**December 11, 1914**

**Proper Conduct for Jumu‘ah (Friday) Prayers**

**Self-Righteousness of The Jews and Christians**

I bear witness that none deserves to be served besides Allah and I bear witness that Muhammad is the servant and messenger of Allah. —

After this, I seek the protection of Allah from the accursed devil.

In the name of Allah, the Beneficent, the Merciful.



“And the Jews say, The Christians follow nothing (good), and the Christians say, the Jews follow nothing (good), while they recite the (same) Book. Even thus say those who have no knowledge, like what they say. So Allah will judge between them on the day of Resurrection in that wherein they differ.” (2:113)

**Proper Conduct for Jumu‘ah Prayers**

Before I comment on these verses, I would like to draw your attention to the proper conduct required for the Jumu‘ah prayers. The Holy Quran tells us:

“O you who believe, when the call is sounded for prayer on Friday, hasten to the remembrance of Allah and leave off traffic. That is better for you, if you know.” (62:9)

Upon hearing the call to prayer, believers are enjoined to leave all worldly occupations and devote full attention to the remembrance of Allah; in other words, reserve this time only for Allah’s remembrance. In my opinion, we have six days and twenty-two hours that should suffice for our worldly pursuits, therefore:

1. It is our duty, that after the Friday prayer call, all those inside the mosque should be involved in the remembrance of Allah and forego all other conversations.

2. It is essential to recite the specified prayer after every call to prayer, including the one for Jumu‘ah prayer.

3. It is very inappropriate to converse when the Jumu‘ah sermon is being delivered. Even asking someone to stop talking is considered worthless.

I will now comment on this section.

**False Notions of the Opponents and Enmity Toward Islam**

Prior to this section, the Holy Quran states that both Jews and Christians claim ownership of the Garden of Paradise. Allah states that both of them are mistaken in this matter. The Garden has been prepared for:

“Nay, whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such nor shall they grieve.” (2:112)

Individuals who do not possess these qualities do not deserve this reward and their claim is merely based on vain desires. The verses under discussion today also point to a similar matter. Since Jews preceded Christians, they are mentioned first. When a new prophet or a reformer comes to a people, those who reject him consider the followers of the new prophet as completely devoid of any goodness out of enmity and envy. For example, when Jews went astray and Jesus was sent for their reformation, they said there was no truth amongst the Christians. When Christians also deviated from the right path and the Holy Prophet Muhammad was sent, both Jews and Christians denied the truth of his mission. Contrary to their behavior, Allah told the Holy Prophet to convey this message:

“And believe in that which I have revealed, verifying that which is with you…” or, “And who believe in that which has been revealed to thee and that which was revealed before thee…” (2:41, 2:4)

Thus when a nation abandons truth for falsehood, it denies whatever a giver of good advice or one with sympathy toward them in his heart, has to say. Because of a solitary difference with that person it considers him devoid of all righteousness.

**Path of Excessiveness in Opposition to Truth**

In my opinion, a sure sign of truthfulness in a group is when purveyors of falsehood consider the group iniquitous because they differ on a particular issue. Additionally, they consider as good, those people whose actions, according to their own accepted views, are unrighteous. Jews and Christians considered the polytheists’ practice as evil and had for centuries been trying to dissuade them from idol worship. When, however, these polytheists accepted Islam at the hands of the Holy Prophet, the followers of the Book were not pleased at all. They wished that instead of becoming Muslims they had remained polytheists.

This attitude is described in the Holy Quran in these words:

“Hast thou not seen those to whom a portion of the Book was given? They believe in sorcery and diviners and say of those who disbelieve: These are better guided in the path than those who believe.” (4:51)

We observed the same attitude amongst those who opposed the Promised Messiah. Our Muslim brothers would at one time say that it would have been better for such and such a person to have accepted Christianity rather than becoming a member of the Ahmadiyya Movement. Now with great sorrow I observe the same attitude in a certain section of the Ahmadiyya Movement by those who choose to follow the path of excessiveness and exaggeration (members of the Qadian jamaat). Regarding us (members of the Lahore Ahmadiyya Society for propagation of Islam) they say it is better to have friendly relations with Jews and Christians than with us. This is not only expressed verbally, but is also published in their community newspapers. They claim to draw inference for their behavior from this verse of the Holy Quran: “And incline not to those who do wrong,” (11:113). Somebody should ask them, now that you prefer members of your community to have friendly relations with Jews and Christians, do you no longer consider this verse as being applicable to them? You no longer consider them as wrongdoers? Wrongdoers in your eyes are only those individuals who are striving hard to propagate the message of Islam.

In short, it is the worshipper of falsehood who initiates inequity. The one who has been persecuted then seeks revenge and becomes iniquitous. There was a time when the Jews had the upper hand and they said the Christians followed nothing good. Then when Christians became powerful, they said the Jews followed nothing good.

It was by the miracle of the example of the Holy Prophet Muhammad that this sort of behavior did not appear amongst the esteemed companions of the Holy Prophet, nor for quite a long time after them. We, however, observe this behavior manifested right in front of our eyes today. There was a time when members of the Ahmadiyya Movement were declared heretics. The Promised Messiah said ‘I profess belief in the formula of faith (*kalimah*), believe that the Holy Quran is Allah’s word, and believe that salvation is only through Islam’. His opponents did not accept this and insisted on declaring him a heretic. With Allah’s help, gradually it was established that those who had been responsible for these edicts of heresy were in the wrong and a majority of people realized their error. However, right at the time when, from one side there was this lessening in the edicts of heresy, a section of the Ahmadiyya Movement (the Qadiani jamaat), for no reason, began to call other Muslims heretics. The behavior referred to in the Quranic verse: “And the Jews say, The Christians follow nothing (good), and the Christians say, The Jews follow nothing (good),” was replayed. Remember that the Holy Quran admonishes us in this manner so that we can learn a lesson and avoid making the same mistake that Jews and Christians made.

**Claims of Being Good Unaccompanied by Deeds are not True**

The Holy Quran has also on one occasion addressed Jews and Christians in these words: *Say: O People of the Book, you follow no good,* but how full of wisdom is the Divine word! The complete statement is: “O People of the Book, you follow no good until you observe the Torah and the Gospel and that which is revealed to you from your Lord.” (5:68). This means that you can only claim to be following goodness if you practice what is in the Torah and the Gospel, otherwise your claims are meaningless. Unless a nation puts into practice what it claims, its claims are not genuine. Thus today, we can tell Muslims that unless they put the teachings of the Holy Quran into their practice they are not following the path of righteousness. We can also tell members of the Ahmadiyya Movement that unless they practically manifest that they hold their religion above the worldly concerns, they are not really following the goodness they claim.

To put it succinctly, Allah the Most High has prohibited us from saying that any nation has no good. There is always some good in everyone. It is pointed out that Jews and Christians say that each other has no good, although they both read and believe in the Torah. If they had only considered this common belief, they would agree that both have at least one element of goodness. How much in common do Muslims have? They all believe in One God, one Prophet, and one Book. All regard the Holy Quran as the revealed word of God and they all face in the direction of the Ka’bah when reciting their prayers. With this degree of commonality, it was essential for them not to have spoken ill of each other. It is lamentable that Muslims did not learn this lesson of the Holy Quran, and that now a section from the Ahmadiyya Movement has followed in their (the Jews’ and Christians’) footsteps.

“Even thus say those who have no knowledge, like what they say” (2:113). Allah the Most High states that saying such things is the way of the ignorant. For those who read the Book and are even called the People of the Book, putting down each other in this manner is certainly not an act of righteousness. “So Allah will judge between them on the day of Resurrection in that wherein they differ” (2:113).

**Preventing People from Worshipping in Mosques is Contrary to Religious Teachings**

“And who is more unjust than he who prevents (men) from the mosques of Allah, from His name being remembered therein, and strives to ruin them? (As for) these, it was not proper for them to enter them except in fear. For them is disgrace in this world, and theirs is a grievous chastisement in the Hereafter.” (2:114)

All those who prevent people from mosques are addressed in this verse. Jews were subject to the wrath of Allah; hence their power faded very early on. Christians had power so they tried for quite some time to prevent people from going to mosques. The purpose of the crusades was to prevent Muslims from going to mosques, but all these attempts ended in humiliation. Allah the Most High established Islamic principles, the foremost amongst these being freedom of religion. They have adhered to it with such steadfastness that presently such an example is seldom found amongst Muslims.

“For them is disgrace in this world.” Whoever prevented Muslims from going into mosques was disgraced in the world. Today, no one needs to stop Muslims from going into mosques. They are themselves staying away from mosques. Do not be excited by seeing these huge and magnificent mosques. A mosque can be compared to a body that becomes alive only by remembrance of Allah. Unless congregational prayers are held in mosques five times every day, their mere presence can be of no benefit to Muslims. Those who construct mosques should also make efforts to ensure that they are filled with worshippers of Allah; otherwise all of you will be subject to this warning from Allah.

“And Allah’s is the East and the West, so whither you turn thither is Allah’s purpose. Surely Allah is Ample-giving, Knowing.” (2:115)

Do not think that those who prevent people from Allah’s mosques will be successful. The East and the West belong to Allah. He is the Mighty and is with the Muslims, “so whither you turn thither is Allah’s purpose.” Thus one companion of the Holy Prophet came to Afghanistan and converted all of Afghanistan to Islam. Also, see how mighty empires crumbled before it. This, however, happens only when a group submits completely to Allah, then Allah the Most High is with them in whichever direction they go.

**Associating with Allah and the Revolution Brought by Islam**

“And they say: Allah has taken to Himself a son — glory be to Him! Rather, whatever is in the heavens and the earth is His. All are obedient to Him.” (2:116)

“Wonderful Originator of the heavens and the earth! And when He decrees an affair, He says to it only, Be, and it is.” (2:117)

Allah is free of all faults. A father’s connection with his son is only that he provides for him to a certain degree. The Creator’s relation with His creatures are such that He brings them from a state of nonexistence to life, provides all means for their existence and nurturing before their creation, and continues to nurture and sustain them at all times. It is obvious that the Creator’s relations with His creatures are far beyond and above the relation that a father has with his son. Allah the Most High tells us that whatever is in the heavens and earth is His and he therefore has no need for a son. A father is in need of a son perhaps because he is more obedient to him than the rest. Allah states that all creations submit to Him. What need does such a Master have of a son when His law binds into submission the tiniest particle to the largest heavenly body? Those who ascribed a son to God (the Christians) were in His knowledge to be the ones to prevent people from entering mosques. At one time, this took the form of crusades, though now there is religious freedom. But the very nation ascribing a son to God is now making a very concerted effort through arguments and by creating doubts in the minds of Muslims to divert them from worship of the One God to that of a weak human being.

“Wonderful Originator of the heavens and the earth!” not only does this refer to the material creation that is indeed wonderful but also the spiritual heaven and earth and the moral change brought about in the lives of those who accept Islam. The condition of Arabia at the advent of the Holy Prophet Muhammad was such that the people all bowed down before uncut pieces of stone idols. Moral corruption had spread throughout the land. Then, imagine the scene after the advent of the Holy Prophet Muhammad, when he sallied forth as the champion of the One Supreme God, blowing the trumpet of His Unity to the whole world. Also, imagine the moral landscape of Arabia at the time when wine casks were an essential household item and men, women, boys, and girls all indulged in the consumption of alcohol. The Divine command comes: “O you who believe, intoxicants and games of chance…are only an uncleanness, the devil’s work; so shun it that you may succeed.” (5:90). Visualize the streets of Madinah flooded with wine spilling over from broken caskets and the frequent drinking orgies being replaced by the prayer call of, *Allah is the Greatest!* And the five daily prayers. Was this not the creation of a new earthly and heavenly spiritual order in Arabia by the command of Allah?

**Follow Only the Book of Allah in Order to Seek His Pleasure**

“And when He decrees an affair, He says to it only, Be, and it is.” It has now been decided that miraculous change will be brought about through the messenger of Allah. The disbelievers ask this question, as stated in the verse below:

“…Why does not Allah speak to us or a sign come to us? Even thus said those before them, the like of what they say. Their hearts are all alike. Indeed We have made the messages clear for a people who are sure.” (2:118)

The Holy Prophet is told to respond to them:

“Surely We have sent thee with the Truth as a bearer of good news and as a warner, and thou wilt not be called upon to answer for the companions of the flaming Fire.” (2:119)

In the above verse, Allah says that He is ready to communicate with you and He will also chastise you. Allah has sent you a bearer of good news; if you follow him He will speak to you. While the dirt of moral corruptness is not removed from you, how can you be spoken to by Allah? If you choose to remain corrupt and continue to oppose the truth, then the messenger is also a warner for you, and the chastisement that he warns you against will come. Thus both parts of their question are clearly answered.

“And the Jews will not be pleased with thee, nor the Christians, unless thou follow their religion. Say: Surely Allah’s guidance — that is the (perfect) guidance. And if thou follow their desires after the knowledge that has come to thee, thou shalt have from Allah no friend, nor helper.” (2:120)

If you desire that they accept your teachings and remain pleased with you, this is unlikely to happen. If you accept what they say, then they will be pleased with you. But if after the truth has come and you still do not follow the prophet, then the promises that you have been given from Allah of help, friendship, and success in this world and the Hereafter will not be fulfilled.

“Those to whom We have given the Book follow it as it ought to be followed. These believe in it. And whoever disbelieves in it, these it is that are the losers.” (2:121)

It is essential for the believer that he should completely follow the Book he has been given and not go against it no matter how much it displeases anyone. Those who have been given the Book and do not follow it will experience loss. May Allah protect us from such loss and give us the ability to follow His Book as it ought to be followed. If this displeases some people, let it be so as long as Allah is pleased with us.