

**INDSET MONOGRAPH SERIES
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**SELECTED SERMONS
OF
THE PROPHET (SAWS)**

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FOREWORD

It is a distressing fact that most of the Muslims lack proper understanding about the universal relevance of the Qur'anic Message, which was revealed to Prophet Muhammad (SAWS) for the guidance of all mankind. There is considerable misapprehension too about Islam and the Message of the Qur'an in the minds of Non-Muslims. **Indian School of Excellence Trust (INDSET)** is making an humble endeavour through a series of monographs on Islam and Qur'an to project the image of Islam in its proper perspective and to explain the significance of the Qur'anic Message in a scientific and systematic way.

The sermons of Prophet Muhammad (SAWS) are a source of perpetual inspiration and enlightenment to Muslim *Ummah*. They reveal phenomenal harmony of thought and action and of precepts and practices of the Prophet (SAWS). They also bring out clearly the tolerant, compassionate and humanistic features. In all his sermons the Prophet (SAWS) eloquently impressed upon the Muslim *Ummah* to fear Allah (SWT), hold fast to the Book of Allah - Al-Qur'an implicitly follow the Qur'anic injunctions and his *Sunnah* in order to keep on the straight path of piety and righteousness. The Prophet (SAWS) through these sermons abolished all the evil practices of pre-Islamic tribal and pagan Arabia, which perpetuated

inequality in human society and where the rich and mighty oppressed the poor and the meek. In compliance of the Qur'anic injunction he unequivocally declared the equality of mankind for all human beings have stemmed out of single pair of man and woman i.e. Adam and Eve. One of the greatest tragedies of modern Muslim societies is that they have markedly deviated from the Qur'anic injunctions and *Sunnah* of the Prophet (SAWS). There will be no salvation for Muslims the world over unless they focus their attention back on the Qur'anic injunctions and follow them implicitly along with the *Sunnah* of the Prophet (SAWS).

I would also like to express the profound gratitude of the Trust to Dr. Mohammed Abdul Majeed and Dr. Mustafa Shareef who meticulously compiled the Sermons to make them accessible to a larger wider section of readers across the world.

We conclude with a prayer to Allah (SWT) to graciously bless our efforts with success (*Aameen*).

وَأَخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Shah Manzoor Alam

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INTRODUCTION

When Prophet Muhammad (SAWS)¹ received Allah's (SWT)² command to "*Arise and Warn*" (Al-Muddaththir; 74:2), he complied with it with the greatest vigour, devotion and dedication. His endeavours in this respect fall into two major stages: a private stage lasting approximately for the first three years of his mission and a public stage which lasted until he finally left Makkah (Mecca) for his epoch-making *Hijrah* (or migration) to Yathrib (Medina).

In the discharge of his mission, the Holy Prophet (SAWS) suffered a lot at the hands of the ringleaders of the idolaters. Of course, Allah (SWT) could have protected His Prophet, so that nothing at all could harm him and no insult could grieve him. But, suffering for the cause of truth and in the way of Allah (SWT) was the **School** in which his people, and those who stood for His cause, were receiving their training. The Holy Prophet (SAWS) himself was in no need of such training having been chosen and prepared for his high prophetic office since his early childhood. But it was important that he should set an example to his people in this respect. Not only did it become absolutely clear to those early Muslims that persecution is an essential and inevitable consequence of the call to the way of Allah (SWT), a universal experience of those who sincerely follow this way, but that it is also

1. SAWS: Stands for '*Sallallahu 'Alaihi Wo Sallam*' meaning 'Blessing of Allah and Peace be upon him'.

2. SWT: Stands for '*Subhanuhu Wo Ta'la*' meaning 'Pure and Exalted'.

Allah's (SWT) way of putting the followers of Islam on trial so as to separate the sincere believers from the mere pretenders.

Persecution is also Allah's (SWT) way of strengthening the ranks of the believers, since hardship and suffering discourage the timid, the weak and the opportunist from continuing the membership of the new movement.

The pages that follow contain some of the important *Khutbat* (Sermons) of the Holy Prophet (SAWS) delivered from time to time which throw a flood of light on matters pertaining to the conduct and character preached by Islam to its followers and the way in which they should fulfil their social, political and economic obligations. These addresses also exhort the Muslims to fear Allah (SWT) and believe in the Hereafter. The subject matter of *Khutbat* (Sermons) although delivered over 1400 years ago is as fresh and relevant to our present day life and its problems as it was in the lifetime of the Holy Prophet (SAWS).

1. THE FIRST SERMON (AT MAKKAH)

The Sermon

“A guide will never tell a lie to his people. By Allah (SWT) if I ever tell a lie to all the people, I will never tell a lie to you. If I ever deceive all the people, I will never deceive you. By Allah (SWT), none is worthy to be worshipped except Him. Indeed I am the Messenger of Allah (SWT) to you especially, and to the mankind in general. By Allah (SWT), you will surely die just as you go to sleep; and you will be resurrected just as you rise after sleep: and you will have to account for your worldly deeds. You will certainly be rewarded for your good deeds and will be punished for your sinful acts. It will either be everlasting Paradise or everlasting Fire.”

(Khutbat-e-Muhammadi)

Comments

This is the first ever sermon of the Holy Prophet (SAWS) after the appointment as Apostle of Allah (SWT). It is noteworthy for its brevity and clarity in delivering an important message in simple but effective style. By starting his address with the words ‘a guide will never tell a lie’, the Prophet (SAWS) defines the key characteristics of the divinely appointed messengers of Allah (SWT) that they are truthful and hence reliable. Falsehood is out of question in the case of Prophets.

Then touching an emotional chord by saying: “By Allah if I ever tell a lie to all the people, I will not tell a lie to you”, he reminded his people of his loyalty to them. Everyone in the tribe of Quraish was fully aware of his exemplary character - particularly his impeccable record of truthfulness, honesty and integrity. On the basis of this confidence of the people, he announces his appointment as a Messenger of Allah (SWT). He reminds them of the special bond of brotherhood by placing them above the rest of the mankind by saying: “...to you especially, and to the mankind in general.”

The divine message itself is confined to the core issue of resurrection. Its certainty is emphasized using the synonym of going to sleep and getting up again. Resurrection after death is, however, not without a purpose. It is for taking account of the deeds committed by a person during this worldly life. This fundamental concept is central to the religion of Islam that was emphasized by all apostles in the past: glad tiding of Paradise, the eternal and blissful abode for the pious and dire warning of Hellfire to the evildoers.

2. TIES OF KINSHIP

The Sermon

“Sell yourselves in the hands of Allah (SWT) [surrender yourselves to Allah (SWT)] since I will not be helpful to you at all against Allah (SWT) on the Day of Judgement. O descendants of Abdul Muttalib! I will not be helpful to you at all against Allah (SWT)! O Safiyah [The aunt of the Messenger of Allah (SWT)]! I will not be helpful to you at all against Allah (SWT). O Fatima [daughter of the Messenger of Allah (SWT)]! Ask me whatever you want from my personal asset as I will not be helpful to you at all against Allah (SWT) on the Day of Judgement.”

(Bukhari, Muslim)

Comments

This sermon was delivered from Safa when the verse: “Warn your nearest kinsmen’, was revealed to the Prophet (SAWS).

Keeping up the characteristic of brevity and clarity, this sermon was delivered by the Holy Prophet (SAWS) from the nearby hillock of Safa when specifically ordered by Allah (SWT): “Warn you nearest kinsmen.”

Exploitation of influence of kinship has been a common practice amongst the people from the very beginning of social life. There was all the reason for the kinsmen of the Holy Prophet (SAWS), especially the closest ones, to harbour similar hope and take the warning of

punishment on the Day of Reckoning lightly. It is conveyed in the clearest terms that kinship with the Holy Prophet (SAWS) shall carry no weight on the Day of Judgment. Every soul shall be dealt with independently on the merit of his/her deeds without any favour or consideration whatsoever, including blood relation with persons of any status – temporal or spiritual.

3. THE FIRST SERMON IN A MASJID (IN MADINAH)

The Sermon

“O People! Provide for yourself in advance, for the Hereafter. You should know by Allah (SWT), every one of you will eventually die and will leave behind wealth and family un-shepherded, uncared for. He will then be face to face with Allah (SWT) with no interpreter and without any barrier. Allah (SWT) will then ask him directly: “Did not My Messenger warn you? I bestowed wealth and favour upon you, with bounties beyond your need, what did you then provide for yourself for the Hereafter?”

“He will become extremely panicky, will look to his right and left, but will find nothing. Then he will look in front of him and will see only Hellfire! Thus I admonish you to save your face from the Fire of Hell by offering charity even with a piece of date fruit if you cannot afford more, you should certainly do that; and he who cannot afford even a piece of date, he should do so by speaking kindly to others. A good deed is never wasted, it will be rewarded and enhanced from ten to seven hundred times. May Allah (SWT) keep you under His protection and bless you with His bounties!”

(Zad-ul Ma’ad)

Comments

This is the first sermon delivered by the Prophet (SAWS) in a proper masjid built by Muslims in Quba on the outskirts of the city of Yathrib, later came to be known as the Madinat-un Nabi or simply Madinah. The Holy Prophet (SAWS) had stayed there for some time on arrival from Makkah before he purchased a plot of land in the city proper and built a masjid and living quarters for his family. This masjid later came to be known as Masjid-un Nabi – the second most sacred place for Muslims in the world. Both these Masajid exist even now and used regularly, with Masjid-un Nabi having undergone a phenomenal expansion and renovation.

As usual the topic is the importance of the life in Hereafter for which everyone has to prepare and provide for in this world during this life. It may be noted that the Holy Prophet (SAWS) invariably reminded people of the inevitable and inescapable Hereafter that is normally ignored by men in the hustle and bustle of this glamorous worldly life. All that a man earns in this life in the form of wealth, family, name and fame that he enjoys in this life are simply left behind upon his death. None of it is of any use on the Day of Reckoning when he will be face-to-face with his Creator and Sustainer and questioned about his faith and asked to account for his deeds. Therefore, the Holy Prophet (SAWS) put such emphasis on the need to remember the Day of Reckoning and apply one's talents, time and energies, and all that is bestowed by Allah (SWT) in the right way to avoid ignominy and torture of Hellfire.

4. THE FIRST FRIDAY SERMON (AT MADINAH)

The Sermon

“Praise be to Allah (SWT), I praise Him, seek His help, beg His forgiveness and His guidance. I believe in Allah (SWT) and do not disbelieve in Him. I declare enmity against those who disbelieve in Him. I bear witness that there is no god save Allah (SWT). And I bear witness that Muhammad is His servant and Messenger. He sent him with light, guidance and instructions at a time when the commissioning of the Prophets had come to an end, and the whole mankind was astray and the Day of Resurrection was fast approaching.”

“Whosoever obeys Allah (SWT) and His Messenger, has acted wisely and is guided to the straight path and whoever disobeys Allah (SWT) and His Messenger goes astray. I instruct you to fear Allah (SWT). The best instruction from one Muslim to the other is that they should mutually encourage each other to (take care of) the Hereafter and must inculcate the fear of Allah (SWT). So keep away from things that Allah (SWT) Himself has asked you to refrain from. No admonition is more excellent than this, and no remembrance (Zikr) is better than this (piety). The Taqwa (fear of Allah (SWT)) is the true succour for one who does things with fear of Allah (SWT) in order to achieve salvation in the Hereafter. Whosoever sets right his relationship, either openly or secretly, with Allah (SWT) for the fear of Allah (SWT), and thereby tries to please Allah (SWT), and not for popularity and fame, he will be popular and well respected which will stand him

in good stead in the life-after-death, and he will get great reward. If on the other hand, he acts for his own pleasure, and does not seek the pleasure of Allah (SWT), he will regret it the most on the Day of Judgement. His salvation in the Hereafter will depend on his earthly deeds when he would desperately like to be totally dissociated from his impious acts, and that cannot be allowed."

"Allah (SWT) cautions you to always remember Him. Allah (SWT) is full of kindness to His servants. I swear by One, Who speaks only the truth and fulfils His promises, never breaks them. He says, "My decisions are not prone to change and I never harm My servants. Fear Allah (SWT), secretly and openly, both in your urgent and deferred matters. And whosoever fears Allah (SWT), He will wipe off his evil deeds and increase his rewards. Whosoever fears Allah (SWT) will succeed in the Hereafter. Fear of Allah (SWT) saves a person from Allah's (SWT) wrath, His punishment and His displeasure. Fear of Allah (SWT) illuminates one's face with real pleasure and elevates his position in the sight of Allah (SWT), and it is the surest way to get proximity to Allah (SWT). Whatever you can appropriate from Taqwa (fear of Allah (SWT)) do appropriate it and do not hesitate. Almighty Allah (SWT) has sent you a Kitab (Book) for your knowledge and guidance so that He may know those who are true, following the guidance of the Book, and those who are false, disobeying guidance. Do good to others as Allah (SWT) has done good to you and be an enemy to His enemies. And strive in the path of Allah (SWT) firmly. He has chosen you and given you the name of Muslim so honour His choice and be obedient to Him. Allah (SWT) decides to destroy only those who deserve to be destroyed

after showing clear and irrefutable proofs of their misdeeds, and rewards those who deserve to be rewarded with manifest proofs of their pious deeds. And there is no power greater than that of Allah (SWT)."

"Remember Allah (SWT) frequently and do good deeds in order to secure your future in the Hereafter. If through virtuous deeds you manage to please Allah (SWT), then He will harmonise your relations with the peoples of this world. It is Allah (SWT) who will pass judgement on mankind, and mankind does not pass any judgement on Allah (SWT). Allah (SWT) rules over mankind and mankind does not rule over Allah (SWT). Allah (SWT) is the Greatest and there is no power greater than Allah (SWT), the Greatest...."

(Tabari)

Comments

First Friday in Islam after leaving Makkah fell on 12th Rabi-ul-Awwal. The Holy Prophet (SAWS) had reached the locality of Bani Salim from Quba when the time of Friday Salaat had begun. The Holy Prophet (SAWS) offered Salaat-ul-Jumu'ah along with his companions and delivered the first Friday sermon to set the precedence. The sermon is marked with exceptional eloquence, elucidating Islamic faith and exhorting the believers to adopt it in their life.

Being the first sermon delivered on Friday, it lays down the thrust and direction of these sermons to be followed by the later followers for all time to come. First and foremost the significance of firm conviction about the

reality and certainty of the life to follow after the end of this life is driven home since it falls in the realm of the unseen, and hence, often neglected.

Belief in the Hereafter serves as an inbuilt force keeping a person on the right course at all times. Any dilution in this article of faith is only welcomed by the avowed enemy of man - the Satan - to mislead the person to wrong path resulting in rueful consequences in the Hereafter. Therefore no amount of stress on this aspect is enough, and no opportunity should be lost to emphasise it again and again. The very purpose of compulsory congregations on Fridays is to ensure the believers have a chance of listening to the important aspects from the message of Allah (SWT) at least once a week.

5. SERMON BEFORE THE BATTLE OF BADR

The Sermon

"I encourage you to adopt those things which are permitted by Allah (SWT) and ask you to refrain from those which are prohibited by Allah (SWT). Allah (SWT) is the Greatest. He commands you to be truthful and He loves the Truth. He bestows upon the virtuous people (on account of their good deeds) the highest position near Him. It is by virtue of their pious deeds that the people are remembered and they compete through such deeds among themselves to seek the nearness of Allah (SWT). Beware of that stage in your life where you stand on the Threshold of Truth where no action is acceptable in the sight of Allah (SWT) unless it is done sincerely to win His pleasure. Steadfastness in the fight for the cause of Allah (SWT) (Holy War) delivers you from anxiety, relieves your grief and ensures salvation in the Hereafter."

"The Messenger of Allah (SWT) is among you and warns you. Be careful lest you should do something which may invite the wrath of Allah (SWT) on you."

"...Greater was the aversion of Allah to you than (is) your aversion to yourselves..." (Al-Ghafir; 40:10)

"Be mindful to follow the commands which Allah (SWT) has ordained in His Book and showed you His signs. He emancipated you from a disgraceful life and guided you to a life of honour and dignity. Hold fast to the Book of Allah (SWT) so that your Lord may be pleased with you. In such moments of trials and tribulations such as (Holy War) you should endeavour to perform such noble acts that you may earn the pleasure of Allah (SWT), His mercy and forgiveness which He has solemnly promised. Allah (SWT) always stands for Truth and always fulfils His

promise, at the same time his punishment is equally severe. Let us dedicate our lives to Allah (SWT) Who alone is Eternal. We seek His protection, hold on to Him firmly, loyally and totally depend upon Him. We shall finally return to Him (at last). May Allah (SWT) forgive me and all Muslims."

(Seerat-ul-Halbiyah)

Comments

Morale and motivation are the two most important factors, which play a decisive role in the battlefield. Muslims, who had suffered at the hands of Quraish for thirteen long years without retaliating, were least prepared to risk the meager possessions and life so soon after migration from Makkah. They had hardly enjoyed peaceful life when they had to face a far superior enemy, both in number and equipment. The situation was extremely delicate and called for leadership of exceptional quality. This is where the Holy Prophet (SAWS) rose to the occasion and delivered a soul-stirring sermon. The far-reaching outcome of the battle is now history.

The key points covered in this sermon need to be understood and emulated by all true Muslims. Allah (SWT) has permitted war (Qitaal), which is a destructive activity entailing bloodshed and loss of precious resources, under very compelling circumstances only. That too by a state headed by noble and legitimate person who will be the sole authority to decide after due consultations with able colleagues and own conscience. The object of war itself is, in the words of the Holy Qur'an, "*fi sabeelillah*", i.e., "in the way of Allah". The way of Allah is anything but worldly gains. Self-defence or rescue and liberation of people in the neighbouring state suffering inhuman cruelties by tyrant rulers fall in this category. The popular

misconception that Muslims have a religious obligation to wage wars on others to spread the rule of Islam is neither sanctioned nor substantiated by any direct or indirect edict.

6. SERMON BEFORE THE BATTLE OF UHD

The Sermon

“O People! I beseech you to obey Allah (SWT), as He has commanded you to obey Him in His Book, and stay away from the things prohibited by Him. You are today on the threshold of reward and remembrance. Anyone who remembers and acts upon the commandments (of the Qur’an to gain nearness to Allah (SWT)) and struggles in His way with patience and forbearance is indeed successful. To strive against the enemy is a very difficult task; very few people show such endurance. It is, however, not hard for those who are in search of guidance. Allah (SWT) is with those who obey Him (in open and secret). Satan is on the side of those who disobey Allah (SWT). Start holy war with patience so that you may deserve the fulfilment of Allah’s (SWT) promises and obey my orders because I am very keen on your success. Remember! Disagreement, disruption and disputes are forerunners of weakness and decadence, and these things are not liked by Allah (SWT). Allah’s (SWT) succour and support does not come to those who sow the seeds of dissension.”

“O People! It has been revealed to me that Allah (SWT) forgives the sins of the one who abstains from prohibited things for the sake of Allah (SWT). The good deeds, whether done by a Muslim or Kafir, are rewarded, either in this world, or in the Hereafter. Whosoever believed in Allah (SWT) and the Day of Judgement, it is obligatory on him to offer Salaat-ul Jumu’a (Friday

prayers). However, a boy who has not reached puberty, a woman, a sick man, a traveller and a slave are exempt from this order. One who is careless about offering prayer, Allah (SWT) becomes indifferent towards him. Allah (SWT) is the only One worthy of all praise and He is Self-Sufficient."

"O People! I have commanded you everything which brings you close to Paradise and removes you far from Hell. Similarly I have prohibited everything which brings you close to Hell and takes you away from Paradise. The Archangel has informed me that none will die till he gets all that is due to him from Allah (SWT). So fear Allah (SWT), be moderate in making request and do not let the idea, that your provision has been delayed, induce you to seek it by acts of disobedience to Allah (SWT), for what Allah (SWT) provides for you can be attained only by obedience to Him."

"What is lawful is clear and what is unlawful is clear, but between them are certain doubtful cases which many people do not take cognisance of. He who guards against doubtful things keeps his religion and his honour blemish-less, but he who falls into doubtful things falls into what is unlawful, just as a ruler who is upon the brink of a pit of Fire may fall any time in it."

"Every ruler detests violation of rules and regulations. And Al-mighty Allah (SWT) is immensely displeased with those who indulge in things which He has declared unlawful. All Muslims are as one body. If a man complains of a pain in his head, his whole body

complains. Similarly every Muslim is afflicted by the pain befalling his Muslim brother. And peace be up on you."

(Tabari)

Comments

This sermon, like the previous one, serves the same purpose of raising the morale of Muslim soldiers on the battlefield and motivating them with the promise of great rewards in – both in this world and the Hereafter – for the sacrifices made in the cause of Islam, which was the real target of the enemy. The Quraish, having suffered an unexpected and humiliating defeat in the battle of Badr, had launched an all-out attack on the Muslims living in peace in Madinah. Though Muslims suffered heavy losses due to indiscipline and indiscretion due to overconfidence after the victory in battle of Badr, the enemy too could not drive home the advantage because of the brilliant rallying of demoralized forces, almost on the run, by the Prophet (SAWS). The lesson brought out here is the importance of strict discipline and implicit obedience of the commander – a trait that is a key feature of Islamic faith.

7. CONSOLING SERMON AFTER TEMPORARY SETBACK IN THE BATTLE OF UHD

The Sermon

“O Allah (SWT)! All praise belongs to You. O Allah (SWT)! Whosoever You afflict with adversity, there is none to bring plenty to him, and when you bestow plenty upon one, no one can stop it. If You lead someone astray then no one can guide him, and no one can mislead him who is led to guidance by You. If You keep someone away from You, no one can draw him near You and someone whom You draw near no one can keep him away from You.”

“O Allah (SWT)! I ask for Your blessings, mercy and good health. O Allah (SWT)! I ask for those favours and bounties which are everlasting and not subject to decay and extinction. O Allah (SWT)! I beg for security from You on the day of fear and sufficiency on the day of deprivation. O Allah (SWT)! I seek Your refuge from the evil effect of those things which have been given to me as well as the evil effect those things which are withheld from me. O Allah (SWT)! Cause me to die as a Muslim. O Allah (SWT)! Grant us the love of Iman (Faith) and make it our dearest asset and enshrine it in our hearts. Inculcate in our hearts and minds a natural hatred for Kufr (disbelief), sin and transgression and keep us steadfast and firm on the right path.”

“O Allah (SWT)! Bring your chastisement and subject them to natural destruction and disaster those people of the Book and such of the disbelievers who belie Your Messengers and obstruct people from following Thy path. O Allah (SWT)! Accept my prayers: Aameen.”

(Tabari)

Comments

The battle of Uhd was almost won in the first round itself despite overwhelming advantage enjoyed by the enemy which was out to take revenge of the ignominious defeat at the battle of Badr because of the excellent motivation of the Muslim soldiers and superior tactics of their commander, the Holy Prophet (SAWS). But the victory was converted into a rout by haste and indiscretion on the part of a small group positioned to block the rear flank.

The Prophet (SAWS) reminds the disheartened and demoralized Muslim soldiers that the real mission of a true Muslim is to regroup and rally them to fight back with redoubled vigour, which they did to deny the temporary advantage gained by the enemy. The key point in this sermon is exhortation to the Muslim soldiers and all future generations of Muslims that it is for us to do our honest best and leave the outcome in the hands of Allah (SWT). Whatever be the outcome, a true Muslim should always be content and accept His Will happily without any hesitation or reservation.

The state of faith at the time of death is far more important for a true Muslim than the gains or losses in this world - in war or peace. That is the real spirit of Islam - total surrender and absolute contentment with full reliance on Allah (SWT).

8. THE FIRST SERMON AFTER THE FALL OF MAKKAH

The Sermon

“There is no god but Allah (SWT), He has no associate. He fulfilled His promise and He helped His servant (Messenger of Allah (SWT)) and inflicted humiliating defeat all alone on the enemies of Islam i.e. the forces of the confederates (Jews and Quraish of Makkah). Bear in mind that every claim of privilege, whether that of blood or property (of the pre-Islamic period) is under my feet (abolished), except that of the custody of the Ka’bah and supplying of water to pilgrims. Listen carefully anyone who has slain anyone even though unintentionally, may be with club or whip, for him the blood-money is very severe; hundred camels, forty of them to be pregnant. O People of Quraish! Surely Allah (SWT) has abolished all those privileges in which you took pride during the period of ignorance such as pride in your ancestry, (because) all men are equal. They have descended from Adam, and Adam was made out of clay.”

Then he recited to them the verse:

“O Mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that you may know each other (not that you may despise each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well-acquainted (with all things).” (Al-Hujurat; 49:13).

He further added: "O you people of Quraish! What do you think of the treatment that I am about to accord to you?"

They replied: "O noble brother and son of noble brother! We expect nothing but goodness from you."

Upon this he said: "I speak, to you in the same words as Joseph spoke unto his brother: This day, there is no reproof against you. Go your way, for you are freed ones."

(Tabari)

Comments

The Holy Prophet (SAWS), on 20th of Ramadhan, 8 AH, delivered this sermon on the gates of Holy Ka'bah with its key held in his hand. This brief but touching sermon made such an impact on the defeated and demoralized pagan Quraish that the victory itself lost its shine. This shows the value of managing human affairs with compassion, magnanimity and sense of belonging. Conquerors fail to exercise restraint and display compassion and behave arrogantly to further humiliate and insult the fallen by defeat. Glory belongs to Allah (SWT), the Almighty and Most Compassionate.

Victory or defeat is all from Allah (SWT). The victor has great responsibility in the moment of victory, which is rarely displayed. The Holy Prophet (SAWS) won the hearts and minds of the arch enemies who lost had no chance of humiliating him personally and torturing the poor Muslims for no reason except that they had embraced Islam with due conviction. The gesture of magnanimity with humility, without a trace of arrogance or sarcasm, won instant acceptance of Islam by the whole tribe of

Quraish. As a result all other tribes under their influence too embraced Islam readily and happily. Bloodshed and revenge could not have fetched the same results.

9. THE SECOND SERMON AT MAKKAH

The Sermon

“O People! Verily Allah (SWT) made Makkah sacred and inviolable since the day He created the Heavens and the Earth. Verily Allah (SWT) withheld the elephants from Makkah and empowered his Apostle and the believers over it. So it is sacred and inviolable up to the Day of Resurrection. Accordingly it is not permissible to any person, who believes in Allah (SWT) and the Last Day, to shed blood and to lop a tree with a hook. It was never violable for anyone before me; it will not be violable for anyone after me and it was not violable (even) for me except for a little while because of (Allah (SWT)'s) wrath on its people.”

“Behold! After this it remains as sacred as it was before. Its preys will not be terrified, its thorns will not be lopped; its fresh herbs will not be cut and its pickings will not be permissible except for the searching officer excluding the scholars, which is, of course, permissible. And nothing of its booties is permissible.”

“Those who are present here among you should convey the message to those who are not here. So he who says to you that the Apostle of Allah (SWT) fought in it, say to him that Allah (SWT) made it violable for His Apostle and not for you.”

“O tribe of Khaza'ah, withdraw your hands from killing. Killing may be multiplied if it is beneficent. You have, indeed, killed a man; I shall pay his blood-money.”

“So he who commits a murder after this stay of mine here then his people will have option—the better of the two alternatives. If they like they may claim the blood of his murderer and if they like they may take his blood-money.”

(Ibn Hisham)

Comments

This sermon was delivered by the Holy Prophet (SAWS) on 21st Ramadhan when the tribe of Khaza’ah killed a non-Muslim of the tribe of Hudhail.

The sanctity of Makkah as a secure and peaceful sanctuary for not only humans but also the animals, the plants and trees was well established and accepted from the times of Ibrahim (AS). *“Remember We made the House (Ka’bah) a place of assembly for men and place of safety...”* ((Al-Baqarah; 2:125) and *“...and this city of security.”* (95:3). Therefore it was considered sacrilege of the worst kind to indulge in violence within the precincts of the Holy Ka’bah.

The only time its sanctity as a place of non-violence was violated was at the time of its conquest by the Muslims led by the Holy Prophet (SAWS). It however fell without a battle and bloodshed thus its status was not violated. Moreover, the Holy Prophet (SAWS) and his companions were not waging a war to conquer alien territory but to recover their own place of worship that was desecrated by the pagan Quraish by converting it into a house of many gods and goddesses forgetting the tenets

of monotheism (Deen-e-Hanifi) taught by Ibrahim (AS) and followed by his son Isma'il (AS) and their followers.

The Holy Prophet (SAWS) was upset and took strong exception to the act of violence when he came to know about the killing of a person as mentioned above. He immediately delivered a strong sermon recording his resentment and disapproval of such acts and prohibited such mischief forever. Unfortunately this divine edict was violated more than once subsequently. May Allah (SWT) forgive us and guide us to the right path.

10. THE SERMON AFTER THE BATTLE OF HUNNAIN

The Sermon

“O tribe of Ansaar! What is the talk that has reached me from you? What is this anguish that you feel in your hearts? Did I not find you going astray and Allah (SWT) guided you through me? You were disunited and fell upon one another. Did Allah (SWT) not unite you through me? You were needy; did Allah (SWT) not enrich you through me?”

In response to each of the questions they replied:

“Allah (SWT) and His Apostle are bountiful.” He said, “What prevents you from replying to the Apostle of Allah (SWT)? O tribe of Ansaar!” They said: “What should be the reply, O Apostle of Allah (SWT)? While to the Lord and to His Apostle belong all benevolence and grace.”

The Holy Prophet (SAWS) again said:

“But by Allah (SWT), you might have answered and answered truly, for I would have testified to its truth myself: ‘You came to us belied and rejected and we accepted you; you came to us as helpless and we helped you; as fugitive, and we took you in; as poor and we comforted you.’”

“O Ansaar! Do you feel concerned for the things of this world, wherewith I have thought to incline these

people unto the faith in which you are already established?"

"Are you not satisfied, O Ansaar, that the people go with ewes and camels while you go along with the Messenger of Allah (SWT) to your dwellings. By Him in Whose Hand is my life, had there been no migration, I would have been one of the Ansaar. If the people would go through a valley and passage, and the Ansaar go through another valley and passage, I would go through the valley and passage of the Ansaar."

"The Ansaar are the inner garment (it signifies nearness) and the people are outer ones. You will surely face, after me, a wave of terrible selfishness. Then have patience until you meet Allah (SWT) and His Apostle. Verily, I shall be on the fountain Haudh-e-Kauthar in Paradise. Allah (SWT)! Have mercy on the Ansaar, their sons and their son's sons." The audience wept until tears rolled down their beards as they said: "Yes, we are well satisfied, O Prophet of Allah (SWT)! With our lot and share."

(Bukhari)

Comments

This sermon was delivered at a critical juncture when the unique bond of brotherhood between the Mohajirs of Makkah and the Ansaar of Madinah came under severe strain after the battle of Hunain when the war booty was distributed by the Holy Prophet (SAWS) who gave rather liberally to the newly converted Quraish

to encourage and assuage their hurt feelings after their defeat at Makkah. The Ansaar, who rightly felt that the Holy Prophet (SAWS) has not been fair to them in distribution of the war booty, resented this.

It may be mentioned here that at that time there were no standing armies paid out of government budget. The custom was to collect the war booty and deposit it with the Holy Prophet (SAWS) who used to divide it into five equal parts: one part was kept as central reserve to be spent by the Holy Prophet (SAWS) for welfare of the deserving non-combatants. The remaining four parts were divided between the combatants with the ratio of 1:2 favour of mounted soldier.

When the Holy Prophet (SAWS) came to know of the murmurings amongst Ansaar with regard to distribution of war-booty, he realised the delicacy of the situation and immediately collected all of them and delivered this sermon, which is a masterpiece in the art of speech making, more so when the grouse was held against him personally and no one could dare say anything in the matter. The tact, grace and emotional appeal moved the hearts of the audience who all felt ashamed of their misjudgement of the Holy Prophet's (SAWS) intentions and wept their hearts out. The tears, which rolled down from the cheeks of the warriors washed away all the dust of doubt from their hearts and minds and things were back to normal with great allegiance and faith in their leader.

The lesson to be learnt here is to never harbour doubts, for Satan, the avowed enemy of man, is in the

waiting to grab a chance to sow the seeds of disunity to weaken the power of unified Muslims. Alas we soon forgot the lesson with disastrous results for which we are still paying heavily.

11. THE SERMON UPON THE DEATH OF THE SON OF THE HOLY PROPHET (SAWS) AT THE TIME OF SOLAR ECLIPSE

The Sermon

“O People! I adjure you, by Allah (SWT); do you know whether I have fallen short in the delivery of my Lord's message? You must inform me of that.”

A man said: “We bear witness that you have conveyed the messages of your Lord, advised your people and done your duty.”

Then he said: “Now to proceed, verily people assume that the sun and the moon do not eclipse but for the death of a great man. It is not so and they are wrong in their opinions. Verily the sun and the moon are two signs of Allah (SWT). They do not eclipse for the death and life of anyone. But they are two created things from among His creation. Allah (SWT) creates in His creation whatever He likes. Allah (SWT) warns His bonds-men through them and makes (the bonds-men) to get a lesson from them, then He sees who from among them repents.”

“So when you see such a thing, call Allah (SWT), say Takbir, hasten to the prayer, give alms and continue the remembrance of Allah (SWT) till it clears off or Allah (SWT) creates a (new) thing.”

(Bukhari)

Comments

Sycophancy is one of the many weaknesses of man. Here is one such example where a human is attempted to be elevated to divine heights with a view to please him with exaggerated praise. The blunt and clear response by the Holy Prophet (SAWS) to scotch such attempt is remarkable and a lesson for all forever. Even then we find many attempting the same thing in respect of pious people who stand nowhere in comparison to the status of the Holy Prophet (SAWS).

Reverence is never to be overdone to mix it with divine attributes of Allah (SWT). Islam does not tolerate, even remotely, any attempt to raise a person; howsoever pious may he be, to any superhuman status, for it is the first step towards unpardonable sin of SHIRK.

12. THE SERMON BEFORE THE EXPEDITION OF MAUTA

The Sermon

“O People! In the name of Allah (SWT) fight dauntlessly with the enemies of Allah (SWT) and your own enemies in Syria. During the course of your fight there, you will come across men in the monasteries secluded from the rest of the population busy with their prayers; do not interfere with them. You will also find other people who are evil mongers and whose brains are the nests of Satan; behead them with your swords. Beware! Never kill women, infants and minor children and old men. Do not cut down palm-trees and other trees and do not pull down any building whether a dwelling place or otherwise.”

(Bukhari)

Comments

This short and sharp sermon was delivered at a place called Thaniyat al-Wafa, while escorting the Muslim troops for the battle of Mauta in which the Holy Prophet (SAWS) himself was taking part. He therefore felt it necessary to remind the Muslim fighters on the ethical and human values to be observed during and after the war.

It is noteworthy for the self-imposed restrictions in war or warlike conditions at a time when loot and plunder during and after combat was the order of the day. The victors used to put to sword every living person killing or

maiming him for life. Their properties were looted and what could not be carried was destroyed. Mutilation of the dead, raping of women, burning or tossing of children on the lances was part of the victory celebrations. Even the elderly, sick and ailing were not spared. Standing crops used to be destroyed; orchards burnt and places of worship desecrated. All was fair in war.

World did not know about Geneva Conventions or Red Cross for its need was never felt under the Islamic era of more than a millennium. It took the devastation of the entire Europe in World War I for the world community to put together these conventions. The large number of non-Muslim population in the lands ruled by Muslim rulers, enjoyed peaceful existence and freedom of use of the places of worship and observance of own religious codes. That was a living proof of the restraint exercised by Muslim soldiers during and after war and tolerance and fair treatment thereafter.

In contrast, the genocide committed by the victorious Christian armies in Spain centuries later is still fresh in history. Even the Geneva Conventions, Red Cross and other treaties could not prevent another World War just a few decades later which saw for the first time employment of weapons of mass destruction – atomic bomb being the most monstrous of all.

The world community is yet to acknowledge that Islam taught all that contained in these conventions, declarations and charters and more, not merely as any common rules and regulations, but as part of the divine faith and pious deeds for which each individual is

answerable before the Almighty on the Day of Reckoning
in the Hereafter!

13. THE SERMON BEFORE TABUK EXPEDITION

The Sermon

“Verily the most veracious discourse is the Book of Allah (SWT). The most trustworthy handhold is the word of piety. The best of communities is the community of Ibrahim. The best of the precepts and precedents are those of Muhammad (SAWS). The noblest talk is the remembrance of Allah (SWT). The finest of the narratives is the Qur'an. The best of affairs is that which has been decided with a firm resolve. The worst in religion are those things which are introduced in it without the sanction of the necessary authority. The best of guidance is the one furnished by the prophets. The noblest death is the death of a martyr. The most miserable blindness is waywardness after guidance. The best of actions is that which is beneficial to mankind. The best guidance is that which is put into practice. The worst blindness is the blindness of the heart. The upper hand is better than the lower hand (the hand which gives charity is better than the one which receives it). The little that suffices is better than abundance that makes a man neglectful of his duty. The worst apology is that which is tendered when death approaches. The worst remorse is that which is felt on the day of Resurrection. Some men come to the Friday prayer rather late. And some of them do not remember Allah (SWT) but with negligence. The worst sin is telling lie. The most valuable possession is the contentment of heart. The best provision is that of piety. The highest wisdom is fear of Allah (SWT), the Mighty and the Great. The best thing to be cherished in the hearts is faith and conviction. Doubt

is disbelief. Wailing over the dead is an act of the days of ignorance."

"Betrayal leads one to the Fire of Hell. Intoxication amounts to burning in the Fire of Hell. Obscene poetry is the work of the devil. Wine is the mother of all evil. The worst thing is to usurp fraudulently the property of the orphan. Blessed is he who receives admonition from others. The unfortunate is the one who is born unfortunate from the womb of his mother. Each one of you has to be buried in a space of four cubits (grave). The transitory phase of this worldly life will end soon, followed by the real and eternal life of the Hereafter. The true nature of actions can be judged only by their results. The worst dream is false dream. You will soon face the consequences of worldly deeds in the Hereafter."

"To abuse a believer is transgression. Taking up arms against him is disbelief. To backbite is disobedience to Allah (SWT). Inviolability (and sacredness) of his property is like the sacredness of his blood. He who falsely swears by Allah (SWT) will be falsified and disgraced by Allah (SWT). He who pardons others will be pardoned by Allah (SWT). He who overlooks the faults of others, his sins will be forgiven by Allah (SWT). He who represses anger, Allah (SWT) rewards him. He who faces misfortunes with perseverance, Allah (SWT) compensates him. He who acts only for fame and reputation, Allah (SWT) disgraces him. He who shows patience and forbearance, Allah (SWT) gives him manifold reward. He, who disobeys Allah (SWT), will be tormented by Allah (SWT) in Hellfire."

“The Prophet then repeated thrice: I seek the forgiveness of Allah (SWT)! I seek the forgiveness of Allah (SWT)! I seek the forgiveness of Allah (SWT)!”

(Zad-ul Ma’ad)

Comments

This tough expedition to Tabuk in Syria was undertaken under the personal command of the Holy Prophet (SAWS) in 9 AH as pre-emptive measure to counter the impending attack on Madinah by the neighbouring agents of imperial Rome and Arab chieftains bearing grudge against the growing popularity of Islam. The journey was long, weather was peak summer and crops were ready for harvest. It was a general mobilization calling upon all able bodied to join. Those who did not possess a ride were particularly affected. Some of them, who could not join, had to remain behind weeping for their bad luck. Such was the will and spirit of the companions of the Holy Prophet (SAWS).

Under the circumstances, war being the game of life and death, it was but natural that even those noble companions of the Holy Prophet (SAWS) should feel the impending hardship. It was extremely prudent on the part of the Holy Prophet (SAWS) to address them before leading them on the long and tough expedition to invigorate their spirits, raise the morale and remind them about the real mission of life in order to enable them to sustain the motivation.

This sermon also puts on record that the true Muslims have no interest in going to war without provocation. Expansionism, material gains and worldly glory have no place in the policy of real Islamic state. All such examples in Muslim history are more of violations than affirmation or upholding of the tenets of Islam. Islam draws its teachings either from the Holy Qur'an or the traditions and way of the Holy Prophet (SAWS). Nothing else counts.

14. THE FAREWELL SERMON AT ARAFAT DURING HAJJ

The Sermon

“All praise is due to Allah (SWT), so we praise Him, and we seek His help and His pardon and we turn to Him. We seek refuge with Allah (SWT) from the evils of ourselves and from the evil consequences of our deeds. Whom Allah (SWT) guides aright there is none to lead him astray; and there is none to guide him aright whom Allah (SWT) leads astray. I bear witness that there is no god but Allah (SWT), the One, having no partner with Him. His is the sovereignty and to Him is due all praise. He grants life and causes death and is powerful over everything. There is no god but Allah (SWT), the One; He fulfilled His promise and granted victory to His servant, and He alone defeated the adversaries of Islam.”

“O People! Listen to my words, for I do not think that I and you will meet again in this place and perform Hajj after this year. O People! Allah (SWT) says: ‘O People! We created you from one male and one female and made you into tribes and nation, so as to be known to one another. Verily in the sight of Allah (SWT), the most honoured amongst you is the one who is most pious among you.’ There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab or for the white over the black or for the black over the white except in piety.”

“All mankind is the progeny of Adam and Adam was fashioned out of clay. Behold! Every claim of

privilege (belongs to pre-Islamic period), whether that of blood or property, is under my feet, except that of the custody of the Ka'bah and serving of water to the pilgrims. O people of Quraish, don't appear (on the Day of Judgement) with the burden of this world around your necks, whereas other people may appear (before the Lord) with the (rewards of the) Hereafter. In that case I shall avail you naught against Allah (SWT)."

"Behold! All practices of the days of ignorance are now under my feet. The blood revenges of the days of ignorance are abolished. The first claim on blood I abolish is that of Rabi'ah b. Harith (my cousin) who was killed by the Hudhail during his nursing period in the tribe of Bani Sa'd. All interest and usurious dues accruing from the times of ignorance stand wiped out. And the first amount of usury that I abolish is that which 'Abbas b. 'Abdul Muttalib had to receive. Verily it is abolished entirely."

"O People! Verily your blood, your property and your honour are as sacred and inviolable as the sacredness of this day of yours, this month of yours and this very town of yours until you meet your Lord. Verily you will soon meet your Lord and you will be answerable to Him about your deeds."

"O People! Verily you have got certain rights over your women and they have certain rights over you. It is your right upon them that they shall not allow anyone to tread your bed and they shall not allow any one you dislike to enter your house, and they shall not commit indecent acts. If they do, you are authorised by Allah (SWT) to separate them from your beds and chastise them,

but lightly, and if they refrain, then clothe and feed them properly and treat them decently."

"Behold! It is not permissible for a woman to give anything from the wealth of her husband to anyone without his consent."

"Treat the women kindly since they are your helpers and are not in a position to do anything for them since you exercise control over them. Fear Allah (SWT) concerning women, for verily you have taken them on the security of Allah (SWT) and have made them lawful for you by the word of Allah (SWT)."

"O People! Allah (SWT) the Mighty and Exalted has ordained to everyone his due share (of inheritance). Hence there is no need (of special) testament for an heir (departing from the rules laid down by the Shari'ah)."

"The child belongs to the marriage-bed and the violator of wedlock shall be stoned."

"They will have to answer to Allah (SWT) who attributes their ancestry to other than their father or the slave who claims his client ship to other than his master, the curse of Allah (SWT) be upon them."

"All debts must be repaid, all borrowed property must be returned, milk-giving animals should be returned and the surety must make good the loss to the assured."

"Beware; no one committing a crime is responsible for it but himself. Neither the child is responsible for the crime of his father, nor is the father responsible for the crime of his child."

“Nothing of his brother is lawful for Muslim except what he himself gives willingly. So do not wrong yourselves.”

“O People! Every Muslim is the brother of other Muslim, and all the Muslims form one brotherhood. And take care of your slaves, see that you feed them the same food which you eat yourselves, and clothe them with the clothes you yourselves wear.”

“Take heed not to go astray after me, start fighting among you, and slaying each other. He who (amongst you) has any trust (Amanah) with him, he must return it to its owner.”

“O People! Listen and obey even if a mangled Abyssinian slave is appointed your Amir, provided he executes (the Ordinance of) the Book of Allah (SWT) among you.”

“O People! No prophet would be sent after me and no new Ummah (would be formed) after you.”

“Verily I have left amongst you that which if you hold fast you shall never go astray, i.e. the Book of Allah (SWT) and the Sunnah of His Prophet, provided you hold them fast and carry out their injunctions.”

“And beware of transgressing the limits set in the matters of religion, for it is transgressions (exceeding the prescribed limits) that brought destruction to (many people) before you.”

“Verily, the Satan is disappointed at ever being worshipped in this land of yours, but you may inadvertently obey him in such wrong deeds which you may consider insignificant. The Satan will be pleased with them. So beware of him in your religious matters.”

“Behold! Worship your Lord, offer five times prayer (Salaat) observe fasting during the month of Ramadhan, pay Zakaat on your wealth readily and voluntarily, perform the Hajj of the house of your Lord, obey your rulers and enter the Paradise of your Lord.”

“Behold! Those present should convey (my message) to the absentees. Many of those to whom the message is conveyed may be more mindful and appreciative than those present in the audience.”

“If you are asked about me (on the Day of Resurrection), what would you say? They answered: ‘We bear witness that you have conveyed the trust (of religion), discharged your mission meticulously and with total dedication and looked after our welfare.’”

“Thereupon Allah’s (SWT) Messenger (SAWS) lifted his fore-finger towards the sky and then pointing towards people said: O Allah (SWT)! Bear witness, O Allah (SWT)! Bear witness, O Allah (SWT)! Bear witness.”

(Bukhari)

Comments

The farewell Pilgrimage of the Holy Prophet (SAWS) may rightly be called the culminating point in his

Prophetic career. It was the sixty-third year of the Prophet's life which coincided with the close of the 10th year of Hijrah that he decided to perform Hajj, which in history, goes by the name of Hajjat-ul-Wid'a. The Prophet's mission, by this time, had been completed to all intents and purposes. To a people steeped in ignorance, he gave light and inspired them with belief in Allah (SWT), the sole Creator, Master and Sustainer of the Universe. To a disunited mass, engaged in perpetual warfare, he gave unity of thought and action. He had revealed the love of Allah (SWT) and His will to mankind and had given it a visible expression by founding a society on the basis of righteousness, piety and Taqwa [fear of Allah (SWT)] the like of which is not to be found in the whole history of mankind. In short, Muhammad (SAWS) had delivered to the human race the final Truth with all its necessary implications.

The completion of his Prophetic mission implied his departure from his earthly home to his heavenly abode. The Holy Prophet (SAWS) had clearly visualized it. He, therefore, decided to give the finishing touch to his massive work and imprint its salient points on the minds of his devoted followers so that they might always keep before them the system of life-values enunciated by Islam. It was with this object in view that messengers were sent to all parts of Arabia inviting people to join him in this great Pilgrimage.

Five days before Dh-ul Hajj, the Holy Prophet (SAWS) put on the Ihram (pilgrim's garb) and set out to Makkah with more than 1,14,000 Muslims. All his wives

accompanied him. He reached Makkah on the 5th Dh-ul Hajj. He made seven circuits (Tawaf) of the Ka'bah, offered two Rak'at of Salaat at the Muqaam-e-Ibrahim (station of Ibrahim) and climbing the Mount of Safa declared, "There is no god but Allah (SWT). He has no partner; all sovereignty and praise belong to Him. He gives life and brings death. He is All-Powerful and Supreme over everything."

On the 8th of Dh-ul Hajj Prophet (SAWS) left with his Companions for Mina and passed the night there, and on the 9th, after the Morning Prayer, he proceeded to 'Arafat where he delivered this famous sermon from Jabal-ar Rahmah.

The sermon of the Holy Prophet (SAWS) is not only remarkable for its eloquence, but it also contains a sublime message for the whole of the human race. The world has not been able to lay down better principles of ethics and morality than those enunciated in it. Every word of it breathes a spirit of magnanimity and aims at establishing righteousness and fair dealings among men on a workable basis. It establishes brotherhood among Muslims irrespective of the divergences of their geographical, racial and colour backgrounds and provides an outline of a social order, perfectly free from oppression and injustice.

It is ironical that the world community, by and large, has ignored this excellent piece of oration both in style and contents. This address is truly epoch making not only for the time it was delivered in history, but also for the standards set in preserving and safeguarding human

rights, rights of animals and even ecology, which is the common gift of Allah (SWT) for all the living being on this earth. Right of women and children, particularly the orphans - the most vulnerable segment of society - have never been more strongly safeguarded. Piety of character and nature of compassion towards fellow living being have never been so clearly defined and included as fundamental teachings of Islam and part and parcel of the deeds to be accounted for in the Hereafter. Enforcing by means of external arrangements is hardly needed since upholding of these values in this life carry divine guarantee of rich rewards in the Hereafter - the sole concern of a true Muslim.

There is no doubt about the magnificence of Magna Carta, UN Charter, Geneva Conventions and such other documents hailed as a sign of human progress and development. But none can match the comprehensiveness of coverage of subjects and effectiveness of its upholding, as against enforcement by law, by making it an inalienable part of faith and deed. All this at a time when the world society was 0ages behind the present state of development and at a place whose people were seeped in the abyss of ignorance and evil cycle of endless bloodletting and gross violations of human rights.

15. GUIDELINES FOR UMMAH IN THE LAST DAYS

The Sermon

“Verily, the affairs take their course according to the will of Allah (SWT)! Delay in dispensation should not in any way provoke you to be impatient in demand. Allah (SWT) - the Mighty and the Great - cannot be pressurized to act in haste. He will decide matters at the appropriate moment as determined by Him.”

“He who contends with Allah (SWT) - He overpowers him. He who tries to play tricks with Allah (SWT) - he is outwitted by Him. If in future you are vested with power and authority, would you misuse them by spreading mischief on earth and behave like tyrants? Would you dissociate yourself from your blood relations?”

“I admonish you to be good and generous with Ansaar (Helpers). They are the people who accepted Islam before most of you. Be kind to them! Did they not share with you half of their harvest when you first arrived and shared their houses with you? Did they not give you preference over themselves while they were afflicted by poverty?”

“Whosoever is asked to judge between the two persons (of Ansaar) he should accept the good deeds of the noble among them and overlook the bad things of their evil doers.”

“Listen carefully, do not give preference to yourselves over them! I am leaving before you. Whoever is keen to meet me at the ‘fountain’ (Haudh-e-Kauthar) in the Hereafter should hold his tongue (do not talk loose) and restrain his hands (not behave cruelly and violently).”

“O People! Verily sins deprive people of divine blessings and change plenty into poverty. When people are good, they are gifted with noble rulers who do good to them and when the people are prone to mischief and wrong doing they deserve tyrant and oppressive rulers.”

(Bukhari)

Comments

The Holy Prophet (SAWS) was indisposed during the middle of Safar 11, A.H. after his return from Makkah. Abu Bakr (RA) was commanded by the Holy Prophet (SAWS) to lead the prayer during his illness. One day, feeling better and refreshed by the bath, he felt relieved and went forth to the Masjid, supported by Ali and Fazal Ibn Abbas to offer his Noon prayer. At the conclusion of the prayer, he seated himself upon the pulpit and addressed the people around him.

As usual, moral values, firmness in faith and constancy in deeds with sole purpose of earning the pleasure of Allah (SWT) to secure the best place in the Paradise in the life after death take precedence over all other things. The Holy Prophet (SAWS), whose mission was to recite the verses of the Holy Qur’an, instruct in correct performance of deeds, cleanse the human character of all the evil and teach the wise ways of managing human affairs, shows exemplary commitment till the very end of

his life. There is no trace of fear of death, or regret of leaving behind family and friends and the name and fame.

The sermon bears the stamp of contentment of having done his best and satisfaction of mission accomplishment. Being true to his nature - Mercy for the Worlds (*Rahmat-ul-lil 'Alameen*) - he is concerned of just one thing - the fate of his people after him. There is no wonder in the fact that his name repeatedly appears as the best among the best who walked this earth.