**March 19, 1915**

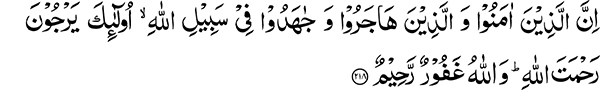
**Dangerous Doctrine of Continuity of Prophethood**

**Explanation Regarding: Fleeing from the Homes (*hijrah*) and Striving (*jihad*) in the Way of Allah, Prohibition of Intoxicants and Gambling, Spending in the Way of Allah and Marriage with the Idolaters.**

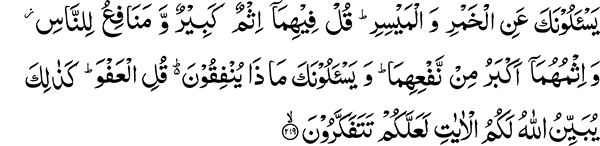
I bear witness that none deserves to be served besides Allah and I bear witness that Muhammad is the servant and messenger of Allah. —

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

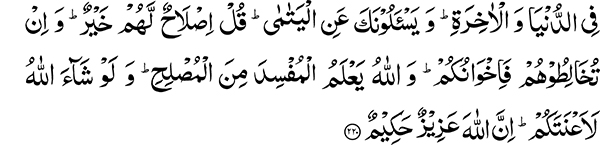
In the name of Allah, the Beneficent, the Merciful.



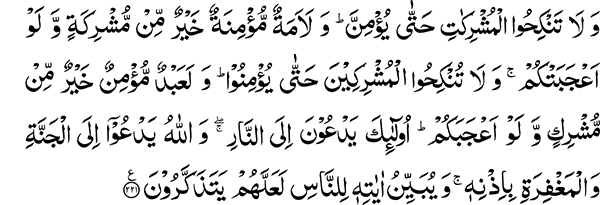
“Those who believed and those who fled (their homes) and strove hard in Allah’s way — these surely hope for the mercy of Allah. And Allah is Forgiving, Merciful.” (2:218)



“They ask thee about intoxicants and games of chance. Say: In both of them is a great sin and (some) advantage for men, and their sin is greater than their advantage. And they ask thee as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the messages that you may ponder,” (2:219)



“On this world and the Hereafter. And they ask thee concerning the orphans. Say: To set right their (affairs) is good; and if you mix with them, they are your brethren. And Allah knows him who makes mischief from him who sets right. And if Allah pleased, He would have made matters difficult for you. Surely Allah is Mighty, Wise.” (2:220)



“And marry not the idolatresses until they believe; and certainly a believing maid is better than an idolatress even though she please you. Nor give (believing women) in marriage to idolaters until they believe, and certainly a believing slave is better than an idolater, even though he please you. These invite to the Fire and Allah invites to the Garden and to forgiveness by His will and He makes clear His messages to men that they may be mindful.” (2:221)

**Distinguishing Feature of the Holy Quran: It provides Proof of Fulfillment of Divine Promises and Consequences of Unheeded Warnings**

In the Holy Quran, we find prophetic references toward fulfillment of Divine promises and consequences of unheeded warnings. It is a unique feature of this Book that none of these have been left without proof. In the first verse of this section Allah the Most High states:

“Those who believed and those who fled (their homes) and strove hard in Allah’s way — these surely hope for the mercy of Allah. And Allah is Forgiving, Merciful.”

Which one of you does not hope for Allah’s mercy? Allah says that those of you who believe, who fled their homes (*Hijrah*) and strove in His way can hope for His Mercy. This hope in fact is a guarantee of their efforts coming to fruition. Like the word of an emperor when he tells someone “you can hope for my mercy,” is in fact a proof that this will certainly happen. When Allah the Most High states: “These surely hope for the mercy of Allah,” in fact this statement is positive proof of it happening. Allah’s giving hope of something is equivalent to its actual occurrence. When an ordinary person is pleased with someone, it might give him hope of a certain reward in the future. After a period of time, however, his opinion might change or he may not be able to fulfill his promise because of the development of ill feelings toward the person. Allah the Most High’s glory is above all this. His giving hope of mercy to someone means that it has already happened. When Allah the Most High gives hope to someone, it is never wasted. See how those who believed, who fled their homes, and who strived in His way were bestowed with all kinds of favors and showered with His mercy.

**Importance of Belief, Fleeing the Homes (*hijrah*), and Striving in Allah’s Way (*jihad*)**

Three conditions have been mentioned here.

1. Belief.

2. Fleeing from one’s home in order to uphold the truth.

3. Striving in the way of Allah.

Belief is following the right path. For those who go in the wrong direction, the consequences of their actions are devoid of blessings. Fleeing from one’s home in order to uphold the truth (*hijrah*) is also very essential. Some of the companions of the Holy Prophet had to leave their homes while others did not have to face these circumstances. This is the reason for the Hadith statement: “A *Muhajir* (one who flees his home for Allah) is the one who flees away from what Allah has prohibited.” This is a form of fleeing that a believer can undertake at any time; i.e., he can give up evil. He stops whenever an evil thought comes to mind and abstains from the commission of wrongdoing. A step above and beyond this is striving (*jihad*) in the way of Allah. Just abstaining from evil does not lead to spiritual advancement unless accompanied by good deeds. Striving in the doing of good deeds is very essential, for without it man cannot reach perfection. Thus there are three paths leading to the mercy of Allah, namely belief, fleeing from one’s home (or evil) in order to uphold the truth, and striving in the way of Allah. He who abandons any of these cannot be hopeful for the mercy of Allah.

**Forty Days of Prayer for Purification of the Soul and Divine Guidance**

I want to say something about this announcement made by Mian Mahmud Ahmad Sahib from Qadian calling for forty days of prayer for purification of the soul and Divine guidance. I do not want to discuss controversial matters in this sermon, but sometimes a statement is needed. The guidance provided by the Holy Quran is sufficient and we can learn excellent lessons and points of profound knowledge from it. This Holy Book is more than enough for the purification of our soul, which should be our real objective. It has also been announced that those who have not taken the pledge at the hand of Mian Mahmud Ahmad fall under two categories. Some are mischief makers while others are termed good natured. The first group is described as having no belief in God, the Holy Prophet Muhammad, or Hazrat Mirza Ghulam Ahmad. These are the miscreants, bent upon making mischief. Those who are termed good-natured ones believe that Hazrat Mirza Ghulam Ahmad was a prophet.

If anybody amongst you is a mischief maker, then I am the first one to deserve this title, for he who initiates something holds the responsibility for all who follow him. I have certainly taken this initiative and you have followed me. Those who have been called the good natured ones have been advised to pray together for forty days so that God should guide their hearts toward righteousness. This is good advice. I myself pray that God may turn the community away from following the wrong course. If I am on the wrong path, may He bring me to the right course and if Mian Mahmud Ahmad Sahib is in error, then may he be shown the right path.

You should also pray that Allah the Most High Himself pull this community away from the wrong course. Allah enjoins us not only to pray but has said “follow the right path that leads to Me.” Correct your beliefs. Weigh the arguments on both sides and make a careful decision after much deliberation as to who is on the right course, then follow the path that is good. You have a heart, put it to use. Use your intellect and understanding. Do not accept something because I am telling you to do so if it is in fact the wrong direction. I do not resent the fact that he has called for supplication in this matter. This is a very noble deed. It is possible that Allah may resolve this matter through these prayers. Do not give up your support for his beliefs because of me. Examine them carefully and ponder and study them. Also, carefully scrutinize and ponder upon the arguments we offer. Also, pray at the same time. If God then guides you to believe that Mian Mahmud Ahmad Sahib is correct, then you can certainly join him and it will give me no grief. You should certainly follow the path that appears to be correct and is based upon firm arguments.

**The Dangerous Doctrine of Continuity of Prophethood**

I firmly believe that calling Hazrat Mirza Ghulam Ahmad a prophet is not only uprooting Islam but also gravely jeopardizing what Hazrat Mirza Ghulam Ahmad stood for. In my opinion, if you do not accept that the door of prophethood is closed after the Holy Prophet Muhammad, you are embarking on a very dangerous course and making a serious mistake. If some amongst you hold this belief just because Mian Mahmud Ahmad Sahib is your mentor and he holds this belief, then your spiritual condition is in even graver jeopardy, for you are not openly professing your true beliefs.

**Abundance of Revelation and Prophethood**

In his book, *Haqqiqat al nubuwwat* (Truth about Prophethood), Mian Mahmud Ahmad Sahib made a strange pronouncement. He stated that being given abundant knowledge of the unseen is prophethood. What this means is that if God speaks to you a few times (*ilham*), then you qualify as a *wali* (saint) and if you have these experiences more frequently, then you become a prophet. The question that now arises is, what number qualifies for meaning frequent and what would be labeled as few? After all, God the Most High must have set a standard for this. Let us assume that Allah the Most High considers a hundred such revelatory experiences as the qualification for becoming a prophet and fewer than these as the standard for sainthood (*wilayat*). There would be two consequences of this. Firstly, based upon this line of argument, a prophet is not a prophet in the beginning, but becomes one when he reaches the mark of a hundred such experiences. Although we know that a prophet is a prophet from day one when he is chosen by Allah the Most High for this office. Secondly, no one can become a *wali* (saint) by these criteria for he is only called a saint as a result of such revelatory experiences. As these revelations have to progressively go on, increasing in number, what is he to be called in the interim period? He should at least be told when, for example, his spoken messages from God reach the number ninety-nine as to what way is left open for him. Either the door for such revelatory experiences must be shut upon him at this point or he is called back by Allah the Most High in order to still remain a *wali* (saint). Now that you have called abundance of these revelatory experiences as prophethood, you should also set a limit for the saints (*waliullah*) a limit, which they cannot exceed, at which time the door for further revelatory experiences would be shut upon them. If they continue to have such experiences, the difficulty arises that you have to also call them prophets and if this is not possible, then Hazrat Mirza Ghulam Ahmad Sahib cannot remain a prophet either.

**Mian Mahmud Ahmad Sahib’s Claim to Abundance of Revelatory Experiences**

Let us leave aside these hypothetical limitations and for a moment consider only the words ‘abundance of revelatory experiences’ to be a sufficient qualification to become a prophet. By these criteria, even Mian Mahmud Ahmad Sahib has already become a prophet, for in the June 11, 1914 issue of the newspaper *Al-Fazl* published from Qadian he is quoted as saying, “I am given abundant knowledge of the unseen.” In the March 5, 1915 issue of the same paper however, he contradicts himself. In a *Jummah Khutba* (Friday Sermon) attributed to him he says, “I have also had a few visions and have been spoken to by God a few times.” Now by his own criteria he no longer remains a prophet. If the words abundance and few convey the same meaning, then Hakeem Marham-e-Isa Sahib should not be the object of his displeasure. If however, there is a numerical difference between these two words, we would like to know what it is. Which one of these two contradictory statements is correct and why was Mian Mahmud Ahmad Sahib not a prophet on June 11, 1914?

**Work of the Messenger is to Convey all the Messages he Receives from God to the People**

In brief, any claim that is based upon falsehood, the deeper you dig into it, its ill effects and hidden filth become more apparent. I want to offer you a basic principle whereby you can reach a decision in this matter. At this time, the proofs provided by one side in this argument are progressively becoming more cogent while those of the other party become weaker by the day. I am your *Amir* and they claim that I have been given the same powers as their *Khalifa* (i.e.: you are duty bound to accept what I say). I am telling you frankly not to accept what I am saying. You should read the books written by Mian Mahmud Ahmad Sahib and if you consider him truthful, you should accept him.

According to the Holy Quran, the task assigned to the Messenger of Allah is this: “O Messenger, deliver that which has been revealed to thee from thy Lord” (5:67). There has been no prophet in this world who has kept his revelations a secret. Mian Mahmud Ahmad Sahib however, claims in his book *Truth about Prophethood* that there are thousands of revelations of the Promised Messiah that have not yet been published. This disclosure by him still does not qualify the Promised Messiah to be a prophet for if he were a prophet he would have publicly broadcast all his revelations and presented them as part of his teachings. It seems strange that he only publishes two or three hundred of his revelations and withholds several thousand of them. This once again proves that he was not given the office of prophethood.

I am not directing you to read a certain book or poster and abstain from reading another. Read all of them and read them with full concentration and after doing so do not present excuses for not accepting the truth. I had to digress from the subject of this sermon to provide corroborative evidence on this subject. Now I will return to the verses under discussion.

**Compared to other Nations, Muslims are less likely to use Alcohol or Gamble**

“They ask thee about intoxicants and games of chance. Say: In both of them is a great sin and (some) advantage for men, and their sin is greater than their advantage.” (2:219)

Muslims consider the use of both alcohol and gambling as evil. Observe the breadth of the mind to which these words were revealed. When he is asked about intoxicants and games of chance, in spite of considering them to be great evils, he admits that they have some benefits but their ill effects are far more; therefore they should be given up. We are taught a basic principle here that there are many things in this life that have both beneficial and harmful effects. You should abstain from those that cause more harm than good. This also illustrates the spiritual strength of the Holy Prophet Muhammad. As a result of its influence even in this day and age we find fewer Muslims indulging in these habits in comparison with followers of other religions. Some people argue that drinking generates fine thinking. Alas! If they were to study the life history of the Holy Prophet they would discover how pure and fine were the thoughts generated by his mind. The Holy Prophet never even tasted a drop of wine and always held great dislike for it. This is also a unique distinction of the Holy Prophet that he kept away from drinking while living amongst a people who were overwhelmingly dependent upon the use of alcohol. They indulged in this habit at all times of the day. The Holy Prophet Muhammad is born and raised amongst these people and abstains totally from all their practices. Observe the elegance and purity of his thought process.

**Spend What is More Than Your Needs in the Way of Truth**

“And they ask thee as to what they should spend. Say: What you can spare.” People these days come up with the excuse that their own needs are not being fulfilled so they are unable to spend for the cause of religion. This verse in fact commands sacrificing everything, including wealth and life in the way of Allah. How rich were those who received this commandment and how much was left over beyond their needs? They abandoned their homes and their properties and accepted a life of extreme poverty for the sake of truth. They would go out and do tasks of manual labor during the day and after meeting their bare necessities would give over the rest of their earnings to the Holy Prophet. These were the people who laid the foundations of Islam and sacrificed their lives for this purpose. You are not being asked to sacrifice your lives. If only there were amongst you those who had spent the fruits of their labor in Allah’s way, Islam would not be facing such perilous times. “Thus does Allah make clear to you the messages that you may ponder, on this world and the Hereafter.” It is better for you in this world and in the Hereafter that you give your wealth and dedicate your lives for the sake of your religion.

**Taking Care of the Orphans**

“And they ask thee concerning the orphans. Say: To set right their (affairs) is good; and if you mix with them, they are your brethren.” There is no harm if you were to include them as partners in your trading. You should certainly not be hateful toward them for they are your brethren. The nation that does not look after its orphans can never succeed and is ultimately destroyed. In this day and age there exists the absence of a system amongst Muslims to look after the needs of orphans. Their orphans are being given up into the hands of others; this is a matter of great loss and a source of obstruction in the path toward success. You should look after orphans. Do not treat them with any malice and work to improve and reform their lives and make them a part of your daily lives and occupations.

“…And Allah knows him who makes mischief from him who sets right. And if Allah pleased, He would have made matters difficult for you. Surely Allah is Mighty, Wise.” (2:220)

**Marriage to a Slave Maiden Preferred Over an Idolatress**

“And marry not the idolatresses until they believe; and certainly a believing maid is better than an idolatress even though she please you…” (2:221)

Allah the Most High wants to take you toward a very high level of spiritual development. People argue over that which is prohibited and that which is allowed. They wonder what happens if we consume a food that is prohibited. Allah the Most High wants to take you the farthest away from associating others with Him (*shirk*). No trace of association with Allah should be found in what you consume or in your marital relationships. “Nor give (believing women) in marriage to idolaters until they believe, and certainly a believing slave is better than an idolater, even though he please you.”

**Causes of Decline of the Turkish Nation**

What are the disadvantages of marital relations with foreign nationals? Those who are aware of the consequences of such liaisons are well aware of these. You can observe the condition of the Turks at this time. They took in marriage women from Greece, France, Germany, and Austria who, when they became the homemakers in these households, exerted the influence of their own culture and faith upon the offspring. As a consequence of these influences, the feeling and caring for Islam was lost. I readily admit that Islam has allowed marriage with people of the Book, but sometimes the need and the condition of the nation is against this and such marriages result in great loss to the nation.

“These invite to the Fire,” See how they have led Muslims into the fire. “And Allah invites to the Garden and to forgiveness by His will.” “And He makes clear His messages to men that they may be mindful.” (2:221)