



## Lecture Summary – Thursday 6<sup>th</sup> November 2025

### “Those Who Hurt the Prophet (Continued)” – Shaykh Ali Abbas Malik

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Reflects deeply on the **hardships, suffering, and tremendous patience of the Holy Prophet Muhammad (ṣallallāhu ‘alayhi wa ālih)**, emphasising how he endured every type of difficulty from the beginning of his mission until his final breaths. Despite facing mockery, abandonment, disobedience, and cruelty, the Prophet continued guiding with mercy, compassion, and steadfastness.

#### 1. The Prophet’s Pain and Compassion

- The Prophet did not cry for himself; rather, he cried because of how he foresaw people—especially his own Ummah—would suffer through their actions.
- He faced immature and disrespectful behaviour from those around him, even from people who later came to be regarded as companions.
- The Qur’anic verse from Sūrat al-Jumu‘ah was mentioned to illustrate how some people abandoned the Prophet during his sermon when trade and entertainment distracted them.

#### 2. Disobedience and Behaviour of the Community

- The speaker highlights how the Prophet saw constant disobedience, childishness, and misplaced priorities among those who claimed to follow him.
- This serves as a reminder that Muslims today must evaluate their own actions and behaviour, for we too may be causing hurt to the Prophet through our negligence and disregard for divine commands.

#### 3. Imam Ja‘far al-Ṣādiq’s (a.s.) Warning

- The Imam questions: “Why do you make the Messenger of Allah grieve?”
- He teaches that **our deeds are presented** to the Prophet and the Imams. They see our behaviour, our sins, our dealings with others, and the ways we disregard God’s commands.
- If people truly understood the reality of their sins, they would not be able to handle the shame of their own deeds being exposed.

#### 4. Accountability and Awareness

- The Qur’anic statement “*Allah sees your deeds*” was discussed as a reminder that nothing is hidden.
- The most honourable of all beings—Prophet Muhammad—reviews the state of the community. He sees our moral failures, the oppression in the world, the killing of innocents, and the betrayal of the values of Islam.

#### 5. The Example of Lady Fāṭimah (s.a.)

- Reference is made to the loneliness and suffering of Lady Fāṭimah—how she sat alone after the Prophet’s death, illustrating the abandonment and injustice the Ahlulbayt faced.
- Her patience, sacrifice, and stand for truth serve as a reminder that the lovers of the Ahlulbayt must embody sincerity, courage, and moral commitment.

## 6. The Danger of Comfort and Complacency

- Living in the West creates a false sense of security—Muslims may believe they are safe from tests, leading to complacency in religion.
- Many values are slipping away, replaced by convenience and worldly desires.
- The speaker warns that we may be drifting from the teachings of the Prophet and Ahlulbayt without realising it.

## 7. The Need for Seriousness and Reflection

- Faith requires seriousness, self-accountability, and genuine love—not superficial claims.
- Following the path of the Ahlulbayt demands:
  - Sincerity
  - Sacrifice
  - Setting aside ego and personal comfort
  - Living by truth and justice

## 8. On Charity, Good Deeds, and Intention

- The Qur’anic verse *“Do not invalidate your charities through reminders or hurtful behaviour”* was explained.
- Good deeds must be done purely for God. They are not favours to anyone—not even to the Prophet or the Imams.
- Whatever we give is a **benefit to ourselves**, a reflection of our love for the Prophet’s family.

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## Key Message

The lecture urges us to reflect on:

- How our actions today may be hurting the Prophet
- How far we have drifted from sincere, committed faith
- Whether we embody the values of the Ahlulbayt
- And whether our deeds, when presented to the Prophet, would bring him joy or grief.

Concludes that **any service, charity, or good action we perform is ultimately for our own benefit**, and the true expression of love for the Prophet and his family is transforming our character and actions.