

FRIDAY SERMON OF MAY 16, 2003

By Hadhrat Mirza Masroor Ahmad^{at}, the Head of the Ahmadiyya Muslim Community:

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدًا وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُنِعَ اللَّهُ الَّذِي لَيْسَ أَتَقْنُ كُلَّ شَيْءٍ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ

“And thou seest the mountains which thou thinkest to be firmly fixed, but they shall pass away like the passing of the clouds — the work of Allah Who has made everything perfect. Verily, He knows full well what you do.” [Al Quran 27:89]

Hadhrat Musleeh Maood^{ra} says in the commentary of the verse that تَمُرُّ مَرَّ السَّحَابِ^ط does not mean that the mountains move separately and the earth revolves separately. What it really means is that the movement of the earth leads to the motion of the mountains and just like the earth carries the clouds with it in a similar fashion it carries the mountains with it.

PROPHECIES OF DESTRUCTION OF POWERFUL GOVERNMENTS

In this verse the apparent meaning is the movement of mountains and they have been called as analogous to clouds. However, the prophetic meaning in this verse is the prediction of the destruction of powerful governments. It has been mentioned that to you these powerful governments appear so dominant that you contend that these will last centuries. But Allah in order to show the pre-eminence of Islamic teachings will so utterly destroy them that you will not even find their remnants. The Holy Quran has given a metaphor that like the winds carry the clouds in a similar manner when Allah will start to blow a breeze in favor of Islam, the powers of disbelief and paganism will be utterly shattered. In all this there will not be any hand of human planning but sheer Grace and

Providence of Allah. In the end of the verse, in the words إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ^ط it is implied that this revolution can be created only if Muslims bring about a complete and revolutionary change in themselves. Otherwise, what need Allah has to replace one transgressor with another. Allah will destroy these mountain like powers only if you make yourself a perfect model of the Muslim teachings and as such win the pleasure and approval of God Almighty.¹

OUR RESPONSIBILITIES

Today as we are the claimants of being the followers of the Promised Messiah^{as}, we have a very heavy responsibility on our shoulders, of bringing about revolutionary changes in ourselves. We have to make our homes a model of

paradise and establish Taqwa (full accountability to Allah) in our surroundings, that Allah expects from us. We should not be guilty of any acts that push away the glad tidings and prophecies that are in there for us. So we have a serious responsibility of keeping the emphasis on prayers, as the biggest responsibility of safe guarding the Islamic world rests on our shoulders. We have no powers, no sovereign government but as Musleeh Maood^{fa} has said that all stages will be traveled with the blessings of prayers.

Now I will present to you some additional verses of the Holy Quran pertaining to the Omniscience of Allah:

يٰٓيٰٓئِيَّ اٰهَمَّ اِنَّ تَكُ مِنْ مَّقَالِ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِيْ صَخْرَةٍ اَوْ فِي السَّمٰوٰتِ اَوْ فِي الْاَرْضِ يٰٓاْتِ بِهَا اللّٰهُ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ

‘O my dear son! even though it be the weight of a grain of mustard seed, and even though it be in a rock, or in the heavens, or in the earth, Allah will surely bring it out; verily Allah is the Knower of all subtleties, All-Aware. (Al Quran 31:17)

Hadhrat Khalifatul Masih I says in the commentary of this verse that the segment ^ط اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ encapsulates the fact that in order to create something one needs to have in depth and complete knowledge of that thing. Allah is Subtle and Omniscient; He has complete knowledge about matter and then He is fully capable of creating it. If Allah has not created any matter or soul then how can He have knowledge about them?² At another point he wrote, “Allah has complete knowledge of the ordinary and the special. The belief in Omniscience is the root cause of piety. When one is sure that some one important is watching one then one tries to avoid what is prohibited. One is especially careful to avoid sin in front of ones elders, superiors and rulers. Similarly, when one begins to believe that Allah is watching not only our each and every action but is also aware of our inner most thoughts, one cannot approach sin.”³

وَ اتَّبِعْ مَا يُوحٰى اِلَيْكَ مِنْ رَّبِّكَ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا

“And follow that which is revealed to thee from thy Lord. Verily Allah is well aware of what you do.” [Al Quran 33:3]

الْحَمْدُ لِلّٰهِ الَّذِيْ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَلَهٗ الْحَمْدُ فِي الْاٰخِرَةِ وَهُوَ الْحَكِيْمُ الْحَبِيْرُ

“All praise is due to Allah, to Whom belongs whatever is in the heavens and whatever is in the earth. And His is all praise in the Hereafter; and He is the Wise, the All-Aware.” [Al Quran 34:2]

PROPHECIES ABOUT THE FUTURE EVENTS

We have reviewed some of the prophecies already and now I will describe a few more briefly. For example it was predicted that the Jewish Diaspora will be brought together to Israel. The Holy Quran says:

وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَوِيفًا^ط

And after him We said to the children of Israel, 'Dwell ye in the land; and when the time of the promise of the latter days comes, We shall bring you together out of various peoples.' (Al Quran 17:105)

Commenting on this verse Musleeh Maood^{ra} writes, "فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ" Now you go to Canaan but at some point in time you will have to leave that land and then you will be brought back. Then you disobey and then you will suffer the 'second punishment' and will remain in exile until the time of the 'second punishment' of the nation that will be your replica. At that time you will be brought together from all the countries to the Promised Land."^{4 5}

Exactly in keeping with this prophecy, when the Ottoman Empire for the first time allowed the Jews to come back and settle in Palestine between 1882 and 1903, the Jews from Russia came to settle there. In the beginning of the twentieth century the number of Jews in Palestine was very small but then the number kept on increasing. At the time of the World War I when the Ottoman Empire weakened the opportunistic powers of Europe opened many Consulates in the Promised Land and then the city of Tel Aviv was settled. Then the British Government gave the plan of a free Jewish state and in 1917 the Leagues of Nations recognized the right of the British Empire that she should fully support the Jews in settling in Palestine. Then in 1947 so many Jews migrated from all the different countries that today they have put all the Muslim countries in a strange commotion. The number of Jewish population in Israel has kept on increasing and this is in keeping with the Quranic prophecy.

Then there is another prophecy in the Holy Quran:

وَيَوْمَ نُسَيِّدُ الْجِبَالَ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا^ج

"And bethink of the day when We shall remove the mountains, and thou wilt see the nations of the earth march forth against one another and We shall gather them together and shall not leave any one of them behind." (Al Quran 18:48)

Musleeh Maood^{ra} writes that here men are implied and not mountains and rivers. What is highlighted here is that the prophecies of wars will be fulfilled when

powerful men will set forth with war agenda. At that time large parts of humanity will assemble for warfare. It would appear that the war will be so horrific that not a single person may survive. There is mention of this in the New Testament as well. Jesus said about latter days, “For nation will rise against nation, and kingdom against kingdom;” ... [Mark 24:7] Musleeh Maood^{ra} writes that **الْأَرْضَ** may mean ordinary people and **الْجِبَالَ** may mean the powerful people. It may signify that from one side the dictators of different nations may come forth and opposite to them may be representatives of ordinary men or the democracies and there may be horrific warfare.

Now the superpowers who consider themselves very civilized should reflect as this is the kind of activities that they are indulging in. In the past it was thought that the different political blocks are going away but it seems that new political blocks are coming about afresh. When would these wars be fought Allah knows the best? May He safeguard us from these calamities!

PROPHECIES ABOUT ASTRONOMY AND LATTER DAYS

أُولَئِكَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

وَجَعَلْنَا فِيهَا جِبَالًا سُبُلًا لِّلْعَالَمِينَ يَرْهَبُونَ ص وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِهِمْ

“Do not the disbelievers see that the heavens and the earth were a closed-up mass, then We opened them out? And We made from water every living thing. Will they not then believe? And We have made in the earth firm mountains lest it should quake with them; and We have made therein wide pathways, that they may be rightly guided.” [Al Quran 21:31-32]

In commentary of these verses Khalifatul Masih IV, Hadhrat Mirza Tahir Ahmad says that these verses mention such secrets about our universe that could not be imagined by a person of the time when the Holy Quran was revealed. It says that the whole universe was in the form of a singularity and then we broke it asunder. Then Allah says that He created all living things from water. Soon after the mention of water, Allah mentions the **رَوَاسِيَ** mountains that form a part of the system of rainfall.

وَجَعَلْنَا السَّمَاءَ سَفْهًُا مَّحْفُوظًا وَهُمْ عَنْ آيَاتِنَا مُعْرِضُونَ

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

وَمَا جَعَلْنَا لِبَشَرٍ مِّن قَبْلِكَ الْخُلْدَ أَفَإِنَّ مِتَّ فَهُمْ الْخَالِدُونَ

“And We have made the heaven a roof, well protected; yet they turn away from its Signs. And He it is Who created the night and the day, and the sun and the moon, each gliding along in its orbit. We granted not everlasting life to any human being before thee. If then thou shouldst die, shall they live here for ever?” [Al Quran 21:33-35]

In these verses that follow the previous verses, Khalifatul Masih IV says, Allah mentions how some of the heavenly bodies protect the earth and its inhabitants. The very next verse talks about the constant orbiting of the heavenly bodies. In the last of these verses Allah mentions that as the earth and the heavenly bodies are not eternal, likewise, mankind is not going to survive for ever.

Then there are the prophecies that will be a testimony for the hereafter.

إِذَا الشَّمْسُ كُوِّرَتْ

وَإِذَا النُّجُومُ انْكَدَرَتْ

وَإِذَا الْجِبَالُ سُيِّرَتْ

وَإِذَا الْعِشَاءُ عُطِّلَتْ

“When the sun is wrapped up, And when the stars are obscured, And when the mountains are made to move, And when the she-camels, ten month pregnant, are abandoned?” [Al Quran 81:2-5] In the brief commentary of these verses Khalifatul Masih IV says that these verses about the latter days, by their fulfillment become a testimony for the hereafter.

When the sun is wrapped implies that people of that time will not let the light of the Holy Prophet Muhammad^{saw} reach mankind, and will try to obstruct the intended benefit for humanity. They will insert their evil propaganda in between. In the absence of sun the stars serve to guide by their light. But in the latter days the light of the companions of the Holy Prophet, who are like stars; will also be muddled. This would be a time when mountains will be moved; or huge ships and planes like mountains will be used for travel and moving freight and camels will be discarded as useless.

PROPHECIES ABOUT PERSECUTION OF JAMMAT

قُتِلَ أَصْحَابُ الْأُخْدُودِ

النَّارِ ذَاتِ الْوُجُودِ
 إِذْ هُمْ عَلَيْهَا قُعُودٌ
 وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ
 وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَن يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

“Cursed be the Fellows of the Trench — The fire *fed* with fuel — As they sat by it, And they witnessed what they did to the believers. And they hated them not but because they believed in Allah, the Almighty, the Praiseworthy.” (Al Quran 85:5-9)

Hadhrat Khalifatul Masih IV says that these verses are the prophecy about those people who ignited a fire in a ditch and after pushing the believers in the fire began to enjoy the tragic spectacle. There is a prophecy in these verses that this incident will happen in the time of the Promised reformer. So, these verses are certainly pertaining to those wronged Ahmadi Muslims on whom attempts were made to burn them alive in their houses and the eye witnesses made no attempt to prevent the cruelties and no legal action were taken even afterwards. Therefore, this extraordinary prophecy has been fulfilled several times, in our history. Under the supervision of police on many occasions mob tried to burn innocent Ahmadis alive in their houses and sometimes they succeeded and sometimes did not.⁶

The only crime that these Ahmadis had committed was that they believed in the one who had been promised. At any rate, these true followers by their sacrifices have become a witness of the truth of the promised reformer. The other amazing fact is that the persecutors do not have the slightest shame; rather they brag that they rendered such and such maltreatment to the Ahmadis. Such persecution was not only there at the time of beginning of Ahmadiyyat but continues to happen even today. The history of these cruelties continues to be written today. The outrageous and abhorrent exploitation continues to happen and when it is asked as to what is the crime of these Ahmadis; there is complete silence. Sometime these persecutors claim that when Ahmadis listen to the speeches of their leader in their mosques, the persecutors get so outraged that they cannot restrain themselves! What compounds the situation is the fact that these atrocities are committed in the name of Allah. What can we say to this situation? All we can suggest to them is that if they have even the slightest fear of God; at least not to attribute their actions to God for God's sake. But one can invoke God only for those who have some reverence for Him. So, we can only pray and beseech to God:

Oh Allah man is feigning to be God
 Oh my Lord these are the days to show Your signs of Majesty

PROPHECIES ABOUT LATTER DAYS IN HADITHS

The Holy Prophet Muhammad ^{saw} also mentioned several details about the latter days that have reached us through his companions. I will quote here a few examples that we have seen fulfilled in full glory and that continue to materialize.

Hadhrat Ali ^{ra} narrates that the Holy Prophet Muhammad ^{saw} said, "Time is near when Islam will survive only in name. Quran will be only words. Worshippers will fill the mosques but will be bereft of piety and righteousness. Their scholars will be the worst people under the firmament. All mischief will emanate from them and pass on down from them; that is they will be the heart and soul of all corruption."⁷ And this is exactly that we are witnessing today.

Hadhrat Huzaiqa ibn Yaaman ^{ra} narrates that the Holy Prophet Muhammad ^{saw} said, "Islam will fade like the imprint on the cloth fades away, until people will not know what is fasting and what is *salat*. They will not know what sacrifice is and what is charity. Such shadow will be cast on the book of Allah that not a single verse will be in practice. There will be only grouping among people. An old man will say to an old lady that we saw our forefathers saying the *Kalimah* so we also say the *Kalimah*." (Ibn Majah) Meaning that people will follow only in letter but the underlying spirit will be missing.

Then there is the hadith about the Muslims becoming copy-cat of the Christians and the Jews. Hadhrat Abu Saeed ^{ra} narrates that the Holy Prophet Muhammad ^{saw} said, "You will certainly follow the foot steps of those who have been before you. You will follow in a manner, like a step is similar to the other and an arm is symmetrical to the other. So much so that if they entered the burrow of a lizard, you will certainly do the same." The companions asked that do you mean the Jews and the Christians by the people who were before us? The prophet replied, "Who else?"⁸

There is another tradition that Hadhrat Anas bin Malik ^{ra} narrated that the Holy Prophet Muhammad ^{saw} said, "The Israelites got divided in seventy one sects and seventy of them were destroyed and one of them was saved. A time will come when my followers will become divided into *seventy-two sects*. Only one of them will achieve salvation. Who would that sect be, the companions asked? The Prophet replied, "That sect will be a Jamaat; a Jamaat!"

PROPHECIES OF THE PROMISED MESSIAH

Now I will narrate some of the events that the Promised Messiah ^{as} had prophesied:

Regarding the prophecies of the Promised Messiah, Musleeh Maood ^{ra} once said that when the life of the Ahmadi Muslims was so tough that banana peelings were put on the way to their mosques so that they may slip and hurt themselves,

at that time Promised Messiah said that he had revelation that this area will develop so much that the settlements will extend to the Bias river.

In 1888 Promised Messiah ^{as} had a revelation in which there was prophecy of the birth of Musleeh Maood. He wrote about it, "My first son is alive and well whose name is Mahmood. He was not born yet when I had a vision about his birth and I saw in the vision his name 'Mahmood' written on the wall of the mosque. At that time I had this prophecy published on green papers, as an advertisement on December 1, 1888."^{9 10}

The details of the prophecy about the promised son are that when the Aryas of Qadian demanded a sign, then he was told in revelation in January of 1886 to go in prayers in seclusion for forty days in the following words, "Your difficulty will be relieved in Hoshiarpur." In compliance with this revelation Promised Messiah traveled to Hoshiarpur and started his seclusion prayer. During this seclusion he was given glad tidings of a glorious son by God Almighty which he described in an advertisement on January 20th, 1886. Promised Messiah provided further details about this on April 8, 1886 after receiving further revelations. He wrote, "A son is to be born soon that cannot go beyond the duration of the pregnancy. This implies that a son is to be born from the present pregnancy or one in near future. It has not been clarified that one to be born now is the promised son or he would be born at a later time within nine years."¹¹

Therefore the first Bashir, in keeping with God's revelation, "A son is to be born soon," was born on 7th August, 1887 and in accordance with the revelation that is mentioned in the revelation of February 20, 1886, 'A handsome and pure boy will come as your guest,' died soon in 1888. On his death the opponents created a lot of hue and cry but the promised son was implied in the portion of the revelation, 'or he would be born at a later time within nine years.' In keeping with this God's revelation Hadhrat Mirza Bashiruddin Mahmood Ahmad ^{ra} was born on 12th January 1889 and in keeping with the divine glad tidings reached adulthood. Then God revealed to him, in a powerful dream, on the night between 5th and 6th of January 1944 that he is indeed the promised son and reformer that was promised by God to Promised Messiah. His long Khilafat, his knowledge of the Holy Quran, his service to religion and humanity are a testimony that he was indeed the promised reformer.

Then there was the prophecy about a treatise of Promised Messiah that it will surpass all other submissions. I will describe that in his own words:

"Once an honorable Hindu came to me in Qadian, I do not remember his name now and told me that he wanted to arrange an interfaith conference. He asked me to write a treatise on the beauties of Islam so that it could be read there. I wanted to excuse myself but he insisted and continued to do that. Because, I know that I cannot do anything with my personal faculties, rather I find no power in myself. I cannot speak but on God's command and cannot see but with His

guidance. So I prayed to God Almighty that He may reveal to me the subject matter that may outshine other presentations there. After the prayer I saw that a new power has been infused in me and I felt a special passion in me under the Divine influence. Those of my friends who were present at that time know that I had not prepared any manuscript for my treatise. Whatever I wrote I did off the cuff and I wrote so fast that those who were copying the writing could not keep pace. When I finished the treatise I had the revelation that this treatise will be victorious.”

Promised Messiah ^{as} summarized this in the following words, “In short, when the treatise was read in front of the gathering, it put the audience in a spell. Compliments were showered from every corner of the gathering. So much so that the Hindu who was the chairperson said involuntarily that this treatise has surpassed all others. Civil and Military Gazette, an English newspaper from Lahore, also gave witness that this treatise outperformed all others. Moreover, there were perhaps twenty Urdu newspapers that bore similar testimony.”¹²

Another English newspaper Punjab Observer filled column after column with applause for it.

On another issue Promised Messiah ^{as} wrote, “As a result of diabetes mellitus that I have suffered from for twenty years, my vision was threatened; the concern was raised as this disease is notorious in affecting vision. At that time God Almighty out of His special Grace gave me the following revelation that was a source of solace and satisfaction for me: نزلت رحمہ علی ثلاث العین و علی الاخریین This meant that three organs have received special Grace of God. One of these is the eyes and the other two were not clarified. And God is my witness that the visual acuity that I had in my teen age I still have that despite my age of seventy years. So, this is that special blessing that was promised in the prophecy.”¹³

“Tonight at 2.00 AM I had a revelation,” writes Promised Messiah about a happening on 17th of August, 1907: ان خبر رسول الله واقع This implies that some prophecy is about to come true. God has been revealing some sign every two to three months. This shows that the final days of the world are near, as it is written that in the latter days there will be so many ‘signs’ manifested as if the string of a rosary has broken and the beads are falling one after another. It is amazing that no year passes without a ‘sign.’ Every few months God manifests some ‘sign.’ There is a consensus among all the prophets that the frequency of ‘signs’ in the latter days will be unmatched.”¹⁴

I will now conclude with this excerpt from the writings of the Promised Messiah ^{as}:

“Do you think that you will be safe from these earthquakes, or that you can save yourselves by your own designs? No, you cannot. All human designs will come to naught that day. Do not imagine that only America has been shaken by the earthquake and that you are safe, for you may experience even greater

calamities. O Europe! You are not secure, O Asia! You are not secure; O you who dwell in the Islands, no artificial god will come to your aid. I see the cities falling and I see the habitations in ruin. The One and the Unique has long remained silent. Abominations were committed before His eyes and yet He remained silent. But now He shall reveal His countenance in a dreadful manner. He, who has ears to hear, let him hear! The hour is not far."¹⁵

¹ Tafseer Kabir

² Haqaiqul Furqan Vol 4, page 170.

³ Haqaiqul Furqan Vol 3, page 368.

⁴ <http://www.alislam.org/quran/tafseer/?page=397®ion=T4>

⁵ Hadhrat Mirza Bashiruddin Mahmood Ahmad. Tafseer Kabir volume IV, page 398.

⁶ Footnote in the translation of Sura Baruj by Hadhrat Khalifatul Mashih IV.

⁷ Mishqaat. The book of Knowledge, chapter 3.

⁸ Sahih Bukhari. The book of the Prophets: Chapter Israelites.

⁹ Promised Messiah. Tariyaq ul Qulub, Ruhani Khaza'in, vol. 15, pp. 217.

¹⁰ Promised Messiah. Tadhkira, pages 165-167. Published in 1969.

¹¹ Collection of advertisements, Vol I. Advertisement dated April 8, 1886.

¹² Promised Messiah. Haqiqat-ul-Wahi, Ruhani Khaza'in, vol. 22, pp. 291-292.

¹³ Promised Messiah. Haqiqat-ul-Wahi, Ruhani Khaza'in, vol. 22, pp. 319.

¹⁴ Promised Messiah. Malfoozat volume V pages 256-258, from Al Hakam of August 27, 1908.

¹⁵ Promised Messiah. Haqiqat-ul-Wahi, Ruhani Khaza'in, vol. 22, pp. 269.