



# The Messenger to humanity - Mr. Mirza Mešić (Episode 23)

**Govornik:** Mirza Mešić

**Izvor:** <https://minbarlive.com/videos/en/the-messenger-to-humanity-mr-mirza-mesic-episode-23>

The final episode of the series 'The Messenger to Humanity' covers the last moments of the Messenger Muhammad ﷺ, the sorrow of the companions after his death, and how the righteous caliphs preserved and continued to develop his spiritual and political legacy through institutions and sunnah.

## SAŽETAK

This program focuses on the emotional and spiritual aspects of the death of the Messenger Muhammad ﷺ and how the companions faced this tragic reality. It shows how Fatima, his daughter, learned that the Messenger would be the first from his family to return to Allah, which initially led to tears, and then to a smile when she realized she would soon be with him. Abu Bakr as-Siddiq calmed Umar with comforting verses when he was overwhelmed with pain and grief. The speaker emphasizes that the companions were aware that life must go on, that they had to preserve the trust the Messenger left them — the Quran and sunnah — and that they needed to develop a Muslim youth state. It is particularly highlighted how the righteous caliphs, especially Abu Bakr, maintained a balance between the goals of the Hereafter and this world, having no palaces or personal guards, but being part of the people. The speaker connects the extraordinary efforts of the companions to preserve the institutions and community with the modern responsibility of Bosniaks towards the Islamic community as the foundation of Bosnian identity. The importance of authentically following the Messenger ﷺ through his sunnah in all aspects of life — from war to peace, from joy to sorrow — is emphasized, and that there is no salvation without true adherence.

## KLJUČNE PORUKE

The Messenger whispered to Fatimah that he had chosen to return to Allah and that she would be the first of his family to join him; this message initially brought sadness, then peace.

Abu Bakr calmed Umar from self-destructive pain by quoting the ayah stating that all messengers before Muhammad ﷺ faced death, and that it is not enough to just

pray — zakah and preserving the institution are also required (Qur'an 3:144 and references to Qur'an 21:34).

The companions understood that after the revelation (which had ended), life must continue — they had to preserve the trust that the Messenger had left them, develop institutions, and spread Islam in all directions.

The righteous caliphs had no palaces or personal guards; they were part of the people and exposed to criticism, demonstrating how to maintain a balance between the goals of the Hereafter and worldly objectives in leading the young state.

The Islamic community is the backbone of Bosniak identity and a supporting pillar of the statehood of Bosnia and Herzegovina; criticism is allowed, but abandoning the institution is dangerous.

Muhammad ﷺ, in his 23-year mission as a messenger, became the most influential figure in human history according to objective assessments, through the power of the idea — the ideal that all people are brothers and sisters regardless of color.

There is no salvation without truly following Muhammad ﷺ; a Muslim name, occasional prayer, or offering a sacrifice do not guarantee salvation if one's entire life is not aligned with his sunnah (Qur'an 3:31).

## ČLANAK

### Introduction and Greetings

Peace be upon you and Allah's mercy and blessings. Dear viewers of Television 5, welcome to a new edition of the series "The Messenger to Humanity." As usual, we extend our welcome to our guest speaker, Mr. Mirza Mešić.

### Moments Before the Messenger's Death

It's difficult to speak about topics we are compelled to address — the biography of the Messenger, peace be upon him, and his life — but we must confront the fact that the Messenger, peace be upon him, was to leave this world and return to his Lord. Every Messenger before the Messenger, peace be upon him, had the opportunity to choose whether to continue living in this world or return to their Lord. The Messenger buried all his children with his own hands except for Fatima, may Allah be pleased with her, which means she outlived him.

Fatima visited the Messenger, peace be upon him, during one of those moments. She was sad because she saw that he was ill. The Messenger called her to come closer and whispered something to her, which made her cry. Then he called her again to share

something else. Aisha and others present in the room did not hear what was said. After the second piece of information, Fatima smiled.

Aisha asked Fatima to tell her what was said. Fatima initially said that the Messenger wanted it to remain private, but eventually she responded. The first thing the Messenger said was that he had chosen to return to Allah, the most chosen company, ar-Rafīqul A'la, which made Fatima cry. The second moment, when she smiled, she said, "What if I tell you that you will be the first of my family to pass away and join me?" She smiled.

## **The Companions and Awareness of Death**

When a believer reflects on those moments today, they are overwhelmed with sorrow, even though we all know that the Quran is filled with numerous verses about death, that death has no order, and that it occurs as Allah's decree at a precisely appointed moment. This is tied to destiny, and it is also tied to Muhammad, peace be upon him. The Companions memorized the Quran, they knew the verses about death by heart, about that destiny, about the moment the soul separates from the body and transitions to the Hereafter. However, in their hearts, they thought that all of them would die, while Muhammad, peace be upon him, would outlive them.

He completed his mission as a Messenger. It is essential to return briefly before we explain the event with Fatima and the last moments of his life — at the farewell pilgrimage, when he delivers his farewell speech and gives his final advice to his companions. At the end of the speech, he asks his companions: "Have I faithfully delivered the message to you?" He seeks their confirmation, and they all respond in unison, a hundred thousand souls, "Yes, O Messenger, we bear witness." Although the Lord of the worlds states in the Quran in multiple places that he, Muhammad, peace be upon him, will be a witness against us, and that we will be witnesses against other people.

## **The Companions' Grief After the Messenger's Death**

The moments were incredibly difficult when it was established that the Messenger had passed away, his head resting on the lap of his honorable wife Aisha, may Allah be pleased with her. A cry broke out, perhaps even a scream, although the Messenger had strictly forbidden this. The news spread like lightning through the city that the Messenger had passed away, and everything came to a halt. Medina was in mourning. Everything stopped.

These were moments of pain and sorrow that cannot be measured. The companions fell to the ground, sitting, each reflecting on themselves. Every moment they spent with the Messenger was recalled. Some began to act aggressively, like Umar, may Allah be pleased with him, in a positive sense. He was one of the finest companions, but he loved his Messenger so much that he began waving his sword and saying: "By

Allah, whoever says that the Messenger has died, that he is dead, I will cut off his head." Abu Bakr calmed him down and quoted the verse: **وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ** (wa mā Muhammadun illā rasūl qad khalat min qablihi ar-rusul, a fa'in māta aw qutila inqallabtum 'alā a'qābikum) — "Muhammad is only a Messenger. If he were to die or be killed, would you turn back on your heels?"

Then Umar's statement was: "By Allah, it was as if someone quoted that verse to me for the first time." Abu Bakr also quoted: **إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ** (innaka mayyitun wa innahu mayyitūn) — "You are mortal, and they are mortal. In other words, you will taste death, and they will too. This is Allah's law. No one will remain in this world without tasting death, the separation of the soul from the body."

## **The Responsibility of the Companions After the Messenger's Death**

The Messenger has passed away, and revelation has ended. The first generation of companions was aware of the responsibility that life must go on, that they must continue to develop the trust that the Messenger left them, preserve it, and develop the young Medinan state while spreading Islam in all directions. They needed to introduce every person, every tribe, every nation to Allah's message, for this is the final message of Allah and His plan for humanity. After Muhammad, peace be upon him, there are no more Messengers, and after the Quran, there are no more revelations.

However, the companions first had to ensure that the system functions, which is very important to emphasize because we all must be part of the system, even if we sometimes disagree with our superiors. We must be part of the system. We must protect our Bosnia and Herzegovina and develop that pluralistic system. Every party is important, and we should not engage in petty interests and worldly gains. We may disagree on some issues, but there must be compromise, there must be agreement, there must be an axiom around some fundamental issues.

When it comes to the Bosniaks, when it comes to the survival of Bosnia and Herzegovina, the Islamic Community, our values, both religious and national values — the enduring values on which our identity rests — the companions behaved just like that. Of course, they had their views on who should succeed the Messenger. Some supporters believed someone should be a caliph, some led by Abdurrahman ibn Awf, some by Abu Bakr, some by Umar. They were Medinans and Meccans, Ansar and Muhajirun. But these were just human reflections voiced, as they expressed their thoughts openly. There was no fear; they sought to harm no one. Democratically, the majority of the companions supported Abu Bakr as-Siddiq.

## The Election of Abu Bakr as the First Caliph

Abu Bakr was the first adult man in Islam, a man who gave all his wealth in the service of Islam. The companions determined that he should perform the hijra with the Messenger. He was his father-in-law — he gave him his daughter Aisha, may Allah be pleased with her, as a wife. He replaced him in the prayer niche when the Messenger was ill and was the first emir of the Hajj. All these are indicators that the Messenger was somehow preparing him for the time after the Hajj. This is called true, genuine personnel policy. We must pay attention to these matters. We must raise generations that will inherit our followers.

## Inheriting Values from the Messenger

What you say about the companions, about death, and how the Messenger Muhammad ﷺ gave us more attention than our parents — each has its place. However, with the passing of the Messenger Muhammad ﷺ, it somehow reminds us of the passing of our parents. May Allah, the Exalted, do good for them while they are alive, and may Allah, the Exalted, have mercy on those who have passed. But with the passing of our parents, we somehow remain alone — as orphans. If they left us with good upbringing, we should continue that system and show the upbringing and values that the Messenger Muhammad ﷺ taught his companions.

We must safeguard those values well; we must not neglect them. We need to show maturity and, according to the context of time, space, and situation, we should apply them in practice. The companions did this fantastically, especially the four rightly guided caliphs, who were chosen by majority vote, by selection or shura. The four caliphs did not have palaces or personal protection. They were not statesmen in today's context; they were part of the people. They moved among them and were exposed to criticism and attacks.

In the end, of the four caliphs, only Abu Bakr died a natural death — from pneumonia. He ruled for only two and a half years, but he faced many problems. They had to confront tribes that had fallen away from Islam, who broke the covenant. They said, 'Muhammad has died. We are no longer bound to Medina.' Abu Bakr had to raise an army. When those tribes refused to pay zakah, his statement was: 'By Allah, if you refuse to give a rope to the bayt al-mal, to the institution — mind you, not to him, not to his group, but to the institution, a rope with which you bring your livestock — I will wage war against you.' Umar even warned him: 'Are you not exaggerating, Abu Bakr? Isn't it enough that they pray?' It's not enough. 'Perform the prayer and give zakah,' because there is determination. Although Abu Bakr was calmer and more reserved than Umar, here he showed greater strength and assertiveness than Umar himself — assertiveness in a positive sense, to preserve the state and the system.

If the system disappears, if the state disappears, we biologically cease to exist. We lose the land, we lose the system. Therefore, it is very important for us Bosniaks to preserve our Bosnia and Herzegovina, and to extend a hand of cooperation to every person, our neighbor, non-Muslim, where everyone's rights, faith, and values are respected.

## **The Islamic Community as the Foundation of Bosniak Identity**

How can we explain to today's Muslims, to us Bosniaks, members of the Islamic Community, those who pray, fast, have been on Hajj, and give zakah — that life does not begin and end with them? The story and discourse are about the institution, about our Islamic Community, which we often mention when we need it. It is the backbone of the Bosniaks. But very often we somehow break that backbone. Anyone can be criticized. The companions knew how to positively criticize the Messenger, questioning certain matters. The Reis, the scholars, all the muftis — presenting their opinions, of course, with arguments, must be subject to criticism, positive criticism. That was the right of the Messenger. Not to improve, to be better.

But our brothers and sisters must know that the most important institution for the biological preservation of the Bosniaks is the Islamic Community. It is above the state. And the state is important. We operate within the state. We are not any para-organization or para-state. The foundation of Bosnia and Herzegovina is the Islamic Community. It is not just the backbone of Bosniak identity — the Islamic Community is in a way a supporting pillar of the statehood of Bosnia and Herzegovina today. For how many generations we strive to raise, help the needy and the weak, build institutions and libraries. We prepare ourselves, and so on — the Islamic Community has been, will remain, and God willing, will be even stronger.

But the message to brothers and sisters who have distanced themselves from the Islamic Community: you can positively, argumentatively criticize, but never leave the Islamic Community, because know that the devil has overcome you. This is not a departure from the topic — it is in the context of following the Messenger. The Messenger insisted on preserving institutions, on the community. The community is the foundation, it is the rope, it is our most important institution — the row, the community, or the Islamic Community. Of course, it must not be clerical, but must be of the people. It must be of the people. It must descend among the people and be part of the people.

## **Problems of the First Generation of Caliphs**

The first caliphs faced many problems in preserving the young Medina state. The state was growing. During Umar's time, may Allah be pleased with him, the territory increased tenfold. Syria was conquered, Palestine was conquered, parts of North Africa were conquered. The conquests would finish during the time of Uthman and Hazrat Ali,

may Allah be pleased with them. The powerful Persia was conquered. Here, during the digging of the trench, when the Messenger said: 'I do not fear poverty or trials for you. I fear that the worldly life will open up to you, subhanallah.' And then problems arise. When Muslims come into contact with wealth, with worldly pleasures and beauties, then somehow iman weakens. I will not say it is questioned, but rather it begins to slip away.

## **The Balance Between Hereafter and Worldly Goals**

Muslims often struggle to balance their hereafter goals with worldly goals — it's a tough skill. The four caliphs managed to maintain this balance, but unfortunately, the Umayyads and Abbasids that followed did not. Although they strengthened the Muslim state, they began to transfer power from father to son. They distanced themselves from the people and started living a luxurious life disconnected from following the sunnah of the Messenger Muhammad ﷺ. But they were just people.

Allah has honored every generation of Muslims with scholars, with respected shaykhs who were the renewers of their faith. We hope that in our time we have our renewers and that every generation until the Day of Judgment will have them, if Allah wills. The point is to be consistent followers of Muhammad ﷺ and to set our hereafter goals, not worldly ones.

## **The Companions After the Messenger's Passing**

Emotions arise when we hear the story of the emotional farewell of the Messenger Muhammad ﷺ to his companions and to this world through his passing. It was a great challenge for the companions — pain, sorrow, trial — but also a strong awareness that they must move forward. The righteous caliphs managed to uphold the trust that the Messenger Muhammad ﷺ entrusted to them and continue to develop it.

The revelation was complete, they had the Quran, they had the sunnah, and they adhered to it the best. They left us an example in religious practice. We follow the Messenger through his noble companions who had a living example of realizing the Quranic imperatives.

## **Preserving the Biography of the Messenger**

The Messenger's body is present in Medina, which indicates that every aspect of his life was faithfully followed and recorded. His biography did not suffer the fate of the biographies of previous Messengers — its authenticity was not lost over time. Everything was faithfully recorded and remembered.

This is the strength that gives Muslims the right to say that Islam is the only authentically preserved faith, in its entirety. Not only the revelation but also the explanation — both the Quran and his sunnah. Today, thanks to Allah, we have well-



known collections of hadith available, even translated into Bosnian. It is up to us to read them, to study them, to listen to their commentaries to better understand our faith and apply it in practice. This is indeed a blessing upon blessings.

## **Salawat upon the Messenger**

There is a saying of the Messenger Muhammad ﷺ that Allah returns his soul at the moment when believers send blessings and greetings to him, and he responds to those blessings and greetings — subhanallah. In every prayer, we send blessings upon the Messenger and upon Ibrahim. This is not just a custom — it is an imperative, a fard from Surah Al-Ahzab, to constantly bless our Messenger. This is a specific form of worship, and in this way, we earn Allah's mercy and forgiveness for our sins.

In this way, we seek intercession on the Day of Judgment and to be under the banner of the Messenger Muhammad ﷺ, which will be the Qur'anic success, for those who firmly believe and have taqwa will achieve what they desire. Our wish is to be in the company of Muhammad ﷺ at his fountain of Hawd, if Allah wills, on the Day of Judgment with him and his companions.

One description of Paradise is particularly significant: while the Qur'an mentions various fruits, palaces under which rivers flow, and houris with large eyes, the beauty of Paradise can be summed up in one word: "Muhammad is in it." This is a mercy for the worlds.

## **Muhammad as the Most Influential Figure**

Many non-Muslims, objectively studying his biography without emotion, have placed him as the most influential figure in human history since history has been recorded. For Christians, Isa (Jesus) ﷺ is significant in the way they understand him, which is unacceptable for us Muslims. Isa ﷺ is a Messenger of Allah, and we love him as we love Muhammad ﷺ, but we do not attribute divine characteristics to him. The same applies to Musa (Moses) ﷺ, Ibrahim (Abraham) ﷺ, and other leaders in human history.

Muhammad ﷺ was an anonymous figure, a person who came from the desert, from humble living conditions. In 23 years of his prophetic mission, Muhammad ﷺ, through the power of the idea — the idea that all, through Islamic teaching, are created by the Lord of the worlds from the earth, created from Adam and Hawwa (Eve), that all are brothers and sisters regardless of color — black, white, yellow — from Adam ﷺ to the last person.

## **Freedom of Choice and Divine Mercy**

We have the freedom and ability to choose, but the Lord of the worlds, out of His mercy towards us, sent His chosen ones, His Messengers, to show us the path of light,



the path of salvation, the path of peace, the path of security. When these Messengers completed their mission, Muhammad ﷺ was the last.

Allah says in the Qur'an: "O Muhammad, We have sent you as a mercy, as a mercy for the worlds, as one who guides, as one who announces, as one who brings good news, but also as one who warns — warning those who refuse to believe in one God, in the Day of Judgment, to follow His path." For there is no salvation; no one can be saved in the Hereafter if they do not follow Muhammad ﷺ.

Therefore, it is said that without truly following Muhammad ﷺ, nothing guarantees salvation — neither a Muslim name, nor occasional prayers, nor the sacrifice of animals. If we have not truly followed Muhammad ﷺ with our entire being, there is no salvation.

## Answers to Fundamental Life Questions

The relationship I need to have with my Lord was taught to me by my Messenger. My Messenger taught me why I was created, who I am, why I live, and what will happen after death — these are fundamental, key life questions. I could live a hundred years, a whole life, but these questions are vital and eternal.

My parents brought me into this world, but I will go to the earth alone. Neither my parents, nor my wife, nor my children, nor my friends will accompany me. Only I and my deeds. So what provides the answer to these questions? The answer comes from the Messenger Muhammad ﷺ. That is why Muslims love him more than themselves, more than their parents, their wealth, their families.

The Messenger says: "None of you will truly believe until I am more beloved to him than himself, his parents, his wife, his wealth, and his children." He did not seek this from selfish principles — it did not fit his way of life. He did not say, "I am Muhammad, the Messenger of Allah, so you must love me." Rather, he did this for the sake of revelation, for love of the Lord, for us, ultimately.

## Allah Guides the Path

Allah warns us in Surah Al-Imran: "Say, O Muhammad, if you love Allah, follow me, so Allah will love you and forgive your sins. Allah is the Most Forgiving, the Most Merciful." An ayah from Surah Al-Ahzab states that we have in the Messenger the best example for every aspect of human life in this world.

This example applies to war and peace, joy and sorrow, success and failure, life and death, this world and the hereafter. That is why the followers of Islam, those who have understood the message and the sunnah with their being, love Muhammad ﷺ as their life teacher more than themselves.

## Sunnah as a Living Example

The sunnah is alive, it has been and remains so. We now have a living example of how to worship Allah, how to submit to Him, how to relate to the Creator of the heavens, and how to treat one another. We have that vertical connection and we have a defined and organized horizontal relationship.

The Messenger was an orphan, a parent, a friend, an honest merchant, a negotiator, a judge, a statesman, a military leader, but above all, he was the servant of Allah and His chosen Messenger. There is no aspect of human life that the Messenger has not personally shown us.

He personally buried six out of seven children — he faced defeats and victories, participated in battles, was wounded, and survived several assassination attempts. Yet, he also enjoyed time with his wives, loved his Lord above all, and gave everyone a chance. For him, a celebration was when someone came and declared the shahada — not because he would gain new followers, but because that person was saved.

## God's Guidance and Warnings

The Lord of the worlds says to Muhammad in the Quran: "You, Muhammad, have no guidance. Your role is to warn, and Allah is the one who guides to the right path." That faith, that guidance can never be imposed by force.

The Messenger Muhammad ﷺ is our example. When faced with those who wished him the greatest harm, who attempted to kill him multiple times, who insulted, beat, and belittled him, he forgave them all simply because they declared the shahada. That is the greatness of the Messenger. It proves that he is a mercy to the worlds.

Blessed is he who understands this, and even more blessed is he who arranges his life according to the sunnah of Muhammad ﷺ. I thank Television 5 for the trust they have placed in me to speak about the most important aspects of the book I titled "Muhammad ﷺ, the Messenger of Humanity."

## A Book for Muslims and Non-Muslims

In the book, I avoided certain details, leaving it to readers to explore in other biographies. Thanks to the Lord of the worlds, we have many written biographies translated from Arabic and other languages, now available in Bosnian. I did not write this book only for Muslims — I wrote it for non-Muslims as well, to convey the reasons for our deep love for Allah's beloved and final Messenger Muhammad ﷺ.

I ask Allah, the Exalted, that this series be beneficial to our viewers, primarily to us, and to those who, God willing, will watch this in future generations.

## Responsibility in Following the Messenger

What I can do, and if I may say, our common effort is perhaps to become more responsible — responsible in following the Messenger ﷺ and in our relations with other people.

## Gratitude to the participants and the team

I hope our discussions will be beneficial. I sincerely thank you, Imam Efendi, may Allah reward you. You led this wonderfully — twenty-three episodes, twenty-three of our meetings. Of course, we also thank the guys who are not here on air, but may Allah, glorified and exalted be He, reward them. They are doing an excellent job, and I pray to the Lord of the worlds to grant them strength and wisdom to continue like this, if Allah wills, and for Television 5 to develop these projects.

## Wishes for the future of the series

We have, thank Allah, scholars today, we have hafiz, scholars who have something to say. May the Lord of the worlds be pleased with our project, may it benefit both current and future generations, if Allah wills. If Allah wills, may we all meet, insha'Allah, on the Day of Judgment under the banner of Muhammad, peace be upon him. Ameen, if Allah wills.

Thank you, Professor, once again. You have taken my opportunity to thank the team as well. You preempted me, may Allah, glorified and exalted be He, reward you — you and those who are diligently working on everything that we manage to convey in this recording and on the screens of our viewers, all those who will watch this later.

## Final messages

Dear viewers, as you have heard, we have come to the end of our series 'The Messenger to Humanity'. I ask Allah, glorified and exalted be He, to be our role model — for us and our children — so that, if Allah wills, we can be proud of ourselves on the Day of Judgment, that we take pride in our children and they in us, and that we do not forget each other, God forbid.

I ask Allah, glorified and exalted be He, to unite us in Paradise until the next, if Allah wills, projects.

And peace be upon you and the mercy of Allah and His blessings.

[Qur'an 3:144](#)

[Qur'an 21:34](#)

[Qur'an 3:31](#)

[Qur'an 33:56](#)

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