

FRIDAY SERMON OF IMAM ZAFRULLAH DOMUN

05 OCTOBER 2012

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran Imam Zafrullah Domun read verse 41 of Chapter 33 of the Holy Quran and then he said:

In the noble verse that I have just recited, Allah, the Great is speaking about the greatness of the Holy Prophet Mohammad ^{saw}. This verse is used to indicate the high degree of excellence that Allah has conferred on the Holy Prophet Mohammad ^{saw} amongst men and also in His own Sight. The translation of this verse is as follows:

“Muhammad is not the father of any of your men, but *he is* the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things.”

Hazrat Mirza Ghulam Ahmad^{as} the Promised Messiah and Mahdi has spoken lengthily about this unique attribute of the Holy Prophet ^{saw}. In my past sermons I have spoken several times about this matter. But we will give some new quotations today as a reminder. He says:

“The perfect man to whom the Holy Qur’an was revealed was not limited in his vision, nor was there any deficiency in his sympathy in the sharing of sorrows. Both from the point of view of the time and of the place, his soul was charged with perfect sympathy. He was, therefore, bestowed a full share of the manifestations of nature and he was made *Khatam-ul-Anbiya*’, which did not mean that no one would from then on receive any spiritual grace from him, rather that he possessed the seal of Prophethood and that without the attestation of that seal, no grace can reach anyone, and that for his people, the door of converse with the Divine would never be closed.

Beside him, there is no Prophet who possesses the seal of Prophethood. It is only by the testimony of his seal that Prophethood can be bestowed for which it is a condition that the recipient must be a follower of the Holy Prophet [peace and blessings of Allah be on him]. His high courage and sympathy did not wish to leave his people in a condition of deficiency and were not reconciled to the door of revelation, which is at the root of all understanding, being closed. Yet, in order

to preserve the sign of the closing of Prophethood, he desired that the grace of revelation should be bestowed through obedience to him and that this door should be closed to anyone who was not his follower. God appointed him *Khatam-ul-Anbiya'* in this sense. Thus it was established till the Day of Judgment, that a person who does not prove being his follower through true obedience and who does not devote his full being to obeying him, cannot become the recipient of perfect revelation. Direct Prophethood has been ended with the Holy Prophet [peace and blessings of Allah be on him]; but Prophethood by way of reflection, which means the receipt of revelation through the grace of Muhammad [peace and blessings of Allah be on him] will continue till the Day of Judgment, so that the door of perfection of mankind should not be closed and this sign should not disappear from the world that the high resolve of the Holy Prophet [peace and blessings of Allah be on him] desired that the doors of converse with the Divine should remain open till the Judgment Day and the understanding of the Divine, which is the basis of salvation, should not disappear.” [Haqiqat-ul-Wahi, Ruhani Khaza'in, Vol. 22, pp. 29-30]

In this extract Hazrat Masih Maood ^{as} makes it quite clear that the prophethood by way of reflection of the grace of Muhammad ^{saw} will continue to the end of the days. He also says that this is so in order that the doors for the perfection of mankind might not be closed. By reading this extract it is quite clear what is the position of Hazrat Masih Maood ^{as} concerning the prophethood of the Holy prophet Muhammad ^{saw} and what is his opinion about who might come as prophets in the umma of the Holy Prophet ^{saw}. Elaborating further on this matter he says:

I affirm it with full confidence that the excellences of Prophethood attained their climax in the Holy Prophet [peace and blessings of Allah be on him]. The person who sets up a movement in opposition to him and puts forward some verity outside his Prophethood and withdraws from the fountain of Prophethood is false and an impostor. I say it plainly that a person who believes in anyone as a Prophet after the Holy Prophet [peace and blessings of Allah be on him] and breaks the seal of his Prophethood, is accursed. That is why no Prophet can arise after the Holy Prophet [peace and blessings of Allah be on him] who has not with him the seal of the Muhammadi Prophethood. The Muslims who are opposed to us are involved in the error that they believe in the coming of an Israeli Prophet, who would break the seal of Prophethood. I say that it is a manifestation of the spiritual power of the Holy Prophet [peace and blessings of Allah be on him] and of his everlasting Prophethood that 1,300 years after him, the Promised Messiah

has appeared under his training and instructions with the same seal of Prophethood. If this doctrine is *kufir*, I hold this *kufir* dear. But those whose reason has been darkened and who have not been bestowed any share in the light of Prophethood cannot understand this and hold it as *kufir*; whereas, this is a matter which proves the perfection of the Holy Prophet [peace and blessings of Allah be on him] and his everlasting life. [Al-Hakam, 10 June 1905, p. 2]

From this extract we learn that people whose reason has been darkened will fail to understand what Hazrat Masih was saying and eventually they have opposed him. Today unfortunately the mainstream Ahmadiyya Muslim Jamaat also appears to have a “darkened reason” when they fail to understand that Allah may raise others within the Jamaat of the Messiah to redress the wrongs that are being committed. We and others have been arguing since some time that the Ahmadiyya caliphate has distorted the teachings of the messiah when they say that the door to Mujaddadiyyat has been closed except to themselves and that no other prophet can come after Hazrat Masih Maood^{as}. We all know that Mirza Nasir Ahmad, the third caliph gave a farfetched interpretation of who was a Mujjaddid and he said it several times that there will no longer be any Mujjaddid because of the presence of the Ahmadiyya caliphate. His follower, the fourth caliph, said the same thing in a speech in Trinidad in August 1993 and he said as long as the Ahmadiyya caliphate will exist there will be no one who would come from Allah. He was quite categorical about it. And quite recently, the world is well aware of the many statements of the fifth caliph which contradicts what Hazrat Masih Maood^{as} has said. We have spoken about these matters on our website. Now a legitimate question is why does the Ahmadiyya leadership resort to such distortion of the teachings of the Promised messiah if not to maintain their sway over the people?

Reverting to our subject under discussion we read another extract from Hazrat Masih’s writings. He says:

The miracles that were performed by all the other Prophets came to an end with them; but the miracles of our Holy Prophet [peace and blessings of Allah be on him] are fresh and alive in every age. Those miracles being alive and not having succumbed to death is proof that the Holy Prophet [peace and blessings of Allah be on him] is alone the living Prophet and that true life is that which has been bestowed on him and not upon any other. His teaching is a living teaching because its fruits and blessings are experienced today as they were experienced 1,300 years before. We have before us no other teaching by acting on which a person might claim that he has been bestowed its fruits, blessings, and graces and that he has become a Sign of God. By the grace of God Almighty, we find the

fruits and blessings of the Holy Qur'an present among us, and we still find those graces and signs which are bestowed in consequence of true obedience to the Holy Prophet [peace and blessings of Allah be on him]. Thus has God Almighty established this Movement so that it should be a living witness to the truth of Islam, and should prove that those blessings and signs which had appeared 1,300 years ago have appeared in this age also through perfect obedience to the Holy Prophet [peace and blessings of Allah be on him]. Hundreds of signs have so far been displayed. We have invited the leaders of all peoples and all religions that they should exhibit the signs of their truth in opposition to us, but there is not one of them who can put forth a practical sample of the truth of his religion. [Malfuzat, Vol. III, p. 38]

These are three extracts that I have shared with you about someone who has benefitted in full measure in followership to the Holy Prophet Mohammad ^{saw}. It is quite unfortunate that due to their lack of understanding a majority of Muslims, despite their extraordinary love for the Holy Prophet have been unable to truly understand his real status. So for us, if someone insults the Holy Prophet ^{saw}, he only betrays a lack of knowledge of the true facts concerning this great personality. As far as we are concerned we revere him and we try to follow in his footsteps. If the French magazine *Charlie Hebdo* or others take pride in insulting the Holy Prophet, they will eventually have to reap what they sow. Such persons are not at all aware with what hyperbole one of their greatest Frenchmen namely Alphonse de Lamartine(1790-1869) has spoken of the Holy Prophet. He said:

"Never has a man undertaken a work so far beyond human power with so feeble means, for he (Muhammad) had, in the conception as well as in the execution of such a great design, no other instrument than himself and no other aid except a handful of men living in a corner of the desert. Finally, never has a man accomplished such a huge and lasting revolution in the world, because in less than two centuries after its appearance, Islam, in faith and in arms, reigned over the whole of Arabia, and conquered, in God's name, Persia Khorasan, Transoxania, Western India, Syria, Egypt, Abyssinia, all the known continent of Northern Africa, numerous islands of the Mediterranean Sea, Spain, and part of Gaul.

"If greatness of purpose, smallness of means, and astonishing results are the three criteria of a human genius, who could dare compare any great man in history with Muhammad? The most famous men created arms, laws, and empires only. They founded, if anything at all, no more than material powers which often crumbled away before their eyes. This man moved not only armies, legislations, empires, peoples, dynasties, but millions of men in one-third of the

then inhabited world; and more than that, he moved the altars, the gods, the religions, the ideas, the beliefs and the souls."

"Philosopher, Orator, Apostle, Legislator, Conqueror of Ideas, Restorer of Rational beliefs.... The founder of twenty terrestrial empires and of one spiritual empire that is Muhammad. As regards all standards by which human greatness may be measured, we may well ask, is there any man greater than he?" Alphonse de Lamartine in 'Histoire de la Turquie', Paris 1854, vol. 11, pp. 276-77.

Alphonse de Lamartine was not just anybody. He was a poet, a writer and a historian, member of the French Academy and also a politician.

As far as the Americans are concerned we refer them to what **Washington Irving** (1783–1859) who was an American author, essayist, biographer and historian of the early 19th century said:

"His intellectual qualities were undoubtedly of an extraordinary kind. He had quick apprehension, a retentive memory, a vivid imagination, and an inventive genius. Owing but little to education, he had quickened and informed his mind by close observation, and stored it with a great variety of knowledge concerning the systems of religion current in his day, or handed down by tradition from antiquity. His ordinary discourse was grave and sententious, abounding with those aphorism and apologies so popular among the Arabs; at times he was excited and eloquent, and his eloquence was aided by a voice musical and sonorous.

"He was sober and abstemious in his diet, and a rigorous observer of fasts. He indulged in no magnificence of apparel, the ostentation of a petty mind; neither was his simplicity in dress affected, but the result of a real disregard to distinction from so trivial a source. His garments were sometimes of wool; sometimes of the striped cotton of Yemen; and were often patched.

"It is this perfect abnegation of self, connected with his heartfelt piety, running throughout the various phases of his fortune... The early aspirations of his spirit continually returned and bore him above all earthly things. Prayer, that vital duty of Islam, and that infallible purifier of the soul, was his constant practice." *Life of Mahomet*.

Allah has enjoined upon us to walk in the footsteps of the Holy prophet saw if we desire that Allah should love us. May Allah continue to shower manifold blessings on the Holy Prophet ^{saw} till the end of times. *Ameen!*