

by Imam Zafrullah Domun

In today's sermon, I will read some extracts from the writings of the Promised Messiah with the hope that everyone benefits from his God-given wisdom. I keep emphasizing the importance of knowing and practicing the teachings of the Promised Messiah (as) but only Allah knows how far these words are really having an effect on each and everyone. He said:

“Since the period of the Prophethood of the Holy Prophet^{saw} extends to the Day of Judgement and he is *Khaatam-ul-Anbiya'* [the seal of the Prophets], God **did not** so design that mankind should be united in one faith during his lifetime, for this would have marked the end of his era, and one could be led to think that since the task that had been assigned to the Holy Prophet^{saw} had been completed, his Prophethood had also come to an end. God, therefore, left the unification of mankind and their acceptance of one faith for the latter part of the Prophethood of Muhammad^{saw}, which will also be the time of the approach of the Day of Judgement. For this purpose, God appointed a deputy from among this very *Ummah* [Muslim community], who was named the Promised Messiah and *Khatam-ul-Khulafa'*. Thus, the Holy Prophet^{saw} stands at the beginning of his Prophethood, and the Promised Messiah^{as} stands towards the end of it. It was necessary that this world should not come to an end until after the appearance of the Deputy of the Prophet, as the unification of mankind was destined to take place in his time. This is set out in the verse:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ
الْمُشْرِكُونَ ﴿١٠﴾

This means: *He it is Who has sent His Messenger with perfect guidance and the True Religion so that He may bring about its triumph over all the religions of the world...* (Ch.61:V.10)

All scholars who have preceded me agree that this universal triumph would be achieved in the time of the Promised Messiah^{as}.

[*Chashma-e-Ma'rifat, Ruhani Khaza'in, Vol. 23, pp.90-91*

(Eng. Translation in *Essence of Islam, Vol. 4, pp.73-74*)]

People might think that this is an empty boast. But any student of world history will understand that it is not so. The history of Islam has been a history of progress in numbers although not necessarily in outlook. You cannot imagine how many people are engaged in the world in speaking or writing against Islam and the Muslims. Yet daily there are people who are being drawn by the teachings of Islam. Recently it was reported that a man who was quite active in a far-right group in Germany and who was quite vociferous in his hate of Muslims suddenly joined Islam. This shows that Allah controls the heart of people. Around the world many are afraid that eventually Muslims will become predominant and they are ringing alarm bells against it. How to unify Muslims is another matter!

Speaking about the need for prophets, the Promised Messiah said:

“God Almighty has bound up belief in His own existence with belief in His Messengers. The reason for this is that man is invested with the capacity of believing in the Unity of God as stone is invested with the capacity of flaring up; and a Messenger is like the flint, which elicits the spark from the stone by striking it. It is, therefore, not possible that without the flint, that is to say without a Divine Messenger, the spark of the Unity of God may be ignited in a human heart. It is only a Divine Messenger who brings down *Tauhid* [belief in the Unity of God] upon the earth and it is achieved only through him. God is hidden and displays His countenance only through a Messenger.

[*Haqiqat-ul-Wahi, Ruhani Khaza'in, Vol. 22, p.131*

(Eng. Translation in *Essence of Islam Vol. 3, p. 111*)

From time to time, whenever he feels the need? Allah sends someone from Himself to guide and warn people about the true object of their life. No other system can replace this divine institution. Many such people can appear in many different places in the world to help people know their Lord.

Speaking further about Prophets as a manifestation of divine unity, the Promised Messiah tells us:

“The misconception that belief in the Unity of God is enough for the salvation of man, and that it is not necessary to believe in a Prophet, is utterly absurd. People who entertain such a belief seek to separate the soul from the body. Belief in the Unity of God can only be established through a Prophet, and is not possible without believing in him. If a Prophet, who is the source of belief in God’s Unity, is excluded, Divine Unity cannot be upheld. A Prophet alone is the cause and source and father and fountain and perfect manifestation of the belief in the Unity of God. Through him alone can one behold the hidden countenance of God and realize His existence. On the one hand, the Divine is eminently Self-Sufficient and cares not whether anyone is guided or goes

astray; on the other, He desires that He should be known and that His creatures should derive benefit from His eternal mercy. He, therefore, manifests Himself to him whose heart is charged to the highest degree with the natural desire of attaining nearness to the Holy One, and is also filled with utmost sympathy for mankind. God displays to him the light of His being and eternal attributes. In this manner, the person who possesses such superior nature—who, in other words, is called a Prophet—is drawn towards God. On account of the extreme eagerness with which his heart is charged with sympathy for mankind, he desires by his spiritual inclination, supplication and humility, that others too should recognize the God Who has been revealed to him so that they too may attain salvation. He sincerely offers the sacrifice of his own self and, out of the desire that mankind may be revived, strives to the utmost degree and is always ready to suffer many deaths, as is indicated in the verse:

'Haply thou wilt grieve thyself to death because they believe not.' (Ch.26:V.4)

God is Self-Sufficient, and does not stand in need of creatures, but in view of the grief, sorrow, torment, humility, extreme devotion, truthfulness and integrity of such a person, God manifests Himself through His signs to the eager hearts of men. As a result of the earnest supplications of such a person, which creates a tumultuous uproar in heaven, Divine signs descend upon the earth like rain and extraordinary happenings are witnessed, which reveal the countenance of God and the world bears witness that God exists. Had the Holy Prophet^{saw} not turned to God with so much supplication, entreaty and earnestness, and had he not offered the sacrifice of his self and accepted a hundred deaths at every step, Divine countenance would never have been revealed to the world, because God Almighty, due to His Self-Sufficiency, is completely independent. He says:

Allaho ghaniyoune anil aalameen

That is: *'Allah is independent of all the worlds;'* (Ch.3:V.98) and:

'It is Our eternal law that those who strive after Us and seek Us with the utmost effort, We show them Our way.' (Ch.29:V.70)

The first and foremost in offering sacrifices in the cause of Allah are the Prophets. Everyone strives for himself but Prophets strive for others. People sleep, but the Prophets stay awake on their behalf. People laugh and the Prophets weep for them. They willingly bear hardships for the deliverance of mankind. They do this so that God may so manifest Himself until people are convinced that He exists, and His existence and Unity may be clearly perceived by them and through such perception mankind might attain

salvation. Thus, Prophets suffer death out of their sympathy for their enemies. And when their agony reaches its climax and heaven is filled with their tormented supplications, God Almighty exhibits the brightness of His countenance and manifests His existence and His Unity to mankind through powerful signs. Thus, there is no doubt that the knowledge of God and His Unity is gained by man only through a Prophet and cannot be achieved otherwise.

The highest example in this regard was set by our Holy Prophet^{saw} who lifted a whole people out of the filth in which they were steeped, and conveyed them to a garden. He provided excellent spiritual food and drink for those who were on the point of death because of spiritual starvation. He raised them from their animal condition to the condition of man, and then made them civilized and perfect, and exhibited so many signs that they were enabled to see God, and brought about such a change in them that they began to shake hands with angels. No other Prophet was able to bring about such a complete change in his people, for their followers did not achieve perfection.

[*Haqiqat-ul-Wahi, Ruhani Khaza'in, Vol. 22, pp.116-118,*

(Eng. Translation in *Essence of Islam Vol. 3, p.111-114*)]

Speaking further on this matter he said:

“It should be remembered that it is the Prophets (peace be on them) who demonstrate the existence of God and teach people His Unity. If those holy ones had not appeared, it would have been impossible to discover the straight path with certainty. Though a person of sincere nature, possessing sane reason can, by reflecting on the universe and observing its perfect and well-established order, conclude that there ought to be a Creator of this well-ordered universe, there is a world of difference between ‘ought to be’ and ‘is’. The prophets alone (peace be on them) established through thousands of signs and miracles that the Transcendent Being Who comprises all power does in fact exist. Indeed, the degree of comprehension that the need of a Creator may be perceived by the observation of the universe is also a reflection of the rays of Prophethood. Had there been no Prophets, no one would have achieved this degree of reason. This may be understood through the contemplation that, though there is water below the surface of the earth, the maintenance of that water depends upon the water that descends from the sky. When there is a long drought, the underground water dries up and when rain descends, the underground water also begins to well up. In the same way, with the advent of a Prophet, reason—which is sub-surface water—is sharpened and improved; and when over a long period no Prophet

is raised the sub-surface water of reason begins to decline and becomes muddied and the worship of idols and all manner of paganism and vice abound. The eye possesses the faculty of sight, yet it needs the light of the sun to be able to see. In the same way, human reason, which resembles the eye, needs the light of the sun of Prophethood. And when that sun disappears reason becomes confused and dark; just as you cannot see with the eye alone, you cannot see without the light of Prophethood. As the recognition of God always depends upon the recognition of a Prophet, it is not possible to recognize the Unity of God without him. A Prophet is a mirror for the observance of the Divine. God can only be seen through this mirror. When God Almighty designs to reveal Himself to the world, He raises a Prophet, who is a manifestation of Divine powers, and sends down His revelation to him and manifests His Divine powers through him. It is then that the world comes to know that God exists.

[Haqiqat-ul-Wahi, Ruhani Khaza'in, Vol. 22, pp.114-116

(Eng. Translation in Essence of Islam Vol. 3, p.)]

We may say, therefore, that the need for people coming from Allah is always felt. Allah knows when He must manifest such people. Once He does, it is in the interest of everyone that they accept them after making an inquiry in their truthfulness and after being convinced of what they say. May Allah open our hearts for His Grace and may we all be ever grateful for what He has given us. May we all be inspired to follow the example of the Holy Prophet^{saw} so that we might become the beloved of Allah, *Incha Allah. Ameen.*