

Friday *Khutbas* by Maulana Muhammad Ali when Mirza Mahmud Ahmad claimed to be the ‘Promised Reformer’

Translated and compiled by Dr Zahid Aziz

Compiler’s Note: In 1944 when Mirza Bashir-ud-Din Mahmud Ahmad, the *Khalifa* 2 of the Qadiani Jama‘at, claimed to be the ‘Promised Reformer’ (*Muṣliḥ Mau‘ūd*, مصلح موعود), Maulana Muhammad Ali, the Head of the Lahore Ahmadiyya Movement, refuted his claim in a number of Friday *khutbas*. These were published at the time as usual in the Lahore Ahmadiyya Urdu periodical *Paigham Sulh* (پیغام صلح). Here we give, translated from Urdu, the relevant parts of three of his *khutbas*. These translations were first published in 2000 and 2001. The main headings, sub-headings and paragraph headings below are also in the original Urdu versions.

Friday Khutba by Maulana Muhammad Ali, 4 February 1944
(*Paigham Sulh*, 9 February 1944):

Vain desires are the opposite of practical action

Mirza Mahmud Ahmad’s dream does not provide any basis for his claim

Every member of the Lahore Ahmadiyya Jama‘at can be called *Musliḥ Mau‘ūd*!

Mirza Mahmud Ahmad should show some practical achievement before making his claim

“It will not be in accordance with your vain desires nor the vain desires of the People of the Book. Whoever does evil, will be requited for it and will not find for himself besides Allah a friend or a helper. And whoever does good deeds, whether male or female, and is a believer, these will enter the Garden, and they will not be dealt with a whit unjustly.” — The Holy Quran, 4:123–124

Law of God the Most High

In these two verses Allah the Most High has set out a general law of His, which applies to Muslims and unbelievers equally. “It will not be in accordance with your vain desires (*amāniyy*)”, there cannot be any outcome based on your mere desires; “nor the vain desires of the People of the Book” who deny this Quran, nothing will be earned according to their desires. The Divine law is that “whoever does evil” will meet its bad consequence and “whoever does good deeds, whether male or female” will receive the reward. This really is a deep point that was fully understood by the Muslims of the early times.

What are desires?

What are *amāniyy* (امانى) or desires? These are the desires that keep on arising in a person's heart. This is why false claims are also known as *amāniyy*, as the Holy Quran says in another place [in 2:111, regarding the respective claims of the Jews and the Christians to exclusive salvation]: "And they say: None shall enter the Garden except he who is a Jew or the Christians. These are their vain desires (*amāniyy*)" or false claims. This is why it then says: "Bring your proof if you are right". As opposed to *amāniyy* there is practical action or '*amal*'.

Early Muslims understood this

The early Muslims understood this point. Shunning vain desires, they showed an unparalleled example of *the power of action*, the like of which cannot be found anywhere else even though you search for it. Such was their power of action that whichever way they turned they were victorious and triumphant. If they went to the field of battle, then powerful, highly organised empires crumbled before them. If they turned to the field of knowledge, they expanded learning so widely that they spread it in the entire world, the light of their knowledge even illuminating Europe. In the field of righteousness and devotion to God, their falling in prayer before the Almighty and shedding tears at the Divine threshold will probably remain unequalled in human history forever. The like of it cannot be found among monks, ascetics or recluses.

Vain desires and practical action are the complete opposites of each other. Those who become involved in practical works do not indulge in vain desires, and those who go after vain desires lose their strength for action.

Lack of action by Muslims and the Imam of the present age

The condition of the Muslims today is that they utterly lack the faculty of strength of action. Vain desires and wishful thinking are running rampant. All these conferences that are held and the resolutions that are passed are nothing but *amāniyy*. In this age the Imam who was sent by Allah the Most High for the guidance of the Muslims came for the very purpose of creating the power of action. He created enormous power of action among his followers. His personal power of action was tremendous too. The whole world opposed him but he moved not from his position one inch; facing the most bitter opposition he did his work and left behind a strong community.

Qadiani Jama'at in the grip of vain desires

It must be said with regret that today his followers in Qadian have bid farewell to action and fallen prey to the disease of vain desires. These days an *out of season eid* has come to Qadian. Telegrams of congratulation are being showered, schools and offices are closed for celebration, and public meetings are being held, all for a festival. And what is that festival? It too is a desire, which appeared as a dream. But what is being celebrated with joy is not in that dream. The celebration is that the Mian sahib

(Mirza Mahmud Ahmad) has become the *Muslih Mau'ud* (Promised Reformer). He was already the *Muslih Mau'ud* in the eyes of his followers even before, but now he has said that God has informed him that he is the *Muslih Mau'ud*.

The dream

I have said that this is a desire, so let me first make this point clear. The dream is very long. In these times dreams have become lengthy, just as the means of writing and propaganda have become extensive. This dream of the Mian sahib consists of three to four thousand words.

The basis of the dream is that the Mian sahib saw some people riding upon idols of stone that were floating in a lake. The Mian sahib too got on one of these floating idols in this lake and started to preach to the idol-worshippers.

Who is greater of the two?

The Mian sahib (Mirza Mahmud Ahmad) says that during this speech when he was preaching the messengership of the Holy Prophet Muhammad to the people:

“it seemed as if Allah had granted the Holy Prophet himself the privilege (*taufiq*) to speak from my tongue [original urdu: *Rasul-ullah ko meri zobaan se bolne ki taufiq di hai*], and he said: I am Muhammad, the servant and messenger of Allah.”

So the Holy Prophet Muhammad was granted *taufiq* to speak from the tongue of Mirza Mahmud Ahmad. Which of the two of them is the greater then?

The Promised Messiah speaks

After this the Promised Messiah came, and he too spoke from the mouth of the Mian sahib saying: I am the Promised Messiah.

Basis of claim of Mirza Mahmud Ahmad

After this, the third turn is that of the Mian sahib himself, perhaps because it is futile to believe in the Holy Prophet Muhammad and the Promised Messiah unless you also believe in the Mian sahib. The Mian sahib said [in the dream]: *Ana al-Masih al-Mau'ud, mathili-hi wa khalifa*, meaning: “I too am the Promised Messiah, that is to say, his like and his *khalifa*”. This is the meaning he has himself given, that these words denote that he is the like of the Promised Messiah and his *khalifa*. It is on this basis that he has laid the foundation that God has told him that he is the *Muslih Mau'ud*.

This is only his desire

In fact, this is only his desire. The word *Mau'ud* (مَوْعُودٌ — ‘promised’) is not found here, nor are the words *Muslih Mau'ud* (Promised Reformer) or *Pisr Mau'ud* (promised son) found here. As to *khalifa*, there can be hundreds of these. The Holy Prophet Muhammad had many *khalifas*. As to the ‘like of’, there can also be hundreds. Hazrat

Mirza sahib has himself written that there can be thousands of 'likes' of the Messiah. But the promised one is only one. How can it be concluded from the above words that the Mian sahib is the promised one? It is asserted that in this dream he has been declared as *Muslih Mau'ud*. But there is no mention of *Muslih Mau'ud* in the dream. This is merely a desire in his heart. Why did it arise and how did it arise? The dream was only seen recently on the night between January 5th and 6th, 1944. There are earlier events which are its cause.

Three phases of this issue

There have been three phases that have passed over the Mian sahib. As soon as he ascended to the seat of headship [in 1914], an article by Pir Manzur Muhammad appeared in Mian sahib's magazine *Tashhiz-ul-Azhan* to prove that he was the *Muslih Mau'ud*. At that time when people asked him about it, the Mian sahib replied, and kept on saying for a long time, that he could not say whether he was *Muslih Mau'ud* or not. This was one phase.

The second phase

Then came the second phase when he started saying that he was the *Muslih Mau'ud* but that he was not making the claim. He said that he fulfilled the prophecy of being *Muslih Mau'ud* even without directly claiming to be so.

The third phase

Now the third stage has arrived. He now says that God has informed him that he is the *Muslih Mau'ud*. At this announcement Qadian has burst into celebration and telegrams of congratulations have started arriving from other places despite the fact that the entire Jama'at already believed him to be *Muslih Mau'ud* and he too had been saying that he was the *Muslih Mau'ud*. What is new, then? He has made a claim which was not necessary to make.

What is the cause of rejoicing?

A man sees a dream and he makes himself the *Muslih Mau'ud*. But the Qadiani Jama'at already believed him to hold this position. What are they rejoicing about? It does not make me laugh, it makes me cry. Is there any previous instance that when God appointed someone to a position, celebrations of this kind were held? Hazrat Mirza sahib was made Promised Messiah in our time. Did his followers hold festivities that day? Even if someone became *Muslih Mau'ud*, is this an occasion for celebration and messages of congratulations?

An element of trial

I believe that this prophecy has an element of a trial in it. *Muslih Mau'ud* means one who brings about reform. A reformer is required at a time when there is some mischief or evil to be rectified.

Calling Muslims as *kafir* is a major evil

I believe that after the death of Hazrat Mirza [Ghulam Ahmad] sahib a major mischief arose, namely, that from Qadian the call was raised declaring Muslims as *kafir* and the *kalima* as being abrogated. If the *Muslih Mau'ud* is to come to repel this mischief, then this can only light up our eyes and make our hearts happy. If, however, the *Muslih Mau'ud* is to come to counter some other mischief then that mischief must have existed since before the Promised Messiah's time, and the Qadianis will have to admit that the Promised Messiah failed to correct that mischief! The mischief of calling Muslims as *kafir* is indeed a very major evil created by Mirza Mahmud Ahmad.

Every member of Lahore Jama'at is a *Muslih Mau'ud*

If this evil requires to be corrected then I consider that each and every member of the Lahore Ahmadiyya Jama'at is a *Muslih Mau'ud*, and would be right in making that claim. God the Most High has Himself testified to this in the revelation of the Promised Messiah: "Our purified members are in Lahore".

However, those who have created the evil of calling Muslims as *kafir* cannot claim to be *Muslih Mau'ud*. When we call them to debate on their beliefs of declaring Muslims as *kafir* or abrogating the *kalima*, they reply that we are trying to humiliate them in front of the Muslims. But why have they adopted a belief which they are too embarrassed to mention in public? As to when the *Muslih Mau'ud* will come, Allah knows best, but if a promised mischief-maker had to come then certainly the Mian sahib can make this claim.

Two arguments out of four are wrong

Apart from this dream, if you look at his proofs they are even more bewildering. It is a long story and I cannot discuss the prophecy of the Promised Messiah in detail within a Friday *khutba*, but this prophecy contains the sign that he will "turn three into four". The Mian sahib has laid much stress on this sign and given some proofs of it, but he has himself declared one of the proofs to be wrong.

Look at another proof. He says that the prophecy was made in 1886, and after the passage of the three years 1886, 1887 and 1888, he was born in 1889. So he says he turned three into four. I need not say how ridiculous is this proof. But the strange thing is that in their own original article in *Tashhiz-ul-Azhan* they wrote that Hazrat Mirza sahib made this prophecy two years before 1886, that is in 1884. So five years passed and the Mian sahib was born in the sixth year. Hazrat Mirza sahib has himself also written that this prophecy really belongs to 1884. So this argument is also wrong. Will the Mian sahib admit that two out of his four proofs are clearly in error?

If the Mian sahib asked for my advice, I would tell him to put forward the argument that there are already three claimants to the title of *Muslih Mau'ud* and he is the one who makes these three into four.

Mockery of religion

I assure you that this is a mockery being made of religion. There are many signs of the *Muslih Mau'ud*: many nations will find guidance through him, a large number of people will embrace Islam, and Hazrat Mirza sahib writes in *Al-Wasiyya* that God will distinguish him with His revelation and nearness. If nations are to find guidance in the way in which the Mian sahib saw in his dream that idol-worshippers became Muslims, then this is simply a vain desire.

Show something practical

If you are going to do something then show it by doing it. If you say that whatever will be achieved after the time of the Mian sahib will also be ascribed to him, then I say that whatever will be achieved in the future it will be regarded as the doing of the Promised Messiah, not of Mahmud or Nur-ud-Din, or of Muhammad Ali.

People will laugh

Besides this, the Mian sahib also says in this dream: "I am the one for whom virgins have been waiting for 19 centuries on the shore of this sea". Then he says: "Virgins came running and greeted me, and ran their hands over my garments". To put forward such things is to make people laugh. I regret that this will make people laugh at the Promised Messiah.

Refuting an absurd claim

I have told you all this because there are many people who are easily impressed by hearing the word 'claim'. I have seen quite well-educated people who say that if such and such a man has made a claim, we must not oppose him in the slightest. But it is an act of courage to contradict those who make absurd claims. If the *Muslih Mau'ud* was to be the kind of person that he has claimed to be, then religion would be a game.

Status of the Promised Messiah

How far above these people was the rank of the Promised Messiah! In his time the Muslims were thoroughly despondent. Their political power had become decrepit and their civilisation was facing its worst decline. Even their greatest leaders could not imagine that the Western rulers could become Muslims. It was only the Mirza to whom the idea occurred that these nations shall accept Islam.

His claim and basis of work

As soon as he claimed to be the Promised Messiah he laid the foundations of the propagation of Islam in the West. He wrote that the Western countries which had, since antiquity, been engrossed in the darkness of unbelief and error shall be illuminated with the sun of truth, and will receive their share of Islam. Then he also wrote in *Izala Auham* that translations and commentaries of the Holy Quran and other Islamic literature should be taken to these nations.

Don't rely on dreams

Those who make claims should show practical work. Dreams can be true, sometimes desires take the form of dreams, and sometimes dreams are also from the devil. Do not take dreams as your basis but rest your foundations on the Holy Quran.

Religion and the power of action

Religion comes to create in humans a strong power of action. If you cannot display an example of this power of action then it is futile to make claims. Remember it well, that a true religion creates within you the power to act; remember that each one of you has that power. Put that power to work and see how a great transformation takes place in the world.

Friday *Khutba* by Maulana Muhammad Ali, 18 February 1944
(*Paigham Sulh*, 23 February 1944):

Mirza Mahmud Ahmad has made religion into a children's game

Terrible fate of those who associate others with the One God

Young Ahmadis should learn different languages

"There are some people who take for themselves objects of worship besides Allah, whom they love as they should love Allah. And those who believe are stronger in love for Allah. ... Thus will Allah show them their deeds to be intense regret to them, and they will not escape from the fire." — The Holy Quran, 2:165–167

Those who ascribe partners to Allah

In these verses Allah has spoken of those people who take others as equals or partners of Allah and love them as they ought to love Allah. By "objects of worship" here are meant persons who, because of possessing some kind of power or hold or strength, make the masses follow them, and these followers love and adore them as one ought to love and adore Allah. The right of Allah to be loved is given to these objects of worship.

Right along with this are mentioned the believers, that their love for Allah is stronger than the other loves that they have.

Fate of those who are followed and the followers

In the next verse it is made clear: "When those who were followed renounce those who followed, and they see the chastisement and their ties are cut asunder" (2:166). A time comes when the leaders renounce the followers and their relationship is cut off because the grip of Allah catches them so powerfully that they find it difficult to answer for their misdeeds.

Those who followed will say at that time: "If we could but return we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they will not escape from the fire."

Islamic concept of *tauḥīd* (توحيد)

Islam had taught a very lofty concept of *tauḥīd* (Oneness of God), namely, that love for God the Most High must be supreme over love for any other. In Hadith it is explained by saying that the sweet taste of faith comes to a person with three qualities, one being that Allah and His Messenger are dearer to him than anything besides these two. The Messenger holds a very high position due to being from God and teaches people the way to attain the pleasure of God. This is why love for him has been mentioned along with love for God.

An incident of the Holy Prophet Muhammad is that once one of his Companions, being respectful towards him, used the words: "Whatever Allah pleases and whatever you please" [instead of just the well-known expression "whatever Allah pleases" or *masha'allah*]. Hearing these words, the Holy Prophet said: "Do you make me a partner with Allah?" This was how the Holy Prophet Muhammad was.

As contrasted with this, **the condition of the spiritual leaders of this country today** is that they can make their acolytes follow any path. The disciples may take the leader to be the Messenger of God, to be God, or even greater than God, the leaders do not bother correcting them.

There is an incident from the early days [after the Split in the Ahmadiyya Movement in 1914], that a man belonging to the Qadiani Jama'at addressed the *khalifa* Mirza Mahmud Ahmad with the words: *Assalamu alaikum, O Messenger of Allah*. The Mian sahib (Mirza Mahmud Ahmad) says I was too embarrassed to say anything to him. This is the condition of the spiritual leaders of today, that whatever heights the followers raise them to, they keep on accepting that position.

What Allah requires

Allah says here "And those who believe are stronger in love for Allah". It is not said that you should not love anything else. To love certain things and people in this world is natural. All Allah requires is that love for Allah should exceed the love of anything else.

Condition of the Companions

It is recorded about the Companions that they used to be very busy and absorbed in their trade and work, but when a command from God came they would forget all their business and run to fulfill the command of God. Their condition was not like that of the Muslims of today, that there is a mosque in their street, the *Azan* is being called out, but they are sitting at home indulging in idle talk. These Muslims have no love for

God, but the Muslims at the beginning of Islam really had love for God. In their actions you could see love for God. Regardless of whether their worldly business prospered or suffered loss, they obeyed every command of God.

In your deeds too, love for God should be visible

I want to draw your attention towards this need, that from your actions it should be apparent that your love for doing the work of God is greater than your love for anything else. There should be a zeal for the service of the Divine religion in your hearts, unmatched by love for anything else. You must have love for your wives and children, for your country and community, but do not make them partners with God. Let love for other things be placed lower, and let love for God be uppermost so that your heart is attracted towards it with a force with which you are not attracted towards anything else.

I am compelled to mention certain things

The work we have before us is most magnificent. Sometimes obstacles arise in the way but we should not really be concerned with them, and continue in our work which is our concern. Nonetheless there are some matters that have a bearing upon the Jama'at, and they have to be mentioned.

Blind-following in Qadian

When we left Qadian [in 1914] we were certain in our hearts that the foundations of blind-following were being laid in Qadian. We realized this at that very time. Some people may remember that in those days too dream after dream used to be put forward by the Qadiani Jama'at [to support that Mirza Mahmud Ahmad should be *khalifa*]. Even if someone said that a horse cart driver has had a dream, the order was issued that the dream should be recorded. No one even bothered to ask who was the man who had the dream? The Qadiani *khilafat* was founded on those dreams.

Promised Reformer (*Muslih Mau'ud*) on basis of dreams

Now he is becoming the Promised Reformer on the basis of dreams. What a dream, which has turned everything upside down! The things which could not be attained otherwise have now been obtained by a dream. In the first place it is entirely wrong to base a belief on a dream. Revelation is different, and it is also admitted that this dream is not the dream of a holder of a Divine office (*mamur*).

I had also said that even in this dream which the Mian sahib [Mirza Mahmud Ahmad] has seen there is no mention anywhere that he is the Promised Reformer. At the most it was said in the dream that he is the like and the *khalifa* of the Promised Messiah. The Promised Messiah himself wrote that thousands could be the like of the Messiah. By being 'like' is not meant 'Promised'.

Three stages that Mirza Mahmud Ahmad passed through

This stream of desires has been running for a long time, beginning in 1914. In those early days Pir Manzur Muhammad wrote an article [claiming that Mirza Mahmud Ahmad was the Promised Reformer]. After that, for a long time the Mian sahib kept on denying that he was the Promised Reformer. After the stage of denial came the middle period (of neither denial nor confirmation), and after that has come the third stage.

Reason for pretence?

In the *khutba* about this dream he has said that people used to say to him “you are the Promised Reformer”, but he would never even read the prophecy, and whenever he came across it he would quickly pass over it. I do not understand the reason for this pretence. Did the Mian sahib think that by studying the prophecy he would start wanting to be the Promised Reformer? Was he afraid of falling prey to temptation? He has certainly prey to it now by having this dream.

Curious reason for holding meeting in Hoshiarpur

Now it is written in the newspaper of the Qadiani *Jama'at* that a gathering will be held in Hoshiarpur because:

“The Promised Messiah was given this prophecy during a journey when he had gone to Hoshiarpur, and it was in Hoshiarpur that he wrote that announcement in which this prophecy is published in detail ... The strange coincidence is that I too had this dream on a journey while in Lahore, so the prophecy and the dream have a likeness in terms of journey. ...Another similarity is that, as far as I remember, the house in which Shaikh Bashir Ahmad lives, where I was staying when I had the dream, was owned by a man who lived in Hoshiarpur, the late Shaikh Niyaz Ahmad, Pleader.”

What a great proof that he is the Promised Reformer, what great arguments!

Similarities between the prophecy and this dream

Then he writes that there are so many similarities between this dream and the prophecy:

“In the dream I saw that the following words issued from my lips: ‘I am the Promised Messiah, his likeness and his *khalifa*’, while it is written in the prophecy that he shall come to the world and, by his Messianic soul and the blessing of the holy spirit, he shall cleanse many sick of their maladies. I saw that I am running and the earth is being shrunk under my feet, while the prophecy says that his fame shall reach the ends of the earth. Then the prophecy says that he shall be filled with worldly and spiritual knowledge, and so I saw myself declaring forcefully in the dream that I am the one who was

fed the knowledge of Islam, knowledge of Arabic and the principles underlying this language at the time when I was in my mother's lap being fed with milk from her breasts. It is written that he shall be a manifestation of the glory of God; regarding this too the dream contains clarification, for as I have said, in the dream my tongue was taken in the control of God and He spoke from my lips. Then it is written that he shall be a possessor of glory, greatness and wealth, while in the dream I saw a nation and I was appointing a man as its leader, using words in which a powerful king addresses a subject. The prophecy mentions 'We shall breathe Our spirit into him' and this points to the fact that he will receive revelation; and the dream also makes mention of it so that I saw that I am in the control of God and not speaking out of myself but God was putting words upon my tongue by revelation."

I am embarrassed to read this

I tell you the truth that I was deeply embarrassed by reading these arguments. Is this the *Jama'at* of the Promised Messiah, people who talk so childishly? And what kind of people are the followers, who keep on swallowing such things? I say, firstly, that this dream has no value because there is no foundation of any claim in it. And now others are also claiming to have had dreams [in support of this dream].

Condition of the Qadiani Jama'at

This reminds me of what the Mian sahib [Mirza Mahmud Ahmad] once said about his *Jama'at*, that it is like children sitting in a swing: whichever way you push the swing, that is the way it goes. If he says that a certain thing is right, the entire *Jama'at* says: "yes *huzoor*, it is right, there is nothing wrong with it". If he says about the same thing that it is wrong, the entire *Jama'at* says: "it is wrong, there is nothing good about it"!

No strength of action left

I assure you that the *Jama'at* that lays its foundation on dreams does not remain a *Jama'at* capable of doing any work. It loses its strength of action. Undoubtedly they can make worldly advancement, but they have no connection left with the work and the objectives of the Promised Messiah.

The Mian sahib bears no comparison with the Promised Messiah

How far removed from this is the resplendent mind of the Promised Messiah who gave light to the unlearned people who sat in his company! The Holy Prophet Muhammad also showed the same scene, that he made unlearned ones the leaders of knowledge. Now the Mian sahib is being made equal to these two. The Holy Prophet Muhammad and the Promised Messiah and the Mian sahib are mentioned as if all three are equal! The first one was a prophet of Allah, and the second one was an appointee of Allah (*mamur*). How far removed is this third man who does not even call himself appointed by Allah but places himself along with them! What the Mian sahib is calling people towards was not the goal of Hazrat Mirza Ghulam Ahmad.

Create a transformation within yourselves

I say to you, create within yourselves such a transformation that in your hearts love for God the Most High is supreme over love for all other things that you hold dear. Whenever you are faced with a command of God, bow to it. This is what God require of you.

Attaining the pleasure of God

People think that it is difficult to attain the pleasure of God. Certainly it is difficult, but it is also very easy. If a person firmly resolves within his heart that when faced with a command of God he will leave his own desires and bow to the Divine order, then it does not remain difficult for him to walk in the ways of the pleasure of God.

Work of the Promised Messiah

Firmly set yourselves on the principle that the objective placed before us by the Promised Messiah was to spread the Quran in the whole world and to take Islam to the world. This was the mission of the Promised Messiah.

Signs of coming of Promised Messiah admitted by all

People perhaps think that Hazrat Mirza sahib merely said that he fulfilled the prophecy of the coming Messiah and some persons accepted this. No, he shed such strong light on these facts that, although people may deny him being the Promised Messiah out of opposition, but the signs that had been appointed for the Promised Messiah were identified by him so clearly that no one could deny them. Today the appearance of *Dajjal* and Gog and Magog is generally accepted. The coming of those signs which are connected with the advent of Promised Messiah is widely accepted.

Signs of Promised Reformer (*Muslih Mau'ud*) only fulfilled in dreams

However, as regards the signs of the *Muslih Mau'ud*, the sign of "turning three into four" has been completely ruined by the Mian sahib, as have the other signs been. It is in his dream that nations received blessings, in his dream that a radical change came in the world, and in his dream that all the other signs of the *Muslih Mau'ud* were fulfilled. Everything was solved by this dream.

Translation of Quran could not be produced in thirty years

The real work of Hazrat Mirza sahib was to take the Holy Quran to the world. The Qadiani Jama'at has lost all energy for this work. In the beginning [in 1914] the Qadiani Jama'at made the claim that every month they would produce one part of the English translation of the Holy Quran with commentary and publish the whole work in thirty months. But today thirty *years* have passed and that work has not been done and that translation has not been printed. This too could have been assumed in the dream that the Holy Quran has been printed and reached the whole world!

Our young people should learn languages

Today I want to put a proposal before you. I have previously drawn your attention to this, that our young people should make an effort to learn other languages. Only those people who have acquired knowledge of religion can present Islam and the Holy Quran in other languages. If you have the zeal in your heart you can learn anything. Our young people should not give up. If each of them takes one language, and then tries hard, he can acquire skill in that language in two to three years. Especially those young people who have passed B.A. or M.A., they can learn other languages quickly.

Fall in prayer before Allah

If you cannot do anything else then fall in prayer before Allah and beseech Him for help in this work. The Holy Prophet Muhammad had a hut set up in the battlefield of Badr in which he prayed before Allah all night. Allah granted his prayers and he was victorious. If we fall in prayer before God with the same zeal and urge, will He not help us? Certainly He will help us. Never think that a person can still remain unsuccessful even by falling in prayer before God. Fall in prayer before Allah; He has power over everything and will make resources available. On the one side prepare yourself for the work, and on the other pray to God the Most High.

Learning languages not enough, learn Quran also

For this work it is not sufficient to learn languages only. Knowledge of religion is also required. To read and learn the Holy Quran is easy, but to apply it to the problems of the world and to present solutions to these problems based on the Quran is a difficult task. Continue your individual study of the Quran in your own places, and then on a free day such as Sunday bring any questions and problems, and ask me about them. There is also Maulvi Sadr-ud-Din sahib and Maulvi Abdul Haq sahib, you can ask them as well.

It is essential to learn the Holy Quran. Some knowledge of Hadith and the history of Islam is also required. Along with that, learning languages is important. If you do this work, I assure you that it will benefit you in this world and the hereafter, and Allah the Most High will make you progress in every way.

Friday *Khutba* by Maulana Muhammad Ali, 3 March 1944
(*Paigham Sulh*, 8 March 1944):

The Quran on those who 'take their desires for god'

Many letters received from Qadiani friends and the reply

Beliefs cannot be based on dreams

Mirza Mahmud Ahmad cannot present his past life as example

“Have you seen him who takes his low desires for his god? Are you a guardian over them? Or do you think that most of them hear or understand? They are but as the cattle; nay, they are farther astray from the path.” (The Holy Quran, 25:43–44.)

Those who take their desires for god

In the verses preceding the above, the destruction of the earlier people is mentioned. After that Allah the Most High says that, as to the person who takes his low desires (*hawa*) for his god, who can bring him out of that condition? Apparently such persons hear and are intelligent, so that an observer may think that they are using their hearing and reason. But Allah says, No, they are even worse than cattle, more misguided. This is said because cattle do not have reasoning powers at all, while these people, despite possessing reason, took the wrong path.

Arabia at advent of Holy Prophet

Such was the condition of Arabia at the time of the coming of our Holy Prophet. People merely followed their low desires and cared not for the path of truth towards which the Holy Prophet invited them. They had lost all the qualities which distinguish human society from animals. They had no morals or spiritual qualities left in them, and they had lost the true principles of statecraft, civilization and society. There remained only greed and base desires (*hawa*), which became their gods.

Meaning of *hawā* (هوآ)

What is *hawā*? This word is applied to falling from a high state to degradation. This word has sometimes been used in a good sense, as in the prayer of Abraham: “Make the hearts of men *incline* to them” (14:37). In a hadith it is reported that Aishah said to the Holy Prophet: “Your Lord responds speedily to your desires”, i.e. the desires for good that you entertain, your Lord fulfils those very quickly. It is used in a good sense because *hawa* also means, so much love of something that it overwhelms the heart.

Common use of this word

However, in common usage the word *hawa* is applied where something takes a man from a high to a low state. Lustful desires of the lower self also cause a fall from greatness to degradation. The worship of God takes a man to spiritual heights, and opposite to it the pursuance of low and lustful desires leads to a degraded state. He who bows before his lower desires falls from a high to a low state.

To ‘worship’ means to bow before something losing all self-control. Sometimes people reach a stage where they bow uncontrollably before their low and lustful desires. That is called “taking your low desires for god”.

Condition of the world today

I said that at the coming of the Holy Prophet Muhammad this was the condition in Arabia. If you ponder, you will find that the same is the condition of the world today.

The word *hawa* is comprehensive, including all desires which bring down man. It includes love of wealth, love of honour, love of fame, love of acquiring political power. It also includes the pursuance of wrong traditions and customs. All these are included in *hawa*. Today you find that it is these things which people are running after blindly, and this is why the present war (World War 2) is being fought. The scene of "Have you seen him who takes his low desires for his god?" is before us today. People are taking their low desires for god and are thus falling from a high to a low state.

Two states of humans

As opposed to this, Allah says: "Surely We have created man in the best make" (95:4). This refers to that which has been bestowed upon humans exclusively in the animal creation, that is, high morals and connection with God. Then it is stated: "Then We render him the lowest of the low" (95:5). From the lofty state of high morals he falls on his low desires.

Statement of the Archbishop of York

This is the condition of the Western nations today. Recently the statement of the Archbishop of York (England) has appeared in the newspapers that in the whole of human history there have never been crimes of such cruelty, savagery and barbarity as are being perpetrated today. The worship of desires, wealth and power leads to the abyss into which these nations are falling today, while the worship of God will raise man to the heights of spirituality and high morals.

Muslims progressed in every way

If you compare the history of the Muslims with that of other people, you find that the Muslims progressed in every way from the lowest depths to the greatest heights, in terms of moral improvement, in terms of righteousness and spirituality, in terms of knowledge and learning, and in terms of service of humanity. It is worship of God that leads to these heights.

People do not use their reason

Despite there being a clear distinction between the worship of God and the worship of selfish desires, people do not use their reason to see it. So Allah says that they are as cattle, rather more misguided. You will observe that once a wrong idea settles in a person's mind he will reject the strongest and clearest arguments against it. He does not use his reason and is like cattle.

Time of darkness

After referring to the present conditions, it says in the Quran: "Do you not see how your Lord extends the shade? And if He pleased He would have made it stationary" (25:45). Every place where the sun does not reach is called *zill* ('shade'). The darkness of the night is also called *zill*. It also is under His law of fostership, or being the *Rabb* (Lord), that darkness is extended.

Sun rise

This is the time of darkness regarding which it is said that it would not be dispelled if the sun did not rise: "Then We have made the sun an indication of it" (25:45). If it was not the Divine will, the darkness would have stayed but the sun rises again and the shadows get less and less: "Then We take it to Ourselves, taking little by little" (25:46).

A law of God

After this Allah has set forth a law of His: "And if We pleased, We could raise a warner in every town. So obey not the disbelievers, and strive against them a mighty striving with it (i.e. with the Quran)" (25:51-52). Allah says that He could remove the darkness by sending a warner into every town, but His law is that the truth and light should spread gradually by striving, and people go to towns and spread this light of prophethood.

Look at our own condition

In any case, I want to draw attention to this, that it is easy to see the *hawā* or desires of others, and we can see that the Western nations are buried deep under greed and material desires and falling into degradation, but it is difficult for a man to see his own *hawa*. So when you read in the Holy Quran a description of this condition, you should examine your own selves as well and beware that you are not bowing to greed and desire as well, instead of bowing to God. If that is the case, then the Muslims too will be subject to the condemnation of the Quran: "Have you seen him who takes his low desires for his god?"

A book full of wisdom of all types

Islam undoubtedly came for the reformation of the world, and no power in the world could stand against Islam. I have thought many times how it is that man forgets God in the face of his greed and desire. Sometimes the thought settles in a man's mind that some teaching of Islam on a particular point is defective, and this makes him forget all the virtues of Islam. It does not occur to him that the Holy Quran which raised fallen people to a great height must possess the strongest spiritual and moral power. If a man read the Holy Quran with care, he will certainly conclude that this Book is full of wisdom of all types.

Many letters from the Qadiani Jama'at

Sometimes religious people, too, follow their desires and are led far astray. They conceive an idea according to their desires, and then care not for the Quran or Hadith. I am at this time receiving numerous letters from the Qadiani Jama'at saying that, look, Mirza Mahmud Ahmad has now claimed to be the *Muslih Mau'ud* (Promised Reformer), so what reason does there remain now not to accept him? It is difficult to reply to each of these letters separately. My reply through this newspaper will reach all of them.

Beliefs cannot be based on dreams

I consider that the greatest work done by the Mian sahib (Mirza Mahmud Ahmad) is that he has turned all the principles upside down. To base beliefs on dreams is to turn Islamic teachings upside down. This is a result of following low desires. The belief that a certain person is the *Muslih Mau'ud* cannot be based on a dream. Do not think that the Promised Messiah simply said "I am the Promised Messiah" and people believed in his claim. Bear it in mind that we did not accept the Promised Messiah on the basis of his dream or revelation but on the basis of the Quran and Hadith and on the basis of the signs that the Quran and Hadith have specified for the Promised Messiah. So our belief is based on the Quran and Hadith.

What the Promised Messiah said about dreams

The Promised Messiah has written in his book *Haqiqat-ul-Wahy* about people who base their beliefs on dreams as follows:

"Many people are such that they are still in the grip of the devil but despite this they rely on their dreams and revelations and seek to propagate their false beliefs and unholy religious views on the basis of those dreams and revelations. They even present these dreams and revelations as evidence and intend to disgrace the true religion by these means." (p. 1)

Besides this he also writes:

"It has been noticed that true dreams can sometimes be experienced even by evil-doers, wicked persons, adulterers, wrong-doers, thieves, those who live on ill-gotten gains, and violators of God's commandments." (p. 2)

Mirza Mahmud Ahmad's heart's desire

Firstly I say that the Mian sahib's dream is merely a desire of his heart which appeared as a dream. However, the dream does not say: You are the Promised one. So even on the basis of that dream he cannot claim to be the *Muslih Mau'ud*. The words in the dream are: "I am the like and the khalifa of the Promised Messiah", which are in fact the voice of his desires. The word 'Promised' is not here. As to being the like and the khalifa, scores of persons could be the like. Suppose he is the like of the Messiah. How does he become the Promised one? Being the like and being the Promised one are different things.

Hazrat Mirza sahib had revelations much before his claim that he was the like of the Messiah. But he did not claim to be the Promised Messiah on that basis. He made that claim when, on the one hand, he was informed by God that Jesus had died, and on the other hand he received the revelation: *We have made you the Messiah, son of Mary*. So Mian sahib should have seen whether God said to him: You are the *Muslih Mau'ud*. But as he had desired for long to be *Muslih Mau'ud*, so having seen

something in a dream he immediately made the claim, while the dream is not an authority of any kind and no belief can be based on it.

The *Muslih Mau'ud* will make claim on basis of Quran and Hadith

We have tried many times to get the Mian sahib to come out into the open and prove the truth of his beliefs by arguments and by the writings of the Promised Messiah, but he does not do so. When the *Muslih Mau'ud* comes it is essential that he make his claim on the basis of the Quran and Hadith. If someone could become a Promised one without the Quran and Hadith, the person most deservant of this was Hazrat Mirza sahib. But he too based his claim on the Quran and the sayings of the Holy Prophet Muhammad. His revelation only drew his attention to a fact, but all the evidence of being the Promised Messiah he presented from the Quran and Hadith. Since the Promised Messiah came at the head of a century and came as *Mujaddid* of the century, it is impossible that *Muslih Mau'ud* should be outside the scope of the hadith about *Mujaddids*. His authority too will come from the hadith about *Mujaddids*. The appearance of the Divine elect (*mamur*) among the Muslims is under the hadith about *Mujaddids*. If a man can become chosen for a Divine office without the authority of the Quran and Hadith, it completely finishes off the religion of Islam.

What is the evidence?

If it is asked, what is the evidence that the Mian sahib is *Muslih Mau'ud*, the reply given is that all the signs of being the *Muslih Mau'ud* have been fulfilled in him before this claim was made. The name of the Mian sahib is said to have reached the ends of the earth and nations are supposed to have received blessing from him. A few missionaries of the Qadiani Jama'at made speeches that the nations of the world received blessing before Mian sahib made his claim.

Just consider: has it ever happened that the work which a promised one was to do, he had already accomplished it and afterwards God bestowed upon him the title of the promised one? The fact is that when God appoints someone, that person is in a state of helplessness, without any following. There is no doubt that that person is already well-known for his righteousness and purity of character. He challenges the world (in the words of the Holy Prophet): Have I not lived among you a lifetime before making this claim (and no one can point out any blot on his character). This is a challenge which the Mian sahib is unable to issue.

Promised Messiah appointed at time of helplessness

What a state of helplessness was it in which the Promised Messiah was appointed by God! If there were any people who had taken his *bai'at* previously, or those who praised him, many of them lost faith in him after he made this claim. This was because it was essential in the law of God to create a state of helplessness. With the claim to

be the Promised Messiah a fire of opposition against him erupted in the world. Then did Allah show the hand of His support and established this Movement.

Allah does not accord titles in the way that worldly titles such as *sir* or *khan bahadar* are accorded, that someone renders some service and as a result gets a title. But the Qadiani Jama'at has made it entirely an occasion like one when a worldly title is bestowed. Telegrams and letters of congratulations are being sent, functions are being held, parties are being given. This is not the way God appoints someone, this is the way that the rulers of this world give honours. The followers testified to some achievements and from above Allah supposedly bestowed a title like the ill-informed kings of this world do. God does not do so.

Contrary to principles of religion

It is contrary to the principles of religion to base beliefs on dreams, and beliefs too which are so unholy that they result in making all the Muslims of the world as unbelievers and outside the fold of Islam. It is contrary, too, to the teachings of the Promised Messiah.

Helplessness of those appointed by God

Those appointed by God start in a state of helplessness. Then gradually Allah grants them help and succor. Moses was appointed in this state. The Quran says: "None believed in Moses except a few of his people because of the fear of Pharaoh and his chiefs persecuting them" (10:83). This is the case with all those sent by God: they arise in a state of weakness and the Divine hand is seen helping them. When the *Muslih Mau'ud* comes his mission too will be to demonstrate the existence of God, and one means of proving the existence of God is to show a man starting helpless and then being raised to a high position by God. It is also necessary that he comes as a *Mujaddid* in accordance with hadith and comes at the head of the century. The Mian sahib's claim is due to his desire and the desire of his followers. The dream was the outcome of this desire.

Need for attention

I want to draw your attention to this, that the lesson we should learn from this verse, "*Have you seen him who takes his low desires for his god?*", is **not** that someone else is taking his low desire as god, but that **our** heads should not bow to our desires but to God.

This great work of the propagation of Islam and publication of the Quran cannot be done until our hearts remain bowed before God. We have arisen to take the message of Islam to the ends of the earth. It is the promise of God that Islam shall spread and triumph in the world: "He it is Who has sent His Messenger with the guidance and the religion of truth that He may make it prevail over all religions"

(48:28). We are doing this work. We must pay attention to check ourselves: are we not bowing to our desires instead of bowing to Allah? You must bow to Allah only.

Love of God to predominate over love of other things

In a previous Friday *khutba* I said that Allah says in the Holy Quran: Those who believe are stronger in love for Allah than in their love for anything else (2:165). So, putting love for God above love for anything else, you should come and do this work. I want to give you the good news that this work will progress very greatly.

After this war (World War 2) a revolution will take place. For that purpose workers are required. The need is to sow the seed of Islam in Western countries. God will Himself make it prosper. The parable of this is given as follows:

“Like seed-produce that puts forth its sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the disbelievers on account of them.” (48:29)

Someone planted this seed in Java and Sumatra, someone planted it in Malabar, and someone in China, Russia and Poland, and today this seed has attained its growth in those countries. You too should sprinkle this seed in the world and then see how God grants you success. Take this seed with you and keep on spreading it in the world. God will most definitely make you successful.

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