

FRIDAY SERMON

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We will continue with the speech that Hazrat Masih Maood (as) delivered at Jalsa Salana in 1900. He spoke about the meaning of the name Muhammad and Ahmad. Then he continued:

“The underlying secret in these names is that the life of the Holy Prophet (saw) has essentially been divided into two parts. First there was his life in Mecca which spanned a period of thirteen years. The second part of his life was spent in Medina, which lasted ten years. During his life in Mecca, we see a manifestation of his name Ahmad. During this time, the Holy Prophet (saw) engaged himself in weeping and crying before God Almighty day and night and would spend his time seeking divine help and in prayer. Anyone who is fully aware of the manner in which the Holy Prophet (saw) spent his life during this time knows that no lover has ever cried and wept so fervently in search of his beloved as the Holy Prophet (saw) did during his life in Mecca, and nor will anyone ever be able to match him in this regard. Then, these lamentations of the Holy Prophet (saw) were not for his own soul, but due to his clear knowledge of the state of the world. The worship of God had disappeared completely. The soul and the inherent nature of the Holy Prophet (saw) was leavened by a faith in Allah the Exalted, which fostered within him pleasure and delight. The Holy Prophet (saw) naturally desired to fill the world with this pleasure and joy as well. But when he cast a glance on the world, he found that their capacities and natures had been strangely deformed, and there were many difficulties and hardships at hand. In short, the Holy Prophet (saw) would weep and cry over this state of the world, and he did so to such an extent that he may well-nigh have lost his life. It is to this that the following words of Allah the Exalted allude:

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

Haply thou wilt grieve thyself to death because they believe not.(26:4)

This was the life of the Holy Prophet (saw) in which he humbly begged for divine grace and mercy, a life which showed a manifestation of his name Ahmad. During this era, the Holy Prophet (saw) was engaged in deep contemplation. The effects of this contemplation and prayer became apparent during life in Medina, when the name Muhammad was manifested, as is evident from the following verse:

وَاسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ

And they prayed for victory, and as a result thereof every haughty enemy of truth came to naught. (14:16)

The Trials Faced by the Divinely Commissioned

It is the way of Allah that those who are commissioned by Him are given grief and pain. They are confronted by one difficulty after another. However, this is not so that they would perish but so that they may attract the help of Allah. This is the very reason that the life of the Holy Prophet (saw) in Mecca spans over a longer period than the time he spent in Medina. The Holy Prophet (saw) spent thirteen years in Mecca and ten years in Medina. As it is clear from the aforementioned verse, every Prophet and all those who are divinely commissioned are made to suffer in the beginning; they are branded as liars, cheats, and merchants, and given all sorts of names. There is no derogatory name that is not attributed to them. The Prophets and the divinely commissioned tolerate all of this and endure every pain that is inflicted upon them, but when this reaches an extreme, another power is manifested out of sympathy for mankind. In the same manner, the Messenger of Allah, peace and blessings of Allah be upon him, was tormented in every possible way and given every dishonorable name. Ultimately, the spiritual concentration of the Holy Prophet (saw) was roused until it reached an extreme, as is derived from *اسْتَفْتَحُوا* (they prayed for victory), and this ultimately resulted in *وَحَابَ كُلُّ جَبَّارٍ عَنِيدٍ* (and as a result thereof every haughty enemy of truth came to naught). All the wicked and those who perpetrated schemes against him perished. This spiritual concentration of the godly is roused when the mischief of their enemies reaches its extreme, because if it were to surge forth in the very beginning, every enemy would be destroyed at once! During his life in Mecca, the Holy Prophet (saw) fell before the One True God and cried before him in such a manner that those who saw him or heard him would tremble. But after all this, just observe the majestic glory of his life in Medina. All those who were actively engaged in mischief and who hatched schemes to kill and expel the Holy Prophet (saw) from his homeland perished, and those who remained were left with no choice but to humbly accept their wrongdoings and beg for his forgiveness.

Hazrat Umar (ra) Accepts Islam

Observe the degree to which Hazrat Umar, may Allah the Exalted be pleased with him, benefitted the Muslims. There was a time when he had not yet accepted the Holy Prophet (saw) and four years had gone by since the advent of Islam. Allah the Exalted knows best the wisdom in this underlying mystery. Abu Jahl was in search of someone who would murder the Messenger of Allah. During those times,

Hazrat Umar (ra) was renowned for his bravery and courage, and was a man of great stature. The two discussed the matter with one another and Hazrat Umar (ra) took on the responsibility of putting an end to the Messenger of Allah. The agreement was

signed by Hazrat Umar (ra) and Abu Jahl, and it was settled that if Umar (ra) was successful in killing the Holy Prophet (saw), he would be given such and such amount as remuneration.

It is due to the power of Allah Almighty that the very same Umar, may Allah be pleased with him, who at one time was proceeding to martyr the Messenger of Allah, peace and blessings of Allah be upon him, later accepted Islam and himself became a martyr. What a wondrous era that was. And so, it was settled that Hazrat Umar (ra) would kill the Holy Prophet (saw). After this agreement had been put to writing, Umar (ra) began to scour the streets in pursuit of the Holy Prophet (saw) and stalked him at night so that he could find an opportunity to kill him when he was alone. He would ask the people when and where the Holy Prophet (saw) would spend time alone. The people said that he comes to the Ka'bah after midnight to offer his Prayer. Hazrat Umar (ra) was very pleased to hear this and so he came and hid near the Ka'bah. When some time had passed, he began to hear a voice coming from the wilderness. A man was proclaiming: **“Laa Ilaha Illallah”**

ﷻ *There is none worthy of worship except Allah.*

This was the voice of none other than the Holy Prophet, peace and blessings of Allah be upon him. On hearing this voice and confirming that the voice was moving towards him, Hazrat Umar (ra) hid himself even more carefully and determined that when the Holy Prophet (saw) would fall into prostration, he would strike him with his sword and sever his blessed head. The Holy Prophet (saw) began to offer his Prayer as soon as he arrived, and the events that transpired thereafter are narrated by Hazrat Umar (ra) himself. He relates that: ‘While he was in prostration the Messenger of Allah, peace and blessings of Allah be upon him, wept and cried so emotionally in his supplications that my body began to tremble. At one point, the Holy Prophet (saw) also made the following submission to God: **“Sajada laka rouhi wa Janani”** meaning, “O my Lord! My soul and my heart have fallen before You in prostration.”

Hazrat Umar (ra) said: ‘As I heard these supplications, they pierced my heart.’

Ultimately, due to the awe-inspiring nature of the truth, my sword fell from my hand. I understood from this state of the Holy Prophet (saw) that he was truthful and that he would definitely succeed in his mission. But the self that incites to evil is a terrible thing. When the Holy Prophet (saw) had finished his Prayer and left, I began to pursue him. When he sensed the footsteps behind him, in the dark of night, the Holy Prophet (saw) inquired: ‘Who is there?’ ‘Umar,’ I responded. The Prophet (saw) said: ‘O Umar, you do not stop pursuing me at night, nor during the day.’ It was at that moment that I began to sense the fragrance of the soul of Allah’s Messenger, peace and blessings of Allah be

upon him, and in my heart, I felt that he would perhaps pray against me. I said: ‘Do not pray against me!’ Hazrat Umar (ra) relates:

‘This was the time; this was the hour that was reserved for my acceptance and so God enabled me and I became a Muslim.’

Just reflect over the kind of sword that was hidden in these emotional entreaties and cries—a sword that was wielded against a man like Umar (ra), who had come after settling a contract to kill the Holy Prophet (saw)—and which turned Umar (ra) into a martyr through its charm. This spiritual concentration of the Prophets and their tearful supplications command a sword that is far greater than metal swords and spears. Therefore, the life of the Holy Prophet, peace and blessings of Allah be upon him, in Mecca was an era in which his name Ahmad was manifested.

As such, in Mecca the Holy Prophet (saw) carried himself in a manner that was especially characteristic of a lover’s love for his Beloved. He mixed himself to dust and bore a thousand deaths. No one but Allah Almighty can know the extent of his passion, devotion, humility and tearful supplications. It was after these deaths that the Holy Prophet (saw) was granted a strength and life by which he was able to breathe life into thousands, rather, hundreds of thousands of the dead, and he was the one who brought together the whole of mankind; in fact, even today, through the power of his spiritual influence, he is giving life to tens of millions of the dead, and he shall continue to do so until the day of resurrection.

Hence, the life of the Holy Prophet (saw) in Mecca was a manifestation of a lover’s love for the beloved and was a reflection of the inherent nature of his name Ahmad (saw), which means ‘the one who is greatest in praise.’ After this time had passed, his life of majestic glory began, which was a manifestation of his name Muhammad, peace and blessings of Allah be upon him—a name which reflects the phenomenon that is observed when a beloved draws in the affection of one who loves him. In this latter life, the enmity of the Meccan people surpassed all limits, and so the prayers and supplications of the Holy Prophet (saw) also reached their pinnacle. The animosity of his vile opponents ultimately became the cause for his expulsion from the House of Allah in Mecca. But his enemies did not stop at this; they pursued him and left no stone unturned in causing him grief and injury. Even when the Holy Prophet (saw) had migrated to Medina, the Meccans resolved to attack him. It was then that the indignation of Allah Almighty surged forth, and divine might and glory demanded that a manifestation of the name Muhammad, which means ‘the most praiseworthy’, be shown during the life of the Holy Prophet (saw) in Medina.

The fundamental purpose of the advent of the Messenger of Allah, peace and blessings of Allah be upon him, was none other than to manifest the glory of God on earth, as it

had become hidden from the eyes and hearts of humanity; false and worthless deities, idols and stones had taken the place of God. Now this was only possible if Allah the Exalted manifested Himself through the life of Allah's Messenger, peace and blessings of Allah be upon him, which was distinguished by divine grace and also through his life which was characterized by divine might and glory; it was only possible if God exhibited a miraculous display of His hand of power.” (P75)

May Allah help us all to study the life of the Holy Prophet Muhammad (saw) and be inspired to take him as the true model in our life. Ameen.