

by Imam Zafrullah Domun

Today is the last Jummah for this solar calendar year 2015. As such it does not have any special significance. It is a Jummah day as any other of the year. This day's importance is only in the fact that it is a Friday and nothing else. However through conventions that have been established by men we understand that a solar year is ending and another one will begin as from next Friday. As far as we are concerned we should learn to show gratefulness to Allah that He has been kind to us and has allowed us to live and enjoy all the good things that He has kept for us on earth. At the same time we have to accept that we are living in quite difficult times and all of a sudden everything may disappear. As good Muslims we should be convinced that we live only by Allah's Grace and in all circumstances we should be ever ready to accept what He gives us. Since a new year is beginning next week we should decide in our heart of heart to do our best in all fields of actions and win a greater measure of the Pleasure of Allah than we have had up till now.

As you are all aware celebrations for *Yaumun Nabi* has been going on in Mauritius and elsewhere in many Muslim countries. I have always been curious to know when in history Muslims started celebrating the birth of the Holy Prophet Mohammad (saw). Since a long time I have been searching for this information but I could not pinpoint exactly when it started and where it started. Then last year I came across a book written by an eminent Muslim Scholar whose name is Imam Jalaluddin Al suyuti (1445-1505). He wrote a book on the subject of *Milad un nabi* in which he spoke about the origin of this practice. In this book he said that it was started by a pious Muslim king in Baghdad during the 13<sup>th</sup> century. His name was Muzaffaruddin Abu Sayid of Kawkaburi. Apparently when it was first celebrated many Sufis and religious people participated and they recited poems in praise of the Holy Prophet (saw). To make this matter short Al Suyuti was of the opinion that this practice was a good innovation (*bidah hasana*) like *Tarawih* prayers. However, even then as now there are some people who oppose this practice. By the way I would like to tell you that the

words *Mawlid* or *Mawlood* or *Milad* are all used for the celebration of the birthday of the Holy Prophet (saw).

For us, as I have been saying, the prophet's example is our guide in life. Hazrat Masih Maood (as) received a revelation where he was told “*Kouullo barakatin mim maqame Mohammasin sallallahu alayhi wassallam fatabaaraka man allama wa ta'allam*” meaning “Every blessing is from Muhammad on whom be peace and blessings of Allah. Blessed is He who taught and he who was taught.” I still remember when I read this revelation for the first time I was in my early twenties and it made quite a deep impression on me. That was the time when we had started questioning the aim of our existence with such questions as why are we here? What is the purpose of our life? What do we need to do? By Allah's Grace little by little we understood that we should follow the teachings of Allah and His prophet Muhammad (saw). Eventually Allah would grant me these words of the Promised Messiah as revelation several times in the course of my life up till now. What I want to say is that if we want to succeed in our life we need to have a relationship with the Holy Prophet Muhammad (saw) because his status in the sight of Allah is most praiseworthy. We establish this relationship by sending *Darood* upon him as much as we can.

The Promised Messiah(as) narrates his personal experience as follows:

“Once it so happened that I was completely absorbed in invoking Allah's blessing upon the Holy Prophet, may peace and blessings of Allah be upon him, for a long period of time because I was certain that the paths of reaching Allah the Almighty are very narrow and cannot be found except through the intermediation of the Holy Prophet (saw). As Allah also says: “*Wabtaghou elayhil wasilata*” meaning “and seek the way of approach unto Him” (5:36). After a period of time I saw a vision that two water-men entered my house, one from the interior side and the other from the exterior. On their shoulders they were carrying water skins filled with the light Divine. They said: “*Haaza bema sallayta ala Mohammasin*” meaning “This is a consequence of the blessings you invoked upon Muhammad (saw).” (Haqiqat-ul-Wahy, p. 128, footnote, Ruhani Khaza'in, vol. 22, p131, footnote).

Furthermore he said:

“Through invoking blessings upon the Holy Prophet (saw), it is my personal experience that, divine grace in the shape of wonderful light proceeds in the direction of the Holy Prophet (saw) and is absorbed into his bosom and then issuing there-from numberless streams of it to reach everyone deserving them according to his capacity. Certainly, no grace can reach anyone without the agency of the Holy Prophet (saw). Invoking blessings on the Holy Prophet (saw) brings into movement his throne from which these streams of light issue. He who desires to obtain the grace of God Almighty should invoke blessings on him persistently, so that divine grace might be brought into motion.” (Al-Hakam, February 28, 1903, p. 7)

So for us we need to understand that we should do our best to invoke blessings on the Holy Prophet (saw) every day. There is no need to try to do 100 times as soon as you start engaging in this practice. One can start by seven or ten times and increase it a little bit every day. In addition one should not just repeat parrot-like. One should try to understand each word that is said and one should understand that it is a prayer that is being offered to Allah for sending blessings on the Holy Prophet (saw) and his followers. Hence it should be offered with love, devotion, sincerity and concentration. If someone keeps doing *Darood* regularly he or she would soon see its effects on his own person and in his outlook on life. Try it and you will see.

As followers of the Holy prophet Mohammad (saw) we should be keen to understand the different phases of his life as best as we can and we should do our best to read the Books of Hadith and try to follow his teachings in the best possible way. He is the best exemplar and we should be the best followers. I will now share with you some Hadiths which will help you to get an insight into the grandeur of the Holy Prophet (saw) and at the same time know more of what is expected of us as good Muslims. For those who are the elders amongst us maybe these words would be just reminders but for the younger generation, they would be food for thought and for action. The Holy Prophet (saw) is reported to have said:

“I have been granted five distinctions which none of the Prophets was granted before me. Firstly, I have been reinforced with awe extending as far as a month’s journey, secondly the entire earth has been made for me a mosque and a means of purity, thirdly, the booty of war has been made lawful for me; it was never made lawful before me; fourthly, I have been

granted the honor of intercession with the Lord and fifthly, while Prophets before me were commissioned to their particular people, I have been sent to the entire mankind.” (Bukhārī). This hadith makes it clear that in addition to being a prophet he had added distinctions in the sight of Allah.

In another hadith we learn that the Holy prophet (saw) is reported to have said “Allah does not see towards your shapes and your wealth but He see towards your hearts and your actions.” (Muslim). Many people pride themselves about their shape, how beautiful they are, how their bodily features are well proportioned and how much wealth they possess. But in the eyes of Allah these things have no value at all. What is really prized in the sight of Allah is how good a heart you have. There are many who would tell you that their heart are quite pure, they do not entertain any evil thought about anyone, they do not bear any grudge for harm done in the past, they are ever ready to forgive someone who has offended them but when the time comes to pass the test they fail. The purification of the heart does not happen overnight. One has to go through a process for purification. That process takes time and there are many a time one would feel that one’s heart cannot be purified. But if one persists in one’s endeavor success will come at last. So this is not an easy path on which we are called upon to tread. It is difficult but not impossible. If one knows how to seek Allah’s help, success should be guaranteed provided one keeps on striving even in the face of failure.

In another hadith the Holy Prophet (saw) said:

“Whoever of you sees something repugnant to morals or faith, he should change it by his hand. If he does not have the strength to do so, then by the word of mouth. And if he cannot do so, then dislike it at heart (and endeavor to reform through prayer), but he would say that this was the weakest of faith.”

This hadith makes it incumbent upon any Muslim to develop within himself the moral courage to speak against all sorts of evil that he or she might see in society. There are many people who would not dare to speak against what he or she sees as wrong. Many times someone may hear another person being backbitten yet he would just listen and say nothing whereas he knows quite well that backbiting is forbidden in Islam. A good Muslim keen upon following the example of the Holy Prophet should summon the courage to tell the backbiter that what he or she is doing is wrong even though that person might be angry with him later on. Within Jamaat

Ahmadiyya mainstream many unislamic practices are quite current these days. Yet there is no one who can summon enough fear of Allah in his heart to tell the powers that be that they are doing wrong in the name of religion despite their claims to the contrary. When we read this hadith we understand that a Muslim has the right from the Holy Prophet (saw) to speak against the ills that are being perpetrated in his society whoever the perpetrators of such evil might be. The Holy Prophet (saw) came to teach people to be bold and to speak the right words even and especially to those in power. In another hadith narrated by Ḥaḍrat Ṭāriq bin Shihāb, Allāh be pleased with him who said : “While the Prophet of Allāh (peace and blessings of Allāh be on him) was setting forth on a journey and putting his foot in the stirrup, a person enquired of him which form of jihād was the best, he said, “The word of truth to the wrongdoing ruler”. So the Muslim should always be a very courageous person who fears no one but Allah. And his fear of Allah liberates him from all other types of fear and he acts fearlessly. If you think someone is doing wrong you should tell it to him with fear of Allah in your heart. If you really have Allah’s fear in your heart you will not just say anything to create disorder and you will not just remain silent to avoid disorder if the ruler feels offended at your boldness. We will end here for today and we will incha Allah speak more about the wisdom of the Holy prophet (saw) next week.