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## STORIES OF MOHAMMAD

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**Eruch Jessawala**

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23:27

**ERUCH:** There's a fine story that comes to my mind when I told you about Mohammad saying that. Simultaneously it came into my mind and it just goes on. While I'm talking to you it just goes on there. There's a nice little thing. I don't know whether you all know it. Of course Peter was here when I told them. This was told to me by my cousin Sam. You know Sam? So he is a great reader of Islamic traditions and all that. So he told me this story and it's a beautiful thing.

So Mohammad now is on His death bed you may call it. He's now about to. 31st January is coming close for Him. So He's lying there He's. And there is the congregation of all His loved ones you see around Him. In a very sad mood because they will very soon miss Him from their company, physically. They are all there. With great difficulty Mohammad says, I forget the actual words, but Mohammad says let us what do you call, what's your colloquial term you see? "Let us square." Yes? "Square up our accounts." What do you call it? What's colloquially said?

**PILGRIM 1:** Even up.

**ERUCH:** Even up. Yeah. So now my time has come and maybe in some moments in your life with me there are some scores to be taken account of you see. Either I have to or you have to. But from my side I have squared up. I am quits. From your end there is something then you please tell me

so that I am here now. The last breath is still there so you may square up. Say is there anybody here wanting to have anything? So there came up you see an Arab. You know those Badr tribe people you know. And you know nomadics?

**PILGRIM 1:** Bedouins.

**ERUCH:** Bedouins, yeah. Nomadic tribe Bedouin. So he comes up. He stands up he says, "Yes there's one thing." He says, "What is it?" So he goes on narrating the incident. "You remember, you recall the great battle that we fought was of Badr? "The great battle Badr. Yeah." "And you remember that you were all there you see in that spirit and you had a whip with you. You were riding a horse." He's telling Mohammad now. And Mohammad is lying there now hearing this. So he said, "Yeah I recall that. It was a very spirited fight we had. It was a good battle." So he says, "That time I was there by your side fighting. But I don't know why you swished your whip and I got a slash on my back. And I can't forget that still. So I had to have evens with you."

He says, "Alright so you want to strike me?" He says, "Yes. You said now you give us an opportunity, why not allow us?" He says, "Alright get the whip." The whip was there because they used to ride on horses at the time. So He says, "But do you." So then poor Mohammad you know with great difficulty there are two who lift Him

up on the bed. He's giving His back now to be whipped by this Bedouin. So he says, "No. It is not like that. You will recall that my back was bare. I didn't have any clothes at the time." "Oh yeah. Alright then take my clothes off." And bareback he wants to whip Him. So have you heard this story before?

So this is what happens. So He says, "Yes." And these people you know they are great warriors around him. His own disciples. Fighters and persons who are so strong like Ali who was the lion you see. He says, "What is this man trying to do this? Ordinary Bedouin here. Is he going to whip the Lord in this condition? No human being would ever dream of doing such a thing." Says. But he is all adamant, you know, and he's there. So Mohammad gets out from His bed with great difficulty. So He stands up, He bares his back. People help Him to bear his back and then He says, "Get me. Give me the whip." Then he says. So then he takes the whip and goes close to Him. He says, "I would like to find the exact spot where it was." So he goes there and then he throws the whip and puts his lips and kisses His back. He says, "All throughout my life I had one desire to kiss you. But how can I fulfill my wish? You afforded the opportunity." See how it is. So he got the kiss, the Bedouin.

**PILGRIM 1:** Can you explain why he had to go to those?

**ERUCH:** How is it possible for Bedouin to want to kiss His back? Where it is said that He had the seal of Prophethood there at the back you see. There is a mole or something like that. He wanted to kiss that particular spot.

**PILGRIM 1:** Acha [foreign].

**ERUCH:** So how could he do it? If he were to go and say that, people would scoff him off you see. What are they trying to do? Yeah. So the only way he could contrive is this. Then the Lord allowed him the opportunity.

**PILGRIM 1:** Now I remember among what I had heard among the sayings of Mohammad was that someone said, "Who are you really Mohammad, who are you?" And he answered, "I am Arab". And that in that answer when.

**ERUCH:** Huh. See how he camouflaged Himself here.

**PILGRIM 1:** Which He was. Arab. But Arab also meant what you said. Parvardigar, Protector, God Almighty.

**ERUCH:** Hmm. Well they had to be. Yeah. They had to be very, very careful about their lives. Because they take that life you see to come in our midst to help us, comfort us and they don't want to have any sort of short circuit there you see at the time. Otherwise it will blow up.

**PILGRIM 1:** You know Eruch it's.

**ERUCH:** Just as they take great precaution to veil their Divinity so also they take great precaution to continue with the veil they put on. That is the man form. Yeah, what are you saying?

**PILGRIM 1:** One of the peculiarities perhaps of the West I think is that Mohammad is the least appreciated and least likely to be included amongst the lineage of Avataric personages. Because of the stereotype in the West of Mohammad is some barbaric character who in the name of religion led these wild jihad crusades. And I see in talking about Baba

and the concept of Avatar you know Ram, Krishna, Buddha, Jesus people are warming up to the idea. You mention Mohammad and they go, "What, Mohammad?" And the aspect of the wars and battles and fighting are more closely associated with Mohammad than anything else. The Sufi tradition is under wraps for most and well I'm curious if Baba had ever said anything in relation to that aspect with Mohammad's?

**PILGRIM 2:** Didn't a lot of that take place after his 31st January? Done in His name not so much by Him?

**PILGRIM 1:** I don't know.

**PILGRIM 3:** Well he had lots of battles.

**PILGRIM 1:** Yeah I know but you the spirit of Islam was [crosstalk].

**ERUCH:** Yeah. It was after Him. That is true what you say is that. But even during his lifetime there was a great battle of Badr that is always spoken of you see. It was there. It was so. This Arab story just now we said.

**PILGRIM 1:** Yeah.

**ERUCH:** That you were in such a spirit at the time. You were fighting and you were going and you swished a whip on my back and all that. So there is a nice little thing. You want to know this? It's a beautiful thing. This also was told to me by my cousin who has studied the life. So the concept that we have of Mohammad is a sort of a barbaric person you see who without any discrimination must have committed lot of what do you call?

**PILGRIM 1:** Atrocities.

**ERUCH:** Atrocities and other barbaric acts you see. But see this story. Hear this. One story that Baba told us was something which is always in my mind about how generous, how kind and how truthful He is. So I'll begin with that first. And most of you'll must be knowing that story. I don't know.

It so happened that Mohammad was in His chair and all the. Surrounded by His disciples and all of a sudden there comes a woman in his presence. Dragging a teenager you see. Very naughty child of hers. And she goes on ranting you know and telling. Complaining to the Lord saying that, "Only you can intervene and correct him." So Mohammad says, "What's the matter with the child? What is it?" She says, "I've come from such a long distance and I don't know how to correct him. And I love him very much and he is the one who indiscriminately consumes dates and you know dates are."

**PILGRIM 3:** Green dates?

**ERUCH:** Yeah, green dates and they are very harsh on the intestines you see if you take many of them at a time. "So please tell him something." So Mohammad looked at the boy and simply told the woman. He says, "You don't mind coming exactly after a month or so? Come again." So she believed in the Lord. She says. At least she felt so happy that He has taken cognisance of the fact that there is going to be a hearing again after a month. So she leaves the Lord happily. Satisfied that after a month she will be brought back.

Now what had happened is that in the minds of the people around all this confusion. They know that she is such a poor woman. How is it possible for her to come after a month again? So what

happened is that the mandali people are thinking, "Why? Why is He calling her after a month? She has to travel all the distance. Go back and again come again and again go back. She's such a poor lady and why all this? Means it's atrocious." As you call Him to be an atrocious person you see. So in short is, well the woman does come after a month. And again the same ranting is there and again she produces the child and goes on complaining and all. So Mohammad says, "Yeah I recall, I recall he had come," And all. In His own inimitable way He persuades the lad into submitting to a promise to Him that he won't eat more than 4 dates a day. At a time. Eventually the lad agreed. He brought home to him the effects and everything was done and the mother is very happy, the child is happy. He says, "Will you not do this for my sake? Live to this promise that you have given." He says, "I will definitely. I won't eat more than 4 at any given time in a day." So everybody was satisfied. They left. Then eventually these people, disciples they couldn't contain themselves. They said, "What's the matter? He could have said the same thing there a month ago and why did He call him again? Why did He call them again?"

So then Mohammad let out this secret. See how truthful He is. He says, "You know when we have to guide people and we have to become the preceptors then we must act accordingly. But you know my weakness for the dates. How weak I am. Whenever I see these dates I cannot resist the temptation. I used to eat a lot. So I had to give up the dates at least for a month in order to be truthful to exhorting another person who is indulging in dates. So I desisted myself from indulging in dates for a month in order to give him the advice."

This is what Baba told us. This story. From that day the image of Mohammad of course was very high [general laughter].

Now another story about His atrocities and all that [pilgrims laughing]. It so happened that what you say is right. There were people you know there were these Jews who used to come and pester those who had faith in Mohammad and all that a lot. And they used to create a great nuisance and there were the what do you call these? The animosities between the people of Mecca and Medina. Eventually they had to just throw Him out of the place you see and He went to Medina from Mecca.

And He had to flee. In the process He broke His tooth and all that. And there when He went to Medina it so happened that people naturally they were at loggerheads. The subjects in Medina and the subjects of Mecca. They. So when they got the opportunity you see they welcomed Mohammad in trying to have a psychological effect when they are the ones who would gain Him, welcome Him. So they can have an upper hand you see. Because why? Just because Meccans had driven Him out. So that's how it was.

Well that was. So each one vied with the other, wanting Mohammad to be his own guest in the house. Eventually there is a very fine little tale that Mohammad Himself could not decide you see because there were 100 people wanting Him to be their guest you see at one and the same time. How is it possible? So He eventually said, He said, "Look here. I am overwhelmed by your welcome that you give me but listen how can I live in? Myself, all by myself, how can I live in at 100 places at one and the same time? You all come and press me like that. So we'll leave it to God." He used to do that.

“We’ll leave it to God and listen to what he says to us. So I’ll throw this rein you see of the camel.” He had to flee on camelback. “I’ll throw the rein on the camel’s neck and wherever the camel goes and sits outside I will then take it as word of God, God’s hand guiding me to this house.”

All agreed. Says, “Yes”. So of course he threw the whip and the camel passed by that lane and again went away and again came back and eventually it settled in front of one house. So there He got down and became their guest. For all time there. Then he lived there and He used to give His discourses and dissertations and everything continued there. Now what happened is that at one point these Meccans wouldn’t want to keep quiet. They would always poke fun of the Medians and all that. Eventually it so happened they drove them nuts you see so Mohammad Himself said, “Well then fight out for righteousness. You do your duty. Fight them out.” Because they would molest their womanfolk, they would molest all people there, the weak and the old and all that. So let’s have a battle. Never mind if we are few, doesn’t matter, come on. So He Himself went out in the battle and He fought the battle. And it is considered to be one of the biggest fights, wars. It is known as the war or battle you may call it. We call it for our sake to give you the enormity of the thing it was an actual war. So His side won. How it won is another story. It was so. They won.

Now with that comes the booty. You know in olden times so naturally the women, the beautiful women, the young beautiful women were brought by the victorious from there. And so many camels, so many horses, all gold and jewelry and precious

stones and everything was brought. And well they were very happy. It was the happiest day in the ministry of Mohammad after the end of the war Badr. The war of Badr. Now they were very happy. Because of Mohammad they won. They knew it. They knew it for certain it was so. Because He. It was His encouragement, it was His guidance, it was His valour, it was Him all the time.

Now they say to Him, “Mohammad it’s because of you we have won the war. We know we have our generals.” The generals themselves would say that. They all said the same thing. So, “We now know that you are the messenger of the Lord and no better arbitrator can be there for you to dispense justice. What to do with the booty? You should distribute the booty amongst us. Naturally we are the victorious ones.” So He says, “You want me to be the arbitrator?” Now this. This comes about His atrocity. How kind and loving and just He was. “So you want me to be the arbitrator?,” He says. “Yes. We all want you to.” He says “Alright.” He says, “First thing. That what all you all should know is [clock chimes] God does not want us to molest women. On the contrary He wants us to respect them. That is the word of God. So all the women should respectfully led back to their places in Mecca. Agreed?” “Well yes alright what you say is right.”

**PILGRIM 1:** Disappointment.

**ERUCH:** It was a disappointment of course, but okay. “Now second point - all the camels that you have got thousands of. We have got many camels over here. What will we do with the camels? You all have to feed them for nothing at all. Why should you have the camels here? That which you do not have you should have. That should

be your booty. So send the camels back." That was another shock. "Horses. Same thing is there. Horses are there. Send them back."

By this time you know in the camp of the Medians means. So news started coming to His ears while He is distributing these things. While He is passing an order to distribute. So He says, "What is it?" So, "They are dissatisfied with the way that you arbitrate all these things." "Really are they dissatisfied? All of them?" He says, "Yeah that's what we hear." So He's called the generals. So the generals came. So says, "What I hear? You all have appointed me the arbitrator and if you feel dissatisfied I don't press you to make me the arbitrator. If you feel dissatisfied then it's alright. What do you say?" So He says.

The generals said, who had fought the battle, they said, "In this we are with the people," the general said. "Oh. That means you do not want me to be arbitrator. Alright. So all that I can say." Then he collected all the Medians and says, "Look, the day that I came over here in Medina from Mecca you welcomed me and I was overwhelmed with your welcome. To a degree where we could not decide where I should stay. And I shall never forget that. If God in heaven."

You know at that time it was spoken of like that, God in heaven and all that sort of thing. "If God in heaven were to give me entry into heaven having all the houris [foreign] and all that and good food and all that but were to debar any one of you who has welcomed me, I would shun entering heaven. Because of your welcome that you gave me. I will never let you all down.

So it is for you now to decide that whether you want all the gold and the precious stones that are there which will last you for some years or whether you want me to be with you? It is left to you. It is for you to decide. Personally I have the feeling for you that I will never want to have any heaven without you. But if you wish to have this gold and not want me you are free to have it. That I will not stay here."

So they all opted for Him. They said, "We don't want this. Because gold will be here with us for some days but we will lose you and the memory of you. We want you." So then it was considered that way. It's very well put. His speech is given there at the time on the battlefield where He's distributing. Beautiful. So a man who could dispense justice in this fashion cannot be atrocious. How can you call Him atrocious person?