

by Imam Zafrullah Domun

We will *insha* Allah today read and share with our brothers and sisters some words of the Holy Prophet Muhammad (saw) and those of the Promised Messiah (as) with the hope that we might all be inspired to incline ourselves more towards Allah. You will recall that during my first five sermons of this year we have been reading the precious advice that the Holy Prophet Muhammad (saw) gave to his dear companion Hazrat Abu Zarr (ra). Recently I read some more hadiths that particularly concern the youth but they are not of use only to them. I will incha Allah read some of them to you today and we should all try to reflect upon them and do our best to implement them in our life, incha Allah.

Someone describing the young people in the time of the Holy Prophet Muhammad (saw) said:

"They were youths, yet mature youths, their eyes fresh and free of evil, their feet refrained from approaching falsehood and futility. They sacrificed and expended themselves in worship and in withholding themselves from sleep. They sold their souls which were to pass away for souls which would never die. Allah saw them in the latter part of the night, bending their backs, reciting the Qur'an. Whenever one of them came to an *Ayah* (verse) mentioning Paradise, he would weep, longing for it. Whenever he came upon an *Ayah* mentioning the fire he would groan out of fear, as if the Hell-fire were directly in front of him. The earth devoured their knees their hands and their foreheads. They joined exhaustion in the night with exhaustion in the day. Their colour becoming yellowed and their bodies emaciated through standing long in prayer and frequent fasting – whilst they regarded their own actions to be negligible before Allah. They fulfilled their covenant with Allah and attained Allah's Promise."

There is no exaggeration in this description. In the Holy Quran Allah, addressing the Holy Prophet (saw) says:

"Surely, thy Lord knows that thou standest up *praying* for nearly two thirds of the night, and *sometimes* half or a third thereof, and also a party of those who are with thee. And Allah determines the measure of the night and the day. He knows that you cannot keep its *measure*, so He has turned to you in mercy. Recite, then, as much of the Qur'an as is easy *for you*. He knows that

there will be some among you who may be sick and others who may travel in the land seeking Allah's bounty, and others who may fight in the cause of Allah. So, recite of it that which is easy *for you*, and observe Prayer, and pay the Zakat, and lend to Allah a goodly loan. And whatever good you send on before you for your souls, you will find it with Allah. It *will be* better and greater in reward. And seek forgiveness of Allah. Surely, Allah is Most Forgiving, Merciful." (73:21)

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This is how some in the time of the Holy Prophet (saw) tried to imitate the Holy Prophet (saw) so that they might get all that was promised them. We read that those who came after them, maybe one or two generations later understood that whatever they were doing they could not be compared to them. For example, Ibn Mubarak, a famous scholar said: "Do not mention us whilst mentioning them, the fit and healthy when he walks is not like the crippled." Or another one said "We are not in comparison to those who came before except like small herbs growing beside "the trunks of tall palm trees."

The next hadith that I will mention is the first hadith narrated in Sahih Bokhari: Hazrat Umar (ra) reports that the Holy Prophet Mohammad (saw) said:

"Actions are judged but by intentions and there is for every person only that which he intended. So, he whose migration was for Allah and His Messenger, then his migration was for Allah and His Messenger, and he whose migration was to attain some worldly goal or to take a woman in marriage, then his migration was for that which he migrated."

Others may deduce what our intentions are. But we are the ones who are fully aware of what they truly are and Allah is well aware of them. And we cannot delude Him. So, we should always aim to have pure intentions and when you start trying you will notice that it is not that easy under all circumstances. However, believers should never despair if they do something wrong because the door of repentance always remains open for them and they should be quick to repent if their intention was bad under some circumstances.

The next hadith is from Ibn 'Umar (ra) who said that Allah's Messenger (saw) said:

"I have been sent before the Hour so that Allah alone should be worshipped without any partner for Him, and my provision has been placed beneath the

shade of my spear, and subservience and humiliation have been placed upon those who disobey my orders, and whoever imitates a people then he is one of them."(Ahmad No 5114)

Hazrat Masih Maood (as) has explained this purpose of the coming of the Holy Prophet (saw) in the following words:

“*Tauhid* [Unity of God] does not simply mean that you say *la ilaha illAllah* with your tongue but then hide hundreds of idols in your heart. Anyone who gives reverence to his own plans, mischief or clever designs as he should revere God, or depends upon another person as one should depend upon God alone or reveres his own ego as he should revere God alone, in all such conditions he is an idol-worshipper in the sight of Allah. Idols are not merely those that are made of gold, silver, copper or stones. Rather, everything, every statement, or every deed, which is revered in a manner that befits Almighty Allah alone, is an idol in the sight of Allah... Remember that the true Unity of God, which God requires us to affirm and upon which salvation depends, is to believe that God in His Being is free from every associate, whether it be an idol or a human being, or the Sun or Moon, or one's ego, or one's cunning or deceit; it is also to conceive of no one as possessing power in opposition to Him, nor to accept anyone as Sustainer, nor to hold anyone as bestowing honour or disgrace, nor to consider anyone as Helper or Supporter; and it is also to confine one's love to Him and one's worship, and one's humility, and one's hopes, and one's fear to Him. No Unity can be complete without the following three types of particularizations. First, there is the Unity of Being—that is, to conceive the whole universe as nonexistent in contrast with Him and to consider it mortal and lacking reality. Secondly, the Unity of Attributes—that is that *Rabubiyyat* [Lordship] and *Uluhiyyat* [Godhead] are confined to His Being and that all others who appear as sustainers or benefactors are only a part of the system set up by His hand. Thirdly, the Unity of love, sincerity and devotion—that is, not to consider anyone as an associate of God in the matter of love and worship and to be entirely lost in Him. (*Siraj-ud-Din 'Isa'i ke Char Swalon ka Jawab, Ruhani Khaza'in*, vol. 12, pp. 349–350)

Another point that needs to be mentioned from the abovementioned hadith is that the Holy Prophet (saw) said “He who imitates a people is one of them”. As Muslims we have our own way of life and being. There is no need for us to follow others. We are not to be imitators but rather trend setters. We should be convinced that the teachings of Islam are the best teachings

whether we understand them or not. But it is our duty to try to understand these teachings so that we might easily teach them to others. We should not just follow what others are doing just for the sake of being nice. We have our own values and we should cultivate our own manners and defend them. Of course, whatever good or wisdom that we find with others we should make them our own because the Holy Prophet has taught us that “a word of wisdom is the lost property of a Muslim. Wherever he finds it he has a better right to it.”

Here I would like to quote the Promised Messiah (as) who taught us that as a member of his jamaat we should “refrain from following un-Islamic customs and lustful inclinations and shall completely submit [ourselves] to the authority of the Holy Qur’an; and that [they] shall make the Word of God and the sayings of the Holy Prophet Muhammad (saw) [their] guiding principles in every walk of [their] life.”

He further said:

“Look, Allah the Almighty says in the Holy Qur’an (3:32):

رَحِيمٌ غَفُورٌ اللَّهُ وَ ۖ ذُنُوبَكُمْ لَكُمْ يَغْفِرَ وَ اللَّهُ يُحِبُّكُمْ فَأَبِيعُونِي اللَّهُ حَبُونا كُنْتُمْ إِنْ قُلْ

meaning

“Say, ‘If you love Allah, follow me: *then* will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.’

The only way to please Allah the Almighty is to be fully obedient to the Holy Prophet (saw); and there is no other way that will lead you to the communion with God. The final objective of man should always be to find the One God who is without any partner. He should shun associating anyone with God and indulging in innovations! He should be obeying the Messenger (saw) and not following his personal lusts and base desires. Listen, I say it again: Man cannot succeed in any other way but by treading the true path of the Messenger (saw) of Allah. We have only one Messenger (saw); and only one Holy Qur’an was revealed to that Messenger (saw)—obeying whom we can find God. The innovations introduced by the present day *fuqara*’ [hermits] and the methods of *durud* and *waza’if* [prayer incantations] invented by the leaders of the hermitages are all a tool that leads a man astray. Stay away from them. These people have tried to break the Seal of the Prophets and in a way have made a different *shari’ah*. You should remember that the key for opening the door of Allah’s blessings and grace is only to adhere to the injunctions of the Holy Qur’an and to follow the Holy Prophet

(saw) and to establish Prayer and keep fasting in the established manner. That person is lost who adopts any new path instead of following those established ways. That person shall end up dying in failure who does not comply with the dictates of Allah and His Messenger and walks divergent paths.’ (Malfuzat, new ed., vol. 3, pp. 102–103)

The last hadith that I am sharing today is from Hazrat Abu Huraira (ra). He said that the Holy Prophet (saw) has said:

"Love the one whom you love to a certain degree (moderately), perhaps one day he will be someone for whom you have hatred and hate the one for whom you have hatred to a certain degree (moderately), perhaps one day he will be one whom you love."

The Muslim should be well balanced in his behaviour. We should not be excessive in neither hate nor love for anyone or any group of people. Life is such that the only constant is change. We need to make room for such circumstances. By Allah's Grace, I love this hadith and have always since my youth allowed myself to be guided by it. I find it to be full of wisdom and it opens doors and avenues of peace and love within the Islamic community.

May Allah help me and you all as well to meditate upon these words and do our best in all circumstances, incha Allah. Ameen.