

by Imam Zafrullah Domun

By Allah's Grace, we were able to hold a Jalsa last week in our mosque here. Most of our members were present and even those who are in Singapore and France attended though Skype. From some feedback that I have received and from my own observations, the Jalsa went on well and we were able to enjoy the benefits of participating in the Jalsa that Hazrat Masih Maood (as) spoke about. *Alhamdolillah*. These benefits, as you might recall is to increase our religious knowledge, to pray together, to consolidate our friendship with one another among other things. May Allah help each one among us to continue to strive to achieve the main objectives of Jalsa throughout the year incha Allah. Ameen

For today we will continue to recall what Hazrat Masih Maood (as) wrote about the Holy Prophet Mohammad (saw). He said:

“To the degree that the Holy Prophet [peace and blessings of Allah be on him] appears in the extreme of meekness and humility, to the same degree does he seem to be aided and illumined by the support and light of the Holy Spirit, as he has demonstrated in action and conduct. The circle of his lights and blessings is so vast and extended that its sample and reflection is visible eternally. The Divine grace and bounty that is descending in this age is obtained only through following and obeying him. I say truly that no one can be held to be righteous and the winner of the pleasure of God Almighty, nor can he be the recipient of the bounties, blessings, understandings, verities and visions which are bestowed at the highest degree of the purity of the soul, till he is completely lost in his obedience to the Holy Prophet [peace and blessings of Allah be on him]. This is affirmed in the Word of God as it is said:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

‘Say, If you love Allah, follow me: then will Allah love you.’—

Al-e-‘Imran, (3:32)

I am the practical and living proof of this Divine promise. You will recognize me through the signs of those who are loved by God Almighty and are His friends which are set out in the Holy Qur'an. [Malfuzat, Vol. I, pp. 203-204]

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.

It is obvious that light and darkness cannot subsist 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:

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ ۚ

‘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 to you.’—al-Hujurat, 49:8

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

He said further:

“The position of being loved and accepted by God and of becoming His friend, the signs of which have been briefly set out, cannot be achieved without implicit obedience to the Holy Prophet [peace and blessings of Allah be on him]. It is not possible for a Christian, an Arya, or a Jew, to show the signs and proofs of his acceptance by God in opposition to a true follower of the Holy Prophet [peace and blessings of Allah be on him]. There is a clear way of determining this. No opponent, Christian or other, of a righteous Muslim who is a true follower of the Holy Prophet [peace and blessings of Allah be on him], can stand up and claim that he will exhibit the same type of signs which appear from heaven in support of the Muslim, or will display similar hidden mysteries as are displayed by

him, or similar Divine help through acceptance of prayer, which might be manifested by him, or natural occurrences of the same type which might appear in his honour, or a prophecy of Divine favours or a prophecy warning an enemy of his dire end. None of them will come out to oppose a true follower of the Holy Prophet [peace and blessings of Allah be on him] in this manner, inasmuch as their hearts bear witness that they are liars and that they have no relationship with the True God Who is the Helper of the righteous and Friend of the faithful. [Tasdiq-un-Nabi, pp. 45-46 or Maktubat-e-Ahmadiyya, Vol. 3, pp. 78,79)]

To explain the difference that exists between him and the Holy prophet Muhammad (saw), Hazrat Masih Maood (as) said in his book *Tauzih Muraam*:

“If it is asked that if the Messiah and I have attained to this rank [*What he has been explaining previously in the text*] then what rank is left for our lord and master, the best of the Messengers, *Khatam-ul-Anbiya*’, Muhammad, the chosen one [peace and blessings of Allah be on him]. The answer is that it is a high and exalted rank which is special to him, the appreciation of which is not possible for anyone else, let alone that anyone else should be able to achieve it....[*The Holy Prophet’s rank is unique*].

The degrees of nearness to God and love of God from the point of view of spiritual rank are of three types. The **lowest degree**, and even that is very high, is that the fire of Divine love should warm the heart possibly to such a degree that the warmed heart might acquire the qualities of fire, but that it should lack the brightness of the fire. When the flame of God's love falls upon this degree of love, the warmth generated by that flame in the soul is described as contentment and satisfaction and is sometimes named an angel.

The **second degree** of love is where the fire of Divine love, which is generated by the union of two loves, warms the heart to such a degree that it produces a brightness which is not inflammatory. It is described as *Ruh-ul-Qudus*—the Holy Spirit.

The **third degree** of love is where a burning flame of Divine love falls on the eager ribbon of human love and sets it afire and, assuming control of all its particles, makes it a complete and perfect manifestation of itself. In this condition the fire of Divine love not only bestows a brightness upon the human heart, but simultaneously the whole being is set on fire and its flames illumine the surroundings like the bright day, and no darkness is left and the whole of the being is converted into fire with all its full qualities.

This condition which is created by the union of the two loves like a flaming fire is known as *Ruhul-Amin*, the **Spirit of Security**, for it bestows security against every darkness and is free from every opaqueness. It is also called the **strong faculty** (*shadidul quwwa*), for it is the most powerful revelation, stronger than which cannot be

imagined. It is also called **the high horizon** (*zul ofoqil aa'laa*), inasmuch as it is the manifestation of the highest form of revelation. It is also described as: **He saw what he saw** (*ra'a maa ra'a*); for an appreciation of this condition is beyond the imagination or thinking of the whole of creation. This condition has been bestowed upon only one human being who is **the perfect man** with whom the whole human system has come to an end and the circle of human capacities has been perfected. In truth, he is the highest point of the extended line of God's creation which is the ultimate of all grades of exaltation. Divine Wisdom having started the creation from the lowest point carried it to this highest point, the name of which is Muhammad [peace and blessings of Allah be on him] and the meaning of which is greatly praised, that is to say, the manifestation of perfect excellences. As by his nature the station of this Prophet (saw) was at the highest, so externally also he was bestowed revelation and love at the highest level. This is the high station which neither Jesus nor I can reach; its name is the **station of getting together** and **the station of perfect Unity**. The previous Prophets who have prophesied the advent of the Holy Prophet [peace and blessings of Allah be on him] have mentioned this station. As the station of Jesus and myself is such that metaphorically it can be described as **sonship**, in the same way, the station of the Holy Prophet [peace and blessings of Allah be on him] is so grand that past Prophets have metaphorically described the appearance of the Holy Prophet [peace and blessings of Allah be on him] as the appearance of God Almighty and **his coming has been described as the coming of God Almighty**. [*Taudih-e-Maram, Ruhani Khaza'in, Vol. 3, pp. 62-64*]

This book was written around 1891. We may say that it was in the early days of the Promised Messiah's mission. Here we see how he clearly explains the difference between him and the noble prophet Muhammad (saw). So, it is quite unfair on the part of the spokesmen of mainstream Islam to say, in any way, that Hazrat Masih Maood (as) belittled, God Forbid, the Holy Prophet (saw). Incha Allah we will speak more about this. May Allah help each one among us to become a true follower and lover of the Holy Prophet Muhammad (saw) if we, indeed wish to be a beloved of Allah. Ameen.