

## *Services to Islam by Hazrat Mirza Ghulam Ahmad – 4*

**Friday Khutba by Dr Zahid Aziz, for Lahore Ahmadiyya UK, 18 June 2021**

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ ۗ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

“Allah has promised to those of you who believe and do good that He will surely make them successors in the earth as He made those before them successors, and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear. They will serve Me, not setting up any partner with Me. And whoever is ungrateful after this, they are the transgressors.” —ch. 24, v. 55

I ended the last *Khutba* by saying that the Founder of the Ahmadiyya Movement, Hazrat Mirza Ghulam Ahmad, solved a problem which was posing a great difficulty for Muslims. It was clear from the Holy Quran that Jesus had died like other mortals, and like other prophets such as the Holy Prophet Muhammad himself. There are reports in Hadith which support the same conclusion. On the other hand, there are sayings of the Holy Prophet contained in the most reliable of Hadith books that “the son of Mary will descend among you”. I pointed out that most Muslims take such statements in Hadith to be the actual fact, and they try to make the meaning of the Quran fit in with this, rather than accepting what the Quran says as being the actual fact. A few Muslims who accept the verdict of the Quran that Jesus has died reject the hadith reports which prophecy that the son of Mary will come back into the world and they declare such reports as unreliable and not authentic.

However, Hazrat Mirza Ghulam Ahmad provided a solution to this problem. He considered what the Quran said as being the real facts, and he interpreted the Hadith reports about the return of Jesus to make them fit in with the Quran. He pointed to the

verse which I recited above. Great Muslim scholars in the history of Islam have taken the words “those before them” in this verse to mean the Israelites, the Bani Isrā’īl. Moses was the great founder of their law and their moral teachings, which were revealed to him by God. After his death, God Himself raised successors to Moses among the Israelites. “Successors” means that God continued to send His help and blessings to them through these persons, who were the prophets of the Israelites. Some of them were kings and rulers. So God did not desert and abandon the nation of Moses after Moses was gone. What this verse promises to Muslims is that, in the same way as with the Israelites, after the departure of the Holy Prophet Muhammad, God will raise among Muslims persons who shall be successors to the Holy Prophet. Through them Islam will be strengthened. As it says here: “and that He will surely establish for them their religion, which He has chosen for them, and that He will surely give them security in exchange after their fear.” We can see how this promise was fulfilled in the times of the rulership of Hazrat Abu Bakr and Hazrat Umar.

The prophets who arose after Moses among the Israelites kept them on the right path and brought them back to the Torah after they deviated from it. As they were prophets, they could make amendments to the religious law under God’s guidance. The successors to the Holy Prophet were both the *khalifas* who ruled over Muslims and the saints, holy persons and *Mujaddids* who guided Muslims to the true message of the Quran. As these were not prophets, they worked under the authority of the Quran and of the Holy Prophet Muhammad. As Hazrat Mirza Ghulam Ahmad wrote:

“Prophets certainly cannot arise among the Muslims, but if *khalifas* of the Holy Prophet do not come either, showing the marvels of spiritual life from time to time, then the spirituality of Islam comes to an end. In that case, such a faith can bear no comparison to the spiritual power and glory of the Mosaic religion in which thousands of spiritual *khalifas* continued to arise over a period of fourteen centuries.” (*Shahadat-ul-Quran*, see *Ruhani Khaza’in*, v. 6, p. 355–356)

The Holy Prophet Muhammad himself has mentioned that among Muslims persons would arise who would do the kind of work previously done by the prophets who

arose among the Israelites. He said: “Among the Israelites before you, there used to be men who were spoken to by God, though they were not prophets, and if there is such a one among my people it is Umar” (Bukhari, hadith 3689). He also said: “The *Ulama* are the heirs of the prophets” (Abu Dawud, book: Knowledge, ch. 1, hadith 3641). Here, *Ulama* does not mean what we think of as Muslim scholars, those who seek popularity with the masses, focus on small and trivial issues, don’t practise what they preach and declare others as outside the fold of Islam. The *Ulama* here are those who were sincere, had reached a high level of righteousness, possessed deep knowledge, especially for the spiritual advancement of man, stood up for what was right against severe opposition, and were guided by God. They corrected the Muslims in matters where they had gone wrong, they defended Islam against external attacks upon its teachings, and they spread Islam in the world. The Holy Prophet called them as “heirs of the prophets” because they did the work among Muslims which the prophets of the past used to do among their people.

There is another saying of the Holy Prophet Muhammad which is found quoted by many great Muslim writers in the long history of Islam: “The *Ulama* of my *Ummah* are like the prophets of the Israelite people”. This is exactly in line with the verse I recited above, that God will raise successors to the Holy Prophet Muhammad — his *khalifas* — who will bear likeness to the successors whom God raised among the Israelites after Moses. It is interesting to note that the first successor to Moses was the prophet Joshua. He had to fight military battles against the enemies of the Israelites who had not been defeated by Moses. God said to him: “As I was with Moses, so I will be with you. ... Be strong and courageous” (Joshua, 1:5–6). Similarly, after the Holy Prophet’s death his first successor Hazrat Abu Bakr had to be strong and courageous to confront the many enemy armies that still had to be fought. Hazrat Umar advised Hazrat Abu Bakr to be gentle with rebels but Hazrat Abu Bakr rejected this advice and said that he would stand firm until the enemies were defeated.

Even Muslims who were not successors to the Holy Prophet in the sense of being his *khalifas* but had other high qualities, have been likened to various prophets by the Holy Prophet. In the Hadith book Tirmidhi he is reported as saying about his

Companion Abu Dharr: “Abu Dharr is like Jesus, son of Mary” (hadith 3802). Abu Dharr believed in giving up all worldly possessions, distributing them among the poor, and himself living on the basic necessities of life.

So this is how Hazrat Mirza Ghulam Ahmad reached the solution as to how the Holy Prophet could say to Muslims that “Jesus will descend among you” when the fact is that the Quran and even Hadith tell us that Jesus has died. What the Holy Prophet meant was that there would be a Muslim who would bear likeness to Jesus in the work that he would do for Islam and the Muslims. He wrote: “For fourteen hundred years (that is the length of time from Moses to Jesus), Moses was granted servants of the religion who were messengers of God and His inspired ones; and this series ended with a messenger (meaning Jesus) who invited to the truth, not with the sword, but merely by mercy and good morals. Therefore, so it was that our Holy Prophet was also granted servants of the religion who, in accordance with the hadith “The *Ulama* of my *Ummah* are like the prophets of the Israelite people”, were Divinely inspired (*mulham*) and recipients of Divine communication (persons known as *muhaddath*). And just as in the last era of the religion of Moses was sent Jesus who, not with the sword, but with good morals and mercy invited to the truth, likewise for this religion (meaning Islam) God sent the Promised Messiah so that he too should invite to the right path only by good morals, mercy and heavenly lights” (*Shahadat-ul-Quran*, see *Ruhani Khaza'in*, v. 6, p. 323).

But why would a Muslim saint and reformer be required who would do the kind of work that Jesus did? One reason is already given in the extract above: he would invite people to Islam by showing them the great moral qualities that Islam teaches and the high moral qualities of the Holy Prophet, by presenting the merciful nature of the teachings of Islam, and by displaying the heavenly light found in Islam, the light which descended in the pages of the Quran and comes out from there. And why would he need to do this? Because by the time this reformer came, the wrong notion would have become firmly fixed in people’s minds, whether Muslims or non-Muslims, that Islam had spread through its political and military power, through conquering and ruling over countries, and that is the only way that it can spread and succeed — if it

has the power of a state and its armed forces behind it. So, to correct this false notion, God sent a reformer among Muslims at a time when Muslims had lost most of their state power and rule in the world, so that he could demonstrate that Islam does not require, and in fact never required, any rule over people in order to bring them to Islam. Islam spreads by the power of its truth which convinces the hearts and minds of people. The mission of such a reformer would resemble the mission of Jesus because Jesus, too, possessed no state power and fought no military battle, and his people had lost all their power and rule which they had in their earlier history. Hazrat Mirza Ghulam Ahmad came when the Muslim political and military power was at its weakest, and he showed how Islam can spread without these, and only by the power and beauty of its teachings.

May Allah enable us to continue showing the world the great services to Islam done by Hazrat Mirza Ghulam Ahmad, ameen.

بَارَكَ اللهُ لَنَا وَتَكُنْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعْنَا وَإِيَّاكُمْ بِالْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، إِنَّهُ تَعَالَى جَوَادٌ كَرِيمٌ  
مَلِكٌ بَرٌّ رَوْوْفٌ رَحِيمٌ-

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