

by Imam Zafrullah Domun

Main points:

Be grateful to Allah. Seize time given to do good. A supplication to be read. Celebrate the birth of the Holy Prophet by following in his footsteps. Recitation of Darood is the means to consolidate our relationship with the Holy Prophet(saw). Hadith about the way the Holy Prophet spoke. Three other hadiths. If we want to be loved by Allah we should obey His Messenger.

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran, Imam Zafrullah Domun said:

This is the first Jummah of the New Year 2015. We pray that Allah increase all our spiritual and material blessings during the year and even afterwards. We learn clearly from the Holy Quran that Allah says “*La'in shakartoum la azidannakoum wa la'in kafartoum inna azabi la shadeed*” meaning “if you are grateful I will give you more; if you are ungrateful My Punishment is severe”. As good Ahmadi Muslims who regularly recite the prayer “*Rabbe awzeni an ashkora ne'matakal lati an'amta alayya wa a'la waledayya wa an a'mala salehan tarzahou wa aslehli fi zourriyati inni toubto elayka wa inni menal Mouslemeen*” we do indeed avow our gratefulness to Allah for all that He has given us. In fact the translation of this verse is: “My Lord grant me that I may be grateful for Thy Favour which Thou has bestowed upon me and upon my parents, and I may do such righteous deeds that may please thee. And establish righteousness among my progeny for me. I do turn to thee; and truly I am of those who are obedient to Thee.” (46:16) This is a really beautiful supplication (doa) which we should learn by heart and recite regularly in our *Witr* prayers. Let us pray and hope that Allah will grant us the opportunity so that we might strive more in His cause during the coming year than we have even done in the past. To put it simply striving in Allah's Cause means to do what He expects from us. May Allah grant to each person who might listen to or read this sermon plenty of opportunities to advance His cause in the world *incha* Allah.

As you are all aware it is quite customary now to celebrate the birth of the Holy Prophet in many countries of the Muslim world and even in non Muslim countries where Muslims have migrated. We Ahmadi Muslims, we do not make such celebrations. It is true that the

second caliph of the mainstream Jamaat initiated a program of conferences on the life and characteristics of the Holy Prophet (saw) with a view to making people aware of the greatness of the Holy Prophet (saw). Such conferences were held in many places in India and later Ahmadiyya Jamaats in many countries did the same. We will not talk about the merits or demerits of such a practice. Anyhow for us particularly we do not celebrate the birth of the Holy prophet as many other Muslims do.

But this does not at all mean that God forbid, we do not have any bond with the Holy Prophet (saw) or we hold him in low esteem as our opponents aver. On the contrary we, as Ahmadi Muslims do our best to mould our life on his example. In the Holy Quran Allah says “ *Laqad kaana lakoum fi rasoulillah ouswatoune hasanatoune le man kaana yarjoullah wal yawmal aakera wa zakarallah kasira*”(33:22) meaning “Verily you have in the prophet of Allah an excellent model for him who desires Allah and the last day and who remembers Allah much.” For us there is no particular day of the year when there is a need to celebrate the Holy Prophet (saw). In everything that we do every day we try or should try to follow in his footsteps and behave like he would have behaved in almost all circumstances of life. In all aspects of our life, from waking up to looking after our businesses to behaving towards one another to the etiquette of personal hygiene and to intimate relationship between husband and wife, to the sacredness of family ties to dreaming and to many other important aspect of our life the Holy Prophet (saw) is ever present. In addition to consolidate the relationship even further we have been asked to send *darood* on him as Allah says in the Holy Quran “*Innallaha wa malaakatohou yosallouna alan nabiyye yaa ayyohallazina aamanou sallou alayhe wa sallemou taslimaa*”(33:57) “Allah sends down His Blessings on the Prophet and His angels pray for him. O ye who believe you too should invoke blessings on him and salute him with the salutation of peace.” It is through the constant reading of *Darood* that our relationship with the Holy Prophet (saw) is consolidated. Remember that through *Darood* we do not address the Holy prophet but we address Allah and ask him to bless the Holy Prophet and His followers as He blessed Hazrat Ibrahim and his followers. Through the constant recitation of *Darood* regularly and remembering all the favours that we have received from the Holy Prophet (saw) we will continue to get the Graces of Allah and we will develop within ourselves more of the qualities of the Holy Prophet (saw). He is the model and we need to take him as the example par excellence to be followed as we have been told by the above mentioned verse.

In one book of hadith known as *Shamail e Tirmizi* , the author has compiled those hadiths that speak about the prophets physical features and manners. In addition he speaks about such hadiths related to his armor, his turban, his ring, how he ate, what he ate, how he

drank water and many other such related subjects. There is one hadith that tells about how he spoke which I want to share with you. It is as follows:

“Imaam Hasan (RA) says, “I asked my (maternal) uncle Hind ibn Abi Haalah, who always described the noble features of Rasoolullah (saw) to describe to me the manner in which Rasoolullah (saw) spoke. He replied that Rasoolullah (saw) was always worried (about the hereafter). And always busy thinking. Because of these things he was never free from thought and never rested. He always spoke clearly from beginning to end.....”

Commenting on the hadith one commentator said “He did not speak in a manner where only half sentences are spoken and the other half remained in the mind of the speaker, as is prevalent among snobbish high-minded and proud people”.

The hadith continues “ He spoke concisely, where the words are less and meaning more. Every word was clearer than the previous one. There was no nonsensical talk, nor was there half-talks’ where the meaning was not complete and could not be grasped. He was not short tempered, nor did he disgrace anyone. He always greatly appreciated the blessings of Allah even though it might be very minute, he did not criticize it. He did not criticize food, nor over-praised it.

Here again the commentator adds: “The reason for not criticizing food is clear, that it is a blessing from Allah. The reason for not praising it is because it might be felt that one is gluttonous. Nevertheless, he praised food if it was to make someone happy, and sometimes praised some special things”.

The hadith continues: “He was never angered for anything materialistic. If someone exceeded the limits in religious matters or against the truth, he became so angry that no one could endure it, nor could anybody stop it till he avenged it. If for some reason he made a gesture or pointed at something, he did it with a full hand.

The commentator adds this comment “The ulemas say the reason being that it is against humbleness to point with one finger only. Some ulemas say it was his noble habit to signal oneness of Allah with one finger, therefore he did not signal anyone in that manner”.

The hadith continues:

“When he was surprised by something he turned his hands, and when he spoke sometimes while talking, he moved his hands, he sometimes hit the palm of his right hand with the inside part of his left thumb. When he became angry with someone, he turned his face away from that person, and did not pay attention to that person or he forgave that person. When he was happy due to humility it seemed as if he had closed his eyes. The laugh of Rasoolullah sallallahu alaihe wasallam was mostly a smile, at that moment his *mubarak* front teeth glittered like white shining hailstone. (Hadith 215)

There might be other hadiths but this one is well known and we should all be inspired by it and we should try as best as we can to do as he did.

I will now share with you some of those hadiths illustrating how the Holy Prophet said few words which were really pregnant with meaning. The first hadith in Imam Bokhari's collection is "*Al aamaalo binniyatê*" meanings "Actions are judged by intention". Four words which are the basis for judging almost anything. If someone does something wrong we should first try to know what was his intention. This intention is what the person in question says it is. In Islam we are not allowed to attribute motives. We should be very careful and we should refrain from judging others if there is no need to do so. But we have all to remember well that Allah knows our intention very well and we cannot deceive Him.

Another of these pithy sayings is "*as saiido man woeza be ghayrehi*" meaning "Fortunate is he who accepts to be advised by others." Most of us refrain from asking the advice of others because it makes us feel weak and dependent and ignorant. But we all also know that in many instances in our life a counsel given by someone else was wiser than what we intended to do by ourselves. The Holy Quran and the Books of Hadith and the writings of saintly men are full of wise counsels. If we want to be really fortunate we should allow ourselves to be advised by them. Unfortunately it takes some years before you come to understand that what Allah says is best and that our parents always speak in our interest and no one else's. In fact by listening to the feedback that our close circle of friends give us each one of us can improve his or her own life provided of course advices are given with a view to bring about improvement but not rebuke. Personally I have observed that the way grandmothers advise their grand children in our midst are really excellent. It means that they really know how to go about to say the right word to bring about improvement in behavior without causing any offence.

When we started going to *maktab* when we were about seven to eight years old one of the hadith that we learned from our teacher was "*Assalaamo qablal kalaame*" meaning "say salaam before you start talking". These days we see that some people do not practice this hadith. But for us it had a real impact on our way of life. We understood that this should be the way we behave with one another and since then we have always tried to say salaam before we talk with someone. These beautiful and pithy words have been an excellent source of inspiration for all of us. People are offended when others speak ill of the Holy Prophet Mohammad (saw) and they show their anger through riots and violence. You are all well aware of what has been going on in the world when someone has spoken ill of the Holy Prophet (saw). If others speak ill of the Holy Prophet (saw) it is due to their ignorance. But if Muslims themselves ignore the teachings of the most noble of prophets it is not just ignorance because they should have known better and done better. It would be real negligence. As good Muslims it is our duty to walk in the footsteps of the Holy Prophet Mohammad (saw) because Allah says in the Holy Quran:

“Qoul in kountoum tohibbounallah fattabeouni youhbibkomoullah wa yaghfirlakoum zonoubakoumwallaho ghafourour raheem” (3:32).

The translation is “If you love Allah follow me Allah will love you and forgive you your sins. And Allah is Most Forgiving and Merciful.” So we should all make this effort to improve our own selves in such a way that each one amongst us become a true reflection of the Holy Prophet (saw). This task might appear to be difficult. But if you are sincere and are keen to improve yourself Allah will come down to give you a hand and will help you to tread along the path that will lead you to Him. May this become the mission of each one amongst us and may Allah keep showering His Mercy on all of us so that we might truly live for His Pleasure *incha* Allah. Ameen.