

Services to Islam by Hazrat Mirza Ghulam Ahmad – 5

Friday Khutba by Dr Zahid Aziz, for Lahore Ahmadiyya UK, 25 June 2021

قَالُوا أُوذِينَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَمِنْ بَعْدِ مَا جِئْتَنَا ط قَالَ عَسَىٰ رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ وَ
يَسْتَخْلِفَكُمْ فِي الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾

“They said (i.e. the followers of Moses said to him): We were persecuted before you came to us and since you have come to us. He said: It may be that your Lord will destroy your enemy and make you successors in the land, then He will see how you act.” — ch. 7, v. 129

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٣٠﴾

Addressing the Arab nation of the Holy Prophet Muhammad, God said: “Then We made you successors in the land after them (i.e., after the earlier religious communities), so that We might see how you act.” —ch. 10, v. 14

In the last *khutba* I dealt with the verse 24:55 of the Quran and said that it promises to Muslims that, just as God helped the Israelites by raising among them successors to Moses, in order to assist and strengthen their religion, similarly after the departure of the Holy Prophet Muhammad, God will raise among Muslims persons who shall be successors to the Holy Prophet. The above two verses also indicate this similarity of the successors or *khalifas* of the Holy Prophet being raised after him, like successors of Moses were raised after him among the Israelites. In the first verse, Moses conveys God’s promise to his followers, that they will inherit the promises God made to Moses, that they will be granted both worldly victories and moral and spiritual leadership in the world. But after those promises are granted, God “will see how you act”. In other words, God will then pass His judgment on whether you valued His material and spiritual blessings, or abused and discarded them. The second verse makes the same promise to the Holy Prophet Muhammad’s followers: that they will inherit the worldly rule and the spiritual leadership given to the Holy Prophet, and then God will “see how you act”.

This principle, that God will “see how you act”, means that as far as God is concerned, what matters is not who you are, but what you do. The Israelites made the mistake of thinking that the promise was given to them because they are the chosen people of God by descent and by race. The Muslims made the mistake of thinking that the promise was given to them because of their belonging to the Muslim nation and calling themselves Muslims. But whenever God granted His revelation and teachings to a people and then made them excel other nations it was with His expectation and demand that they act rightly. He would see “how you act”. No one was given an honoured position in the world because of their ancestry or their verbal claim to belong to the religion of God. These factors cannot save them from falling from their high position to the very lowest.

As I explained last week, Hazrat Mirza Ghulam Ahmad provided the solution to the question: 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. He explained that what the Holy Prophet meant was that a Muslim *Mujaddid* would come who would bear likeness to Jesus in the work that he would do for Islam and the Muslims. But if this Muslim *Mujaddid* or Reformer is going to conduct his mission in the likeness of Jesus, then obviously this must be because the people of his time, in his nation, **need** the same kind of reform that was required by the degenerate and debased people of Jesus’ nation when Jesus arose among them. There is a hadith in which the Holy Prophet Muhammad has said that all evils which arose among the Israelites would arise among the Muslims like “one shoe (of a pair) matches the other shoe” (Tirmidhi, chapters on Faith, ch. 18, hadith 2641). In his book *Shahadat-ul-Quran*, Hazrat Mirza sahib writes about this:

“... just as in the last days of the law of Moses a prophet arose named Jesus, in a time when the moral condition of the Jews had deteriorated completely — they had strayed very far from real piety, virtue, mutual sympathy, unity and true godliness, their knowledge and thought was confined merely to formalism and letter-worship, and in their worldly position they had become weak and humiliated — similarly it is necessary that among the Muslim people too there should arise a *muhaddath* (saint,

who is not a prophet), in the likeness of that prophet (Jesus) and of his time, when they have also degenerated in the same manner as that in which the Jews had in the time of Jesus. And if the matter is scrutinised closely and investigated, it is clearly and definitely discovered that the age in which a like of Jesus should have arisen among the Muslims ... is this very era in which we are living. ... Moses' people had so thoroughly gone astray by the fourteenth century (after Moses) that righteousness and virtue had altogether disappeared. The Jewish divines were pre-occupied with needless dissensions and selfish controversies, much evil and wickedness had spread among them, and their worldly condition had suffered great disintegration as well. Precisely this is the condition of the Muslim people at this time, and events before our eyes are plainly testifying that in reality this people (Muslim *Ummah*) and its divines are following in the footsteps of the Jews of the time of Jesus. And they resemble the Jews of that time not only in having lost virtue, piety, spirituality and the ability to see the truth, but worldly misfortune is also with them, as was the case then." (*Shahadat-ul-Quran*, see *Ruhani Khaza'in*, v. 6, p. 356–357)

“Just as at that time the Jewish states had been destroyed by the Roman emperors, and finding themselves weak and helpless the Jews were awaiting a Messiah who would come as a king and fight the Romans, so are these Muslim people mostly and predominantly in a condition of worldly misfortune. If there is a state, it has been so weakened by internal disagreements, disloyalty on the part of ministers and officials, and the indolence, negligence, ignorance, lack of knowledge, moral depravity and idleness of the rulers, that it appears to be close to breathing its last. And these people too, like the Jews, were expecting that the Promised Messiah would descend for their assistance, in great glory like that of kings.” (p. 357–358)

Then he adds: “Leaving aside the prophecies for a moment, look at the situation rationally as a truth seeker, as to whether the case of the Muslims of this age and the Jews of the time of Jesus fulfils the words ‘one shoe matching the other shoe’, or not. Look at the Gospels with care and read whether what Jesus has described of the condition of the Jewish priests and lawyers, exposing their hypocrisy, is to be found in the present Muslim religious leaders or not. Is it not true that our leaders, like the

Jewish priests, are day and night engaged in pointless disputes, are utterly devoid of spirituality, and are constantly attempting to prove others as *kafir* while not knowing what Islam is themselves. They preach sermons which they do not act upon. They become preachers to earn a living, then go far and wide and make unlawful gain by pleasing the masses with baseless poetry. In their cunning, deceit and falsehood they are no less than the Jews (of Jesus' time). Similar is the condition of the men of worldly affairs. Most of them consider every kind of dishonesty and falsehood to be as lawful as mother's milk in the way of earning wealth. Those known as chieftains and statesmen, who are ruling over crumbling countries, have been ruined by their luxury-loving, wasteful habits." (p. 358)

He goes on to summarise the two similarities which, as the prophecies of the Quran say, must be found between *the later period of the religion of Moses*, fourteen hundred years after him when Jesus arose, and *the later period of Islam*, fourteen hundred years after the Holy Prophet: "firstly, the disintegration of the nation, the decline in worldly standing, and the change for the worse in virtue, faith and righteousness; and secondly, the coming of a *mujaddid* at such a time, who has the name Promised Messiah and who restores the original state of faith. Our Muslim brethren not only acknowledge the first sign, but are witnessing with their own eyes the destruction of the Muslims and the rise of an alien nation which considers their religion to be inferior and degraded in the same manner as the Romans, having overwhelmed the Israelites, thought of the Jews in the time of Jesus. They are also witnessing that the inner condition of the religious and secular leaders of Islam is no less bad than that of the Jews; indeed, it seems to be twice as bad. When we read in the very first part of the Quran passages regarding the Jewish priests, to the effect that "you preach goodness to others, but forget your own souls", "you do not stop short of giving trouble to your own brethren", and "you are involved in all sorts of selfishness, vice, wickedness, evil scheming, and deceit for worldly gain", the heart spontaneously cries out that all these verses apply to most of our own maulvis." (p. 364)

I was once challenged by an anti-Ahmadiyya writer to show a verse from the Quran which says that Muslims in the last days will become like Biblical Israelites. In

response I quoted four renowned scholars who have written that the Quran and Hadith do contain this prophecy about Muslims of the later times: Maulana Abul Kalam Azad, Maulana Maudoodi, Muhammad Asad and Dr Israr Ahmad. In the next *khutba* I will read out their views, *inshallah*.

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

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