

## **Magnificent service of the Holy Quran done by Hazrat Mirza Ghulam Ahmad**

*His opponents are following in the footsteps of the opponents of Islam*

*They should judge him fairly by weighing the pros and cons*

**Friday khutba by Maulana Muhammad Ali**

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(Note: This *Khutba* was delivered on 20th May 1938 and published in *Paigham Sulh*, 26th May 1938, the 30th anniversary of the death of Hazrat Mirza Ghulam Ahmad.)

“Say (O Prophet to the people): I exhort you only to one thing, that you rise up for Allah’s sake by twos and singly; then ponder! There is no madness in your companion. He is only a warner to you before a severe chastisement. Say: Whatever reward I ask of you, that is only for yourselves. My reward is only with Allah, and He is a Witness over all things.” (Ch. 34, v. 46–47)

When a man calls people around him to a message which is for their own good and betterment, instead of accepting his message or being grateful to him, people oppose him and wish to destroy him. This becomes a general trend, so that everyone’s opinion turns against him, and none is willing to listen to him. Such an ugly image of him settles in people’s minds that they are not able to **ponder**. The above verses apply to this state of affairs. People are exhorted to stand up in twos or individually and, bearing in mind the pleasure of Allah, to ponder.

The fact is that when there is an adverse wind blowing against something, people cannot ponder on it rationally by gathering together. The hostile atmosphere does not allow thought and deliberation to be applied in the midst of a gathering. In those circumstances, the state of assembly casts a veil on the hearts and minds of those who are assembled. To remove those veils, people are advised to ponder in twos and individually, and ask: what is this man saying, what is the message he has come with? The Quran tells them that if they ponder in this way they will find that their companion is not mad, but he is warning you that your misdeeds are taking you to evil consequences, and he is asking you to refrain from them.

This is what Allah has said in the Holy Quran about the Holy Prophet Muhammad.

Today the same kind of wind of hostility is blowing against the *Mujaddid* of the age, Hazrat Mirza Ghulam Ahmad. In this atmosphere it has become impossible for anyone to say something good about him, or speak of him approvingly, in a gathering. People's thinking and mentality have become such that they are not prepared to tolerate any word of truth in this controversy.

### **High Islamic principle of judging by weighing**

In these circumstances the Quran teaches the method described in the verse quoted above. The Quran had established the best principle, namely, that of judging by weighing both sides. This is a purely Islamic principle. Allah has said that on the day of Judgment the deeds of each person will be judged by this principle. Those whose good deeds outweigh their bad deeds will receive a good life, that is *jannah*, while those whose bad deeds exceed their good deeds will receive a bad life. This is, in fact, an excellent and wise principle appointed by Allah for judging human beings. If we too judge people using the same principle, then the world will be saved from many errors and mistakes.

### **Fault-finding by Christians and their imitators**

Unfortunately, one people, i.e. the Christians, became indifferent to the value of good deeds and laid the foundation of their creed on the doctrine of atonement. They ignored the good deeds of others and whenever they had to deal with an opponent they spent all their energy on picking faults in him. Islam claims that religion has been perfected and completed in it, and that no one can produce anything like the Quran. Regarding the Holy Prophet Muhammad, it claims that he possessed the most excellent morals; and this is not merely a claim but today people are coming to accept that he elevated moral qualities to a height to which no one can be able to take them.

On the one hand, there are these claims and facts. On the other hand, if you read books on Islam written by Christians it appears from them as if Islam, the Quran and the Prophet Muhammad possessed no good quality whatsoever, but are full of shortcomings and flaws. Whatever these critics considered as weaknesses and faults, only these have been mentioned by them. For this purpose they have added falsehood to the truth. The tremendous benefits that were given to the world by Islam, the Quran and the Prophet Muhammad, are not even mentioned in their books.

### **Muslims following in footsteps of Christians**

Muslims should have learnt a lesson from this. They should have resorted to the Islamic principle of weighing the pros and cons in order to judge if a person brought benefit to the world or caused harm. But alas, Muslims, coming under the influence of the deceptive techniques of the Christians critics of Islam, also made it their habit to indulge only in fault finding and searching out defects. Just as the Christians and the Arya Samaj collect in their books everything they consider to be wrong and objectionable about Islam, the Quran and the Holy Prophet Muhammad, the same is done by anti-Ahmadiyya writers such as Ilyas Barnee and others in case of Hazrat Mirza sahib and the Ahmadiyya Movement. They consider it a service to Islam to collect anything which they regard as a defect or weakness, or as an objectionable statement. They quote statements of the Qadianis about the Lahore *Jama'at*, statements of the Lahore *Jama'at* about the Qadianis, and stray extracts from the writings of Hazrat Mirza sahib, and without applying any thought as to what they mean, they allege that these are contradictory. This is their concept of serving Islam! They never mention the enormous benefits that Hazrat Mirza sahib and the Ahmadiyya Movement brought to Islam and the Muslims. They have abandoned the Islamic principle of weighing both sides. When you form an opinion about a person, look first at the benefits of the work that he did and the services he rendered.

### **Magnificent service to the Quran by Hazrat Mirza sahib**

Here in Lahore the Taj publishing company has rendered a little service to the Holy Quran. A few days ago, this company invited the Prime Minister of the Punjab to its offices. It presented an address in his honour and he in his reply praised the company. What had it done for which it received this praise? It had printed the Holy Quran in a beautiful and attractive form. Indeed it shows that they have love for the Quran. But if you think about it, what is attractive is the paper, the ink and the print quality. Any other book printed to the same elegance with the same attention will look just as attractive. The true beauty of the Quran lies in the principles, the truths and the knowledge which it teaches. It was this beauty that Hazrat Mirza sahib saw, and it came to his view when all these matters had become obscure to the Muslims. He said [in a verse of poetry]:

*The splendour and beauty of the Quran is the light of the soul of every Muslim,*

*The moon in the sky is the moon for others, our moon is the Quran.*

He saw the beauty of the Quran. And when did he see it? When he read the Holy Quran and pondered over it, not hundreds of times but thousands of times. Hazrat Mirza sahib praised the Quran in words full of love and passion. His verse quoted above is used even by his opponents in their articles and lectures. An opponent like Maulvi Sanaullah used to begin his speeches with this verse. There is an anti-Ahmadiyya organisation here in Lahore. They invited people to listen to talks on the Quran, and on their poster advertising these talks they placed this verse at the head! To sum up, Hazrat Mirza sahib perceived the beauty of the Quran, and he made that beauty thoroughly manifest to people.

### **Refuted all criticism of Islam and the Quran**

If he had so wanted, he could have merely praised the beauty of the Quran in words, in poetry and prose. He has done this to some extent. He has extolled the Quran and expressed love for it. He was a powerful poet with great mastery over poetic language, a fact which cannot be doubted. He could have spent all his life in praising the Quran by word only. But no, he was a practical man. Not only did he reveal the beauty of the Quran by writing poetry, he also lifted the veils which had been covering the Quran for a thousand years. He washed away all the blots put on the Quran by the opponents of Islam. He cleaned each and every smear, refuted each and every criticism. This is his first work, and a magnificent one.

### **Granted acceptance by God**

People were greatly averse to his claim to be the Promised Messiah, and dubbed him as *dajjāl* and *kāfir* because of it. Whoever went to see him and joined him was regarded by these opponents as the worst possible person. We have seen this in Lahore, that if it became known about someone that he was an Ahmadi, people would turn against him. Yet despite this, people went to visit Hazrat Mirza sahib, and some became his associates like moths circling around a lamp, and sat at his feet, while there were others who became his devoted servants even though they were distant from him. They accepted being reviled by the rest of the world, and chose to bear the intense opposition, but did not leave his hand. There were also some who, while they did not become his servants, yet always praised him and did not hold their tongues because of the opposition. They continued to express the opinion that it is the height of injustice to speak ill of such a righteous man and servant of the religion of the Quran. In brief, Hazrat Mirza sahib did the most magnificent work in disclosing the beauty of the Quran and answering objections against it.

### **Practical work of service to the Quran**

It is to be regretted that today the thinking of the Muslims has turned away from the Quran. Material interests and love of worldly gain is becoming predominant. Muslims no longer have that love for the Quran which they had in their earlier history. But we must not be dismayed. The truth is that just as much the other Muslims have turned their attention to worldly matters, we must increase our efforts to the same extent. I think that we too have been remiss. We have not devoted full attention to the task of propagating the Quran.

One task of Hazrat Mirza sahib was to express in words the beauty of the Quran. But he did not merely rest content with sitting and writing poems and articles in praise of the Quran. He went on to lay the foundations of the propagation of Islam and the Quran. The magazine *The Review of Religions*, which he started in 1901, was the beginning of the practical work. Along with that, he created a community which spread the Quran as much as was possible within its resources. As compared with how much need there is for this work, the work done by our *Jama'at* is not of a great magnitude. Nonetheless, this *Jama'at* has produced translations of the Quran in three major languages for three great nations of the world. Firstly, the English language, a leading language of the world which is established in a large part of the world, secondly Dutch and thirdly German. These three languages cover a large part of humanity. This is the work whose foundation was laid by the Promised Messiah.

### **Lesson of the appeal by British political thinkers**

A few days ago I read an appeal in the English newspapers for the dissemination of the Bible. Who has made this appeal? It is the leading political thinkers of Britain, such as Lord Salisbury, Lord Willingdon, Lord Halifax, and Lord Sankey. They write that it is now 134 years since the Bible Society was founded, and in this period it has translated the Bible into 722 languages and published 500 million copies of these translations. You can look at it this way that there is one copy of the Bible for every four people in the world. They have urged their nation to set aside internal differences of every kind and join together in this work. Can you imagine our Muslim political leaders having the courage to make a similar appeal to their people about propagating the Quran? Alas, they don't have that capability nor that foresight!

### **A Christian from Egypt tells a true fact**

These days there is a visitor from Egypt here. I liked one thing he said. He met Dr Ghulam Muhammad, and he also met me. Having the appearance of a Muslim, he is

in fact a Christian. He is a journalist, and editor of a Muslim newspaper in Egypt. He said to us: "Although I am a Christian, I have a low opinion of Christianity. I regard Islam and the Quran to be much superior to Christianity and the Bible". But along with this he also said: "The Christians are intelligent and the Muslims are foolish. If the Christians had a scripture as magnificent as the Quran they would have conquered the whole world with it. Their greatest weakness is the Bible, yet despite this they are spreading it in the whole world. On the other hand, Muslims have the Quran and they are completely silent!"

### **Useless objection to claim of Promised Messiah**

This Egyptian visitor has no idea how far the Muslims have really fallen. Let alone serving and propagating the Quran themselves, if a person or a movement arises with such a mission, they rise up in opposition and become that person's or that movement's enemies. They cannot tolerate the claim of being Promised Messiah. They say that Mirza sahib used to do good work but he ruined it all by claiming to be Promised Messiah. I have heard great men say that Mirza sahib did good work but he should not have made this claim. A poet has written:

*Let someone be the son of Mary,  
Let him give a cure for my pain.*

If someone provides a cure for pain, what is wrong with accepting him as Messiah? If you ponder over this, you will realise that this claim was essential in order to remove a stain on the religion of Islam. The stories about *Dajjal* and the concept of a violent Mahdi were a grave slur on Islam. This false picture of Islam was fixed in the minds of people. If he had not removed this stain and cleared this false concept, he could not have accomplished his mission of the removal of blots on the face of Islam for which he was appointed by God.

### **Humility and modesty of Hazrat Mirza sahib**

Did Hazrat Mirza sahib make this claim in order to achieve honour? Certainly not. Before he made this claim, Muslims respected him. He knew that because of this claim everyone would turn against him. This is exactly what happened. However, this claim was made under the command of God, and he has written that he has no choice in this matter. He had to convey the command of God to people. I am surprised by those who say that this claim was made out of conceit, to elevate his importance. I wish they had seen the humility and modesty in the character of Hazrat Mirza sahib. I was with him for many years. I and many others saw in this

great *Mujaddid* the utmost humility and meekness, which in this age could not be equalled by anyone else.

We sat in his company, and we talked to him. He would never interrupt anyone. People would sometimes carry on talking incessantly, and some of them would just talk senselessly, but he never interrupted anyone. Sometimes disciples would be seated on a couch and Hazrat Mirza sahib would be sitting on the floor. He was informal and unassuming in the highest degree. He would serve people, whoever they were, as if he were their servant. Just read the events of his life. There are countless examples where, if someone was even a slight acquaintance, Hazrat Mirza sahib would serve him like his servant. To say that he hankered after renown and greatness is the height of injustice. He was not desirous of greatness nor was he fond of making claims. He made his claims under the command of God, and his fondness was only for the service of Islam.

It is in the hands of Allah if the storm of opposition that is raging today would be changed by Him into acceptance of the movement. But for that we need to do two things. First, we must present our heart-felt prayers to God, saying:

“O God, people’s hearts are in your control. There was a time when the Ahmadiyya Movement was very popular. Bring back that time, so that, instead of opposing the Movement, people are proud to support and join it.”

Second, we must try hard to repel the environment of hostility that is prevailing. This requires sacrifice, both collective and individual sacrifices.