

by Imam Zafrullah Domun

In my previous sermon, mentioned that I would be making some more speeches about the Holy Prophet Mohammad (saw). As you are aware, recently in Pakistan there have been protests geared towards the government because protesters believed that it tried to change the Blasphemy law of the country. New groups made themselves heard and were not prepared to listen to reason at all. They continued their protests although the government corrected its mistake. Despite the great ideals that were spelled out by the Qaid Azam of Pakistan Muhammad Ali Jinnah, namely that every citizen of the country would be allowed to follow the religion of his choice, politicians have yielded to popular pressure and passed laws to equate members of the Ahmadiyya Muslim Jamaat as a non-Muslim minority. Of course, there are other minorities in that country, namely Christians and Hindus. Their main contention against the Jamaat is that we do not recognize the Holy Prophet to be the Last Prophet. Despite the jamaat's attempts to show that such an accusation is baseless, they are still not ready to change their opinion and continue to call for the killing of Ahmadi-Muslims because according to them we have changed our beliefs (as muslims). So I will share with you some extracts from the writings of the Promised Messiah in which he speaks about the high status of the Holy Prophet Muhammad (saw). He says:

“The Holy Prophet [peace and blessings of Allah be on him] came into the world to bestow hearing on the deaf, who had continued in that condition for hundreds of years. Who is blind and who is deaf? The one who does not accept the Unity of God and who does not accept this Prophet who revived the Unity of God on the earth. The same Prophet who converted the wild ones into men and then converted them into men possessing true moral qualities, then dyed them in the **Divine colour** of those who establish **their relationship with God**; the same Prophet, the sun of righteousness, at whose feet thousands of those who had died of paganism and atheism and evil living were revived and came to life and a sample of the Judgement Day was exhibited. It was not mere talk like

that of **Jesus**. The Prophet who appeared in **Mecca** and dispelled the darkness of paganism and that of the worship of man, was the **true light of the world**, who found the world in darkness and bestowed such light upon it that he converted a dark night into day.

What was the world before his advent and what did it become after it? This is not a question that is difficult to answer. If we are faithful our conscience will tug at us to persuade us to believe that before **that great personage** the greatness of God had been forgotten by the people of every country and it had been assigned to **avatars, stones, stars, trees, animals, and mortal men**, and despised creation was seated in the place of that **Lord of Glory and Holiness**.

It is true that if these men and animals and trees and stars were in fact God, **Jesus** being one of them, then this Prophet was not needed, but if they were not God, the **claim that our lord Muhammad** [peace and blessings of Allah be on him] **made on the hill of Mecca** has a grand light attending upon it. What was that claim? It was that God, having found the world in the deep darkness of associating partners with God, had sent him to dispel that darkness. It was not only a claim, but a claim fully established by the Holy Prophet (saw). If the superiority of any Prophet can be established by such works as proclaim true sympathy with mankind exceeding that of all other Prophets, then, O ye people, arise and bear witness that in this respect Muhammad [peace and blessings of Allah be on him] **has no equal in the world...** Blind worshippers of creatures have not recognized that great Prophet (saw) who set forth thousands of examples of true sympathy with mankind. I perceive, however, that the time has arrived when this Holy Messenger(saw) would be recognized. If you wish you might **record my statement** that henceforth the **worship of the dead** will decline daily till it disappears altogether. Will man set himself up against God? Will a despised drop frustrate the designs of God? Will the projects of mortal man disgrace Divine commandments? **O ye who can hear, listen, and O ye who can reflect, consider and remember that truth will be proclaimed and he who is the true light will shine forth.** [*Majmu'a Ishtiharat*, Vol. 2, pp. 305-307]

There are many books that have been written on the prevailing social conditions of the people prior to the coming of the Holy Prophet (saw). What the Promised Messiah said in

the foregoing extract is just a summary of the conditions of the people at the time of the appearance of the Holy Prophet (saw). Unfortunately, time does not permit us to speak about them now. Maybe some other time. We take another extract. Here he speaks about the Darood (invocation of blessings):

“One night this humble one invoked blessings on the Holy Prophet [peace and blessings of Allah be on him] to such a degree that my heart and soul were filled with its fragrance. That night I saw in my dream that angels were carrying water skins full of light into my house and one of them said to me: These are the blessings that you invoked upon Muhammad [peace and blessings of Allah be on him]. **[Brahin-e-Ahmadiyya, Ruhani Khaza'in Vol. 1, p. 598, sub-footnote 3]**

“Ever since the appearance in the world of the sun of righteousness in the blessed person of the Holy Prophet [peace and blessings of Allah be on him] up to this day, thousands of persons who possessed the capacity and the ability, by following the Divine word and obeying the Holy Prophet [peace and blessings of Allah be on him], have arrived at the high ranks that we have mentioned and continue to do so. God Almighty continuously bestowed upon them such favours, bounties, support and help that it is proved to those possessing clear sight that such people are Divine favorites, who are under the grand shadow of Divine bounty and are recipients of great grace. Observers can see clearly that these people are honoured with extraordinary favours and are distinguished by wonderful signs and perfumed with the fragrance of love and enjoy the pride of being accepted of God. The light of the All-Powerful so fills their companionship, their attention, their resolve, their moral qualities, their way of living, their joy, their anger, their desire, their dislike, their movement and their rest, their speech and their silence, and their outer and inner selves, as a clear and transparent glass receptacle is filled with excellent perfume. By the grace of their companionship and their relationship and love, that is achieved which cannot be achieved by great effort. By establishing a relationship with them and thinking well of them, one's faith assumes a new complexion and strength is gained for the display of good morals. The tendency of the ego towards clamour and sinfulness begins to be restrained and contentment and sweetness are generated. According to one's capacity, the

eagerness of faith surges up, and love and devotion are manifested, and delight in the remembrance of Allah increases. A person who keeps their company for a long time is compelled to confess that in the strength of their faith, in their moral qualities, their cutting off from the world, their attention towards God, their love of the Divine, their kindness towards God's creatures and in fidelity, acceptance of the will of God and steadfastness, they occupy such high rank as is not equalled in the world. Sane reason immediately discovers that the chains and shackles in which other people are bound have been removed from their feet, and that the narrowness and constriction whereby the bosoms of other people are constricted and fatigued, have been removed from their bosoms. They are honoured by continuous converse with the Divine and they are accepted as a means of approach between the Divine and His eager servants for the purpose of gaining direction and guidance. Their brightness illumines other hearts. As vegetation bursts forth at the approach of spring, in the same way, at the advent of such holy persons, natural lights surge inside pure souls and the heart of every fortunate one desires to bring into display, with full effort, its capacities, and is delivered from the veils of deep sleep, and is relieved of sinfulness, the stains of vice, and the darkness of ignorance and unawareness. Their blessed age has such a characteristic and there is such spreading of light in it that every believer and seeker after truth, according to the strength of his faith, without any apparent cause, perceives in his soul an expansion and an eagerness for religion and an increase in and strengthening of resolve. Every sincere one receives the benefit of the delicate perfume which is bestowed upon them on account of their perfect obedience, according to the degree of his sincerity. Those who are eternally unfortunate obtain no share of it, but continue to increase in their enmity, envy and ill will, and finally fall into hell.

[Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1 pp. 529-532, sub-footnote 3]

The necessary consequence of following in the footsteps of the Holy Prophet [peace and blessings of Allah be on him] the essentials of which are his love, respect and obedience, is that a person becomes the beloved of God and his sins are forgiven, and if he has swallowed the poison of sin, that poison is rendered harmless through the antidote of love and obedience. As a person can get rid of a disease by the use of medicine, in the same

way, a sinner can be purified of sin. As light dispels darkness and an antidote destroys the effect of poison and fire consumes, in the same way true obedience and love prove their effect. As fire consumes in an instant, the eager doing of good for the manifestation of God's glory acts like fire in consuming the fuel of sin. When a person believes sincerely in the Holy Prophet [peace and blessings of Allah be on him] and accepting his greatness, follows him with eagerness, love and obedience, so much so that through perfect obedience, he arrives at the stage of non-existence, he, on account of this close relationship with him, also partakes of the Divine light which descends upon the Holy Prophet [peace and blessings of Allah be on him]. Then as light and darkness are opposed to each other, his inner darkness begins to be dispelled till no part of it remains inside him and, being strengthened by light, good of the highest type proceeds from him and the light of the love of God shines forth through all his limbs. His inner darkness is wholly dispelled and he enjoys light intellectually as well as in conduct and by the combination of these lights, the darkness of sin departs from his heart all together, and thus the light of faith and the darkness of sin can also not subsist at one place. If such a person has not been guilty of any sin, his power to commit sin is suppressed altogether and he becomes eager to do good as Almighty Allah says in the Holy Qur'an:

حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ
 وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ¹³¹

[Review of Religions—Urdu, Vol. I, No. 5, pp. 194,195]

'Allah has endeared the faith to you and has made it look beautiful to your hearts, and He has made disbelief, wickedness and disobedience hateful'

May Allah help each one amongst to consider the Holy Prophet (saw) to be most important in our life and I often recite Darood so that we might fully partake of the blessings that can be had by following him, Incha Allah.

After Jumma Prayer I will read the *Namaz Janaza ghaib* for our brother Zafrullah Auzim who passed away on Tuesday last at the age of only 44 years. *"Inna Lillahe wa inna elayhe rajeoune."* For some time, he has been sick and unfortunately did not recover. But

this is the decree of Allah and as good Muslims we just should accept it and move on. I have known him for a long time. In the early years of jamaat Ahmadiyya Al Mouslemeen, he was here with us a few times on the occasion of Eid Ul Adha and he was the butcher in charge of Qurbani. I have known him to be among the rare type of men who always have a smile embellishing their face. He took life as it came, facing difficulties with equanimity. Now and then in conversation he would crack a little joke. In brief, another good man has gone to meet His Lord. We pray that Allah grants "*Sabran Jameel*" to his wife and two daughters and they carry on with their lives. I know he was very close to my son Ismail and my nephew Abdullah. I know that both have been sorely affected by his untimely death. But this is the way of the world and we can do nothing against death. We pray that Allah grant him an elevated place in Jannat and grant all those who have been near and dear to him the necessary patience to bear this loss. Ameen.