
LECTURES DELIVERED ABROAD
= A SPECIAL SERIES BY AMR KHALED =

Cherishing the Prophet and following his Sunnah - Part 1:

At the beginning of every lecture, I usually have a persistent feeling, and I want to talk to you about it. I feel a great love towards the people of Al Bahrain. I feel as if I were in my home country, Egypt! Praise be to Allah for this warm reception and all this care from the “Organization of Youth and Sports affairs”. Thank you very much for inviting and receiving me. May Allah reward you.

There is something else I want to talk about. You can't imagine how dear to Allah are these assemblies that are undertaken only for his sake. The Prophet (peace and blessings be upon him) was at home while, at the same time, there was a group of companions sitting together in the mosque doing Dhikr (remembrance & supplication for Allah). Suddenly, the Prophet (*SAWS*) entered the mosque, looked at them and then asked them, “What made you sit here?” The question seemed a bit sceptical. They answered: “ We sat here doing Dhikr”. Then the Prophet (*SAWS*) said: “Are you sure this is the only reason behind your assembly?” The companions replied: “We swear this is the only reason”. The Prophet (*SAWS*) told them: “I didn't ask you this question because I suspected you of anything, but because I was told that Allah is proud of you now and He is bragging about you in front of the angels!” So, dear brothers, be auspicious about this great meaning. Let's think back on our intentions and be sure that we have come here only for the sake of Allah. For, if you have come for the sake of Allah, you will return with Allah's pardon and reward.

There is another meaning I want to convey. It concerns the amount of people in this assembly. When I see such a large number of people gathering just for the sake of Allah, I tell myself: “Since all these people are here for Allah, so there is still hope for this nation. It is still alive. It isn't dead yet! Please, do implant this hope deep in your children's souls...As long as there are hearts that love Allah, there is hope...(If Allah wills).

Let's now tackle our topic. This nation was born 1400 years ago with the birth of the beloved Muhammad (*SAWS*). We want this nation to bring back the vitality of this birth...so what can we do? I'll tell you the story of our beloved Prophet (*SAWS*) alive and dead. You'll feel how much hardship he faced in his life and how poignant was his death. I'm not going to tell this just for the sake of telling a story, but so that we might be aware of two major points:

- 1) We should leave this place loving the Prophet (*SAWS*) so strongly that we shed tears every time we cite him. This love is a part of our faith and it is a means in itself.
- 2) The Prophet's (*SAWS*) Sunnah ought to be very dear to us. It also should be a model for us to follow.

That's why all our talk is going to be about cherishing the Prophet (*SAWS*) and imitating him. Let your imagination flow while I'm talking about him, as if you are really seeing him, and ask Allah (The Almighty) to grant you His love. Before I begin, there are some points I want to stress. If we want to choose a particular person in history to imitate, each of us will find a person that suits him. But on the other hand, hundreds of people may not agree with our choice and may find him inappropriate. However, there is one person in this universe whose every attribute suits all the humans; The Prophet Muhammad (*SAWS*). Why? Because Allah (*SWT*) gave him, during his 23-year mission, all of the information needed by each person on earth till the Last Day. Every situation



or behaviour you meet in your life has a reference in the Prophet's life. I hold myself completely responsible for what I say. Every single behaviour whether you are young, old, weak, strong, poor, or rich can be explained, reinforced or condemned by looking at the life of our Prophet (*SAWS*)...So that no one will have an excuse for not being able to follow the steps set down by the Prophet (*SAWS*).

No one's life contains all of the answers, not even in the lives of the other Prophets. For instance, we can follow the model of the Prophet Solomon (Solaiman) as a rich thankful person or as a just king. But can a needy poor person follow his model? Of course not, because these particular traits do not exist in his life! Neither a weak and defeated person, nor a nation who is in a position of weakness and defeat take him as a model! If we consider the life of Prophet Jesus /Eissa (*AS*), we can imitate him as an abstinent, perseverant young man free of sins. But, we can't find the model of a father or grandfather in his life because he never married. So the Prophet Muhammad (*SAWS*) is the only one whose life is a detailed reference to all the people. We can follow his model whether we are poor, rich, strong, weak, dominant, dominated, husband, husband to more than one spouse, marrying a divorced woman and taking care of her children. We can refer to him in the best and the worst moments of his life...when his wife and seven children died, in peace and war, in short, in all parts of his life!

We all have some hidden things in our lives not because they are illicit but because they are peculiarities such as relationships with our wives or material situation. The Prophet (*SAWS*) is the only person in the universe whose life is free of any underhandedness or secrets, because his life was meant to be a model. We know through his biography the way he used to treat his wife during her menstruation, or when he was fasting, how he used to wash with his wife, whether he used to kiss her or not, when and where he did this, we even know his financial situation alive and at his death. There is absolutely nothing hidden about his life, so why not follow his example?

This was the first goal behind this lecture. The second goal is that you love the Prophet (*SAWS*). But should this love be enthralling? To answer this question I'll give you an example: One day, the Prophet (*SAWS*) was walking with some of his companions, among them was Omar Ibnul-Khattab (*RA*) who was known to be very vehement. The Prophet wanted to soften his heart, so he grasped his hand with an infinite affection. Omar was so affected by the sweetness of his grasp that he said with a loud voice, "I swear that I love you messenger of Allah!" The Prophet asked him, "Better than your household?". Omar answered, "Yes, messenger of Allah" The Prophet asked him again, "Better than your children?" Omar answered again, "Yes, messenger of Allah". The Prophet asked, "Better than your wealth?" Omar replied, "Yes". Then the Prophet (*SAWS*) asked, "Better than yourself?". This time Omar replied: "No messenger of Allah!" Then the Prophet (*SAWS*) told him, "Your faith won't be complete unless you love me better than yourself, your household, your wealth and your children!" The love for the Prophet shouldn't take only 70% of our hearts but 100%. He must be the dearest person to our hearts after Allah! Omar's son said that after this incident his father thought thoroughly about what the Prophet (*SAWS*) told him then went back to the Prophet (*SAWS*) and said in front of the companions: "I swear that you are dearer to me than myself" The Prophet (*SAWS*) told him, "Now Omar, Now Omar." That is, now your faith is complete! But how could such a thing happen? Did Omar have a complete control on his heart? Can anyone of us easily control his heart to make it love the Prophet best? Omar's son was astonished at the fact that his father could so easily change his heart! So he asked his father about this and his father replied, "I asked myself, who do you need most, Omar, yourself or the Prophet (*SAWS*)? I found out that I was aberrant and the Prophet (*SAWS*) guided me to the right path. I also thought that I won't reach higher ranks in paradise unless I love him profoundly. So, I have found out that he is more useful to me than myself! That's why, now, I love him more than myself!"



Now, I want to summarize for you the events of 23 years in the life of the Prophet, which represent the period of his mission as a messenger of Allah. I want you to feel while reading his biography afterwards that you are familiar with every step of his life! This will help you learn by heart his biography, which is one of the steps that will make you love him. For how can you love someone without knowing him thoroughly? As you read his story, you'll be affected to the point of tears and for sure you'll tell it to your children. You'll love him more and more... What I'm trying to do now is to give you an introduction that will make you eager to read more about him in Seerah books. I'll end my lecture by talking about his death. This will make you love him even stronger. You'll see how in the last moments of his life, he was talking about us -who will come after him- and about his companions!! You see how much he loves us!

His mission started when he was 40. Before that, he spent ten years meditating in the cave of Hira' which was in a rough place that even a youngster couldn't climb! From there, he had a panoramic view where he could see Al-Ka'ba. The Prophet used to worship Allah there but at that time there was neither prayer nor fasting yet. He used to practice a worship that has, unfortunately disappeared now. This was meditating in Allah's (*SWT*) creation. He used to look at the sky, at the earth contemplating and speculating about them! He worshipped Allah that way for months and years, which prepared him for Prophethood. Allah (*SWT*) says what can be translated as, **"We indeed revealed this (message) in the Night of Power" (TMQ, 97:1)**¹. So, one night, in this uneven, desolate and frightening place truth came upon him. There came to him the angel covering the horizon and said, "Mohammad, you are Allah's messenger and I am Gabriel (Jibreel)". Then he said: **"Recite"** The Prophet replied, "I am not lettered". He took hold of me (the Messenger said) and embraced me so hard; thereafter he let me go and said, "Recite". I said, "I am not lettered". He then again took hold of me and embraced me for the second time till I was so hard pressed and then let me go and said, "Recite", to which I replied, "I am not lettered". He took hold of me and embraced me for the third time, till I was hard pressed and then let me go and said what can be translated as, **"Read! In the Name of your Lord, Who has created (all that exists), Has created man from a clot (a piece of thick coagulated blood) Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen (the first person to write was Prophet Idrees (Enoch)) Has taught man that which he knew not" (TMQ, 96:1-5)**. Then, the angel disappeared, the Prophet says, "I returned home with a trembling heart".

Why was the beginning so powerful? Why was it vigorous and frightening? Because this was the same for all the Prophets. Allah (*SWT*) wanted to make it obvious for His Messenger (*SAWS*) that he was about to tackle a serious project; saving humanity for the day of judgement. I want to convey this meaning to you. The Messenger's life is a message for us. We are responsible of saving humanity that's why we have to take Islam seriously. This religion should be very dear to you, your nation ought to also be very dear to you. Be concerned about your country and help it be revived. We ought to be more serious in all the matters of our lives. In studying, at work, even in sports. That's why the beginning was so vigorous. Allah (*SWT*) wanted His Messenger (*SAWS*) to take things seriously. From that time forward he took things very seriously. During the day calling people to Allah and at night standing in adoration and prayer! Let's imitate him! Let's work hard during the day not only for the sake of money but also for the welfare and glory of our nation. We have to be a model for others so that they may see us as successful religious people. And at night, we must pray.

¹ 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.



The Prophet (*SAWS*) kept this rhythm all his life; he was unaccustomed to sleeping a lot. His wife, Khadijah, told him one day, “Don’t you sleep for a while, Messenger of Allah?” He replied, “There is no more time for sleep, Khadijah!” The worldly life is for hard work in order to receive the higher ranks in paradise. If we go back to the Qur’an we find that Allah is addressing the Prophet (*SAWS*) saying what can be translated as, **“O thou folded in garments! Stand (to pray) by night.”** (TMQ, 73:1-2) In Surat Al Muddathir, Allah says what can be translated as, **“O thou wrapped up (in the mantle)! Arise.”** (TMQ, 74:1-2) In Surat Al-inchirah Allah (*SWT*) says what can be translated as, **“Therefore, when thou art free (from thine immediate task), still labour hard!”** (TMQ, 94:7) The whole Qur’an supports this same meaning. We have to tell our mothers, daughters, youngsters...be useful to your countries. Work hard and try to succeed. We hope to have in our countries successful sport champion or universally distinguished women. There is no rest in this worldly life. Rest is in paradise only. Imam Ibn-Hanbal was asked when a person would rest, he answered when he put the first step in paradise and not before that. I want to tell people who want to relax in this life that they don’t grasp the goal behind life. It is a world of affliction and toil. Rest and happiness are in paradise with the Prophet (*SAWS*) and the companions under the shadow of Allah’s (*SWT*) throne. The Prophet (*SAWS*) continued performing enormous tasks! Then Allah (*SWT*) sent him in Surat Al-Kahf the following verse, translated as, **“Thou wouldst only, perchance, fret thyself to death, following after them”** (TMQ, 18: 6) as if Allah was telling him, “Take it easy!”

The Prophet pursued his call to Allah secretly for three years; the number of Muslims reached 40. (Now we are one billion six hundred thousand Muslims and we say it’s no use doing anything!). The first four people to follow him were; a woman, a child, a slave and a friend of his. The first to have embraced Islam and prostrate before Allah (make Sujud) was a woman - which is a reference to the importance of women. Then, it was a child aged 7 or 10 years old - so don’t neglect the role of children and youngsters. The third one was a slave - so as not to underestimate anyone thinking he might be in a lesser level than you. The fourth was a friend - so be always ready to get involved in strong friendships and social relationships. Why these particular people? Perhaps to mean that Islam requires these four categories of people...so how was prayer (Salat) performed? The Prophet used to pray with Abou Bakr and Ali Ibn Abu-Taleb on his side and behind them Khadijah (May Allah be pleased with them all).

Then secrecy was over when Allah (The almighty) sent down to his messenger what can be translated as, **“Therefore expound openly what thou art commanded”** (TMQ, 15:94). The Prophet (*SAWS*) obeyed Allah and went announcing Islam to all the people. He climbed mount As-Safa and started calling the tribes by their names. Once gathered, he told them, “If I tell you that an immense army is behind this small mountain ready to attack you, will you believe me?” They replied, “You never lied, so we will believe you” Then he said with strength and pride, “I am warning you against a rigorous chastisement..” Then the persecution started and the Prophet (*SAWS*) endured great hardships. He made all these sacrifices so that we could be tied to Allah through this magnificent religion! I’ll tell you about some of these painful incidents so your heart may be moved and you love him.

One day the Prophet (*SAWS*) was praying at Al-Ka’ba when came to him Oukba Ibn Abu-Maiss - he was known by his enmity to him. He took off his gown, entwined it and rolled it around the messenger’s neck in an attempt to strangle him! As a result of this he fell to his knees. Another day while he was prostrating in his prayer at Al-Ka’ba again, “It is narrated by Abdullah, that while the Prophet was prostrating, surrounded by some of Quraish, 'Uqba bin Abi Mu'ait brought the intestines (i.e. abdominal contents) of a camel and put them over the back of the Prophet. The Prophet did not raise his head, (till) Fatima, came and took it off his back and cursed the one who had done the



harm. The Prophet said, "O Allah! Destroy the chiefs of Quraish, Abu Jahl bin Hisham, 'Utba bin Rabi'al, Shaba bin Rabi'a, Umaiya bin Khalaf or Ubai bin Khalaf."²

After that and while he was crossing the road in Makkah, one of the Qurayshis poured a whole bag full of sand on him. He went back home with all his body filled with sand. When his daughters saw him they started cleaning his body and crying. He told them, "Don't cry, Allah will preserve me! ". They even nicknamed him "Mudamman" (i.e.: Ugly) making fun of him and insulting him while the companions wept. The Prophet told them comforting them, "Don't worry, they are insulting "Mudamman" and I'm Muhammad!" Imagine that all this happened to him for our sake!

The persecution lasted for 10 years not only for the Prophet but for the companions as well. A woman named Mahdia lost her sight. Another woman named Soumaia died. [Again the first to be afflicted are women as if Allah wants to send us a message saying that women are very important because they represent half of the society and it's them who bring up the second half! So if they are righteous, we will all be so]. The Prophet (*SAWS*) and his companions endured all this hardship with great perseverance and resistance. But why all this happened to them and to the beloved Messenger (*SAWS*)? Again, this is a message. If all this happened to them and they resisted, why can't you lower your gaze? Why don't you avoid sins? Or perform dawn prayer? If Soumaia was killed for the sake of Islam, why don't you women put the veil on? If Mahdia lost her sight for Islam why don't you want to worship Allah? Can you imagine all what they endured so that we would be Muslims? And we still don't want to do anything at all. Why can't we be faithful to these people?

The persecution went on for ten years till Quraysh found out that it was no use and that they were still resisting, so they decided to try a new method. They started negotiations or rather bargaining with the Prophet (*SAWS*)! They told him, "If you want to be rich we'll gather you all the wealth you want and you'll become the richest of us all, but let this religion go. If you want to become a president or a king, we'll appoint you and everyone will be consulting you before doing anything! And if you want to get married we'll marry you to the most beautiful girl here." The Prophet (*SAWS*) quite politely listened to all what Abou Al-Walid told him without interrupting him until he finished. Then he asked him, "Have you finished? " Abou Al-Walid answered, "Yes!" Then, the Prophet asked, "Will you listen to me now?" You see how polite and elevated he was! The Prophet (*SAWS*) answered him by telling Surat Fussilat [Explained in Detail]. He read it till he reached the following verse, translated as, **"But if they turn away, say thou: "I have warned you of a stunning Punishment (as of thunder and lightning) like that which (overtook) the 'Ad and the Thamud!" (TMQ, 41:13).**

The man was so affected and afraid from these magnificently uttered words that he put his hand on the Prophet's mouth and begged him to stop. They failed again to turn his mind aside from his religion. So, they asked his uncle Abou Taleb to intervene and make his nephew keep silent. Abou Taleb calmed them down by promising to do his best. At first, he did nothing to stop him. They came back to him again and again bringing pressure to bear on him until he was unable to defend him anymore! At last, he went to see the Prophet (*SAWS*) and told him sadly but firmly, " I've always defended you but now I can't do it anymore! Renounce all of this." The only person who was on his side had let him down!! The Prophet (*SAWS*) answered crying, "I swear that even if they put the sun on my left and the moon on my right, I won't stop until Allah set this religion forth or I die for it's sake!" As a last resort, they enclosed the Prophet (*SAWS*) and his companions in a place called Bani Taleb reefs. It was a desert place lacking in water and food. They didn't find anything to eat so they were obliged to eat plants and the leaves of trees to survive! As a result, their excrement became the same as those of cattle! They expected Khadijah to come from this blockade but she

² Authentic Hadith. Al-Bukhari, volume 5, book 58, 193.



refused and insisted on being with the Prophet (*SAWS*). Unfortunately, she died shortly there after not being able to survive all of that suffering. They endured all this for the sake of Islam and we sometimes stop fasting Mondays and Thursdays because it's a bit hot! The situation the Prophet and his companions were in lasted three years in vain.

Let's go back to the Prophet (*SAWS*). We are now in the tenth year of the Prophet's mission and with all the suffering they endured there was something even more painful to him: The death of the most beloved people to his heart in the same month...his wife Khadijah - the comforting shoulder - and his uncle Abou Taleb-who used to protect him from Quraysh's persecution.

Translated by:



The English Convey



Cherishing the Prophet and following his Sunnah – part 2:

The dearest two people to the Prophet, peace and blessings of Allah be upon him, died in the same month. Abu-Taleb, who used to protect the Prophet (*PBUH*) from being hurt on the roads, tortured or killed, and Khadija, the only warm embrace to the Prophet (*PBUH*). They both died in one month.

If you were the one to choose the timing for their death, what would that timing have been? After Islam has spread and has been established, right? But no, they died when matters were at their worst for the Prophet (*PBUH*) as if Allah was telling him, “*my dear Prophet, who else do you have to stand by you or support you but me? I have taken away everyone else that used to be with you, you have no one but Allah.*” The meaning that we get from this is that when everyone deserts you and you see nothing but darkness before your eyes, do not say, “Oh, Allah, why did you do this to me?” Instead, try to understand what Allah is saying to you, “who else do you have but me? Come back to me.”

When all this happened to the Prophet (*PBUH*) and both Khadija and Abu-Taleb died, did the Prophet (*PBUH*) give up? No, he never did. He walked 100 Km to get to Al-Taif to call upon them to embrace Islam although he was 50 years old at that time. After he arrived and talked to the three main leaders to convince them to embrace Islam, these were their answers:

- The first one said, “Didn’t Allah find a better person to send but you?”
- The second one said, “I swear before Allah, if I find you hanging to the covers of the “al-Ka’ba” swearing that you are a Prophet, I still would not believe you.”
- The third one said, “you are either a true Prophet, which makes you so great that I cannot not talk to you, or you are a liar, which makes you not worth talking to.”

The Prophet (*PBUH*) then said, “If you do not accept Islam, at least do not tell “Quraysh” (the Prophet’s tribe in “Makkah”) that I came to you.” The Prophet (*PBUH*) did not want “Quraysh” to know that he was seeking the help of the people of “Al-Taif” against them. But the Leaders said, “We swear before Allah to tell them that you came.” The Prophet (*PBUH*) said, “If you are accepting neither this nor that, then let me go”. They said, “No, we will not let you go until we gather the people to stone you. So, the Prophet (*PBUH*) started walking while the people of “Al-Taif” gathered forming two lines throwing stones at him. At this moment, the Angel of mountains approached the Prophet (*PBUH*) and asked him, “If you want, I could collapse on them.” But the Prophet (*PBUH*) answered, “No, May Allah bring out from their children some one who might worship him”.

That is how the Prophet (*PBUH*) and his companion, “Zeid Bin Haritha”, left “Al-Taif” after having bricks, sand and stones thrown at them. But “Zeid” held the Prophet (*PBUH*) tight so most of the stones would hit him rather than the Prophet (*PBUH*) until his head was covered with blood, while the Prophet (*PBUH*) ran on the stones with bleeding feet looking for a place for them to hide.

How could we after all this leave his Sunnah and Hadith? How could we not try to copy his morals, which are the best part of his Sunnah? Isn’t it shameful to leave it? Just imagine your father in a situation like that going through all this for your sake.

Finally, the Prophet (*PBUH*) found a small garden and he entered it to hide. His feet were bleeding and Zeid’s head was bleeding as well. However, before he treated his injuries, he called on Allah with a very touching prayer that deeply touches our hearts until this day. He said, “*Oh, Allah, I appeal to you for the weakness in my strength, and my limited power, and the treatment of contempt*”



and humiliation from people. To you, the most Merciful of all the Merciful ones, you are the Lord of the oppressed, and my are my Lord. Under whose care are you leaving me to? To an enemy oppressing me? Or a friend you have given control to my affair? If there is no anger from you on me I will forever be content. However, your blessing is vastly important to me. I seek refuge with the Glory of Your Light, which the heavens and earth are lit from, your anger will not befall on me, nor your displeasure descends on me. To you is the supplication until you are pleased, and there is no control or power expect by You.”

In the middle of this suffering, Allah (*SWT*) sent him a divine message through a non-Moslem boy who passed by him, looked at him in pity and offered him some food.

In spite of all the pain and fatigue and before he started eating, the Prophet (*PBUH*) said, “In the name of Allah” because his main concern was to guide people to the right path.

The boy heard these words and said, “These words are not used by the local people here.”

The Prophet (*PBUH*) asked, “What is your name?”

The boy said, “Abbas”.

The Prophet (*PBUH*) asked, “Where are you from?”

The boy said, “From Nihawa.”

The Prophet (*PBUH*) said, “From the same place where the good man “Yunus Bin Matta” came from?”

The boy said, “Do you know “Yunus Bin Matta?””

The Prophet (*PBUH*) said, “He is my brother; he was a Prophet and I am a Prophet.”

So the boy fell down and kissed the Prophets’ feet and this was the only situation when somebody would kiss the Prophet’s feet. Why this time in particular? Because these feet were just thrown with stones for the sake of Allah (*SWT*) and here they were being kissed. In the darkest moments of your life, Allah (*SWT*) sends you someone to make matters easier on you but the main thing is that you would understand the message and be certain that it was him who sent that person to you.

The message to the Prophet (*PBUH*) was that Allah (*SWT*) was not upset with him. Furthermore, the journey of Isra and Miiraj (the Journey by night from the Sacred mosque “al-Ka’ba” to the farthest mosque “Al-Aqsa”) took place only two weeks afterwards, so Allah (*SWT*) would show the Prophet (*PBUH*) what he was worth in heavens after he had been hurt on earth.

Walking back from Taif 100km, the Prophet (*PBUH*) performed “the Qyam Prayer” which is the dearest form of worship to Allah (*SWT*) after the obligatory rituals. While praying, the “Jinns” heard him and embraced Islam. The embracing of Islam by this nation of “Jinns” after humans had hurt the Prophet, peace and blessings of Allah be upon him, proved that the matter was not in the Prophet’s hands; the only one that could guide to the right path is Allah (*SWT*). The Prophet (*PBUH*) only had to make the effort and Allah (*SWT*) then decided where the victory would come from. It was having the “Jinns” believe in Islam: Allah says in Surat Al-Jinn (The Jinn), what can be



translated as, **“It has been revealed to me that a company of jinns listened (to the Qur'an). They said, 'We have really heard a wonderful Recital!’”** (TMQ, 72:1)³.

After the Prophet (*PBUH*) returned to Makkah, he stayed there for three years looking for any tribe that would accept him and enable him to spread the message of Allah. However, he was rejected by all the tribes until he met six young men in their twenties, who came from "Madinah". He called upon them to embrace Islam and they did. The Prophet (*PBUH*) then asked them to go back to "Madinah" and come back to meet him the following year. When they came back, they were twelve not six, so the Prophet (*PBUH*) sent with them a good-looking young man named "Mosaab Bin Omair" and asked them to come back to him the following year. When they came back this time, they were seventy- two men and two women. The Prophet (*PBUH*) then said to them, "Go back and I will come to you next year". When he returned, there wasn't a single house that did not have a Moslem in it. All of this happened because of six young men.

This proves that if the youth are good, the whole nation will be good.

The Prophet's (*PBUH*) immigration to "Madinah" marked the end of the first thirteen years of revelation. After his arrival to "Madinah", there was no time to rest. In fact, he started ten long years of continuous "Jihad" and "battles"; one hardship after the other. The first battle, "Badr", took place when the Prophet was 55 years old. The "Sahaba" (the Prophet's followers) had to cross a distance of 150km with the few camels they had. Therefore, every three men were exchanging places on the same camel. The Prophet (*PBUH*) also did the same and was exchanging one camel with two men named "Ali Bin Abi-Taleb" and "Morseb Bin Abi Al-Morseb". This meant that the Prophet (*PBUH*) walked 100km since he was able to ride the camel only one third of the distance even though he was 55 years old while "Ali" was 21 and "Morseb" was 22. Even when they felt ashamed for letting the Prophet (*PBUH*) walk and they offered to have him ride the camel while they walked, his face turned red and he refused answering, "No; you are not more able to walk than I am, and I need Allah's rewards for walking as much as you do."

The following battle, "Ohud", took place when the Prophet was 56 years old. That battle gave the Moslems their first defeat; they started to retreat and the situation was very serious. No one stayed with the Prophet (*PBUH*) except 20 men and one woman named "Om Omara, Motheiba Bint Kaab". They stayed beside the Prophet (*PBUH*) even though all others had run away. When the Moslems began to separate the Prophet (*PBUH*) was exhausted from the fighting, one man named " Abdullah Ibn Kamaa", started to approach the Prophet to kill him. This was the reason for which he came to this battle. As soon as "Om Omara", whose original role was to bring water to the thirsty Moslem soldiers, saw "Ibn Kamaa" approaching the Prophet (*PBUH*) she took a sword and in spite of the fact that she did not know how to use it, and ran to face him.

Since killing women was not acceptable in the Arabs' traditions, he tried to avoid her but she insisted on facing him. He then hit her sword and it fell from her hand and she was about to run away except that she looked around her and found the Prophet (*PBUH*) alone and said to herself, "No, this man will never get to the Prophet except on my dead body!"

Imagine that you are "Om-Omara" and Would Not let anyone hurt the Prophet (*PBUH*), even though he is dead now, remember that his "Sunnah" is still alive.

"Ibn Kamaa" became furious and started to hit "Om-Omara's" shoulder with his sword until the bones of her shoulder sank in her flesh so bad that her son " Habib Ibn Zaid" said that the wound he

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.



found in her shoulder after the battle was deep enough for his whole hand to go in. The woman fell on the ground with a fountain of blood gushing out of her shoulder. At that moment, her son ran to her and tried to save her from death but she said to him, “Let me save the Prophet”. The Prophet (*PBUH*) saw that and said to her, “Om-Omara, who could’ve endured what you’re enduring?” She answered, “I would endure even more but I only ask to be your companion in paradise”. He said, “Not only you; you and your family as well”. The Prophet (*PBUH*), then raised his hands to the sky and said, “Oh Allah, make them my companions in paradise. Oh Allah, I ask you to bare witness that I am content with this family” and he faced her and her son and said, “You will be my companions in paradise; you will be my companions in paradise”.

That was the life and the “Jihad” of the Prophet (*PBUH*); always lots of hard work, sweat, concerns, truthfulness, loyalty and faith. He did not only suffer in spreading the message of Islam but he also lost his father, mother, grandfather, first uncle “Abdel Motaleb”, his loving wife “Khadijah”, and his loving uncle ‘Hamza’, who was cut to pieces before the Prophet’s eyes. Furthermore, his friends died as well, he had to leave his homeland, he used to wrap a stone around his waist to defeat hunger and poverty, his seven children died one by one during his lifetime and some of his grandchildren died as well. Why did he go through all this?

Do not ever think that if you are faced with harsh trials and troubles in life that this means that Allah (*SWT*) hates you! He might be sending you these trials to reward you greatly and make you win “Paradise”.

The Prophet’s youngest son “Ibrahim”, who was born when the Prophet (*PBUH*) was 60 years old, was the last one to die. Even though the Prophet (*PBUH*) loved him so much when he was born and went to his followers’ houses carrying him and saying, “Look at my son, Ibrahim”. The infant died in his father’s arms when he was almost two years old.

And when “Maria” the Egyptian, the mother of the child, cried so much for loosing him, the Prophet (*PBUH*) said to her, “Cry if you want but I want you to know that Allah (*SWT*) will take care of him until he enters “Paradise”. See how, in spite of all these hardships, the Prophet (*PBUH*) never lost his smile. The day, when “Ibrahim” died, the Prophet (*PBUH*) entered his house and raised his hands to the sky and said, ”Oh, Allah, I accept anything you want and anything that pleases you. Anything that comes from you is good and nothing bad ever comes from you.”

The Prophet (*PBUH*) always kept his smile with his wives and he used to laugh and please them to make them laugh as well. With all the troubles around him, he used to take his wife “Aisha”, to the desert and say, “Aisha, lets race!” And she used to race him and win. So, he kept on feeding her meat for a whole week, so she would unassumingly gain weight, until he took her again to the desert and said, “Aisha, let’s race!” At that time, he won and said to her, “This time I won!”.

Do you realize now how he deserves to be an example in every thing? Do you feel now that he is so dear to your hearts and that his “Sunnah” is precious? But what is his “Sunnah” exactly? It is his morals as well as his worship rituals. His morals are very important, so never miss that. His morals include things like: his mercy, loyalty, and his kindness with women.

After 23 years of hard work, the Prophet (*PBUH*) advanced in age was not able to pray the “Sunnah” prayers standing up; he started to say them sitting down instead. When he was asked about that, he answered that he had become exhausted from all the hard work with people. One day, “Omar Ibn Al-Khatib” approached him and said jokingly, ”Oh, Messenger of Allah, you turned gray!” although



he had very little white hair. The Prophet (*PBUH*) said, “Yes, Omar. I turned gray because of Surat “Hud””. So, Omar asked, “Why?” The Prophet (*PBUH*) said: “ Because of this one verse in Surat “Hud” says what can be translated as, **“Therefore stand firm (in the straight Path) as thou art commanded, thou and those who with thee turn (unto Allah.; and transgress not (from the Path): for He sees well all that ye do.”** (TMQ, 11:112)

When the Prophet performed his last Hajj, thereafter called Hajjat Al-Wadaa (the Farewell Pilgrimage), he said the famous verse, that was considered a celebration of Islam. The verse can be translated as, **“This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.”** (TMQ, 5:3)

All the Prophet’s followers were happy to hear this verse, except for “Abu-Bakr” who cried. When he was asked what made him cry, he answered: “ this announces the death of the Prophet.” Afterwards, the Prophet (*PBUH*) returned to “Madinah” to receive the last verse of the Qur’an, only nine days before his death. That verse was in Surat Al-Baqara (The Cow), and it can be translated as, **“And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.”** (TMQ, 2:281)

Then he told his followers that he wanted to pay a visit to the graves of the martyrs of the battle of “Ohud” and when he went there, he addressed them saying, “ Salaam Alykom Martyrs of Ohud, you preceded me and I am following you- Allah permits.”

On his way back from this visit, the Prophet (*PBUH*) cried and his followers asked what the reason was. He said, “I miss my brothers.” They said, “Oh, Messenger of Allah, aren’t we your brothers?” He answered, “ NO, you are my friends; but my brothers are those who will come after me believing in me without seeing me.” Then, he went home to his wife “Maymuna” since that was her day of the week but his pains got so bad that he gathered his wives and asked their permission to stay with his wife “Aisha” to be treated in her house. They agreed to his request but he could not get up and he had to be carried by “Ali Ibn Abi-Taleb” and “Al-Fadel Bin Al-Abbas” until he got to “Aisha’s” house. That was the first time his followers had ever seen him in this condition. They got so worried and decided to gather in the mosque.

When he entered “Aisha’s” house, he was sweating, so she took his hand and wiped his face with it. His followers asked her, “ Why do you not wipe his face with your hands?” She answered, “Because his hands are kinder than mine.” Then the Prophet (*PBUH*) said, “There is no God but Allah. Death has its’ agony”. Even though he was in this condition, he got up as soon as he heard the people in the mosque and he asked, “What is the matter?” His followers answered, “Oh, Messenger of Allah, they gathered because they are worried about you”. He said, “Carry me to them.” He stood on the “Mimbar” (pulpit or raised platform) and gave his last speech, “Oh, people, if I had whipped anyone’s back, here is my back and let him whip it. Oh, people, if I had slandered anyone’s wife, here are my wives and let him slander them. Oh, people, if I had taken any money from anyone, here is my money and let him take it back.” Then, the Prophet (*PBUH*) was worried that the people might have been embarrassed to do any of that so he said, “Oh, people, do not think that this will make me upset. This is not a characteristic of mine, but I would like to meet Allah with no debt in this life.”

So, one man said, “Oh, Allah’s Prophet. You owe me three Dirhams (pound)”. The Prophet said, “ May Allah reward you greatly. Get up Abbas!” and the Prophet (*PBUH*) gave him the three Dirhams with a face lit with happiness. Then, the Prophet (*PBUH*) said, “Oh, people. Are you worried about me?” The people cried, so he said, “This is not where we will meet; we will meet at the “Hawd”(the



Prophet's bowl of water on the Day of Judgment). I swear before Allah that I could see it from here. Oh, people, I swear before Allah's name that poverty is not what I fear on you; but I fear this worldly life on you that you might compete on it as the people before you did and then it destroys you like it destroyed them. Oh, people, be resolute on your prayers and be kind to women. Oh, people, Allah's servant was given the choice between this worldly life and meeting Allah, and he chose to meet Allah".

No one understood what he meant except one person, who got up in the middle of the speech, which was something unusual for the followers to do, cried and said, "May my father, mother, wife and son pay their lives for you". That person was Abou Bakr. So, the people started to look at him as if blaming him for interrupting the Prophet (*PBUH*), who stopped the speech out of kindness to Abou Bakr. Then, the Prophet (*PBUH*) said, "Oh, people, do not blame him; I have rewarded fairly all those who gave me anything except Abou Bakr, I was never able to reward him properly, so I left his reward in the hands of Allah, The Glorious. Close all the doors which lead to the mosque except Abou Bakr's door, which you should never close."

Then, he started getting down off the "Mimbar" while beseeching Allah, "May Allah shelter you; may Allah make you steadfast on the right path, may Allah make you victorious; may Allah protect you; may Allah take care of you. Say "Salaam" (peace) to whoever follows me until the Day of Judgment." And he returned to his house. The Prophet (*PBUH*) was with Aisha when her brother entered the house with "Siwak" (special plant bark used to brush teeth), so he looked at the "Siwak" but could not talk. Aisha understood that the Prophet wanted the "Siwak", so she took it from her brother and put it in the Prophet's mouth but he could not use it because the "Siwak" was so dry for his gums. Aisha took the "Siwak" and put it in her mouth to soften it for the Prophet (*PBUH*), who was then able to use it. That is how his wife's saliva was the last thing to come into his mouth. Then, the Prophet (*PBUH*) asked everyone to leave except Aisha and he put his head on her chest.

That was the way the Prophet of this nation was meant to die, not while praying to Allah, not while fighting in Jihad, not while reciting the Qur'an; he died on his wife's chest. Allah (*SWT*) chose his Prophet (*PBUH*) to die this way as a message to all husbands and wives.

Then, the Prophet (*PBUH*) raised his hands up to the sky and said, "But the Glorious companion; but the Glorious companion."

A few minutes prior to that, Jibril had entered the room and said to the Prophet (*PBUH*), "Allah's peace be upon you, Messenger of Allah" and the Prophet (*PBUH*) answered, "And peace be upon you too, Jibril". Jibril then asked the Prophet (*PBUH*) if he could let the Angel of Death come in, "The Angel of Death is at the door asking for permission and he will never ask anyone else for permission after you" and the Prophet (*PBUH*) answered, "Let him come in, Jibril". The Angel of Death came in and asked the Prophet, "Allah sent me to give you the choice between this life and meeting him." And the Prophet (*PBUH*) answered right away, "But the Glorious companion; but the Glorious companion".

Aisha was smart and she understood that the use of the word "but" indicated the Angel of Death was giving him options. So, the Angel of Death approached the head of the Prophet and said, "Oh, good soul, soul of Mohamed Bin Abdullah, come back to Allah and you will be pleased for Allah is well pleased with you and he is not upset."

The Prophet's hand dropped and his head became heavy on the chest of Aisha, who realized that he was dead and did not know what to do. She laid him back in his bed, came out through the door that



lead to the mosque, which was usually used only by the Prophet, and cried, “The Prophet is dead!” Ali Bin Abi Taleb sat down and could not stand up, Othman Bin Affan was lead by the hand like a child, and Omar bin Al-Khatab drew his sword and said, “Whoever says that he is dead, I will cut his head off; he just went to meet Allah like Moses did and he will come back”. The strongest person among them all was Abou Bakr, who first went to see the Prophet (*PBUH*) to be certain that he was dead, kissed him between his eyes and said, “Oh, Messenger of Allah, how beautiful you are in your life and in your death”. He embraced him so tight, started to cry and said, “Oh, my loved one; oh, my friend; oh, my Prophet; oh, my dearest person; oh, my messenger.” Then, he came out to the people and said his famous words, “If you’re worshiping Muhammad, Muhammad is dead; and if you’re worshiping Allah, Allah is alive and always will be”, and he read a verse of the Qur’an, from Surat Al-Imran (The Family of Imran), that can be translated as, **“Muhammad is no more than an apostle: many Were the apostle that passed away before him. If he died or were slain, will ye then Turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah. but Allah (on the other hand) will swiftly reward those who (serve Him) with gratitude.”** (TMQ, 3:144)

That was your Prophet (*PBUH*) in his life and in his death, so do you love him?

The following things will help reinforce his love in your heart:

1. Say “peace and blessings of Allah be upon him” as many times as you can.
2. Study his “Sunnah”.
3. Follow his “Sunnah”.
4. Visit his city, “Madinah”.

Translated by:



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