

FRIDAY SERMON

17 February 2023

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Today, we will continue reading from Malfuzaat (Volume 3) by Hazrat Masih Maood (as).

“When the *ameen* of Hazrat Sahibzadah Bashir Ahmad, Sharif Ahmad, and Mubarkah Begum took place, and His Holiness, the Sign of Allah—as it is his custom to give alms to show gratitude for the favours and gifts of God Almighty—arranged for a feast to express his gratefulness. On this, the Revered Hazrat Nawab Sahib, inquired: “Your Holiness, this *ameen* that has been arranged, is this only a tradition or something of that nature?” We record herewith, whatever His Holiness, the Sign of Allah, peace and blessings be upon him, stated in response.

The Promised Messiah (as) said: “If one reflects over the matter that arises here and contemplates from all aspects whilst keeping good intentions and righteousness in consideration, this will foster knowledge. I deem it a sign of your pure-hearted nature and good intention that you ask questions when you are unable to understand something. There are many people in whose heart a doubt becomes established, but they do not seek to uproot it by asking questions, and in this way, it continues to grow and cultivate within, and then the eggs of their doubt and suspicion hatch offspring and destroy the soul. Not asking questions and then forming one’s own view when one is unable to understand a certain matter is a weakness that leads one to hypocrisy. I do not consider this a sign of respect, for by doing so, a person destroys their soul. It is true, however, that it is not appropriate either for one to raise questions on every little thing—this is forbidden. It is in this context that Allah the Exalted states:

Ask not about (minor) things.

Moreover, a person is also prohibited from spying on others and picking out their faults. These are both bad practices. But if an important issue rankles a person’s heart, one should definitely present the issue and pose his question.

This may be illustrated by an example. If a person were to consume contaminated food and this begins to upset the stomach, and one begins to feel nauseous, it is best for one to vomit and expel the food. However, if the person does not expel the food from their body, this will harm the digestive system and ruin a person’s health. Just as spoiled food

ought to be expelled from the body immediately, anything that rankles in the heart ought to be uprooted at once.

Therefore, I consider it to be a sign of your good fortune that you present your question whenever you do not understand something, and thus prevent it from turning into an objection.

The first Hadith in *Bukhari* is: “ *Innamal aa’maalo binniyyate*”

Meaning, deeds are based on intentions. With good intentions, even an apparent offence, no longer remains to be as such. Even in the case of the law, intent is important. For example, if a father were reprimanding his child to go to school and study, and the child happened to sustain an injury in some way, which results in death, it will be understood that the death cannot be deemed as an intentional, punishable offence, because the father did not intend to kill the child. Therefore, every action is based heavily on one’s motive. In Islam, this concept solves many issues.

Hence, if someone does a deed with good intentions, purely for the sake of God, he should not care about how worldly people view that action.

Bear in mind that one ought to remain a seeker by way of supplication to God always and in every state. Secondly, one ought to act upon the following:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

The bounty of thy Lord, proclaim.

One ought to proclaim the favors, which are conferred upon a person from God Almighty, for this increases a person’s love for God and fosters a zeal in him to be obedient and dutiful to Him.

The word ‘proclaim’ does not only mean that a person should verbally speak of these blessings; these blessings should be apparent on their body as well. For example, if Allah the Exalted has granted someone the ability to wear elegant clothes, but they always wear spoiled and dirty clothes so that people will look at them with sympathy or so that the individual’s affluence remains hidden from the people, such an individual commits a sin. For such a one seeks to hide the grace and bounty of God Almighty, and follows a way of hypocrisy; such a one deceives the people, and seeks to mislead them, and this is far from the greatness of a believer.

The way of the Holy Prophet (saw) was always to embrace both aspects. The Holy Prophet (saw) would wear whatever was available to him and would not reject anything; he would accept whatever clothing was presented to him. However, after the Holy

Prophet (saw), certain people saw humility in adopting the way of asceticism. Certain dervishes have been known to mix dust with their meat before consuming it...

However, Islam does not consider such practices to be a sign of excellence; excellence in Islam is gauged by righteousness, which transforms a person into a saint, with whom the angels converse and to whom God Almighty gives glad tidings.

I do not teach such ascetic practices because they are at odds with the objective of Islamic teachings. The Holy Quran gives the following teaching:

كُلُوا مِنْ طَيِّبَاتِ

Eat good things.

Yet, these people turn an excellent, pure thing and mix it with dust to turn it into something that is impure. Such beliefs developed long after Islam was forgotten.

Such people add their own innovations to the teachings of the Holy Prophet, peace and blessings of Allah be upon him, for they have nothing to do with Islam or the Holy Quran; these people invent their own shariah. I view this with utter contempt and disgust. The Messenger of Allah, peace and blessings of Allah be upon him, is a perfect example for us all. Our betterment and merit lies in following his footsteps, insofar as possible, and not deviating even in the least.

In the same way, people have committed errors as far as interacting and treating women and children is concerned, and they have gone astray from the right path.

The Holy Quran states:

عَاشِرُوهُنَّ بِالْمَعْرُوفِ ۖ

Consort with them in kindness.

But today, people are acting in a manner that is opposed to this teaching. In this context, there are two sorts of people. One group of people have disregarded women leaving them to live an unrestricted life, as if religion does not affect them at all. So, they lead a life that is diametrically opposed to Islam and no one bothers with them. Then, there is another group of people who have not left women alone to live an unbridled life, but in contrast, they have adopted a way that is so harsh and controlling that one is unable to differentiate between women and animals; these people treat women in a manner that is worse than slaves and beasts. They will beat women so mercilessly and without any sense of the fact that the person who is before them is a living being. In short, these people treat women in a terrible manner, and this is to such an extent that in the Punjab there is a famous saying that likens women to a person's shoes, which can be taken off

and replaced with another pair. This is very dangerous indeed and goes against all that Islam holds sacred. The Holy Prophet, peace and blessings of Allah be upon him, is a perfect example in every respect. Study his life and see how he treated women. In my view, an individual who stands up to contend against a woman is an unmanly coward. Study the pure life of the Holy Prophet, peace and blessings of Allah be upon him, so that you may see how kind he was. Even though the Holy Prophet (saw) was an awe-inspiring personality, if an old woman would stop him, he would stand there until the lady would permit him to leave. He would go to the market himself and bring his household items. On one occasion, the Holy Prophet (saw) purchased something from the market and a companion submitted:

‘Your Holiness, allow me,’ but the Holy Prophet(saw) said: ‘A person ought to carry their own things.’ One should not conclude from this that the Holy Prophet(saw) would never allow others to do small tasks for him, such as bringing his firewood.

Nonetheless, these instances demonstrate the simplicity and immense informality of the Holy Prophet (saw). The Holy Prophet (saw) would go from one place to another by foot without any distinction as to who was walking ahead of him or behind him. For it is observed in the case of those who are disposed to formality that they do not appreciate it when others walk ahead of them. In fact, the Holy Prophet (saw) was such a simple man that on certain occasions people could not even identify who the Messenger, peace and blessings of Allah be upon him, was in a group of people. When the Holy Prophet, peace and blessings of Allah be upon him, arrived in Medina, Hazrat Abu Bakr, may Allah be pleased with him, had a white beard and so the people thought that he was the Prophet of God, peace and blessings of Allah be upon him. However, Hazrat Abu Bakr(ra), did something to serve the Holy Prophet (saw) in order to show the people that the Holy Prophet (saw) was the Messenger of God, and it was then that everyone realized the truth.

On certain occasions, the Holy Prophet, peace and blessings of Allah be upon him, even had a race with Hazrat Ayeshah, may Allah be pleased with her. On one occasion, the Holy Prophet (saw) outstripped her, and on another occasion, he went easy so that Ayeshah, may Allah be pleased with her, could outstrip him, and so she overtook him. Similarly, it is also proven that on one occasion, a few Abyssinians came to show an entertaining spectacle. The Holy Prophet, peace and blessings of Allah be upon him, showed Hazrat Ayeshah, may Allah be pleased with her, their demonstration. However, when Hazrat Umar, may Allah be pleased with him, arrived, the Abyssinians saw him and fled.

In short, when a person closely studies the life of the Holy Prophet, peace and blessings of Allah be upon him, they learn a great deal. However, there are certain foolish,

benighted individuals who do not reflect over his life, but open their mouths to raise allegations against him—his is the state of the Christians and Arya Samajists.” (p. 297)

From these comments, we understand that such ceremonies like “Ameen” may be observed with the proper intentions without making way too big expenses and showoff. May Allah help us all to have true knowledge of Islam and to practice it in a way that is pleasing to Allah. Ameen.