

In the name of Allah, the Gracious, the Merciful. Praise for Him and seek the blessings for His Holy Prophet (PBUH) and for his servant Hazrat Masih-e-Maud (AS)

Why I love my Lord Mohammad (PBUH)

A speech delivered by Ayub-e-Ahmadiyyat Hazrat Mirza Rafi Ahmad Sahib in 1966 at Karachi in Urdu. Translation of this speech is presented herewith:

After traditional Tashah-ud & Ta'awuz and **Surah Fateha** Hazrat Mirza Rafi Ahmad Sahib recited the verses 46-48 from **Surah Al-Ahzab** of Holy Quran. **"O Prophet truly we have sent thee as a witness and bearer of glad tidings and a warner. And as a Summoner unto Allah by His command and as a radiant lamp that gives bright light. And announce to the believers the glad tidings that they will have great bounty from Allah."** After the recitation he delivered the following speech.

Speech:

I love my Lord and Master Mohammad the purified (SAW) for his beauty and kindness; and such a love that I can not find words to express it. I feel like that it is a natural, innate and a hereditary thing. Certainly for this there is no contribution of any of my elegance; endeavor and effort. Rather, ever since I achieved discretion I found my love for my Chief and Master Mohammad Mustafa (The purified) (SAW) in my chest with fervor as a hereditary factor from my Holy father and the Holiest Grandfather; as Hazrat Masih-e-Maud describes in a verse:

I swear by the tress of the Messenger of Allah (SAW) that I be sacrificed and devoted for his extremely beautiful, graceful and brilliant face.

As further expressed by Hazrat Masih-e-Maud in a verse:

My beloved I vow by your uniqueness, I have lost myself in your love

However my love is not of the kind that a person has for the chiefs of his nation because they belong to it and there is no contribution of one's personal wisdom understanding and intuition. Instead I saw and I pondered and found it true rather lesser than actuality that he (SAW) possesses the beauty of Joseph, healing breath blessings of Jesus and the white palm of Moses. All the good that they (prophets) had individually he (SAW) possessed it wholly.

No doubt the handsomeness of Joseph was exceptional but it cannot match the elegance of the Holy Prophet (SAW). Jesus certainly revived the dead, but his miracles cannot match the Messianic reviving spirit of the Holy Prophet (SAW). The dead people revived by Jesus died again but the dead revived by our Chief and Lord Hazrat Mohammad Mustafa (SAW); they are still alive and shall live till the day of resurrection. Abu-Bakar, Umar, Osman and Ali were dead till revived by the miracle of Hazrat Mohammad (SAW). Not only this much, but Allah the Exalted also granted such power of purification and the miracle of healing sprit that besides reviving the dead he possessed the power to make Messiahs. The dead revived by his hand can further revive other persons and in them they possess the miracle of healing spirit.

Hazrat Masih-e-Maud is a living example of this fact that the miracle of reviving the dead given by Allah the Exalted to Jesus cannot match his (SAW) miracle. He says there were dead people since centuries and such stillness prevailed over them that even their bones had become rotten;

but such a Godly manifestation occurred with which he openly revived the dead, who can match him (SAW) for such glory. Hazrat Masih-e-Maud says that I am a living example of the revival miracle of Hazrat Mohammad Mustafa (SAW). He bestowed me the spiritual life and such a great miracle of reviving me.

Look what sort of life I received that today I challenge in East and West, North and South to White men and Black men, to my own people and to others; to Christians to Jews and to Hindus to come forth and face me to prove who possesses the attributes of reviving the dead; the slaves of Mohammad the Prophet (SAW) or others. Had the miracle of Jesus been evergreen it would not have vanished with him. But the miracle of our Prophet is an evergreen miracle and its proof did not vanish fourteen hundred years ago. Even today there is a proof that Allah the Exalted empowered the Prophet (SAW) and sent him as a reviver of the dead and granted him the miracle that with his reviving spirit the dead can revive.

So it is rightfully said he (SAW) has the beauty of Joseph; reviving spirit like Jesus and the white palm of Moses.

He (SAW) was certainly given the reviving power even more than that. Rather Allah empowered him such that while Jesus revived the dead his (Mohammad PBUH) miracle produced the Messiahs; not just one or two rather many. By grace of Allah we hope that till the day of resurrection more Messiahs will keep on descending. He also has a bright white palm. Hazrat Moses showed his miracle of bright white palm and it was a great miracle; but the teachings which the Holy Prophet (SAW) gave to the mankind, its each word is a bright white palm. In his life we see a bright white palm everyday which is not there in any other Prophet's life.

In the world Allah has created many good creatures; many are beautiful and elegant and granted them many praise worthy attributes. All those various attributes which Allah the Exalted gave to all his creatures; there is only one being in whose personality all of those excellent attributes have gathered and he is the culmination of all different excellent qualities. Therefore I love him whole-heartedly and with all my soul.

I saw Adam (AS) and his beauty. Certainly he was among the pious people of Allah and an excellent man. He was certainly among the pure; and his repentance consequent upon his mistake; instead of arrogance and pride he immediately turned towards his God like the confidence of a child and prayed and cried O God I admit my fault. I obsessed on my own self and committed a wrong but if you do not forgive and take mercy then where is the other door for us to knock? Like a baby even when its mother is angry with him; it clings to her. Adam took refuge of his God and this approach of his I like very much. Certainly he deserves to be loved.

I saw Noah (AS); his sense of honor for God impressed me very much. His supplication to Allah was, O' God do not leave any disbeliever on earth; it was not due to hard heartedness but was for the honor of God. Through him God's wrath was displayed and through him fury of God lightened. So Noah is also lovable; respectable and pious servant of God.

I saw Abraham (AS) and read lot of praise for him in the Holy Quran. Hazrat Abraham hated "Shirk" (plurality of divinity) to the maximum and loved unity very much; and he left behind his parents and dear ones and his country and said I have no concern for any of them. They are all my enemies; except the Lord of all worlds. For the sake of God he deserted all of them and at the age of ninety years; away from homeland and dear ones, when at such an old age Allah the Exalted granted him a support, a son; he even did not spare it and for the sake of God prepared to sacrifice his son. He set up a great example for the world. On one side such a love for Allah the Exalted and such inspiration that prompted him to kill his son and on the other side such a merciful heart and such softness that when informed about the decision about the destruction of Lot's people; regarding this Allah the Exalted says: he quarreled with us arguing about the fate of Lot's people. The whole night he kept on quarrelling and arguing. How can a man having little significance dare to fight with God? These are matters of love and affection between God and His

pious servants. Thus Allah says he (Abraham) kept on quarrelling and praying, O' God forgive Lot's people. O' God forgive Lot's people. Allah says Abraham was very soft hearted. Always sighing in remembrance of Allah, always bowing before his God.

Further, I saw that Hazrat Abraham had a passion for the Tauheed (unity) of God; that he should not be the lonely standard bearer; rather in his progeny; generation after generation such persons may rise up who establish the unity of God. This was an excellent thing found in the progeny of Abraham.

I have pondered deeply over the life history of Hazrat Moses. The way Hazrat Moses loved his nation and the way he interceded for them and the manner in which he secured salvation for them, it is not seen in any other Prophet. It is written in the Bible that when God's wrath was all set to descend on his people then Hazrat Moses supplicated to God by praying, O' my God forgive this nation, I am present in attendance in front of You, you remove my name from your office but forgive my followers. How enormous the love Hazrat Moses had in his heart for his followers.

I saw the patience of Hazrat Ayub (AS), the blessings bestowed to him by God were many. Almighty took those blessings away from him one after another; so much so that nothing remained with him except his own body. And God did not leave it also and caused sores and pimples from head to foot on his body and filled it with poisonous matter to see whether His servant loved him because of his blessings on him or his love with God was exclusively personal. But Hazrat Ayub (AS) kept on saying My God all blessings I got from you are yours. You gave it to me and took it back. In every situation I am grateful to You. How great an attribute it was in Hazrat Ayub (AS) and certainly it is praiseworthy, certainly it is loveable.

I saw Hazrat Daud (AS), in spite of his being King he totally relied on the power of Allah the Exalted. In spite of his having apparent worldly power; it never came in to his mind that it was worth any reliance. He always bowed and prayed to God. O' my God O' my Lord my enemies are many but my power and refuge is in thee. My love is for you. Give me your ear and listen to my appeal. Thou who protects your dependent with a strong right hand secure me like the pupil of the eye. Take me under your wings. Likewise he used to sing hymns day and night in attendance of God.

Yahya (AS) came and used to preach for penitence to the servants of God and spent all his life in this. He did not get any share of worldly favors and it was a big attribute in him.

Hazrat Jesus (AS) spent his life like a saint and prayed for those who teased him. It was an excellent quality in him.

But when after having a view of these Prophets, I (speaker) looked towards Mohammad Mustafa (SAW) my eyes dazzled to my utter bewilderment that the excellent attributes that existed in those Prophets separately had all gathered in Hazrat Mohammad Mustafa (SAW) rather more than that. And I found that combined with all those illuminations which happened with those Prophets here those qualities were thousands times more in our Mohammad Mustafa (SAW). I found my God and His beauty and prettiness through Mohammad Mustafa (SAW). His Greatness and Magnificence His Power and Strength I found in the person of the messenger of Allah (SAW) and found this hadith a sole truth that **"Whosoever has seen me has seen the Almighty"** because the Holy Prophet (SAW) is a complete manifestation of the Divine and a mirror for the exhibition of God. All Prophets are the manifestation of God, but the foremost of all is our Lord and our Master Hazrat Mohammad Mustafa (SAW). So when I (speaker) viewed qualities of all Prophets and then looked towards him (SAW); concluded that he (SAW) is the holder of all excellences. He was the complete manifestation of elegance of God and also the complete manifestation of the glory of God. No beloved in the world is like my beloved. The dignity of my beloved is such that where he stands even the sun and the moon are worthless and in fact those are no more than pebbles.

Hazrat Masih-e-Maud says in a verse **“Which one is that face come and show us who has equal beauty and elegance which the Messenger of Allah (SAW) holds and who has the same grandeur? Come and exhibit so we see if there is any garden which has a spring similar to our Lord’s garden”** Thus I have witnessed the beauty and beneficence of Messenger of Allah (SAW). By God I have witnessed and found him the most perfect and foremost exhibitor of the attributes of Allah. My heart is full of this belief that among all creatures the most loveable is our Lord; our Master Mohammad Mustafa (SAW). I love him because he loved my “Rab” (provider) and in such a manner that no other man has ever loved Him.

In order to exhibit the greatness and splendor of my God, he sacrificed all of his (SAW) honor. Forgot the thought of his grandeur. In order to establish the worship of my Provider he (SAW) adopted such a devoted and sacrificing style that there is no similar example in the past nor up till the day of resurrection any mother will give birth to a child who for the sake of God may exhibit similar sacrifice and worship and humility and meekness as was held by Mohammad the Messenger of Allah (SAW)

I love him also because his efforts were not to establish his own grandiosity; rather to establish the honor of pious servants and servants of God who existed prior to him. All the goodness that we learned regarding Adam, Noah and Abraham and Moses, Ayub and Daud and Solomon and Zakaria and Yahya and Jesus; who told us of these eloquences? It is the Quran that established greatness of all these pious persons and apprised us of their correct honor and said those who are their followers apparently have not remained aware of their beauty. They have forgotten them. We’re told they were trusted servants of the Almighty and all of them beloved of God. Now through Mohammad’s ummah’s prayers, blessings for all messengers shall continue till resurrection; for their peace and blessing. The noble messenger (SAW) established the honor of all these pious persons.

In my heart I (speaker) have love for him (SAW) because he loved the entire creatures of God and was kind to all of them and proved to be very merciful and affectionate. **And in my heart I (speaker) have love for him because he (SAW) loved his this trifle and humble servant. My spirit vows to this matter and my intuition is prepared to vow by Allah the Exalted that today he is also as much kind and affectionate to me and all my brothers as he was fourteen hundred years ago to his companions and for present day mankind; as well merciful and interceding.** When his beauty is looked upon then a man’s heart and his spirit witnesses that the most blessings awarder is the best creator; the Almighty who created a person named Mohammad the Prophet; is certainly the best creator and a great awarder of blessings. In the Holy Quran this subject has been narrated repeatedly; in **Surah Fateha** it is stated that the supreme praisers of God are God’s beloved people who lose themselves in expressing praise for Him and to establish Unity (Tauheed) for Him.

Thus Allah the Exalted states in **Surah Fateha** that all praises belong to Allah the creator and the Lord of all the worlds; the Gracious, taking care of his people without expecting anything in exchange. He arranges all the necessities of creatures because of His kindness. He is Merciful and does not let the efforts of His servants go in vain. The Almighty is the Master of Day of Judgment and does not give measure to measure; instead He showers His favors to His servants like kings. Simultaneously, He pointed out here that any person who inculcates these attributes will himself become praiseworthy.

Whereas the word “Al-Hamd” means that all praise belongs to Allah; it also means that to praise (to do hamd) and appreciate is not within the capacity of man. To keep all human beings in view and then decide who is the most praiseworthy; it is not within human grasp. We are unable to pass this judgment about some people sitting in front of us; and in our view as to who is better and otherwise. In contrast to view all predecessors and all successors from Adam to the end of

the world; to keep all human beings in view and then decide who are praiseworthy and the most praiseworthy; this judgment only God can pass. Thus he said “Al-Hamdo-Lilah” i.e. to praise is also the job of Allah. So Allah the Exalted gave the name “Mohammad” in heavens to our Lord and thus proved that he is the complete manifestation of the attributes of God i.e. Manifestation of Lord of worlds; Manifestation of Graciousness of Allah. The kindness exhibited by the Holy Prophet cannot be matched by anyone, for he is the complete manifestation of the Master of the Day of Judgment; hence God praised him in heavens and gave him the name Mohammad.

A man becomes Prophet when he establishes his contact on both sides and also discharges his duties accordingly, i.e. his love and contact with God should be perfect and also he should have perfect love and contact with His creatures. As long as a human being does not discharge his duties on both sides perfectly and unless there is not a perfect love and a passion to sacrifice and to be lost in Allah; and on the other side he is not most gracious, kind and merciful with the creatures of God; he cannot be a perfect man. A person is perfect who on one side has all excellences of humanity and has a perfect contact with all human beings and there should be not an individual with whom he is devoid of commonality of attributes; and he is unable to make contact and receive grace of God; and on the other side a man becomes perfect when God’s Holy Spirit is fully blown in him. Allah says in Holy Quran (**Surah Al-Hijir verse 29-30**) that he told the Angels that out of clay I will create a perfect man and when I inculcate in him all excellences of humanity and all constituents of an excellent man; excellence in intellect, wisdom and spirit and kindness towards other human beings; and all these excellencies reach their zenith and I blow my spirit perfectly in him and he becomes a complete exhibitor of Allah; then he will be a perfect man and it was made mandatory for the Angels and obligatory for them to perform Sajda, i.e. to be subservient to him.

The prostration (**Sajda**) which Angels performed for the perfect man; in reality that man is not Adam (AS); because Adam did not reach the excellence of humanity and nor the spirit of God was fully blown in him. **In fact the “Sajda” that angels did for Adam (AS) and the order to Angels to do “Sajda” to all Prophets of their ages is because in them (the Prophets) the light (Noor) of Mohammad glittered.**

The holy Prophet (SAW) disclosed that the first thing that Allah created was “**Noor-e-Mohammad**” i.e. light of Mohammad and that was distributed to all that was created and is present in the universe. So Adam exhibited a scene of Light of Mohammad and therefore he was “**Masjood**” i.e. recipient of Sajda from Angels. In Noah also light of Mohammad glittered and he became a masjood of Angels and in Abraham, In Moses and Jesus it was light of Mohammad that glittered and for this reason they were Masjood of Angels in their times.

“Sajda” by Angels does not mean as we worship Allah by Prostration; that these persons should be worshipped. Rather it is a divine law that when a thing has acquired it’s complete beauty then all worldly things get attracted towards it and the Perfect man who excels in humanity and further the spirit of God blown in him; then he becomes the most beautiful and graceful; therefore each and every particle of the universe finds a natural attraction to such a person and this is the meaning of “Masjood” of Angels and it means that Allah gave them the order to serve him. The whole universe since its inception is under the supervision of Angels and hence they were also ordered; now this is the central point you have to concentrate and move around him; If you want the acceptance and pleasure of God.

Allah the Exalted in this sign has declared Mohammad Mustafa (SAW) to be the perfect man: because he established complete contact with God and fully manifested all attributes of God and took the love of God and worship of God to the maximum point ahead of which it is not possible for any human being. And he became a perfect man because he loved mankind, and was merciful to all of them; he loved each individual of humans; not only the people of his (SAW) lifetime; not

only the Muslims; not only the Arabs but to every human being; merciful to the people in his time and to the people yet to be born till the day of resurrection. The Messenger of All (SAW) loved all these humans and for all of them he stood as a medium for receiving the grace and blessings of God. For this reason Allah the Exalted declared him the most perfect person and concerning this; God has narrated in the Holy Quran (**Surah Al-Ahzab**) "**Allah and his Angels send blessings on the Prophet. O ye who believe! You also should invoke blessings on him and salute him with the salutation of peace.**" Allah praises his Prophet; what praise; in what words; up to what extent; this is not disclosed. He said Allah the Exalted praises this perfect Prophet; praises the perfect man; and all Angels praise and applause him. Although in Holy Quran foremost praising words have been mentioned for Holy Prophet (SAW); he is declared mercy for the whole world; the seal of the Prophets and declared to have the status of **Qaba Qosain** and further he (SAW) is the achiever of **Muqam-e-Mahmood**; the high praise worthy place. But in spite of these titles the praise of this beloved Prophet of God does not end there.

The reason for this is that his Messenger of Allah (SAW) sacrificed his honor and dignity to the limit of its extinction in the way of Allah and to establish the honor of Saints of God he (SAW) made efforts to such an extent that further of it was not possible. When the Almighty saw his (SAW) lofty wisdom and sublime morality; He praised him (SAW) from the heavens and made it mandatory till the day of resurrection that his praise and applause shall continue because the Messenger of Allah(SAW) established the honor of all pious people and established their praise and applause. I (speaker) had mentioned it earlier (at another occasion) that in my judgment the difference between the Messenger of Allah (SAW) and other leading men is that; such people make efforts and try to establish their own dignity and honor. In my view if human history is viewed then its description is such that if a person comes on a stage where there are already some people present and he pushes one of them off the stage, drags another one by holding his leg and rebukes another and turns him away from there and eventually he is left alone on the stage and then he says that I am the best of all. Often people in order to establish their superiority and honor adopt this method. But our chief and Master Mohammad Mustafa (SAW) did not adopt this method, his (SAW) example is such; that there is a stage and over there some people are present. Their faces are covered with dust; their garments are torn, their thrones and the chairs all have become dirty and there are such thick layers of dust that the world may have forgotten them and could not see that how well decorated and studded with diamonds are those thrones and a person enters there and gives them a bath and removes dust from their bodies and gives them new garments to wear and cleans their thrones and polishes their hidden diamonds and makes them prominent and praises all the people over there; and gives them a place according to their status and then says here is Adam He was a pious man. He must be honored and respected and loved too. He is "**Safiullah**" the righteous pure of Allah. Here is Abraham; he was a pious servant of Allah too. He should be honored and respected; he was "**Khalil-Ullah**" the comrade of God. This is Moses; he was also a pious man of God. He should be honored and respected. He was **Kaleem-Ullah** an interlocutor with God. Here is Jesus, He is also praiseworthy and respectable and loveable. He is **Roohullah**. He is word of God.

So the example of Messenger of Allah (SAW) is such that he established the honor of his predecessors and did not pay any attention to establish his own dignity; therefore when a person who possesses love for the Messenger of Allah (SAW); when he sees this generosity of his (SAW) then due to his own lack of wisdom and miserliness may think that Messenger of Allah (SAW) has distributed all praises and honors for others. But here God tells that do not think like that; since our Prophet has established honor of others and has applauded and praised others; as such he will remain in a loss and his honor will not be established. He said Nay it can not happen like this. Allah the Exalted shall not leave such a generous and big hearted without the award of a prize. He says Allah and his Angels praise his Prophet and shall continue to do so and always giving birth to such people who will receive these words of God through revelation. "**All blessings are due to Mohammad the Messenger of Allah (SAW)**" Whosoever does not seek his pleasure

and protection, he cannot be the owner of the Grace of God. Allah the Exalted has reserved all praises for Mohammad the Messenger of Allah (SAW) whosoever seeks praise he must first opt to be become his slave and then he will be considered for appreciation. So in these words that Allah the Exalted praises his Prophet (SAW), it is adjudged by Allah that all that was required to establish the greatness and splendor; and to establish **Tauheed** (unity); all the exertions and efforts that were humanly possible; and for submission to Allah and prostration in front of Him and for His worship with a burning passion have been adequately and fully discharged by Mohammad Mustafa (SAW) and he fully established his contact with Him. And said that Angels likewise also praise Mohammad the Messenger of Allah (SAW)

The praise of Allah is a proof of this fact that Hazoor (SAW) has taken the complete share of Divine attributes and the praise by Angels and their prayer and blessings and salutations for Messenger of Allah (SAW) is a proof that Hazoor (SAW) also had a complete contact with the creatures of God and every existing body has received Grace of Allah through him. And we acknowledge that he (SAW) has discharged it all that was due from the creatures completely, therefore Allah Says Oh **Momeneen** (Believers) his grace for you is foremost. Those of you who claim to be in love with him praise him also; and praise a thousand times; give your sacrifice wholeheartedly.

From this verse it is proved that Hazoor (SAW) has perfect attachment on both sides i.e. with the Almighty and his creatures. And on both sides he (SAW) discharged their rights in such a magnificent manner; concerning God and his creatures as well; for which praise is limitless therefore he (SAW) was awarded the place of intercession so that after receiving the beneficence from God he (SAW) may transfer it to his servants. This place can not be achieved by any other person because nobody has such a complete contact with Allah the Exalted nor such affection for the creatures of God. The connotation of **“Shafa-at”** is not understood generally by Muslims and also other religions; Although they have belief in the same. Intercession is not an empty promise pertaining to the day of resurrection as it is imagined that there will be intercession on that day. If it is so, there is no proof of it. **The promises given by Islam to us are not deferred till the day of resurrection.** Instead all that the Quran promised is fulfilled in this world in one form or the other. Therefore Allah the Exalted promises in **Surah Rehman “That whosoever fears to stand up in front of Allah he will have two heavens; one in this world and one hereafter”**. So if the jannah (heaven) is to be achieved after death it is because of intercession of Mohammad the Messenger of Allah (SAW); the Jannah in this world can only be with the intercession of Mohammad the Messenger of Allah (SAW). Therefore concern of intercession is not only in the life hereafter on the day of resurrection; rather it is an eternal Divine law, a natural law that we see every time; and every day. Its example if you want to understand is like this; that there are two brothers one is tall and the other is short in stature and they want to pluck fruit from a tree and eat it; the shorter brother will request the taller brother; you have long reach while I do not; Please pluck this fruit and hand it over to me. Similar is the law of intercession.

Allah the Exalted has given different capabilities to its creatures. Some have more capability some have less. Therefore for the person with deficient capability; in order to provide him with His beneficence He has appointed some person with more capability as his intercessionist so he obtains the beneficence from Him and passes it on to a person with deficient capability. From one to the other, this chain and law of intercession keeps on working. Its big example is in the person of a mother, whose intercession we can see in this world. When a baby is born, it is not capable of taking beneficence from the blessings of Allah the Exalted. The baby can not eat bread, meat nor the fruits. Allah the Exalted has arranged an intercessionist for it which is its mother. She eats bread and eats meat and then due to her extreme affection; which God in order to prove His graciousness and Mercy has inculcated in her heart for her baby; she converts the bread and the meat and the other blessings of Allah that she eats into milk due to her affection; then due to her love milk oozes out of her chest so that her baby could get share from the favors of God. This is

the law of **Shafa-at** which is visible all the times in the world. It is an eternal law. Hazrat Masih-e-Maud states that in the material world the biggest intercessionist is the sun. If there was no sun then that light which provides heat to our bodies and thus our life is maintained and we survive; that could not be attained and thus Allah has made the sun for the nourishment of our bodies as an intercessionist; to receive God's "Noor" (energy) and provide to us and our bodies warmth from it.

However for all the world; for the material world and for the spiritual world the being to whom Allah the Exalted has made the intercessionist; he is our chief and Master Mohammad Mustafa (SAW). For material world he is the intercessionist and for the spiritual world he is also the intercessionist. Factually the excellence of intercession was manifested in his person. Regarding this Allah the Exalted states in the Holy Quran, **Surah Al-Najm** that When Mohammad Mustafa (SAW) saw the splendor of Allah the Exalted on uppermost horizon; then since he was the perfect lover of Allah to find Him to have Him he went farthest away and came nearest to Him so much that he became extinct in the Being of God and his humanity drowned in the shoreless sea of Divinity. Then Allah the Exalted granted him all His attributes by way of shadow and he received Masterly Dignity and after making him (SAW) viceregent (Khalifa-tullah) he descended again for the guidance of the creatures.

So said "**Dana**" i.e. on one side he has such a strong connection with God that there is not any attribute of good for which he is not the manifester and there is not anything belonging to Allah over which he has not been granted Masterly dignity and Masterly authority. "**Fatadalla**" But God says that this servant of mine is not just satisfied that he received all the beneficence from Allah the Exalted. When God made him the Master of all of His favors and provided him the keys of treasures he descended down so as to provide the share of God's beneficence for His creatures.

Allah says that consequent upon this Ascension towards God and then descension towards creatures and this two way connection Allah the Exalted granted him the position of Qaba-Qosain which in other words is called "Shafa-at" i.e. Intercession. "**Qaba Qosain**" means that if two chords are joined together they will constitute a circle and the diameters so formed divides this circle into two parts. Allah the Exalted by constructing the geometrical diagram showed the place and the position of the Messenger of Allah (SAW), the upper arc shows the position of Divinity and the lower arc shows the position of creatures and the Messenger of Allah (SAW) is the intermediary between them. He (SAW) connects the creatures of God with God and his (SAW) presence is like the sky under which the creatures take refuge. Whatever favor and blessings reach the servants of God on earth are through this diameter of the circle and are through the Messenger of Allah (SAW). God has made it such that through him (SAW) all blessings reach the men. By referring to this diagram and through geometric explanation He has taught us and told us that for all the attributes of God the most complete manifestation and the most complete connection with the creatures of God is Mohammad the Messenger (SAW). Thus, forever for all human beings only Mohammad Mustafa (SAW) can be the intercessionist and nobody else.

Thus in the words of Qaba Qosain, Allah the Exalted has declared his (SAW) being as the throne of the Divine and secondly declared him (SAW) as a protected roof under which all creatures can take refuge. All creatures receive their share of beneficence through him (SAW). Previous people received the beneficence through him (SAW) and in future whosoever receives the Divine beneficence will receive it through him (SAW). The radiance of the Sun; the light of the moon, Splendor of Moses; soft heartedness and elegance of Abraham are all exhibition of this light of Mohammad (SAW). He is extremely affectionate to everybody.

The words "**Khatamul Nabiyeen**" as used for the Messenger of Allah (SAW) also mean the same thing that Allah the Exalted has granted him the power of impression and the power of

beneficence. All Prophets who descended got this rank due to possessing the light of the Messenger of Allah (SAW). Here for the word "Tadalla" one meaning is intercession and secondly it means a bucket and connotation put forward therein is that in a water-well when its water becomes polluted then by descending the bucket its dirty water is taken out and new fresh water is entered. This way God has made Mohammad the Messenger of Allah (SAW) as an intercessionist between him and his servants; that when humans make their pious nature dirty and impurities of different kinds enter therein then Allah the Exalted through the intercession of Mustafa (SAW) removes the dirt; which mixes up in the their nature and enters the heavenly spiritual water anew in them as said in Holy Quran. **"He takes them out from darkness to Light"**. Those people who are living in darkness, those who are proceeding towards destruction; those who are proceeding towards punishment of hell, due to intercession of messenger of Allah (SAW) will become owners of favors and grace of God.

Since he (SAW) is the exhibitor of all attributes of God and His attributes are as many in number as the number of his creatures; therefore sympathy of Mohammad the Messenger (SAW) is countless and prevails upon all of them. He receives their share from blessing of Allah and conveys it to all creatures far or near. Capability of joining together by atoms, attraction of beauty, beneficence of rain, earth's absorption of beneficence; depths of seas; vastness of horizon; steadfastness of mountains the radiance of sun, light of moon, twinkling of stars; the height of skies, praise and sanctification of Allah by Angels; viceregency of Allah by man; mother's motherhood, fathers affection, friends fidelity; in fact every beauty and goodness; every power and strength; every light and blessing is because of intercession of this Blessed Being. The source of beauty and grace is God and the exhibitor of beauty of God is Mohammad-e-Arabi; **Qaba Qosain** (SAW)

Our Lord is Light; He decided to create **Noor** (light). So he created Mohammad (SAW). Then all things came into existence. Regarding this subject Allah the Exalted has stated at another place in Holy Quran (**Surah Al-Ahzab, verse 72**) **"Allah the Exalted offered to become the exhibitor of his attributes; to hold the trust of inculcating the love of God in human hearts; and the trust of affection for the creatures of God to the skies and to earth and to mountains but the skies in spite of their height and the earth in spite of its vastness and mountains in spite of their steadfastness expressed inability to bear it but this perfect man lifted it up"**

He (SAW) loved God to an extent beyond which it is not possible; Also loved God's creatures and with each individual to an extent beyond which it is not possible. He is certainly **"Zaloom"** and **"Jahool"** because he holds attributes of a high grade. He is "Zaloom" i.e. for establishing the greatness and splendor of God and to convey favors and blessings to others he tolerates pain and agony to such an extent beyond which it is impossible. He is "Jahool" i.e. when the flame of love of God flares up in him then he forgets his personal comfort and does not care for his future as to what will happen to him. He desires to fully sacrifice himself in the way of God and to the advantage of his creatures.

In accordance with this subject it is narrated in hadith that Hazrat Abu Huraira says messenger of Allah (SAW) asked me do you know why God the Exalted declared me the Chief of progeny of Adam. Why among all men he declared me the most Gracious the most high and Exalted; the most perfect and the biggest. God has other creatures as well who also have excellent features. Why God the Exalted declared me the highest of all? Why has He made me the intercessionist of all men? He said as was the custom of the companions of the Prophet to say that Allah and Messenger knows better; what can he (Abu Huraira) know. Then said the Prophet it will be Dooms day; the sun will come very near and the creatures of God will experience such an agony which they never experienced before; then out of distress they will say let us approach some beloved of God and request to him for God's sake to intercede for us in the attendance of God's Court. Holy Prophet (SAW) says they will approach Adam (AS) and say to him you are the first

Vicegerent of God on this earth and He was very kind to you; for God's sake take mercy over our agony and in the court of God intercede for us. But he will regret and say God is in a great Wrath today. He was never in such a wrath ever before and will never be hereafter; I am worried for myself; I am worried for myself how can I intercede for you. Then they will approach Noah; then to Abraham and then to Moses and Jesus, peace be on all of them. But they all will reply today God is so Wrathful that never was before, we are worried about ourselves what intercession can we do for you? Then he said they will come to me to whom God has declared mercy for the world; to whom Allah the Exalted has made connector of broken hopes; to whom Allah has made the remover of disappointments and a rising sun for creating hopes. He said when they will come to me I will get ready to intercede for them and reach the court of God and lay straight in prostration. Then my God will teach me such a praise and applause which he never taught to anybody and will never be taught thereafter and when I will praise and applaud in the manner taught to me in his court; then my God will tell me (SAW) to raise my head and ask whatever I like; and it will be awarded. Intercede for whomsoever you desire, it will be accepted. He said then I will raise my head and say "**Umati, Umati**" my Lord, I do not ask anything for my own self. I ask for intercession for my followers; for nourishment of whom; for inculcating goodness, fearfulness and Unity of Allah in them; I (SAW) sacrificed everything and bore lots of pain. Forgive my followers. He said Allah the Exalted will accept my prayer and every person who does not propose a partner to God in the real sense and has purity of heart will benefit from my intercession and will have the Grace of Allah the Exalted.

He said further in consequent upon this prayer Allah the Exalted gave me the tiding that the eight gates which Jannah will have; one of these gates is exclusively for my (SAW) Ummah and the rest of the gates; they will also share equally with other Ummahs.

Likewise he stated that Allah the Exalted gives an opportunity to every Prophet for asking what they want. It is such an opportunity that whatever they ask in their prayer is awarded to them. He said I was also given this opportunity and told whatever you ask this is an opportunity ask for it and you will be given. But I submitted My Lord please reserve this right of mine. I don't ask for anything now but I will use this granted right; I will avail it on the day of the resurrection and intercede for my ummah. The Prophet (SAW) did so to exhibit his position of intercession for his ummah and for all human beings and the mercy and affection that Allah the Exalted inculcated in his heart. Thus whatever love he had it was for his ummah; for the creatures of God and human beings. To love the servants of God was his natural trait and to die for them was a natural attribute.

It is said in the gospel that what one can do more for anybody than sacrificing his life for him. Thus Jesus considered his sacrifice a big thing and said look I am sacrificing my life for your sake what love can be more than this? This is correct that to die for others is a big proof for love for them and a sign of great affection. But will a wise man accept this that a soldier who gives life for his country; his sacrifice is bigger than the sacrifice of a mother who nourishes her baby with her blood and who wakes up during the nights for it; who is prepared to die for it every moment; who in order to save the baby's life stands up against death. The sacrifice of Jesus (AS) is certainly like the sacrifice of a soldier who gives his life for the sake of his country. But our chief Mohammad's (SAW) love for human beings is like that of a mother who every moment sacrifices her life for her baby. He (SAW) sacrificed his life for every creature. It is narrated by a companion in the hadith that he thought that in Medina he does not get much chance to receive much company and beneficence of Holy Prophet (SAW) so he will remain near to him (SAW) in some journey and study his (SAW) nature. He tells all day long we traveled and at night we raised up tents for rest and people went to sleep. I stood outside the tent of the Prophet (SAW) and peeped through a hole. The Prophet (SAW) entered the tent and stood up for prayer. All the night he (SAW) prayed and all the night he prayed for us. O God forgive them they are your

creatures, they are at fault and have committed mistakes if you want to punish they deserve it but if you forgive them it will be in accordance with your dignity. All the night he (SAW) interceded for us. All the day he took the trouble and pains for us to establish Deen (faith) over the world; to establish the Unity of God. All the night he stood up to pray for us while all others went to sleep. Where we can find such a love? Which wise man will say that the love of a soldier is bigger than the love of a mother; But the messenger of Allah (SAW) is the only pious person in whose heart; Allah the Exalted inculcated the innate and natural love which is similar to the love of a mother but much more than that. Therefore he said to his Prophet (SAW) tell them that what service I do for you. Bear pains for your benefit. Bear all sorts of insults to convey you the message of Allah the Exalted. Tolerate your abuses. Today you beat me and insult me; all this I bear. I (SAW) put my life in danger it is not for any reward or for an exchange or any job or salary or any honor or a rank. You know that to be ceremonious is not in my (SAW) nature. It is an innate urge. God has naturally put the love of His creatures in my (SAW) heart so I am under compulsion to love the creatures of God.

Again the Prophet says that Allah the Exalted has laid the foundation of his (SAW) person over love. For this reason the color of his love and affection was so thick that in anyway in any circumstances; it could not remain hidden. How innumerable were the troubles he received. He was teased a number of ways. He (SAW) himself tells that for the cause of God and because of his sympathy with the people he was tortured like which no other man was ever tortured. I (SAW) had to pass through such dangers and such dreadful ways which no other person had ever endured. He told that once for continuous thirty days there was nothing to eat for myself and Bilal. Not even this much which could hide in the armpit of Bilal, rather it is said in a tradition there was not even so much so on which an animal could survive. Whenever a person reads this tradition; as for me when I read it; I understood that messenger of Allah (SAW) was not expressing his own misery; rather that of Bilal. He says I tolerated it but my worry was for that a servant of God, Bilal faced this misery and in this way he remained hungry. In the battle of Uhad, wretched people attacked the messenger of Allah (SAW) again and again and wounded him head to foot. He was wiping the blood from his face and worriedly said how these wretched people can succeed. How they will receive the Grace of God because they have not appreciated the love of their Prophet; nor cared for his affection as well. He invited them to own the graces of God but in return they rewarded him by staining his face with blood and whatever excesses they could do they did. He said so with a great distress but at the same time prayed for them. In spite of all this there was no cursing. He prayed O my God be merciful to them forgive them and show them the right path.

Christians say look at Jesus; he prayed for forgiveness for his tormentors. We appreciate the morality of Jesus (AS). Certainly this love in his heart was a possession of mercy of God and descension of Mercy of Allah the Exalted but he just prayed for forgiveness. But messenger of Allah (SAW) prayed for not only forgiveness but also sought for them all those favors that God had gifted him and to his children and companions. To those thirsty for his (SAW) blood, he still wished upon them all the favors and blessings that were awarded to him (SAW), his family and his companions. Although these people had oppressed him and his followers to such an extent that even beasts would not reach that level, even those people who threw off his pregnant daughter from the camel's back resulting in her martyrdom.

A man wonders with whom to give affinity for his (SAW) blessings and favors. Rain is without doubt life giving. Nobody denies the usefulness of sun but the beneficence relates only to our body and that too for a few days, but our Prophet (SAW) is such water that gives permanent and persisting life. He is the sun who heats up the spirit and enlightens the hearts. The intellect is at a loss with whom to give resemblance for the Prophet's love.

In the world three kinds of love are considered of great value. Love of parents for their children, a man's love for his soul and an owner's love for his property. In Holy Quran by a reference his

(SAW) love has been described similar to the love of a mother but it is more than that; as Hazrat Masih-e-Maud has stated in a Persian verse “ That mercy and affection that all the creatures received from the messenger of Allah (SAW). No child has received such a love and affection even from his mother” Again in the Holy Quran the Prophet has been declared as father and in **Surah Fateha** and even in his name **“Mohammad”** there is a reference of his shadow ownership; and his (SAW) relationship with creatures is such that a soul has with the body as God the Exalted says in Holy Quran in **Surah Al-Mu’minun** that similar to how the body of a human had been slowly & steadily evolved through stages; he first reached the stage of sperm; then a clot; then a lump; then bones fashioned out of it and then clothing of bones with flesh and apparent shape takes place: In similar fashion there is spiritual development through evolutionary stages. Evolutionary development of the men as human being is also like their physical development. The first men born were like sperm then they progressed to become a clot; then transferred to a lump; then bones fashioned and clothing of the bones with flesh and then the formal shape developed. Likewise human beings have developed but when the physique of a man is complete in the womb of the mother and all features have developed, skin has also developed still it is not called a man unless soul is blown into his body. Then God says we give it new nourishment and blow in it the soul and then it is called a man otherwise it is just a puppet and no more than that. Similarly it is the story of humanity collectively. As long as Mohammad Mustafa (SAW) had not descended the humanity in its apparent shape and similarity had been completed but there was no soul in it. There was no spirit in it. With the advent of messengers of Allah (SAW), soul was put into the humanity; when because of his Grace God blew his spirit in him. Thus the messenger of Allah (SAW) has that affinity with human beings that a soul has with the body. The messenger of Allah (SAW) is the soul of entire universe. Thus in him all these kinds of love have gathered; rather more than that as Allah says in Holy Quran in **Surah Al-Ahzab verse 7**, **“The Prophet is near to the believers then their own selves and his wives are mothers to them”** So the love of the Prophet which he has with his believers surpasses all sort of love. No love can match his love. No father, No mother nor other dear one or lover can love them as the Prophet loves them. He said his love is more than the love they have with their own souls.

It is stated in a hadith as companions of the Prophet say that once we saw Hazrat Umar finding the Holy Prophet (SAW) in solitude took his (SAW) hand in his own hand and expressed that he loves the Prophet (SAW) more than anything except his own soul. The Holy Prophet (SAW) nodded his head in negative and said it will not do. He (SAW) advised unless you love me more than your soul and everything dear to you, you will not become God’s favorite. As Allah said in Holy Quran; If your parents; your children; your wives; and your trades and your wealth are more dear to you, than you can not be favorites of God and will thus go to hell; wait till Allah’s order is issued, look how God the Exalted treats sinner like this.

The companions of the Prophet say when Hazrat Umar said what is stated above and the Holy Prophet responded, No Umar unless you love the messenger of God more than anybody else you can not be a favorite of God; Hazrat Umar was very valiant and clean hearted but it was not his habit to promise and make covenant instantly without full consideration. He stayed silent for a while and kept on holding the hand of the Prophet; then said I vow by God. I love you (SAW) more than I love my own soul. It is stated in Holy Quran, **Surah Al-Taubah, verse 6** **“ Allah said the love of the Prophet is much more than a man has with his own soul.”** Therefore it is incumbent upon believers that they love their Prophet likewise i.e. love more than they love anybody else.”

Allah said it is not just a claim there is a proof of it. His wives because of relationship with him have become so affectionate for the Ummah and believers and have become like mothers. So due to love of the Holy Prophet the becoming of mothers of his wives and to behave like mothers is a proof of this thing that nobody can estimate the love of the Holy Prophet (SAW) as is confirmed by the traditions and the Holy Quran. So due to his love and due to their living with him; when in the hearts of his wives love and affection developed for the creatures and specially

for the believers that God declared them as mothers then they also proved they were in fact mothers. I (speaker) have considered the life history of wives of the Prophet and contemplated it very minutely; one specialty that is found in all of them and is without precedent; is that all of them were very generous. It is stated about Hazrat Aisha (RA) that one of her nephews whom she had nourished herself, Hazrat Abdullah bin Zubair donated her one hundred thousand coins. She distributed this money from morning to evening among poor by calling them one after the other. At the end in the evening she stood up empty handed; not a single coin was left. She asked her servant is there anything to eat? She said there is nothing at home to eat. She remarked never mind she will spend the night with this hunger. She had one hundred thousand coins but spent the night with hunger. This is how mothers act; and it is a proof of this thing that the Prophet (SAW) loves believers more than any of their people. Further the wives of the Prophet (SAW) proved that when they became their mothers that was due to the love of the Prophet and due to his beneficence.

Therefore to estimate the love of the Prophet; it is not possible for any human being. When this verse was revealed the Holy Prophet (SAW) announced that since Allah has declared my love is above all for the believers; therefore in future whosoever among them will die and if he leaves behind some property that will go to his inheritors and incase he is under debt then I (SAW) will discharge his obligation. Although parents also get share in inheritance, children also inherit; brothers also sometimes get share. Wives also get share; husbands also get share. Also the beloved and the dear one's get a share in inheritance; but the love of Holy Prophet (SAW) was so deep that he himself explained that my love is above all other's love. Prepared to give all but will receive nothing. Allah says for distribution of treasures of God our Prophet is not the least bit miser. In the person of Holy Prophet all sorts of loves are gathered and he is what His Lord said to him that **"We have not sent him but as a mercy for all the worlds"**

He has embodied Mercy, loving everyone, affectionate to everybody, having mercy on everyone. Sympathizing and sharing grief of everybody, arranging forgiveness for everybody, overseeing and caring for everyone, cause of existence for everybody, intercessionist for everyone existing and a media for conveying the beneficence to them. He (SAW) said that; the donor; the real beneficent; and merciful and the Lord is Allah alone but due to his perfect wisdom has made me the distributor of His Mercy and distributor of his beneficence to the creatures. His (SAW) sympathy and vastness and depth of Mercy can not be measured by any man. He (SAW) is mercy for the world in the skies. Mercy for the material world; mercy for vegetation (Nabataat) world and mercy for animal world. He (SAW) taught good treatment for every living being, he is mercy for human beings and for believers.

Allah said in ***Surah Tauba, verse 128*** **"Surely a messenger came unto you from yourselves; grievous to him is that you should fall into trouble, he is ardently desirous of your welfare and to the believers he is compassionately merciful."**

Appreciate the Grace of Allah and this big mercy that among you he descended a messenger; such a great messenger; there is no holy person in the world who has borne so much misery. He bore all discomforts but cannot tolerate the misery of creatures of God. Your sufferings are intolerable for him. He has ardent desire for your welfare. Nobody can match his level of contentment. Allah the Exalted offered him all sorts of wealth. Unfortunately Muslims call him "Kamli Wala" "Kamli Wala" (awkward Urdu translation of his title Al-Muzzamil due to ignorance) as if God forbid he was a beggar. Allah the Exalted awarded all sorts of blessings to him more than which no man has ever gotten. Granted him kingdom, provided him wealth; even then he remained poor because he spent all wealth on God's servants and in their service. He remained hungry to fill the belly of others. He himself wore rough and simple clothes but provided dress to others. By tolerating all misery arranged mercy and comfort to others. **Allah says he (SAW) is greedy for you.** A person who never thought of greed for himself was greedy for the creatures

of God that they may own Grace of God. His heart wished all creatures of God may receive grace of God; apparent and latent; spiritual and worldly.

Allah said in general his (SAW) mercy and affection is for men; but more deep for believers. There is no end for his love and mercy for the believers. On the occasion of **Hajjatul-Wida** (Last Haj) the Holy Prophet (SAW) asked his companions that on the day of the judgment when Allah will enquire from you; will you stand witness for me that I have discharged the obligation of preaching and conveying the message of God and discharged His duties on me. Did I discharge the obligation of sympathy and affection for you or not? What will you reply to God? The companions replied and said we witness today and shall witness on the day of resurrection in front of God that you have discharged your duties for preaching. Discharged your duty to establish Unity of Allah and also discharged obligation to establish greatness and splendor for His name. You also discharged the obligation of affection and sympathy for the creatures of God. All those obligations you discharged; may Allah reward you from our side more than any other Prophet received from his followers. Companions of the Prophet witnessed like this and we also witness and say that Allah the Exalted may reward him which should be in accordance with the Holy Prophet's affection and Allah's dignity of graciousness. O our Allah forever keep on showering your blessings and peace on him (SAW).

The End