

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

**10 FEBRUARY 2012**

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran Imam Zafrullah Domun recited verse 57 from chapter 33 of the Holy Quran and then he said:

Last week I ended with some quotations from the writings of Hazrat Mirza Ghulam Ahmad<sup>as</sup>, the Mahdi and Promised Messiah in which we saw how he expressed his appreciation of the Holy Prophet Mohammad<sup>saw</sup>. Anyone who takes the time to delve into the life of the Holy Prophet Mohammad<sup>saw</sup> cannot remain indifferent to his personality and his achievements. In view of his lofty status Allah tells us in the Holy Quran in the verse that I have just read **“Allah and His angels send blessings on the Prophet. O ye who believe! you *also* should invoke blessings on him and salute *him* with the salutation of peace. [33:57].** It is true that the invocation of blessings (*darood*) on the Holy Prophet<sup>saw</sup> is a part and parcel of all our daily prayers. Yet an Ahmadi Muslim who wants to progress in spirituality should also develop the habit of making *Darood* daily apart from the daily prayers routine. In fact in the third condition of *baiat* Hazrat Masih Maood<sup>as</sup> said that the would be member of Jamaat Ahmadiyya **“shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (peace and blessings of Allah be upon him); and shall try his/her best to be regular in offering the *Tahajud* (pre-dawn supererogatory prayers) and invoking blessings (*Darood*) on the Holy Prophet (peace and blessings of Allah be upon him); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.”**

So for an Ahmadi Muslim the significance that the Holy Prophet<sup>saw</sup> has in our life is far more than just making a few speeches about him in a hall or in a gathering and eating *biryani* or a cake and ignore his teachings in our daily life. Can you just imagine the importance that this *Yaumunnabi* has taken in the life of the Muslims of Mauritius that 90 *degs* of *briani* are prepared for about 35,000 people and are eaten as lunch!

The Holy Prophet Mohammad <sup>saw</sup> is already held in high esteem by Allah. By praying for an increase of blessings upon the Holy prophet we are only raising his esteem in our eyes, in our heart. In other words we are only recognizing his lofty status that we join the angels in asking Allah to send blessings upon him. As you might recall, in a hadith the Holy Prophet is reported to have said “Allah confers ten blessings on a person who sends one blessing on me”. You give one, you get ten. We members of Jamaat Ahmadiyya Al Mouslemeen should try to cultivate the habit of sending *darood* on the Holy Prophet every day. We should start with a few let us say ten and then slowly increase to about a hundred if we can. Instead of finishing prayers and engaging in futile conversations, it would be good if we could start by making some *daroods* after the prayers. Even in the evening instead of just doing futile things like watching *TV* or chatting on the net one can engage oneself in the more beneficial pursuit of invoking blessings on the Holy Prophet. If you continue in these practices, you will notice after sometime that your heart will yearn for *darood* instead of *TV* or even the net. But these are things that you discover through personal experience and not by merely listening to speeches. Try it and experience it and then you may share your experience if you wish.

Some people might ask what we should read. We know from the books of hadiths that the Holy Prophet has taught us to read *darood* as we read it in our prayers. Some other formulae found in the books of hadith also are ok. But Hazrat Mirza Ghulam Ahmad used to read quite often “ *Subhanallahe wabehamdehi subhaanallahil Azim Allahoumma swale ala Muhammadin wa ala aale Muhammad*” which we translate as “ Allah is free from all defect with His Praise, Allah is free from all defect and He is The Great , O Our Lord send blessings on Muhammad and his progeny”. In a hadith the Holy Prophet <sup>saw</sup> is reported to have said “there are two phrases which are easy on the tongue, most loving to Allah and heavy in the balance and they are *Subhanallahe wabehamdehi subhaanallahil Azim*”. So wherever you are remember and repeat these words, slowly you will be cleansed of all your sins and you will become dear to Allah. I am saying all this particularly for our younger generation so that they might know about our traditions and that they might inculcate what is good in their life. May Allah help them always to do so.

Through his practical example Hazrat Masih Maood <sup>as</sup> showed how much he recited Darood. He says: “I recall that one night I was so occupied with calling down blessings on the **Holy Prophet**<sup>(saw)</sup> that my heart and soul became fragrant therewith. The same night I saw in my dream that people were carrying into my house water-

skins filled with divine light in the **form** of water and one **of** them said: These are the blessings which you had sent to Muhammad<sup>(saw)</sup>, (*Barahin-e-Ahmadiyyah, Ruhani Khaza'in*, vol.1,p.576)

Hazrat Mirza Ghulam Ahmad<sup>as</sup> has expressed his love for the Holy Prophet Mohammad<sup>saw</sup> in all types of writings whether prose or verse. Before reading you some of these verses, I will tell you about an incident which shows how profound and genuine was the love that he had for the Holy Prophet<sup>saw</sup>. This incident is related by his companion Molvi Abdul Karim<sup>ra</sup>. One afternoon he entered the Mubarak Mosque, and noticed that the Promised Messiah<sup>as</sup> was strolling back and forth alone. He was quietly humming the poetic couplet of Hassan bin Thabit<sup>(ra)</sup>, which he had written upon the demise of the Holy Prophet<sup>(saw)</sup>:

*Kountas sawaado le nazeri fa'ami alaykan naazero*

*Man sha'a ba'daka fal yamout inni kounto ohaazero*

Translation:

‘O my beloved! You were the pupil of my eye. Today, with your demise, my eye has gone blind. Now, after you anyone may die, I care not, I only feared your demise.’

The narrator relates that the Promised Messiah<sup>as</sup> was cut off from the world and everything around, and was in his own emotional state. When he heard his footsteps, he raised the hand in which he was holding his handkerchief, and it was then that Hadhrat Abdul Karim noticed that tears were flowing from his eyes.

In another narration it is mentioned that the Promised Messiah<sup>as</sup> responded, “I was reciting this couplet of Hassan bin Thabit<sup>ra</sup>, and this desire came to my heart, that, O! if only this couplet had come from my tongue”. (*Siratul Mahdi*, vol.2, p.22)

Among the most famous and well known verses in which Hazrat Ahmad<sup>as</sup> has expressed his feelings for the Holy Prophet we can mention the following:

- *I do not know the name of any other teacher; **for** the acquisition of spiritual insight, I have only studied in the school **of** Muhammad<sup>saw</sup>*

- *I do not know of any man, in both worlds; who possesses greater magnificence and grandeur than that **of** Muhammad <sup>saw</sup>*
- *There is a flowing ocean **of love for the Holy Prophet** in my heart; He is such that there is no one like him in perfection and qualities.*
- *After God I am inebriated with the **love of Muhammad** <sup>saw</sup> if this be infidelity, then by God I am a great infidel.'*

These are verses written in Persian language. The following are in Urdu language:

*'O My **beloved**, I swear by your oneness,  
We have lost ourselves in your **love**.  
My every particle is satiated with your **love**,  
We have as if populated an entire city in our heart.'*

- *'He is our leader, who is the source **of** all light;  
His name is Muhammad<sup>(saw)</sup>, he alone is my **beloved**.'*

In Arabic he has written an ode of seventy verses in praise of the Holy Prophet. Here are some of its verses:

O fountainhead of Divine grace and knowledge!  
All creation flocks towards you like the thirsty.  
O ocean of the grace of the Generous Benefactor!  
Multitudes throng towards you holding empty cups.  
O sun of the kingdom of beauty and grace!  
You have illumined the face of deserts and dwellings alike.  
A nation had the honour to behold you and another heard  
Of this full moon that has enchanted me.  
They shed tears in remembrance of your beauty;  
  
He surpasses all creation in his perfection and beauty;  
In his glory, and his pleasant nature.

No doubt, Muḥammad is the best of creation;  
He is the elect of the elect and chief of chiefs.  
All excellence attained perfection in his person;  
The bounties of every age reached their climax in him.  
I call Allāh to witness that Muḥammad is His vicegerent;  
Through him alone access is possible to the Divine court.

These are only some of the verses of this ode, the translation of which I have given you. But take some time and read it in *Essence of Islam Volume one*. Moreover it was revealed to the Promised Messiah that whoever learnt this Qasidah by heart and recited it often would be blessed in his memory.

Furthermore in visions and dreams also many times this love for the Holy Prophet has been spoken of. Hazrat Ahmad says:

“On one occasion I received a revelation which indicated that there was a difference among the higher angels with reference to God's design to bring about a renaissance of Islam as to the person through whom it should be brought about. At the same time I saw in a dream that a search was being made for one who should revive the faith. A person appeared before me and pointing to me said (Arabic): This is a man who loves the Messenger of Allah. His meaning was that the principal condition of this assignment was the love of the Holy Prophet and that I fulfilled that condition (Braheen Ahmadiyya part IV p. 503 sub footnote 3).”

At another place he says:

“I was occupied in writing something one night and then went to sleep and in my dream saw the Holy Prophet <sup>saw</sup> and his face was bright like the full moon. He came close to me and I felt as if he wished to embrace me, which he did, and I saw that rays of light proceeding from his countenance had entered into me. I felt these rays were like palpable light and I believed that I was seeing them and not only through my spiritual sight but also with my physical eyes. Thereafter I did not perceive that he had separated himself from me nor did I perceive that he had left me. In those very days the doors of revelation were opened to me and God addressed me and said (Arabic): Allah blesses thee O Ahmad” (*Ayena Kamalat-e-Islam* P. 550).

In brief when we come to know all that Hazrat Masih Maood<sup>as</sup> has said about the Holy Prophet we understand that his knowledge of his lofty status was indeed great. Allah made him understand that those who follow in the footsteps of the Holy Prophet would become the beloved of Allah as we said last week. Hazrat Mirza Ghulam Ahmad<sup>as</sup> wanted to be a beloved of Allah and he tried his best to follow the path taken by the Holy Prophet and this is what he has bequeathed all his followers. But unfortunately not all of them have decided yet to follow in the footsteps of their master. This is a real pity indeed.

I will end with another extract from Hazrat Ahmad's writings where he speaks to us about the reform that the Holy Prophet carried out in the world. He did not at all exaggerate when he said that the Holy prophet was the most successful of all prophets as modern scholarship is finding out. He says:

The reform that was carried out by our lord and master, the Holy Prophet [peace and blessings of Allah be on him] was very sweeping and general, and was acknowledged on all hands. This degree of reform had not been achieved by any previous Prophet. If anyone studies the history of Arabia, he would come to know how bigoted the idol worshippers, Jews, and Christians of the time were, and how much their reform had been despaired of for centuries. Then the teachings of the Holy Qur'an, which were wholly opposed to them, proved so effective that they swept aside every false doctrine and every vice. Drinking was abolished, gambling was discarded, infanticide was put down and everything that was opposed to compassion and justice and purity was suppressed. It is true also that offenders were suitably punished for their offences. No one can, however, deny the greatness of the reform that was carried out. [Nur-ul-Qur'an No. I, Ruha ni Khaza'in, Vol. 9, p. 366 footnote]

Take some time at home and reflect upon these words that I have given you and strive to follow in his steps. May Allah give all of us the opportunity to do so. Ameen!