

by Imam Zafrullah Domun

Today, I will continue to share with you what Hazrat Masih Maood (as) wrote about the Holy Prophet Muhammad (saw). Most non-Ahmadi Muslims wrongly think that because we believe Hazrat Masih Maood (as) to be an ummati prophet, meaning a prophet within the Umma and subordinate to the Holy Prophet Muhammad (saw), we are therefore belittling the Holy Prophet Muhammad (saw), God forbid. That is not the case at all. Hazrat Masih Maood (as) has made it very clear in his writings that no one can equal or surpass the high status of the Holy Prophet Muhammad (saw) because prophethood reached its perfection in him. Because of his high status, some of his followers may get the status of prophethood by following in his footsteps, by dyeing themselves with his noble moral qualities. The extract which I read last week explained that such a status does not in anyway subtract anything from the Holy prophet Muhammad's status; on the contrary, it shows his high status, his incomparable grandeur. The Promised Messiah (as) further said:

“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. This is indicated in the verse:

حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ

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

“The claim of our Holy Prophet [peace and blessings of Allah be on him] shines forth like the sun and it is a great proof of his eternal life that his grace flows eternally. Even in this age a person who obeys the Holy Prophet [peace and blessings of Allah be on him] is raised from the dead and is bestowed a spiritual life not merely in imagination, but through the display of his righteous effectiveness and of heavenly help and blessings and extraordinary support of the Holy Spirit. He becomes a unique person from among all mankind, so much so that God Almighty talks to him, discloses His special mysteries to him, communicates His verities to him, manifests the signs of His love and favour in him, causes His help to descend upon him, places His blessings in him, and makes him the

mirror of His *Rububiyyat*. Wisdom flows from his tongue, and the fountains of fine points burst out of his heart. Hidden secrets are made manifest in him. God Almighty bestows a grand manifestation upon him and comes close to him. In the acceptance of his prayers, in the opening of the doors of understanding, in the disclosure of hidden mysteries and in the descent of blessings upon him, he ranks high and is supreme over all others.

Having been commissioned by God Almighty, this humble one dispatched several thousand registered letters to well-known opponents of Islam in Asia, Europe and America about these matters, so that these matters might be conclusively established. I invited them that if anyone claimed that spiritual life could be achieved by any other means, without following the *Khatam-ul-Anbiya'* [peace and blessings of Allah be on him] he should come forth in opposition to me, and that failing this he should come to me as a seeker after truth, in order to witness the blessings and signs that are bestowed on me; but no one offered to come with sincerity and good faith and by keeping aloof they proved that they are all floundering in darkness. [*A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in*, Vol. 5, pp. 221-222]

“We know for certain that the greatest Prophet of God and His best beloved is Muhammad, the chosen one [peace and blessings of Allah be on him]. The followers of other Prophets are in darkness having nothing with them except old stories and tales. But Muslims always receive fresh signs from God Almighty. Therefore, among Muslims there are found many persons of understanding, who believe in God with such certainty as if they beheld Him; but other people have not this certainty concerning God Almighty. Therefore, our soul bears witness that the true and right religion is Islam alone....

The miracles of our Holy Prophet [peace and blessings of Allah be on him] are not mere stories. By obeying the Holy Prophet [peace and blessings of Allah be on him] we experience those signs ourselves and, through the blessings of observation and experience, we arrive at complete certainty. How high is the status of that perfect and Holy Prophet [peace and blessings of Allah be on him] whose Prophethood always furnishes fresh proof to seekers, and by the blessings of witnessing continuous signs, we arrive at the stage where we see God Almighty with our own eyes, as it were. Thus, true religion is that and the true Prophet is he, the fresh spring of whose truth should always be witnessed. To rely upon mere stories which are subject to all kinds of exceptions does not commend itself to the wise. Hundreds of people have been deified in the world and they are believed in on the basis of hundreds of old tales, but the truth is that the true miracle worker is he the river of whose miracles never dries up. That person is our lord and master the Holy Prophet [peace and blessings of Allah be on him].

In every age, God Almighty has raised someone to display the signs of that perfect and holy one. In this age, He has sent me with the title of Promised Messiah. Signs are being shown from heaven and all sorts of extraordinary events are coming to pass. Every seeker after truth can come and stay with me and witness these signs, whether he is a Christian, a Jew or an Arya. All these are the blessings of our Holy Prophet [peace and blessings of Allah be on him] [*Kitab-ul-Bariyyah, Ruhani Khaza'in*, Vol. 13, pp. 155-157, footnote].

“The proof of spiritual life is to be found in the blessed person of the Holy Prophet [peace and thousands of mercies of God be on him]. Profitless is the life which has no beneficence and useless is the existence which has no grace. There are only two lives which are worthy of praise. One is the life of the Ever-Living and Self- Existing God, Who is the Source of all beneficence; and second is the life which is beneficent and points to God.

We can show that such was the life only of the Holy Prophet [peace and blessings of Allah be on him] to which heaven has borne witness in every age and does so today. He who does not lead a beneficent life is dead and not alive. I call God to witness that He has furnished to me proof of the everlasting life and full glory and perfection of our master Muhammad [peace and blessings of Allah be on him] to whom all obedience is due, and through following him and loving him I have seen heavenly signs descend upon me and I have found my heart filled with the light of certainty. I have witnessed so many divine signs that through their manifest lights I have beheld my God. [*Tiryag-ul-Qulub, Ruhani Khaza'in*, Vol. 15, pp. 139-140]

So, we will stop here for today and we will insha Allah continue next week. In the light of all these extracts, we understand that we should all do our best to become a true follower of the Holy Prophet Muhammad (saw) if we truly want to accomplish the purpose for which we exist. May Allah help us realize this most important piece of wisdom. Unless He opens our heart to it, we will never be able to understand this. May Allah have Mercy upon us and may He guide us all in the right direction, to Him. Ameen.