**June 16, 1916**

**In the Greatness of Purpose and Degree of Success: Holy Prophet Muhammad Holds a Distinguished Position amongst the World Reformers**

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.



O you who believe, go not near prayer when you are intoxicated till you know what you say, nor after sexual intercourse — except you are merely passing by — until you have bathed. And if you are sick, or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands. Surely Allah is ever Pardoning, Forgiving. (4:43)



Seest thou not those to whom a portion of the Book was given? They buy error and desire to make you err from the (right) way.(4:44)



And Allah best knows your enemies. And Allah is sufficient as a Friend and Allah is sufficient as a Helper. (4:45)



Some of those who are Jews alter words from their places and say, We have heard and we disobey; and (say), Hear without being made to hear, and (say), *Ra‘i-na,* distorting with their tongues and slandering religion. And if they had said, We hear and we obey, and hearken, and *unzur-na,* it would have been better for them and more upright; but Allah has cursed them on account of their disbelief, so they believe not but a little. (4:46)



O you who have been given the Book, believe in what We have revealed, verifying that which you have, before We destroy the leaders and turn them on their backs, or curse them as We cursed the Sabbath-breakers. And the command of Allah is ever executed. (4:47)



Surely Allah forgives not that a partner should be set up with Him, and forgives all besides that to whom He pleases. And whoever sets up a partner with Allah, he devises indeed a great sin. (4:48)



Hast thou not seen those who attribute purity to themselves? Nay, Allah purifies whom He pleases, and they will not be wronged a whit. (4:49)



See how they forge lies against Allah! And sufficient is this as a manifest sin. (4:50)

**How to Measure the Excellence of Deeds**

In order to measure the excellence of a work or a deed of a person several contributory factors are to be taken into consideration. For example in the planning and raising of a new structure to truly gauge its excellence, all the different components and the obstacles in the way are to be factored in. When we see a magnificent building or a beautiful garden the hard work of the builder or the gardener can only be appreciated by closely paying attention to these diverse elements. True assessment of the magnificence of a work can be gauged only when the adversities encountered by its builders are taken into consideration. For example a deep pit needs to be filled and a jungle to be cut down before raising a lofty building or planting a beautiful garden. A lot of work and expenditure is involved in accomplishing these tasks. The mere removal of trees and underbrush requires a lot of hard work before the land is ready to build upon or cultivate.

**Success of the Holy Prophet is Exemplary**

In order to understand the task accomplished by the Holy Prophet in the world we need to appreciate the difficulties he had to overcome. It is for this reason the Holy Quran has recounted even the minor details of these events with a spirit of exalting and appreciating their magnitude. We observe that in order to correct even a small wrongdoing, a person has to face great difficulties. To replace an evil deed with what is good, is like preparing a raw piece of land to erect a new structure. It needs a lot of hard work and toil. Take for example the habit of drinking alcohol. How hard it is to get rid of this habit! One has to encounter great difficulties and challenges. Seemingly it appears to be an easy task but ask those who have to bring about this reformation. How hard it is to get people to cooperate. Correcting even just one evil habit is therefore not easy. I want to give you an insignificant example. In a certain matter, I thought what the correct position was and presented it before the community. The response I received was that you acted in this manner yourself for six years and now desire to correct us. In other words what I did for six years is now being put forth as an argument for noncompliance. I am saying, suppose I made a mistake for six years does some one’s mistake become an argument for it being the right course. So you see it has become so difficult to discard a habit of six years. Today the majority has recognized the reality of these difficulties and has agreed to get rid of this malady. This was an insignificant example to illustrate the numerous difficulties lying in the way of accomplishing even an insignificant task.

**Promised Messiah put an end to the concept of Jesus being still Alive**

A follower of the Holy Prophet comes and does away with a concept people stood by for hundreds of years with very few voices in disagreement. This was because they were faced with the difficulty of interpreting the Arabic word *tuwaffi* used in the Holy Quran regarding the death of Jesus. They could not come up with any other plausible explanation for this word other than meaning death. An attempt to by-pass this difficulty was made by suggesting that perhaps Jesus was dead for three to seven hours and then came back to life. Most, however, continued to believe that he was alive in heaven. How hard it was to discard this obsolete idea. A man came up with a remedy for this thirteen hundred years old ailment, and what a remedy it was indeed! It resulted in changing the thought process of a whole nation at a time when no one was ready to accept this idea. Within a period of nineteen to twenty years almost all of them accepted the idea within their hearts if not acknowledging it with their tongues. The belief was generally accepted for thirteen centuries and even some great scholars made an error in this regard. Hazrat Mirza Ghulam Ahmad uprooted the idea in a few years and accomplished a magnificent task by putting in an extraordinary effort.

**Holy Prophet Muhammad established Righteousness in place of Evil**

Let’s move a step back in history. This effort pales in comparison with what was accomplished by the Holy Prophet Muhammad, the pride of all humanity. Hazrat Mirza Sahib describes his own effort as a fruit from the garden of Muhammad, a drop from the abundant rainfall of the Holy Prophet and a ray of the light given to him for being a follower of the Holy Prophet. This appears to be an appropriate description of the work the Promised Messiah accomplished. In his case it was a thirteen hundred years old belief that could be countered with cogent proofs from the Holy Quran. Holy Prophet Muhammad on the other hand had to change the habit of idol worship entrenched amongst the Arabs for thousands of years. Not that attempts towards their guidance had not been made earlier. The Jews and Christians had both tried hard to bring about reformation amongst them without much success. Their condition was so hopeless that a prophet from amongst the Israelites had instructed his nation to remain as steadfast in the worship of One God as the Arabs remained steady in their worship of idols. In other words their stubbornness and commitment to the evil ways had become proverbial. There were hundreds of other evils that had become deeply ingrained in their national character and were not an easy matter to let go. Within a period of twenty years, however, the pure example of the Holy Prophet Muhammad not only removed these evils but replaced them with righteousness. Just giving up of these evil habits would not have been a minor achievement. Take the habit of drinking alcohol, how thoroughly it was eradicated from the Arabian Peninsula. Till today it is practically nonexistent at least its usage is not seen in public. This was the part about the removal of an evil. A step beyond was replacement of the evil with goodness. It is a much greater task to clear a jungle of thorny bushes, plant fresh seeds and raise a thriving garden, than just leave it unattended after clearing it. The Holy Prophet not only reformed their evil habits but guided them to do what was right instead. How great and magnificent is that person who brought about such a moral revolution amongst a nation entrenched in evil ways and established them on the course of righteousness.

**The Reflection of the Colors of Allah in the Character of the Holy Prophet**

If you want to gauge the enormity of his work, compare the work of the Holy Prophet with any other Reformer. You will find that any work of reformation carried out by any Reformer will be a part of the work of the Holy Prophet Muhammad. You will find their striving displayed within the frame of his effort. He accomplished a monumental task that clearly reflects the Power of Allah the Most High. The Holy Quran states:

O you who believe, go not near prayer when you are intoxicated till you know what you say.

The habit of drink was deeply ingrained amongst the Arabs.

**Drinking abandoned as a result of the Five Obligatory Prayers**

If we study the history of Arabia, we discover that their gatherings and times of drinking were replaced by the institution of the five daily prayers. The hours spent under the influence of intoxicants were replaced by the five obligatory prayer timings in Islam. Allah wants man to be intoxicated with a love that is above all worldly attractions. The Holy Prophet had to reform a nation steeped in evil for over a thousand years. They got rid of habits that consumed them on a daily basis. What could now be the appropriate time for them to indulge in drinking after they accepted Islam? There was the *Fajr* or morning-prayer followed in a few hour intervals by the *Zuhr, Asr, Maghrib and Isha,* extending over the whole day and evening. The night time had the *Tahajjud* payer. When could they find the appropriate time to drink? In this way the habit was cut off from its roots. This is indeed an amazing manifestation of Quranic wisdom. It connects the spiritual with the temporal and vice versa. Here also their temporal pursuits were connected with the spiritual remedy offered to cure the destructive habit of alcohol consumption. The verse under discussion points out that Allah wants to sever your worldly inclinations and habits in order to replace them with a pure form of love. It is all a matter of pleasure. If before you derived some temporary pleasure from drinking, now through the institution of five daily prayers you are given the choice to replace it with the pure and everlasting pleasure that comes with the Love of Allah.

**Cleanliness and Purification Emphasized**

Prayer is not allowed under certain circumstances, as stated:

Nor after sexual intercourse — except you are merely passing by — until you have bathed.

And if you are sick, or on a journey, or one of you come from the privy, or you have touched the women, and you cannot find water, betake yourselves to pure earth, then wipe your faces and your hands. Surely Allah is ever Pardoning, Forgiving.

**The Institution of Five daily Obligatory prayers remains unaltered since the time of the Holy Prophet**

Some people object that details of prayer are not given in the Holy Quran hence they do not consider the prayer as it is recited to be the correct form. Others totally do not follow the format and consider the meaning of *Salaat* as any prayer they recite in their hearts. There is another sect that rejects the details given in the *Hadith* and have derived a new form of prayer from the Holy Quran. If prayer was something under human control and direction, to be said as desired, then directions would not have been necessary for any occasion. If *Salaat* meant just any prayer then the simple instruction to raise hands and say a prayer would have been given. There would have been no need to provide details regarding prayer during the time of war, on a journey or sickness etc. Instead specific details have been provided in the Holy Quran how to perform ablutions, when to take a bath or perform *tayammum*. Since the Holy Quran has provided such details to get prepared for *Salaat*, the obvious and logical conclusion is that the format of *Salaat* is the same that has been practiced since the time of the Holy Prophet. The Holy Quran has omitted all the details of the prayer, not because they were not essential but to avoid greatly increasing the volume of the book if all those details were to be incorporated. Therefore Allah the Most High referred to the tradition of the Holy Prophet, to be followed for this purpose.

**Successful prohibition of Drinking, a Miracle of the Holy Prophet**

Islam replaced all the timings fixed for indulgence in drink with prayer timings. The commandment was not to go near prayer in an intoxicated state. When could somebody find time for drinking without disobeying this commandment? The root of alcohol consumption was thus cut off. This evil habit was thus practically eradicated from Arabia. Nations that have not discarded intoxicants in their prayer services have had to come up with all kinds of efforts to focus in prayer. It is said that bars are closed on Sundays but people come to church after taking a drink. So there is a state of intoxication along with music and sitting in close proximity with women. The intoxicating and distracting influence of these three desires has first to be checked in order to bring about intoxication with the Love of Allah. These temporary states of inebriation have to be removed in order to give way in the heart to the perfect Love of Allah the Most High. Muhammad the Messenger of Allah provided us with a remedy that acts as an antidote to the intoxicating influence of these habits. Further on the Holy Quran states:

Seest thou not those to whom a portion of the Book was given? They buy error and desire to make you err from the (right) way.

Regarding the People of the Book we are told that they were given a portion f the Book. The Torah after all is not a complete book. The complete Book that came for the guidance of all humanity, for all times is the Holy Quran. It is admitted in this verse that they (the People of the Book) have also been given a portion of the Book. It is, however, also pointed out that they buy error. This does not mean that error is a commodity available for purchase in the market. It means that the People of the Book deny those clear prophecies given in their Book regarding the Holy Prophet Muhammad. Although this statement has been made regarding the People of the Book, are the Muslims in this day and age not likewise guilty of buying error? The People of the Book were only as yet given a portion of the Book, while the Muslims were given the complete and perfect guidance, the Holy Quran. They are also guilty of discarding it behind their backs and turning a blind eye to its teachings. Not only do they buy error themselves, they also lead others astray. This is human nature that when it chooses to take the decadent path it wants others to follow, so that no one remains behind to point fingers.

**Misinterpretation of the words of the Promised Messiah**

Some of those who are Jews alter words from their places.

Even in this day and age a statement is taken out of context with a specific purpose and its meaning altered altogether. A clear statement is thus subjected to a clear and visible alteration. This method has been followed in the interpretation of the verse:

And giving good news of a Messenger who will come after me, his name being Ahmad. (61:6)

To interpret it in a manner that it is not applicable to the Holy Prophet Muhammad is not a minor alteration of its meaning. People say why should we be worried about the beliefs of those who are guilty of such alteration? I am letting you know, you[[1]](#footnote-1) are choosing a person as your guide and mentor with the knowledge that he is not on the right path. His beliefs are not correct and the meaning of the Quranic verses is clearly being altered. If seeing all this you continue to subscribe to him as your guide and mentor, then what could be a more ignorant decision?

A person is clearly taking you down the crooked path and you follow him blindly. If this is not worshipping your mentor (*pir*) then what is it?

And say, We have heard and we disobey; and (say), Hear without being made to hear.

They say, “Hear without being made to hear,” by way of disapproval. The words, “we disobey, “do not imply just a verbal statement, but in fact reflect their practice of disobedience and rejection.

And (say), *Ra‘i-na,* distorting with their tongues and slandering religion.

*Rå‘i-nå* is equivalent to give ear to, hearken, or listen to us, but with a slight change of accent it becomes *ra‘ina*, which means he is foolish or stupid or unsound in intellect, the derivation in the first case being from *ra‘y*, to pasture or to be mindful, and in the second case from *ra‘n*, i.e., being foolish (LL). The Jews in derision changed the accent, “distorting” the word, as stated in 4:46, and thus made it a term of reproach. The word *unzur-nå*, which means wait for us or grant us a little delay, is suggested instead, because it cannot be distorted like its equivalent *rå‘i-nå*. Muslims are here forbidden to use a certain form of expression, but the real object is to show how great was the hatred of the Jews towards the Holy Prophet, so that they did not observe even the ordinary rules of decency. Morally, however, the injunction is worthy of the highest regard, as it disapproves of the use of words bearing a sinister meaning. Say what you have to say, openly. It is inappropriate to hurt someone under false pretence.

And if they had said, We hear and we obey, and hearken, and *unzur-na,* it would have been better for them and more upright; but Allah has cursed them on account of their disbelief, so they believe not but a little.

O you who have been given the Book, believe in what We have revealed, verifying that which you have, before We destroy the leaders and turn them on their backs, or curse them as We cursed the Sabbath-breakers. And the command of Allah is ever executed.

“Verifying that which you have,” means that the Holy Quran resembles their books in principles and fulfills the prophecies contained in them.

What was the curse put upon the Sabbath-breakers? The Holy Quran relates it in another verse:

We said to them be (as) apes, despised and hated. (7:166)

In other words they met with disgrace in the world as a result of their deeds. By opposing the Holy Prophet also they could not find refuge anywhere. They were turned out wherever they went.

**Associating with Allah is the Greatest Sin**

It is further stated:

Surely Allah forgives not that a partner should be set up with Him, and forgives all besides that to whom He pleases. And whoever sets up a partner with Allah, he devises indeed a great sin.

This verse tells us that setting up partners with Allah (*shirk*) is the greatest sin. It is considered worse than the denial of the existence of God. He who denies the existence of God is unaware of His Greatness. The one associating with God has this awareness and chooses to associate others with Him whether it is another human being, an animal or an idol. Association with Allah is such a grievous sin that one should always be on guard against it. In the unlikely situation that you are on the wrong path but have become fearful of association with Allah, it is possible that Allah might forgive you but setting up partners with Allah is not forgiven under any circumstances.

**Prevalence of Association with God amongst Women**

There are many bad habits and customs amongst the Muslims these days that have the coloring of association with Allah. There is a prevalence of such ideas amongst the women. They should be encouraged to give them up. Women mostly bear the responsibility for the right or wrong upbringing of their children. If we can educate the women to give up ideas that reflect association with God then chances are the children would be firm in their belief in the Unity of the Divine Being. Otherwise the children are readily influenced by their thoughts. It is therefore essential to first reform these customs that are prevalent amongst the women. The most important step in this direction is to educate the women. This will have a positive influence upon the children and they will also learn good habits.

**The Talk of Self Righteousness**

Hast thou not seen those who attribute purity to themselves? Nay, Allah purifies whom He pleases, and they will not be wronged a whit.

This is a common habit. When people hear a sermon identifying some of their shortcomings and counseling corrective action, it is generally assumed to be someone else’s problem. Every one considers himself free of faults. The audience should ponder on what is being said and see that the shortcomings being identified are not a part of their character. Sermonizing or listening to a sermon is not a big deal. The doing of good is the real thing. The sermon is merely to inspire and motivate to give up wrongdoing. To benefit from this inspiration is the duty of the listener. We have to begin with the process of self evaluation to see that the identified deficiency is not there within us. To ponder upon the Quranic guidance in this matter is essential. In fact we should have this attitude that the shortcoming being identified exists within us and we should work towards its reformation. Do not consider yourself so pure that you neglect self reformation. Those who claim to be free of all faults cannot reform themselves. Those who really want to purify their souls, it is essential for them to remove one shortcoming at a time and replace it with an act of righteousness. The Quranic words, “purifies whom He pleases,” do not mean that a person neglects the word of the Quran and does not act upon its commandments and Allah the Most High will purify him. His purification is subject to the commandments He has given in the Holy Quran. God has decreed His Will in the Holy Quran. If you benefit from it, He will remove your faults. Mere verbal claims cannot bring about this internal purification.

See how they forge lies against Allah! And sufficient is this as a manifest sin.

**The Second Sermon**

**Learn about Religion from the One giving the Sermon**

In a few days from now I am going to be out of town for some time. I have tried to the best of my capability to advise and guide you. Now you will be hearing from someone else. May God make his exhortation more effective than mine! What is most needed is the doing of right. You should not be concerned if a certain individual possesses a certain good quality. There is only one perfect role model for all of us, the Holy Prophet Muhammad. If I preach that you do something that I do, then you have a right to look at my deeds. If, however, I tell you to do a certain thing that the Holy Prophet did and found the way of true success thereby, then it becomes your duty to follow it. In this case it does not matter if I am the one telling you to take this action or someone else. Somebody has said this very well: A real man is he who accepts good advice and acts upon it, even if it is written on the wall. No one can make progress without facing adversity. If you also want to make progress, then be not fearful of difficulties but try to overcome them. Our respected and honorable friend Khawaja Kamal ud din has made a tremendous effort to collect *zakaat* from his household. This includes his youngest daughter who had some jewelry and even his daughter in law who got married a few days ago. You also need to make some effort and there will be some difficulties. Wealth cannot be generated if you sit in the comfort of your homes and make no effort. For this purpose you have to leave your homes and go to work on your land. Do you think that you can achieve an exalted status in your faith without striving and sacrifice? Man has a natural tendency to avoid difficulties.

**Courage to face Difficulties**

Real courage is this that you march forth in face of difficulties. It is not a sign of bravery to fall back in your effort. This question of being small or large in numbers is quiet irrelevant. Being more numerous is not a sign of your truthfulness, nor is it essential that greater numbers prevail. God’s law in this matter is:

How often has a small party vanquished a numerous host by Allah’s permission! (2:249)

This means their deficiency in numbers is overcome by their righteousness. Sometimes one brave heart defies hundreds of thousands and prevails over them. So if you want to do something for your religion, do not worry that you are few or many. Just as you desire to increase your wealth and comfort, have the same amount of love in your heart for your religion. In fact it should be a little more. From amongst the two, that is your religion or your worldly desires, only one can prevail. If you allow your worldly attractions to overcome, you will have to ignore your religion and this is not right. Have such passion in your hearts for the cause of religion that no difficulty stands in your way. Whosoever wants to do some work will have to face some hardship. Nothing can be accomplished without this. I exhorted you to the best of my ability. Now some others will stand before you and tell you whatsoever God gives them the ability to say. May God make their speech much more effective than mine! The real objective is reformation whosoever brings it about does not matter. Put in your full effort for the cause of religion and give it precedence over all your other efforts.

1. These remarks refer to followers of Mirza Mehmud Ahmad [↑](#footnote-ref-1)