

by Imam Zafrullah Domun

We will insha Allah continue with our reading of Hazrat Masih Maood's (as) booklet *Al Wasiyyat* which has been translated in English as “The Will” and in French as “Le Testament”. Hazrat Masih Maood (as) explained that the prayer “*Ihdenas siratam moustaqeem*” that the Umma reads several times each day opens the door to the reception of the greatest favours from Allah except the status of a law-bringing Prophet. If this were not the case, the Umma would have been blind. He then says:

“Other graver consequences would have followed—the beneficence of the Holy Prophet (saw) would have been flawed and his *Quwwat-e-Qudsiya* (spiritual power to bring about a spiritual change in a person) **would** have been considered imperfect. Moreover, the supplication which the Muslims were enjoined to make in their five obligatory prayers would have been in vain. On the other hand, there would have been the added defect that if this *Kamal (perfection)* were made possible for a member of the Ummah to achieve directly without completely following the Light of the Prophethood of Muhammad (saw), then the meaning and significance of *Khatmi Nabuwwat* would have been negated. Thus, to avoid both these dangers, God Almighty vouchsafed the consummate, perfect, pure and venerated revelation to some of those who completely lose themselves in the Holy Prophet (saw) and no barrier remains between them and him (saw). They personify the sense and substance of being an *ummati* and the true meaning of following the Holy Prophet (saw) is fully realized in them in such a way that their beings cease to be their own but are lost in the being of the Holy Prophet (saw), so much so that in the mirror of their total absorption, the person of the Holy Prophet (saw) is fully reflected and along with this they are vouchsafed a personal communion with God like other Prophets (as).

This is how some individuals, despite being *ummati*, have earned the title of 'Prophet'. For such Prophethood is not distinct from the Prophethood of Muhammad (saw). In fact, on close reflection, we find that it is none other than the Prophethood of Muhammad (saw) which has manifested itself in a new mode. This is what is meant by the statement of the Holy Prophet (saw) with reference of the Promised Messiah viz. “*Nabi ullah, and wa imamokoum minkoum*” (**Sahih Muslim, Kitabul Fitn, Babu Dhikril Dajjal and Babu Nuzuli Isabni Maryama**) that is, he is a Prophet as well as an *ummati*. Because one who is not a follower of the Holy Prophet (saw) can by no means step in to occupy this exalted station. Blessed is he who comprehends this point that he may save himself from destruction.”

After explaining how, according to the verses of the Holy Quran, Hazrat Isa (as) died, Hazrat Masih Maood (as) explains:

“Had I not come; such a simple error of judgment would have been forgivable. But now that I have come from God and the true and explicit meanings of the

Holy Qur'an have been clarified, even then not to give up false beliefs is not the way of those who are honest. For me the Signs of God were manifested in the heaven as well as the earth. About one fourth of the century has elapsed. And thousands of signs have appeared. The age of the world has entered its seventh millennium. What kind of hard-heartedness is this that even now you do not accept the truth! Look! I proclaim aloud that God's Signs have not yet been exhausted."

He then speaks about several signs that have occurred since his coming and some more signs that will manifest themselves in the near future. Then he says:

"Note that this proclamation is not made to cause anxiety, but only to prevent future fears lest one should perish in ignorance. Every action is determined by [one's] intention and my intention is not to cause pain, but to protect against it. Those who repent shall be saved from Divine punishment. But the unfortunate one who does not repent, nor shuns the company of those who indulge in ridicule, nor does he renounce foul deeds and sin, his days of destruction are near because his defiance deserves Divine wrath in the sight of God."

Then he said:

"Here another matter deserves mentioning, which I have already spoken about. And the matter in question is that God has informed me about my death. He addressed me and told me "Very few days are left" and "After all calamities and wonders of Omnipotence have been shown, your event [i.e., your death] will take place". This points to the fact that it is but inevitable that before my death the world should be subjected to some calamities and some extraordinary signs of Power are shown so that the world gets ready for a revolution and after that revolution my death should take place. And I was shown a spot in a vision and was told: this is the site of your grave. I saw an angel who was measuring the ground and arriving at a certain spot, he said to me: This is the place of your grave. Then I was shown a grave which was brighter than silver and all its soil was silver and it was said to me: 'This is your grave'. I was shown a place which was named *Bahishti Maqbarah* (the heavenly graveyard), and it was conveyed to me that it contained the graves of such righteous members of the *Jama'at* as are destined to dwell in heaven. Since then I have always been concerned that a piece of land should be bought for the purposes of the graveyard. But because in and around Qadian a suitable piece of land was available only at a great cost, this objective remained suspended for a very long time. Now after the death of brother Maulawi 'Abdul Karim Sahib, may Allah have mercy on his soul, and now that about my own death, too, I have received repeated revelations, I thought it proper that arrangements of a graveyard should be made expeditiously. I have, therefore, proposed that a piece of land out of my own property which is adjacent to our orchard and the price of which is no less than a thousand rupees, be used for this purpose. And I pray that God may bless it and that He may make this very piece of land the *Bahishti Maqbarah*; and make it the resting place of such members of the *Jama'at* as are pure of heart and who have in reality given precedence to Faith over the world and who

have renounced the love of the world and have submitted themselves to God and have brought about in themselves a holy change and, like the companions of the Holy Prophet (saw), have set the example of Faithfulness and Truthfulness, *Amin*, O Lord of the world.

“I pray again: O All-Powerful God of mine, make this piece of land fit for the graves of those of my *Jama‘at* who are pure of heart and who have in reality become Yours and in their deeds there is no adulteration of worldliness, *Amin*.

Again, for the third time do I pray: O my Mighty and Benevolent [God!] O Forgiving and Merciful God, do grant them alone a place for graves here who have true faith in this messenger of Yours and who have no trace of hypocrisy, of selfish motives and of doubt or suspicion in their hearts.; and as obedience deserve to be followed and observed, they follow and observe it for Your sake; and in their heart of hearts they have already sacrificed their lives for you and in your path and You are pleased with them; and those whom You know to be totally lost in love for You; and those who have with your Messenger a relationship of love and devotion based on loyalty, total respect and enlightened faith, *Amin*, O Lord of the world.

Since great tidings have been given to me about this graveyard and because God did not only say that this graveyard is *Bahishti* (**heavenly**), but also said that is, every kind of blessing has been sent down upon this graveyard and there is no blessing which is not shared by those who are buried in this graveyard, God has inclined my heart through His *Wahi-e- Khaf I* (**Divine Inspiration**) towards the idea that for the burial in the graveyard some conditions should be prescribed and only those should get admittance who, because of their truthfulness and their perfect righteousness, comply with them. These are the conditions which are binding on all:

(1) To the north of this graveyard there is a large stretch of stagnant water and as the graveyard is accessible only through this side, a bridge will have to be built. For these sundries, two thousand rupees will be needed. Thus, the total expenditure amounts to three thousand rupees which is required for the completion of this project. Hence, the first condition is that whoever desires to be buried in this graveyard should contribute towards the expenses of its maintenance according to his/her capacity. Such contributions are required only of people who desire to be buried therein, and not from others. At present this contribution should be sent to our respected brother, Maulawi Nuruddin Sahib; but if God so wishes this institution will continue after the death of us all. In that case, there should be an *Anjuman* which should be authorized to spend the money from such income (which would be raised from time to time), as it deems fit, for the propagation of Islam and the Unity of God.

(2) The second condition is that from among the *Jama‘at* only those will be buried in this graveyard who make a testamentary disposition that one tenth of their entire property shall, under the directions of the *Jama‘at*, be devoted

to the propagation of Islam and the teachings of the Holy Qur'an. It will be open to every righteous person, whose faith is perfect, to bequeath in his Will more than one tenth for this purpose, but in no case shall it be less than one tenth. And this monetary income shall be in the custody of an *Anjuman* whose members should be honest and knowledgeable, and they, with mutual consultation, and according to the directions laid down above, shall use the funds for the advancement of Islam, dissemination of the Qur'anic knowledge, publishing religious books and for [the expense of] missionaries of the *Jama'at*. It is the promise of God that He will cause the *Jama'at* to flourish, so it is expected that abundance of funds will be forthcoming for the propagation of Islam. Every matter pertaining to the proposals about the propagation of Islam, going into the details of which will be premature, will be paid for out of these funds. And when a party of those who are made responsible for discharging these duties passes away, those who succeed them shall be duty-bound to render all those services in accordance with the instructions of *Silsila Ahmadiyya*. These funds shall also be used to help such orphans, poor and needy people, and new converts as do not have sufficient means of livelihood. And it shall be permissible to augment these funds through trade and commerce. Do not think that these things which I have said are inconceivable. No, they are the Will of that Mighty One Who is the Lord of the earth and the heaven. I am not worried how these funds will be collected, nor do I grieve over how such a *Jama'at* will be raised who, inspired by their faith, shall perform such heroic feats. Rather I am worried that, after I am gone, those who will be entrusted with these funds may not, seeing their abundance, stumble and fall in love with the world. So I pray that such honest people may always be found by the *Jama'at* who work for God alone. However, it shall be lawful that those who have no means to support themselves should be given something from these funds by way of assistance.

(3) The third condition is that each one who is buried here should have led a righteous life and abstained from all that is prohibited, and should have not been guilty of *Shirk* and *Bid'at*. He should be a true and sincere Muslim.

(4) Every righteous person who owns no property and is unable to render any financial service (to the community) can be buried in this graveyard, provided it is established that he had dedicated his life to serve the Faith and was a righteous person.

Today we will stop here. I encourage you all to read the booklet and study it. Then incha Allah we should see in what way we might try to implement this within our jamaat incha Allah. Ameen.