone. He had to go through all this so that we could find in his way of life a good example to pursue.

Why do we need the Prophet (SAWS)?

A. To achieve happiness in this world:

Following the *Sunnah* (sayings and deeds of the Prophet that comprise his morals) leads us to felicity and happiness in this world. The Prophet’s *Sunnah* as, for instance, *qiyam* (night supererogatory prayer offered at any time after ‘*Isha*(night) prayer), augments the happiness of the married couples. The Prophet (SAWS) said, “When a man awakes at night and awakens his wife and they pray two *rak’ahs* together, they are recorded among the men and women who remember Allah much.”²⁹ It should be noted, however, that following the *Sunnah* is not limited to acts of worship; we should also emulate the Prophet’s manners, such as smiling and having a cheerful mien. The Prophet (SAWS) said, “Smiling in the face of your brother is an act of charity”³⁰.

B. The Day of Judgment:

1) To intercede for us at the start of the Reckoning of accounts:

²⁹ - An authentic hadith in Sunan Abu Dawud, *Book 8, Number 1446*

³⁰ - A good hadith, classified by Al-Albani, 2321



Every person—whether a Muslim or a disbeliever—needs the Prophet's intercession for him with Allah on the Day of Judgment. On that day, mankind will stand up for 50,000 years and will eventually be extremely exhausted. They will approach the other Prophets (AS) and ask them to intercede with Allah to start the reckoning of their accounts. However, all the Prophets (AS) will refuse, saying, “Myself! Myself!”³¹ They will then approach Prophet Muhammad (SAWS) to intercede for them with Allah, and he will say, “I am the one for it! I am the one for it!” He will prostrate under the throne and will praise Allah with words never used by any man before, and Allah will say, “O Muhammad, raise your head, ask and you will be given, intercede and you will be accepted.” He will then intercede with Allah to start the reckoning.³²

2) To interceding to increase the number of those entering Paradise without being called to account:

The Prophet (SAWS) says, “Allah will call me and tell me to bring out seventy thousands of my nation who will enter Paradise without reckoning their accounts. I will ask Allah (to save from hell) more. He (SAWS) will tell me that with each thousand of them another seventy thousand will enter Paradise without being called to account.”³³

3) To drink from the Prophet's fountain on the Day of Judgment:

After standing for such a long time on the Day of Judgment, when the sun will be close to people's heads so they sweat, the fountain of the Prophet

(SAWS) will be set up, and he will say, “My followers! My followers!” The water of the fountain sprouts from *Al-Kawthar* (a river in Paradise). It is whiter than milk and sweeter than honey. Whoever drinks from it from the hand of the Prophet (SAWS) will never feel thirsty again. The number of its drinking cups equals the number of the stars in the sky.

4) To enter Paradise:

After passing over the *Sirat* (the bridge that will be put across hellfire for people to pass over on the Day of Judgment; it is sharper than a sword and thinner than a hair) the believers will proceed to enter Paradise, but its door will be closed. The believers will say, “Who will intercede for us with our Lord to open the doors of Paradise?” They will ask our Prophet Muhammad (SAWS) again to intercede with Allah (SWT) to open the doors of Paradise. Anas Ibn Malik reported that the Prophet (SAWS) said, “I will come to the gate of Paradise on the Day of Judgment, and will request its opening. The gate-keeper of paradise will say, ‘Who art thou?’ I will say, ‘Muhammad.’ He will then say, ‘It is for you that I have been ordered to open it, and not for anyone before you.’”³⁴

5) To enter al-Firdous al-Aala:

We need the Prophet's love to be able to enter *al-Firdous al-Aala* (the highest part in paradise). A man asked the Prophet (SAWS), “When will the Hour be established, O Allah's Messenger?” The Prophet said, “What did you dispose for it?” The man said, “I didn't dispose for it many prayers or fast or alms, but I love Allah and His

Messenger.” The Prophet (SAWS) said, “You will be with the ones whom you love.”³⁵

In another hadith, Abdullah Ibn Hisham said, “We were with the Prophet (SAWS) and he was holding the hand of Omar Ibn Al-Khattab. Omar said to him, ‘O Allah's Messenger! You are more endeared to me than everything except my own self.’ The Prophet (SAWS) said, ‘No, by Him in Whose Hand lies my soul, you will not have complete faith until I am dearer to you than your own self.’ Then Omar said to him, ‘However, now, by Allah, you are more endeared to me than my own self.’ The Prophet (SAWS) said, ‘Now, O Omar, (now you are a believer).’”³⁶ Abdullah Ibn-Omar asked him, “Father! How were you able to make the Prophet (SAWS) dearer to you than your own self?” Omar replied, “My son! I asked myself, ‘Who was it who guided me in this world, and showed me the right path to follow?’ ‘The Prophet’ was the answer. Then I asked myself again, ‘Who would I need on the Day of Judgment, myself or the Prophet?’ I realized that the answer was ‘the Prophet’ (SAWS) again. So, I said, ‘I have to love him more than my own self.’”

6) To Intercede for Muslim sinners:

The Prophet (SAWS) will intercede for Muslim sinners who are in hell as he said, “When I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes and then I will be addressed. ‘(O Muhammad) Raise your head. Ask, and your request will be granted; speak, and your words will be answered; intercede, and your intercession will be accepted.’ I will raise my head and praise Allah

³¹- Meaning that they will be concerned about their own mistakes.
³²- The complete version of this hadith is mentioned in *Sahih Bukhari, Volume 9, 601*.
³³- A good hadith, narrated by Ibn Hajar in *Fateh Al-Bari*.

³⁴- An authentic hadith in *Sahih Muslim*, Book 001, Number 0384.

³⁵- An authentic hadith narrated by Anas Ibn Malik in *Sahih Bukhari*, Volume 8, Book 73, Number 192.
³⁶- An authentic hadith in *Sahih Bukhari*, Volume 8, Book 78, Number 628



with words (i.e. invocations) He will teach me, and then I will intercede. He will set a limit for my intercession for those I will admit to paradise. Then I will come back again to Allah, and when I see my Lord, the same thing will happen. Then I will intercede and Allah will set a limit for my intercession (for those whom I will admit to paradise), then I will come back for the third time; and then I will come back for the fourth time, and will say, ‘None remains in Hell but those whom the Qur'an has imprisoned (in hell) and who have been destined to remain in hell.’”³⁷

Meditations on the Life of the Prophet (SAWS):

Firstly:

When the Prophet (SAWS) was sent by Allah (SWT), the beginning was very difficult. It was as if Allah had willed to make our Prophet Muhammad (SAWS) (and us) realize that strenuous efforts should be exerted for the sake of Islam. The Prophet (SAWS) used to resort to the Cave of Hira'a to worship Allah. It was deserted and remote from Makkah and the Prophet (SAWS) used to go there to meditate on the universe. Then one night Jibril (Gabriel) came to Hira'a and asked him to read. The Prophet replied, “I do not know how to read.” The Prophet (SAWS) related this incident as follows, “Jibril caught me (forcefully) and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, “I do not know how to read,” whereupon he caught me again and pressed me for the second time until I could not bear it anymore. He then released me and asked me again to read, but again I replied, “I do not

³⁷- An authentic hadith in *Sahih Bukhari, Volume 6, Book 60, Number 3.*

know how to read (or, what shall I read?).” Thereupon, he caught me for the third time and pressed me and then released me and said, “**Read in the Name of your Lord, Who has created (all that exists), has created man from a clot. Read, and Your Lord is the Most Generous; Who has taught (the writing) by the pen; has taught man that which he knew not.**” (TMQ 96:1-5)³⁸. Then, Jibril left. The Prophet (SAWS) returned to his wife with a trembling heart and started saying, “Wrap me up! Wrap me up!”³⁹

Then, Surat Al-Muzammil was revealed, *ayah* one and two can be translated as,

- (1) **"O you wrapped in garments (i.e. Prophet Muhammad)!**
- (2) **Stand (to pray) all night, except a little –"(TMQ 73:1-2)**

Then Surat Al-Muddathir was revealed, the first two *ayahs* can be translated as,

- (1) **O you (Muhammad) enveloped in garments!**
- (2) **Arise and warn!" (TMQ 74:1-2)**

These first *ayahs* had signaled the difficult starting-points of the Revelation, after which the Prophet (SAWS) bore the burden of proclaiming this great religion. The Prophet (SAWS) used to call people to Islam during daytime and worship Allah in the dead of night. His wife, Khadijah, being sympathetic for him (SAWS), said to him, “I see that you do not sleep.” “The time for sleep has gone, Khadijah,” he (SAWS) would reply.

The Order to Proclaim the *Da'wa* (Call to Islam):

³⁸ - The complete version of this hadith is in *Sahih Bukhari Volume 9, Book 87, Number 111*

³⁹ - An authentic hadith in *Sahih Bukhari, Volume 1, Book 3*

The *Da'wa* had continued secretly for three years, during which a small number of people (not more than 40 individuals) believed in the Prophet (SAWS) and embraced Islam. Then Allah revealed what can be translated as, “**Therefore proclaim openly (Allah’s Message - Islamic Monotheism) that which you are commanded,**” (TMQ 15:94): Narrated by Ibn Abbas (RA): When the Verse, “**And warn your tribe of near-kindred**”(TMQ 26:214), was revealed, the Prophet (SAWS) ascended the mountain of Safa and started calling, “O Bani Fihri! O Bani 'Adi!” (in addressing various tribes of Quraysh until they were assembled). Those who could not come, themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraysh came and the Prophet (SAWS) then said, “Suppose I told you that there is an [enemy] cavalry in the valley intending to attack you, would you believe me?” They said, “Yes, for we have not found you saying anything but the truth.” He then said, “I am a warner sent to you in face of a terrific punishment.”⁴⁰

After the proclamation of this call [to Islam], Muslims had been persecuted for ten years incessantly.

The Disbelievers' Persecution of the Prophet (SAWS):

1. The Prophet (SAWS) was once praying near the Ka'ba. He was 43 years old then, when a Qurayshi disbeliever called 'Uqba Ibn Abi-Mu'ait took off his cloak, wrapped it around our Master Muhammad's neck and choked him so violently that he (SAWS) fell to his knees.

⁴⁰ - An authentic hadith in *Sahih Bukhari, Volume 6, Book 60, number 293*



2. While the Prophet (SAWS) was prostrating in prayer near the Ka'ba, the same disbeliever threw the entrails of a dead camel on his head. The Prophet (SAWS) remained prostrating until his daughter Fatima came and removed the filth from his back, crying. The Prophet (SAWS) told her, "Don't cry my daughter. Allah will support your father." Narrated by Amr Ibn Maimun: Abdullah Ibn Mas'ud said, "While Allah's Messenger was praying beside the Ka'ba, there were some people from Quraysh gathering. One of them said, 'Don't you see this (who does deeds just to show off)? Who among you can go and bring the dung, blood and the abdominal contents (intestines, etc.) of the slaughtered camels of the family of so and so and then wait until he prostrates and put that over his shoulders?' The most unfortunate amongst them ('Uqba Ibn Abi-Mu'ait) went (and brought them) and when Allah's Apostle prostrated, he put them over his shoulders. The Prophet (SAWS) remained in prostration and they laughed so much so that they fell on each other. A passerby went to Fatima, who was a young girl in those days. She came running as the Prophet was still in prostration. She removed them and cursed the Qurayshis. When Allah's Messenger (SAWS) completed his prayer, he said, 'O Allah! Take revenge on Quraysh.' He said so thrice and added, 'O Allah! Take revenge on 'Amr Ibn Hisham, 'Utba Ibn Rabia, Shaiba Ibn Rabi'a, Al-Walid Ibn 'Utba, Umaiya Ibn Khalaf, 'Uqba Ibn Abi Mu'ait and Umar Ibn Al-Walid.'" Abdullah added, "By Allah! I saw all of them dead in the battlefield on the day of Badr and they were dragged and thrown in the Qalib (a well) at Badr: Allah's Messenger (SAWS) then said, Allah's

curse has descended upon the people of the Qalib (well).⁴¹

3. While the Prophet (SAWS) was walking in the streets of Makkah, the disbelievers of Quraysh threw a handful of dust at his face. The dust filled up his eyes and covered his head. As he entered his house covered in dust, his daughters wept. He told them, "Do not weep, Allah will uphold His religion and support His Prophet."
4. The disbelievers of Makkah used to call the Messenger of Allah (SAWS) "*Muzammam*" (the slandered), but he told his companions, "Let them say what they would. They are only cursing Muzammam. I am Muhammad."
5. To harm the Messenger of Allah (SAWS), the disbelievers incited the sons of Abu Lahab, 'Utba and 'Utaiba to divorce the Prophet's two daughters Ruqayya and Um Kulthoum.
6. The Prophet (SAWS) went to call a tribe to embrace Islam. However, his call was rejected. As he was riding his camel on his way back, a tribesman hit the camel in its belly. The camel went wild. The Prophet fell on his back and everyone laughed at him.

The Role of Women in the call for Islam:

1. The first person ever to believe in the Prophet (SAWS) was Khadijah (RA).
2. The first martyr in Islam was Sumaya.

Quraysh Holding Negotiations with the Prophet (SAWS):

Quraysh started negotiations with the Messenger of Allah (SAWS) after seeing that all methods of torture inflicted upon him and his companions had failed to stifle the call for this new religion. Abu Al-Walid was the one who

approached the Prophet (SAWS) and offered to make a deal with him. The Prophet told him, "Say what you want, Abu Al-Walid. I am listening." First, Abu Al-Walid offered him money, then he offered him kingship, and finally he offered to give him in marriage the most exquisite woman.

"Have you said all you have to say, Abu Al-Walid?" asked the Prophet (SAWS). "Yes," he answered. The Prophet then told him, "Listen to me!" He began to recite Surat Fussilat, "**Ha, Mim. (These are the names of letters of the Arabic alphabet, and only Allah knows their meaning). A successive sending down from The All-Merciful, the Ever-Merciful. A Book whose ayat (Verses, signs) have been expounded, an Arabic Qur'an for a people who know, bearing (good tidings and a warning); yet most of them veered away, so they do not hear. And they have said, "Our hearts are under lids (literally: into lids) from what you call us to, and in our ears is an obstruction, and between us and you (The Prophet) is a curtain; so do (according to your belief); surely we are doing (according to ours)." Say, "Surely I am only a mortal like you. To me it is revealed that your God is only One God; so go straight to Him, and ask for His forgiveness; and woe to the associators, who do not bring the Zakat (i.e., pay the poor-dues) and they are the ones (who are) disbelievers in the Hereafter. Surely the ones who have believed and done deeds of righteousness will have a reward bountifully unfailing." Say, "Is it true that indeed you surely disbelieve in (The One) Who created the earth in two days, and do you set up compeers to Him?" That is The Lord of the worlds. And He made therein anchorages (i.e., mountains) from above it, and He blessed it, and determined therein its nourishments in four days, equal to the questioners. Thereafter He leveled**

⁴¹ An authentic hadith in *Sahih Bukhari*



Himself (How He did so is beyond human understanding) to the heaven (while) it was smoke, then said to it and to the earth, “Come up (you two) willingly (Or: in obedience) or unwillingly!” They (both) said, “We come up willingly.” So He decreed them as seven heavens in two days, and He revealed in every heaven its Command. And We have adorned the lowest heaven with lamps, and (set Angels) preserving them. That is the determining of The Ever-Mighty, the Ever-Knowing. Yet in case they veer away, then say, “I warn you of a (stunning) thunderbolt like to the (stunning) thunderbolt of ʿĀd and Thamūd.”(TMQ 41:13). Abu Al-Walid stood up panicked and put his hand on the Prophet's mouth beseeching him, “I beg you in the name of kinship ties to keep silent!” He then hurried away.

Finally, the people of Quraysh went to Abu-Taleb and asked him to convince the Messenger of Allah to abandon the call. They even threatened to kill the Prophet. Abu-Taleb told the Prophet that he was not able to protect him anymore. On hearing this, the Prophet (SAWS) cried and said, “O my uncle! By Allah if they put the sun in my right hand and the moon in my left hand to persuade me to abandon this cause, I would not abandon it, until Allah proclaims the Call (to Islam), or I perish for its sake.”⁴²

The besiege at *Shi'b Abu-Taleb*:

The disbelievers of Quraysh had besieged the Prophet (SAWS) and the Muslims in an area called *Shi'b* (i.e. a mountain pass) Abu-Taleb which was a narrow pass with no vegetation or water for three years. Meantime, the Muslims had to eat the leaves of trees, and their

⁴² - Weak hadith classified by Al Albani in *Fiqh Assirah*.

excrement became like that of camels. Sa'ad Ibn Abu Waqqas (who conquered *Al-Mada'in*) related the following incident, “While I was urinating, I heard a cracking sound. I looked down (to my astonishment) I found a piece of sheep skin. I put it on fire until it blackened; and then chewed it. I had eaten nothing else for three days.”

The Prophet's wife and uncle passed away in the same year. It was as if Allah had predestined that His Prophet would realize that he had no one to resort to except His Lord. These two painful events did not diminish the Prophet's efforts to proclaim the Call. On the contrary, his strenuous efforts augmented. He set out for Al-Taif on foot, crossing a distance of roughly 100 km of rough terrain to meet the three leaders of Al-Taif and invite them to embrace Islam. However, they impudently jeered at him and refused his invitation. The first one said, “Didn't Allah find anyone better than you to send (as a prophet)?” The second one said, “Even if I saw you hanging to the curtains of the Ka'ba swearing that you were a prophet, still I would not believe you!” The third one said, “Either you are truly a prophet, and if so, you would be too great for me to talk to, or you are a liar, and if so, you would be too common for me to talk to.”

The Prophet (SAWS) then asked them not to tell Quraysh that he came to them. However, they replied, “By Allah, we will tell Quraysh!” They sent a man to tell Quraysh that Muhammad had come to them asking for support. As if that were not enough, they also gathered their insolents, children, youth and slaves to pelt the Prophet (SAWS) with stones and pebbles and call him names. Zaid, who was with the Prophet then, was trying to shield him and was wounded in the head.

When the Prophet (SAWS) escaped from them, he sought refuge in an orchard. He raised his hands to the sky and said in supplication, “O my Lord! I do complain to You of

my feebleness, and my limited power, and people's humiliating treatment (to me). Verily, You are the Lord of the oppressed, and, verily, You are my Lord. To whose care are You leaving me? a stranger who will oppress me? or an enemy You have made him hold sway over my affairs? If You are not angry with me, I will not be grieved! However, Your blessings are more compassionate to me. I seek refuge in the Light of Your Face by (the glimmer of) which all darkness has radiated and the affairs of heavens and earth have been reformed, that Your anger will never befall me nor Your displeasure descend upon me. Your forgiveness I do seek and supplicate until You are pleased (with me). There is no might and no power save in You.”⁴³ Then, the angel of the mountains came to our Prophet Muhammad (SAWS) and told him, “O Muhammad, Allah has listened to what your people have said to you. I am the angel in charge of the mountains. Your Lord has sent me to you so that you may order me (to do) what you would. If you want me to bring together the two mountains that stand opposite each other at the extremities of Makkah to crush them in between, I will do that.” The Messenger of Allah (SAWS) told him, “I rather hope that Allah will ordain that their progeny worship Allah, the One, and join no partners with Him.”⁴⁴

Consecutive events then happened to relieve the Prophet (SAWS) and make him realize that Allah was pleased with him. The first of these events was when a lad was converted to Islam after a conversation had taken place between him and the Prophet (SAWS) in an orchard. Secondly, a group of jinn embraced Islam, after listening to the Prophet (SAWS) during his night

⁴³ - Weak hadith classified by Al Albani in *Fiqh Assirah*

⁴⁴ - Authentic hadith; its complete version is in *Sahih Muslim*, Book 019, number 4425



prayer. Finally, there was the event of *Al-Israa* and *Al-Mi'raj* (the nocturnal journey of Prophet Muhammad (SAWS) from Makkah to Jerusalem and his ascension to the seventh heaven).

The Prophet (SAWS) had continued proclaiming his Call to Allah for two more years, until he met six youths from the Ansar whom he called to embrace Islam. Upon hearing his call, they said, "This is the Prophet with whom the Jews have been threatening us!" One year later, the six youths returned with another six youths. They vowed not to join partners with Allah and not to commit adultery, and to administer Allah's *Hudud* (the boundary limits for *Halal* (the lawful) and *Haram* (the unlawful)). In the next year, 72 men and two women came to the Prophet (SAWS) to embrace Islam.

The permission to migrate to Madinah:

The Muslims had been persecuted for 13 years in Makkah Allah (SAW) gave His Prophet the permission to migrate. When the Islamic state was established in Madinah, the Prophet (SAWS) commenced his contention for the sake of Islam, which had continued for 13 years. The first battle in Islam was the Battle of Badr. In this battle, the Muslims had very few camels so that they had to take turns in riding them. The Prophet (SAWS) himself, Ali Ibn Abu-Taleb and Murthid Ibn Abul-Murthid had only one camel, which they rode alternatively to reach the well of Badr. Ali Ibn Abu-Taleb and Murthid Ibn Abul-Murthid wanted to walk and let the Prophet (SAWS) ride the camel. However, the Prophet's face turned red with anger on knowing this. He said, "No! By Allah, you are not more capable of walking than me, nor am I less in need of rewards than you."

A year later, the Battle of Uhud took place. In this battle, 70 Muslims were martyred among whom was Hamza, the Prophet's uncle. All the Muslims retreated except for 20 men who stood firm and surrounded the Prophet (SAWS). During the fight, the Prophet (SAWS) fell on his face into a hole, which Ibn Qumai'a had dug. While falling, his face was hit by a rock and his lower right incisor *Ruba'iya* (i.e. the tooth that is between the canine and front tooth) was broken and soon his mouth and face were stained with blood. He was 56 years old then and as he tried to get out of the hole, Ibn Qumai'a struck him on his helmet. The stroke was so strong that the iron rings of the helmet penetrated the bones of the Prophet's face. His companions tried, one after the other, to take the metal rings out of his face but to no avail. Abu-Bakr tried first, but could not do it. Then Abu-Ubaida Amir Ibnul-Jarrah held the Prophet's head and pulled the helmet with his teeth until his teeth were broken. The metal rings finally came out and the Prophet's face was covered in blood, yet he raised his hands and said, "O My Lord, guide my people, for they know not."

The approaching death of the Prophet (SAWS):

The Prophet (SAWS) was 63 years old when signs of old age overcame him; he started to pray the non-obligatory (supererogatory) prayers in the sitting posture, and part of his hair turned grey. He used to say, "Surat Hud made me grey-haired." "So stand (ask Allâh to make) you (Muhammad) firm and straight (on the religion of Islamic Monotheism) as you are commanded "(TMQ 11:112).

The Prophet (SAWS) then went to perform *Hajjat-ul-Wada'* (the last Hajj –pilgrimage– of the Prophet the year before he died, i.e. Farewell Hajj). The last verses of the Qur'an were revealed to him, "O you who have believed, fulfill your contracts. The brute of cattle (Anaam =

cattle, camels, sheep and goats) has been made lawful to you, except whatever is (now) recited to you without violating the prohibition against (game) hunting (Literally: making hunting lawful) when you are in pilgrim sanctity (i.e. whether in the Inviolable precincts or in the special garment). Surely Allah judges (according to) whatever He wills. O you who have believed, do not violate the way marks of Allah, nor the Inviolable Month, nor the offering, nor the garlands, nor the ones repairing to the Inviolable Home seeking from their Lord Grace and all-blessed Satisfaction; and when you are not on pilgrimage, (Literally: when you have become legally permissible, i.e., no longer in the sanctified state of a pilgrim) then (go game) hunting. And do not let antagonism of a people who barred you from the Inviolable Mosque provoke you to transgress. And help one another to benignancy and piety, and do not help one another to vice and hostility, and be pious to Allah; surely Allah is strict in punishment. Prohibited to you are carrion, (i.e. dead meat) and blood, and the flesh of swine, and what has been acclaimed to other than Allah, and the strangled, and the beaten (to death), and the toppled (to death), and the gored (to death), and that eaten by wild beasts of prey-excepting what you have immolated-and whatever has been slain on the altars (for the idols), and that you adjure division (i.e. by gambling with arrows or in any similar way) by divining: that is immorality. Today the ones who have disbelieved have despaired of your religion, so do not be apprehensive of them and be apprehensive of Me. 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. And whoever is constrained in scantiness, (i.e., compelled by need) without unfairly (inclining) to vice, then surely



Allah is Ever-Forgiving, Ever-Merciful.”(TMQ 5:1-3). Upon hearing this verse, Abu-Bakr cried and said, “This is the obituary of the Messenger of Allah.” The Prophet (SAWS) then gave a speech. Among the things he said was, “Learn your rituals from me, I may not meet you again after this year.”

When the Prophet (SAWS) returned from Hajj, he got very ill. Nine days before his death, this verse descended on him, “**And be afraid of the Day when you shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.**” (TMQ 2:281). Then the Prophet (SAWS) gathered his wives and took their permission to be nursed in Aisha's abode. His companions carried him to her abode. He (SAWS) told her, “There is no god but Allah! Indeed death has its agonies!” Then he became feverish and his wife, Lady Aisha, wiped the sweat from his forehead with his own hand, saying that his hand is nobler than hers. The Prophet then said, “By Allah, I find the taste of the poisoned sheep in my mouth.” (He was referring to the poisoned sheep which he had eaten at the hands of the Jews).

Two days before his death, he went to visit the graves of Uhud's martyrs and said, “Peace be upon you, O martyrs of Uhud. You preceded us (i.e. to the Hereafter) and we, if it pleases Allah, will succeed you.” On his way home, the Prophet (SAWS) shed tears and when his companions asked him, “Why are you crying, O Messenger of Allah?” He said, “I miss my brothers.” They asked him, “Are we not your brothers?” He answered, “Rather, you are my companions. My brothers are the people who will

come after me and believe in me without ever seeing me.”⁴⁵

His physical condition got worse and his companions gathered in the Prophet's Mosque to know his physical condition. Their voices became loud. The Prophet (SAWS) heard them and requested to be carried to them. He climbed the pulpit and delivered his last sermon saying, “O People! Verily we will meet not in this world; we will meet there at the Cistern. By Allah, it is as if I see it from my place; and it is as wide as the distance between Aila and Juhfa (Aila is at the top of the Gulf of Aqaba). I am not afraid that you would associate anything with Allah after me, but I am afraid that you may be (allured) by the world and (vie) with one another (in possessing material wealth) and begin killing one another, so that you would be annihilated as were annihilated those who had gone before you.”⁴⁶

“O People! Allah gave a choice to one of His worshippers either to choose this world or what is with Him in the Hereafter. He chose the latter.”⁴⁷ Upon hearing this, Abu Bakr (RA) wept as he realized that the Prophet (SAWS) was talking about himself and that the choice meant his imminent death. Abu Bakr sobbed so that all those in the mosque heard his crying. Then he stood up and said, “We sacrifice our fathers and mothers for you!” The companions resented his attitude. However, the Prophet (SAWS) said, “O Abu Bakr! Don't weep.” The Prophet (SAWS) added, “Abu- Bakr has favored us much. If I were to take a *Khalil* (a bosom friend) from mankind, I would certainly have taken Abu Bakr but the Islamic brotherhood suffices. Close all the gates in the mosque except that of Abu Bakr.”⁴⁸

⁴⁵ - An authentic hadith, the complete version of which is in *Sahih Muslim, Book 002, Number 0482*.

⁴⁶ - An authentic hadith in *Sahih Muslim, Book 030, Number 5689*.

⁴⁷ - An authentic hadith in *Sahih Bukhari, Volume 1, Book 8, Number 455*.

⁴⁸ - An authentic hadith in *Sahih Bukhari, Volume 1, Book 8, Number 455*.

The Prophet (SAWS) then returned to Aisha's room. On the eve of his death, Abd El-Rahman Ibn Abu-Bakr came to visit him. He was holding a *siwak* (the bark of a desert plant used for brushing teeth) in his hand so the Prophet (SAWS) looked at it. Aisha knew that he wanted to brush his teeth so she took the *siwak* and put it in his mouth, but it was too hard for him. Aisha took the *siwak*, softened it with her saliva and passed it on to him. Aisha used to say, “It was Allah's bounty that He had ordained that my saliva was the last thing to enter the inside of the Prophet” (i.e. the last thing the Prophet tasted in his life.)

When Fatima, the Prophet's daughter, came to visit him, she wept. Whenever she visited him, he used to greet her and kiss her between the eyes, but now he could not. She said, “What an agony are you suffering from, my father!” The Prophet (SAWS) looked at her and said, “Your father will not suffer anymore after this day!” He told her, “Come closer to me, Fatima. O Fatima, I will die tonight.” On hearing this, she wept. Then again he said “Come closer to me.” and told her, “You are the first one of my family to follow me (in death).” so she laughed.⁴⁹

The morning of his death:

On the twelfth of Rabi'e Al-Awal, 11 A.H. at dawn the Prophet (SAWS) opened the door of his room and looked at the Muslims while they were performing dawn prayer and smiled. The Muslims could feel his presence. However, he made a gesture to them to stay still. He watched them and then lowered the curtains of his room.

⁴⁹ - *An authentic hadith in Sahih Bukhari, Book 62, Number 12*.



Aisha recalled the last moments of his life by saying, “When the Prophet (SAWS) was healthy, he used to say, “Verily, no prophet passed away until he was shown his place in paradise and then he is given the option.” When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said, “O Allah! Rather (with the Highest Companion!” I said (to myself), ‘Hence, he is not going to choose us.’ Then I realized that what he had said was the epitome of the narration, which he used to mention to us when he was healthy. The last words he said were, “O Allah! Rather, (with the Highest Companion!””⁵⁰ The hand of the Prophet (SAWS) then fell, and his head became heavier on Aisha's bosom. She knew that he had passed away. Therefore, she went out to the Prophet's companions in the Mosque and said, “The Messenger of Allah is dead!””

The attitude of the companions upon hearing the sad news:

All Muslims burst into tears. Ali was unable to get up, and Othman was like a child unable to speak. As for Omar Ibn El-Khattab, he drew out his sword and said, “Some of the hypocrites claim that the Messenger of Allah (SAWS) died. The Messenger of Allah did not die. He went to his Lord as Musa (Moses) had gone to meet his Lord, and he will come back!” Fatima said, “O father! Verily you have answered his Lord Who summoned him. O father, whose abode is *Janat Al-Firdous* (the highest place in paradise). O father, whose death I announce to Jibril.”

⁵⁰ - An authentic hadith in *Sahih Bukhari*, Volume 5, Book 59, Number 740.

As for Abu-Bakr, he entered Aisha's room, where the Prophet (SAWS) was, he hugged him and kissed him between his eyes saying, “How good you are in life and in death!” He went on saying, “O my best friend! O my prophet!” Then he went out to the Muslims and said, “O people, if anyone amongst you worships Muhammad, then (he should know that) Muhammad is dead, but if anyone of you worships Allah, then he should know that Allah is Ever-Living and never dies.” He then recited the following verse, “**Muhammad is no more than a Messenger and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.**” (TMQ 3:144)

When our Omar Ibn El-Khattab heard that verse, his sword fell from his hand and went out of the mosque looking for a place to weep in. He said, “Whenever a calamity befalls me and then I remember my calamity in losing the Prophet, all my calamities became tolerable for me.”

Anas Ibn Malik said, “The Prophet (SAWS) entered Madinah one Monday and everything in it shone; and he died in it one Monday, and everything in it was darkened.”

Al-Abbas, Ali Ibn Abu-Taleb, Osama Ibn Zaid and Al-Fadhil, the Prophet's uncle, cleansed the Prophet's body (i.e. to prepare it for burial) while he was clad in his clothes. Then, all Muslims, ten by ten prayed for him. He was buried in Aisha's room. It is narrated that Fatima said after his burial, “How could you cover the face of the Prophet with dust (i.e. when burying his body)?”

On Monday, 12th Rabi'e Al-Awal, 11 A.H., Bilal (RA) called to the noon prayer and said, “Allah is the Greatest, Allah is the Greatest! I bear witness that there is no god but

Allah.” Then on saying, “and I bear witness that Muhammad is the Messenger of Allah,” he cried, his voice was well-nigh choked with tears and he started crying, and all those in the Mosque burst into tears.

The Messenger (SAWS) died, just like all human beings, and was buried; and it is incumbent upon us to perform four deeds to inundate our hearts with the Prophet's love:

1. To ask Allah repeatedly to endow him with His prayers and peace by reiterating, “*Allahuma Salli wa Sallim ala Sayidina Muhammad*” (i.e. *O Allah! Endow Prophet Muhammad with Your prayers and peace*).
2. To study his *Seerah* (i.e. the Prophet's Biography)
3. To follow his *Sunnah* (his moral excellence and deeds).
4. To visit his city, Madinah.

Translated by:



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