

Friday Sermon: 1st February 2013

In the name of Allah, The most Gracious, Ever Merciful

In today's Friday sermon Hadhrat Khalifatul Masih gave a discourse based on the writings of the Promised Messiah (on whom be peace) that illustrated the profound, sincere and ardent love and devotion he had for the Holy Prophet (peace and blessings of Allah be on him).

Friday before last it was said in the Friday sermon that as it was the date of birth of the Holy Prophet (peace and blessings of Allah be on him) there would certainly be rallies carried out in Pakistan and based on previous experiences, it was highly likely that these rallies would have less mention of the blessed life of the Prophet (peace and blessings of Allah be on him) and love for him and would be more geared towards abuse and derision of the Promised Messiah (on whom be peace) and the Jama'at and that this would happen in particular in Rabwah. Reports have come in and that is precisely what happened. A rally was taken out in Rabwah; they have all the freedom while Ahmadiis are not even allowed to take the name of God and His Prophet (peace and blessings of Allah be on him). Hurling abuse is the norm of the so-called religious leaders there. However, their abuse is no impediment in our progress; in fact each set of opposition takes us onwards and upwards.

In his writings the Promised Messiah (on whom be peace) illustrated his great love for the Holy Prophet (peace and blessings of Allah be on him). Here he expounds his excellence over other Prophets:

'In actual fact, the greatest among the Prophets has to be the one who proves himself to be the greatest reformer of mankind. He has to be the one who has corrected the greatest corruption and mischief of all times; who has re-established the long-lost concept of God's Oneness; who has vanquished all false creeds with reason and argument and has removed the doubts and suspicions of those who had gone astray and disbelieved; who has shown the true path of salvation which did not require that an innocent man be crucified or that God be forced from His eternal and ever-lasting station into a woman's belly; and who has revived and re-established the true principles of faith. Since such a one would be of the greatest benefit to mankind, his status would naturally be the highest. History tells us, heavenly scripture testifies to it, and every discerning eye can see that, in the light of this criterion, the one who stands superior to all Prophets is none other than Hadrat Muhammad Mustafa [the Chosen One], may peace and blessings of Allah be upon him.' (Barahin e Ahmadiyya, Parts I & II, pp. 113 – 114 footnote)

As regards his lofty morals, the Promised Messiah (on whom be peace) wrote:

'In meekness and gentleness, Moses stood higher than all the Prophets in Israel and no other Prophet in Israel, whether Jesus or anyone else, approached the lofty station of Moses. The Torah bears witness that in meekness and gentleness and in moral qualities Moses was higher than all the Prophets in Israel. The third verse of the twelfth chapter of Numbers says that Moses was very meek, above all the men which were upon the face of the earth.

God has in the Torah praised the meekness of Moses as He has not praised any other Prophet in Israel. It is true, however, that the high moral qualities of the Holy Prophet [peace and

Friday Sermon: 1st February 2013

blessings of Allah be on him] that are mentioned in the Holy Qur'an are thousands of times more exalted than those of Moses. God has said that the Holy Prophet [peace and blessings of Allah be on him] combined in his person all the high moral qualities which were found in the different Prophets and said with regard to him: Thou dost possess the highest moral qualities. [68:5] The word '*azim*' in Arabic idiom is used as connoting the highest quality of a thing. For instance, when a big tree is called '*azim*', it would mean that it possesses all the height and width and bulk that is possible for a tree to possess. Thus, this verse means that all the high moral qualities and excellent characteristics which a human being can possess, were all present in the fullest degree in the Holy Prophet [peace and blessings of Allah be on him]. Thus, this is the highest possible praise. This is also indicated in another verse: Meaning that: God has bestowed His grace upon thee in the largest measure and no Prophet can be equal in rank with thee. This praise is mentioned in Psalm as a prophecy concerning the Holy Prophet [peace and blessings of Allah be on him] as is said: Therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows. (Psalms, Ch. 45)160' (Brahin-e-Ahmadiyya, Ruhani Khaza'in, Vol. 1 pp. 605-606, sub-footnote 3 – Essence of Islam Vol. I, pp. 263 – 264)

'That light of high degree that was bestowed on perfect man was not in angels, was not in stars, was not in the moon, was not in the sun, was not in the oceans and the rivers, was not in rubies, emeralds, sapphires, or pearls; in short, it was not in any earthly or heavenly object. It was only in perfect man whose highest and loftiest and most perfect example was our lord and master, the Chief of the Prophets, the Chief of all living ones, Muhammad, the chosen one [peace and blessings of Allah be on him]. That light was bestowed on this man and, according to their ranks, upon all those who bore the same colour to some degree.... This dignity was found in its highest and most perfect form in our lord and master and our guide, the immaculate Prophet, the righteous one, testified to by the righteous, Muhammad, the chosen one [peace and blessings of Allah be on him]' (A'ina Kamalat e Islam, Ruhani Khaza'in, Vol. 5, pp. 160-162 - Essence of Islam, Vol. I, p. 197)

Allah the Exalted states in the Holy Qur'an: '**Say, 'My Prayer and my sacrifice and my life and my death are *all* for Allah, the Lord of the worlds.'** (6:163) '**And say, 'This is My path *leading* straight. So follow it; and follow not *other* ways, lest they lead you away from His way. That is what He enjoins upon you, that you may *become able to guard against evils*.'** (6:154) '**Say, 'If you love Allah, follow me: *then* will Allah love you and forgive you your faults. And Allah is Most Forgiving, Merciful.'** (3:32) '**...I have submitted myself to Allah...**' (3:21) '**...And I have been commanded to submit myself to the Lord of the worlds'** (40:67). The Promised Messiah (on whom be peace) present these verses in his book 'A'ina Kamalat Islam' as proof for those imprudent people who say that the pre-eminence of the Holy Prophet (peace and blessings of Allah be on him) above other Prophets of God is not proven and who quote weak Ahadith in this regard. Those Ahadith only illustrate the Holy Prophet's (peace and blessings of Allah be on him) humility in saying that he should not be given superiority over other Prophets.

In his book 'Haqiqatul Wahi', [footnote, pages 101 – 104] the Promised Messiah (on whom be peace) explains that the intense love that was generated in the hearts of the Companions

Friday Sermon: 1st February 2013

of the Holy Prophet (peace and blessings of Allah be on him) for him, inspired them to sacrifice themselves most willingly. Promised Messiah (on whom be peace) argues that this kind of loyalty cannot be seen in the followers of any other Prophet of God and explains that it was by virtue of the profound prayers of the Holy Prophet (peace and blessings of Allah be on him) that he had made during the thirteen years in Makkah that turned the once ignorant existence of the Companions into excellent models of piety and virtue. He says that all other religions forsook belief in Unity of God but its blessings have remained in Islam and this is due to the grace of the prayers of the Holy Prophet (peace and blessings of Allah be on him). The Promised Messiah (on whom be peace) states that the reason people of earlier Prophets did not inculcate the level of Taqwa as followers of Islam have is because the earlier Prophets did not have the burning angst for their people as the Holy Prophet (peace and blessings of Allah be on him) had for his.

Expounding the miracles of the Holy Prophet (peace and blessings of Allah be on him) the Promised Messiah (on whom be peace) wrote:

‘When a person arrives at this exalted stage of meeting with God, he sometimes performs acts which appear to be beyond human power and have the colour of Divine Power. For instance, during the battle of Badr, the Holy Prophet [peace and blessings of Allah be on him] threw a handful of gravel at the opposing force not accompanied by any prayer, but with his own spiritual power, which affected the opposing force in such an extraordinary manner that everyone's eyes were struck by the gravel and they were rendered sightless and began to run around in confusion and helplessness. This miracle is referred to in the verse: When you threw the handful of pebbles, it was not you who did throw, but it was Allah Who threw; [8:18] meaning that it was Divine Power that was working behind the scene and it did that which was not within human power. In the same way, another miracle of the Holy Prophet [peace and blessings of Allah be on him] which was the splitting of the moon, was displayed by Divine Power. It was not accompanied by any prayer as it happened merely by his pointing at the moon with his finger which was filled with Divine power. There are many other miracles which the Holy Prophet [peace and blessings of Allah be on him] worked purely with his power and which were not accompanied by any prayer. On many occasions, he multiplied water so much by dipping his fingers into a cup of water that the whole host and their camels and horses drank of it and yet the original quantity of the water was not diminished. On many occasions, by putting his hand upon three or four loaves of bread, he satisfied the hunger of thousands. On some occasions, he blessed a small quantity of milk with his lips and a company of people drank from it and were filled. On some occasions, by adding his saliva into a well of brackish water, he rendered it sweet. On some occasions, he healed severely wounded people of their injuries by placing his hands upon them. On some occasions, he replaced the eyeballs of people which had fallen out in consequence of some injury received in battle and healed them with the blessings of his hand. In this way, he did many other things by his personal power behind which worked Divine Power.’ (A’ina Kamalat e Islam, Ruhani Khaza’in, Vol. 5, pp. 65-66 – Essence of Islam, Vol. I, pp. 274 - 275)

Friday Sermon: 1st February 2013

The Promised Messiah (on whom be peace) always affirmed that he found God through the Holy Prophet (peace and blessings of Allah be on him). He wrote:

‘Our soul and every particle of our being are prostrate before the Mighty, True and Perfect God from Whose hand every soul and every particle of creation together with all its faculties came into being, and through Whose support every being is sustained. Nothing is outside His knowledge, outside His control, or outside His creation. We call thousands of blessings and peace and mercy on the Holy Prophet Muhammad, the chosen one [peace and blessings of Allah be on him] through whom we have found the Living God Who gives us proof of His existence through His Word. He demonstrates to us through extraordinary signs His shining countenance which possesses eternal and perfect power. We found the Messenger^{sa} who manifested God to us and we found the God Who created everything through His perfect power. How majestic is His power that nothing came into being without it and nothing can continue to exist without its support. That True God of ours possesses numberless blessings, numberless powers, numberless beauties and beneficences. There is no other God beside Him.’ (Nasim-e-Da‘wat, Ruhani Khaza’in, Vol. 19, p. 363, Essence of Islam, Vol. I, p 39)

The Promised Messiah (on whom be peace) always stated that whatever he was granted was by virtue of the Holy Prophet (peace and blessings of Allah be on him). In his Arabic book Minan ur Rahman he wrote: ‘Any, by God, this success of mine is for me from God, So, I praise Him, and ask for blessings of the Arabian Prophet. By him were all blessings made to descend and of him is all this warp and woof. It is He Who made available to me the root and the branch. And He caused my seedlings and my field to grow. He is the best of Growers.’ (‘Minan ur Rahman’ English translation, p. 77)

The Promised Messiah (on whom be peace) further explained:

‘I swear by Him that just as He granted His converse to the Prophet Abraham^{as} and then to Isaac^{as}, Ishmael^{as}, Jacob^{as}, Joseph^{as}, Moses^{as} and Jesus Son of Mary^{as}, and, after them all, spoke with unmatched clarity and purity to our Prophet Muhammad^{sa}, so did He honour me with His converse and revelation. But this honour was bestowed upon me solely because of my complete submission to the Holy Prophet Muhammad^{sa}. If I had not been part of the Holy Prophet’s^{sa} Ummah, and had not been his follower, then, even if my good deeds had matched all the mountains of the world, I would never have received this honour of converse with God, for all Prophethood has come to an end except the Prophethood of Muhammad^{sa}. No law-bearing Prophet can come after him. A Prophet who does not bring a new law can come, but he has to be a follower of the Holy Prophet^{sa} first.’ (Divine Manifestations, Tajalliyat-e-Ilahiyyah, pp. 27 – 28)

The Promised Messiah (on whom be peace) wrote:

‘Countless thanks be to You, O Allah, for guiding us to the path that leads to You, and for saving us from errors of thought and reason by sending down Your Holy Books. We invoke blessings on the Chief of Prophets, Hadrat Muhammad Mustafa^{sa} [the Chosen One], on his progeny and on his Companions. Through him God guided an entire world that had lost its way to the right path. He was the teacher and the benefactor who led misguided people back

Friday Sermon: 1st February 2013

to the right path; the benevolent and compassionate one who delivered people from *shirk* [polytheism] and the curse of idols; the light and the disseminator of light who illumined the world with the light of *Tauhid* [Oneness of God]; the healer and physician who enabled ailing hearts to tread the path of righteousness; the noble miracle-worker who revived the dead with the elixir of life; the merciful and compassionate one who suffered pain and sorrow for his ummah; the valiant and the brave one who rescued us from the jaws of death; the humble and selfless one who bowed his head before his Lord in total submission and completely annihilated his self; the perfect believer in the Oneness of God and the ocean of knowledge who was overawed by nothing except the Majesty of God and saw everything beside Him as worthless; and the miracle of divine power who, despite being unlettered, surpassed all in respect of divine knowledge and brought home to all nations the errors and mistakes from which they suffered.’ (Barahin e Ahmadiyya, pp. 25 – 26)

Hadhrat Khalifatul Masih said it is incumbent upon every Muslim to invoke salutations and blessings (Durud) on the Holy Prophet (peace and blessings of Allah be on him) because without it one cannot fulfil the requisite of love for him. In addition prayer that is without Durud does not gain acceptance. The real motive of invoking Durud should be love of the Prophet (peace and blessings of Allah be on him).

The Promised Messiah (on whom be peace) explained:

‘Just as I also advised in person, it [Durud] should be said with the purpose that God Almighty may send His perfect blessings on His noble Prophet (peace and blessings of Allah be on him) and makes him fountainhead of blessings for all the world and manifests his eminence and splendour in this world and the Hereafter. This prayer should be said with complete devotion, just as when a person prays with complete devotion in time of personal trouble. In fact, this prayer should be made with greater humility and imploring. It should have no personal motive to gain reward or status. Rather, the pure objective should be to send perfect Divine blessings on the Holy Prophet (peace and blessings of Allah be on him) and his majesty to shine in this world and the Hereafter. This should be the strength of purpose. Constant attention should be given to this night and day until such time that there is no wish left in heart except it.’ (Maktoobat e Ahmad, Vol. I, p. 523)

He also wrote:

‘Remain extremely focussed in saying Durud Sharif. You should want blessings for the Holy Prophet (peace and blessings of Allah be on him) with the same sincerity and delight as someone wants blessings for his dear one in real life. Want it with utter humility and the humility and supplication should have no pretence. On the contrary it should be borne of true love and bond with the Holy Prophet (peace and blessings of Allah be on him). The blessings that are inherent in Durud Sharif should be sought for the Holy Prophet (peace and blessings of Allah be on him) with one’s heart and soul... And the sign of personal love is that one never tires and does not get weary and is free of any selfish motives and says it merely for the purpose of sending blessings of God Almighty on the Holy Prophet (peace and blessings of Allah be on him). (Maktoobat e Ahmad, Vol. I, pp. 534 – 535)

Friday Sermon: 1st February 2013

The Promised Messiah (on whom be peace) also wrote:

‘It is my personal experience that through invoking blessings upon the Holy Prophet [peace and blessings of Allah be on him], Divine grace in the shape of wonderful light proceeds in the direction of the Holy Prophet [peace and blessings of Allah be on him] and is absorbed into his breast and then issuing therefrom numberless streams of it reach everyone deserving them according to his capacity. Certainly, no grace can reach anyone without the agency of the Holy Prophet [peace and blessings of Allah be on him]. Invoking blessings on the Holy Prophet [peace and blessings of Allah be on him] brings into movement his throne from which these streams of light issue. He who desires to obtain the grace of God Almighty should invoke blessings on him persistently, so that divine grace might be moved.’ [Al-Hakam, 28 Feb. 1903, p. 7, Essence of Islam, Vol I, pp. 210 - 211]

The Promised Messiah (on whom be peace) enjoined to say the version of Durud which the Holy Prophet (peace and blessings of Allah be on him) said with his blessed mouth. Its English translation reads:

‘Bless, O Allah, Muhammad and the people of Muhammad, as You did bless Ibrahim and the people of Ibrahim. You are indeed the Praiseworthy, the Glorious.

Prosper, O Allah, Muhammad and the people of Muhammad, as You did prosper Ibrahim and the people of Ibrahim. You are indeed the Praiseworthy, the Glorious.’

Explaining the wisdom behind saying Durud, the Promised Messiah (on whom be peace) wrote:

‘The Holy Prophet (peace and blessings of Allah be on him) is not in need of anyone’s prayers, but therein is a profound mystery. A person who wishes grace and blessings for someone out of personal love, borne of this personal love he becomes an element of that person’s being. And as the One God has bestowed boundless beneficence on the Holy Prophet, those who invoke Durud on the Holy Prophet (peace and blessings of Allah be on him) and send blessings on him out of personal love, partake of his boundless blessings in accordance with their own fervour. However, without spiritual fervour and personal love, this beneficence manifests itself very little.’ (Maktoobat e Ahmad, Vol. I, pp. 534 – 535)

Hadhrat Khalifatul Masih read out a few lines of the poetic composition of the Promised Messiah (on whom be peace) entitled ‘Qaseeda’ which is a supreme expression of love of the Holy Prophet (peace and blessings of Allah be on him):

‘No doubt, it is Muhammad who is the best of all creation

The essence of the nobles and crème de la crème

By God! Muhammad certainly is next to God

And through him alone can one reach the threshold of the Sovereign God

Friday Sermon: 1st February 2013

Certainly I have been raised to a [spiritual] life through his rejuvenating power

Bravo! What a miracle! How well he raised me to [spiritual] life!

O' my master [Prophet] indeed I have yearningly come to your door

While the people have surely hurt me by calling me a disbeliever

Look upon me with mercy and kindness

O my [spiritual] master! The most humble servant am I

My body [yearns to] fly to you, so intense is my desire that it [has] soared high

Would it that I had the power to fly!'

Hadhrat Khalifatul Masih prayed that may we be enabled to truly understand the high station of the Holy Prophet (peace and blessings of Allah be on him) and follow it. He appealed for prayers for the Muslim Ummah, no matter what they think of us. Majority of them oppose us either due to lack of knowledge or due to fear of the religious leaders. However, as they are associated to our master, the Holy Prophet (peace and blessings of Allah be on him) we should pray for their doleful state. Most Muslims countries are on the edge of pit of destruction. May God have mercy. Their leaders have no fear of God, may He inculcate it in them. The public is also exhibiting incorrect ways of love of country which is in fact harming their country. May they demonstrate love of their country with justice and equity otherwise the situation looks alarming and if it persists, it could change into total tyranny. Wrong organisations are established in the name of Islam which are only bringing it in disrepute. May the world be rid of them. They are spoiling the beautiful countenance of Islam. Our endeavours are to present the beautiful truths of Islam and the foul efforts of these organisations are taken up by detractors of Islam. May God rid us of these people soon and enhance us in love of the Prophet (peace and blessings of Allah be on him) and enable us to carry out our obligations.

Next Hadhrat Khalifatul Masih announced two funeral Prayers, one present and one in absentia. These were of Ahsan Ullah sahib who passed away on 19 January and Najmi sahib of Arab Desk who passed away in December 2012.