


THE PROPHET (SAW) FOR MANKIND

Sermon Delivered by Hadhrat Mirza
Masroor Ahmad (aba) Head of the
Ahmadiyya Muslim Community




Friday Sermon October 5th , 2012


SUMMARY




About the Holy Prophet (pbuh) the Promised Messiah (on whom be peace) said, 'His soul was so pure and honest and his practices were liked by God to such an extent that Allah the Exalted gave the perpetual commandment that in future people should invoke blessings on him as a mark of gratefulness'



Today Hadhrat Khalifatul Masih presented extracts from the writings of such people who were impressed by the Holy Prophet (pbuh)



Following the instructions of Hadhrat Khalifatul Masih Ahmadi lawyers have started work in Pakistan on consideration of others' religious sentiments and freedom of expression



Khawaja Zahoor Ahmad sahib was martyred in Sargodah Pakistan

**The sayings of the
Promised Messiah
(on whom be
peace) about the
Holy Prophet
(pbuh)**

A believer's task

**Some extracts
from the writings
of Non-Muslims
who spoke the
truth**

**Ahmadi lawyers
and politicians**

Prayers

**Another
martyrdom in
Pakistan**

The Promised Messiah (on whom be peace) stated: 'If one has knowledge of the life experiences of the Holy Prophet (peace and blessings of Allah be on him) and is fully aware what was the condition of the world at the time and upon coming what the Prophet (peace and blessings of Allah be on him) did, one calls out in a trance-like state 'O Allah bless Muhammad'. I say most truthfully, it is not mere thought and imagination, the Holy Qur'an and world history fully bear testimony to what the Holy Prophet (peace and blessings of Allah be on him) did.

.. The only man who came to this world with complete success and complete conciliation was him; who was called Muhammad (peace and blessings of Allah be on him).

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Hadhrat Khalifatul Masih said it is a believer's task to read the teaching brought by the Holy Prophet (pbuh) and try to put these in practice, also invoke blessings (Durud) on him in gratefulness of the tremendous favour of this benefactor of mankind

It is our task to make the world aware of the blessed life of the Prophet (peace and blessings of Allah be on him) and for this every medium/resource should be used.

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Ahmadi lawyers
and politicians

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presented extracts from the
writings of such people who were
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(peace and blessings of Allah be
on him) and wrote about him.



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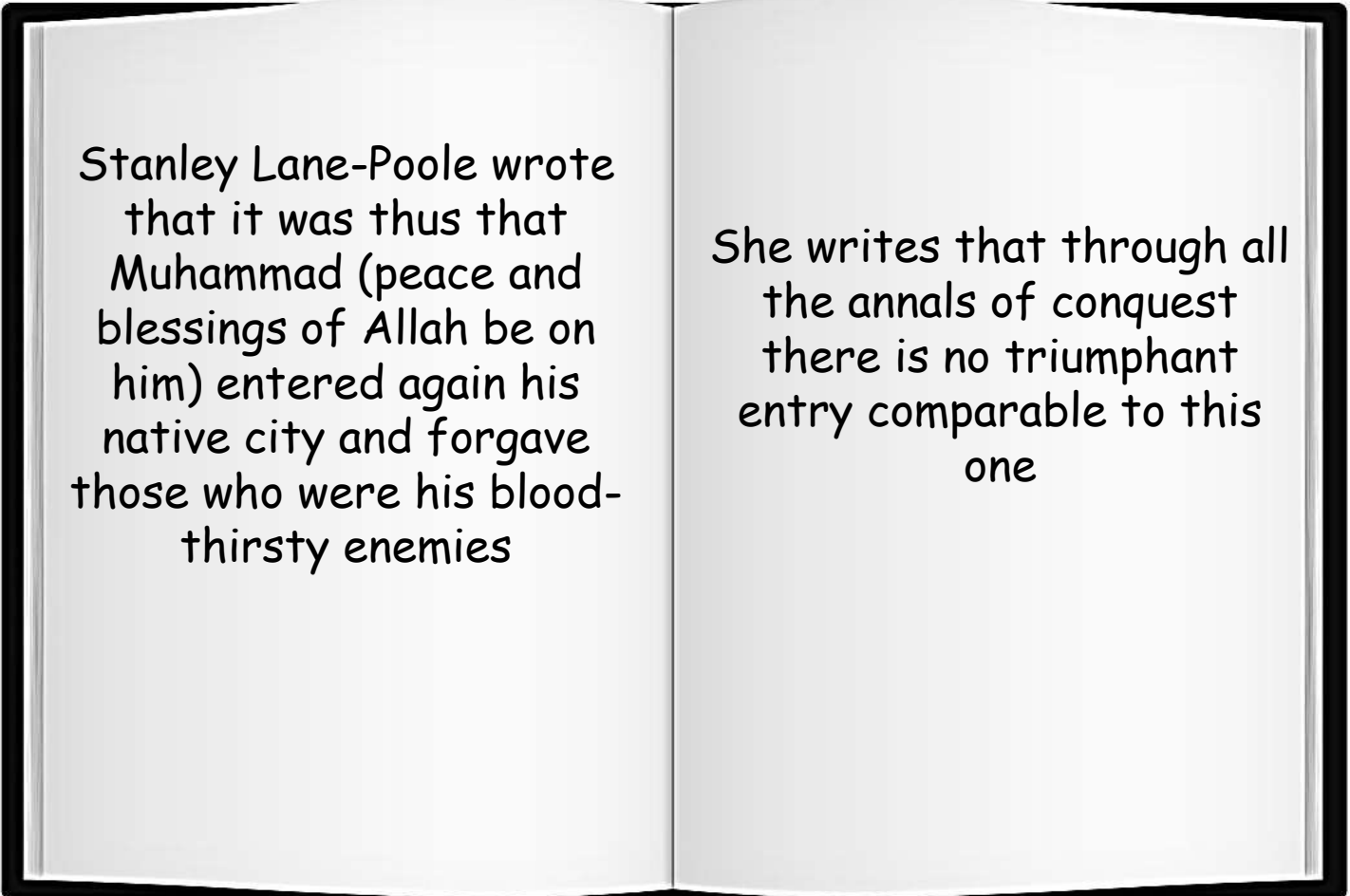
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Ahmadi lawyers
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Prayers

Another
martyrdom in
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Stanley Lane-Poole wrote



Stanley Lane-Poole wrote
that it was thus that
Muhammad (peace and
blessings of Allah be on
him) entered again his
native city and forgave
those who were his blood-
thirsty enemies

She writes that through all
the annals of conquest
there is no triumphant
entry comparable to this
one

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Ahmadi lawyers
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H. G Wells writes in his book 'Outline of History'

H. G Wells writes in his book 'Outline of History' that those who knew the Prophet (peace and blessings of Allah be on him) believed in him first and that he was not an imposter.

He also wrote: 'there can be no denying that Islam possesses many fine and noble attributes' and said that Islam created a society more free from widespread cruelty and social oppression than any society had ever been in the world before

Lieutenant Gen. Sir John Glubb wrote

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Whatever opinion the reader may form when he reaches the end of this book, it is difficult to deny that the call of Muhammad seems to bear a striking resemblance to innumerable other accounts of similar visions, both in the Old and New Testaments, and in the experience of Christian saints, possibly also of Hindus and devotees of other religions.

Such visions, moreover, have often marked the beginnings of lives of great sanctity and of heroic virtue. To attribute such phenomena to self-delusion scarcely seems an adequate explanation, for they have been experienced by many persons divided from one another by thousands of years of time and by thousands of miles of distance, who cannot conceivably have even heard of each other.

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Yet the accounts which they give of their visions seem to bear an extraordinary likeness to one another. It scarcely appears reasonable to suggest that all these visionaries "imagined" such strikingly similar experiences, although they were quite ignorant of each other's existence

He wrote about the early Muslim migration to Abyssinia, 'The list seems to have included very nearly all the persons who had accepted Islam and the Messenger of God must have remained with a much reduced group of adherents, among the generally hostile inhabitants of Makkah, a situation which proves him to have possessed a considerable degree of moral courage and conviction'

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Prophet (pbuh)

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Ahmadi lawyers
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Prayers

Another
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John Draper wrote

'Four years after the death of Justinian, A.D. 569, was born at Mecca, in Arabia, the man who, of all men has exercised the greatest influence upon the human race Mohammed, by Europeans surnamed "the Impostor." He raised his own nation from Fetichism, the adoration of a meteoric stone, and from the basest idol worship ;

he preached a monotheism which quickly scattered to the winds the empty disputes of the Arians and Catholics, and irrevocably wrenched from Christianity more than half, and that by far the best half of her possessions, since it included the Holy Land, the birthplace of our faith, and Africa, which had imparted to it its Latin form.'

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'Mohammed possessed that combination of qualities which more than once has decided the fate of empires. A preaching soldier, he was eloquent in the pulpit, & valiant in the field. His theology was simple : " There is but one God." The effeminate Syrian, lost in Monothelite and Monophysite mysteries; the Athanasian and Arian, destined to disappear before his breath, might readily anticipate what he meant.

Asserting that everlasting truth, he did not engage in vain metaphysics, but applied himself to improving the social condition of his people by regulations respecting personal cleanliness, sobriety, fasting, prayer. Above all other works he esteemed almsgiving and charity.'

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Prophet (pbuh)

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William Montgomery wrote in his book 'Muhammad at Medina

'The more one reflects on the history of Muhammad and of early Islam, the more one is amazed at the vastness of his achievement.

Circumstances presented him with an opportunity such as few men have had, but the man was fully matched with the hour.

Had it not been for his gifts as a seer, statesman, and administrator and, behind these, his trust in God and firm belief that God had sent him, a notable chapter in the history of mankind would have remained unwritten. It is my hope that this study of his life may contribute to a fresh appraisal and appreciation of one of the greatest of the sons of Adam.'

Reverent Bosworth Smith wrote

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Ahmadi lawyers
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'Head of the State as well as the Church, he was Caesar and Pope in one; but he was Pope without the Popes pretensions, and Caesar without the legions of Caesar, without a standing army, without a bodyguard, without a police force, without a fixed revenue. If ever a man ruled by a right divine, it was Muhammad, for he had all the powers without their supports.'

"Those who knew him best - his wife, his eccentric slave, his cousin, his earliest friend, he who, as Mohammed said, alone of his converts, "turned not back, neither was perplexed" - were the first to recognize his mission...

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Prophet (pbuh)

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Ahmadi lawyers
and politicians

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'On the whole, the wonder is not how much but how little, under different circumstances, Muhammad differed from himself. In the shepherd of the desert, in the Syrian trader, in the solitary of Mount Hira, in the reformer in the minority of one, in the exile of Madinah, in the acknowledged conqueror, in the equal of the Persian Chosroes and the Greek Heraclius, we can still trace substantial unity.

I doubt whether any other man whose external conditions changed so much, ever himself changed less to meet them.'

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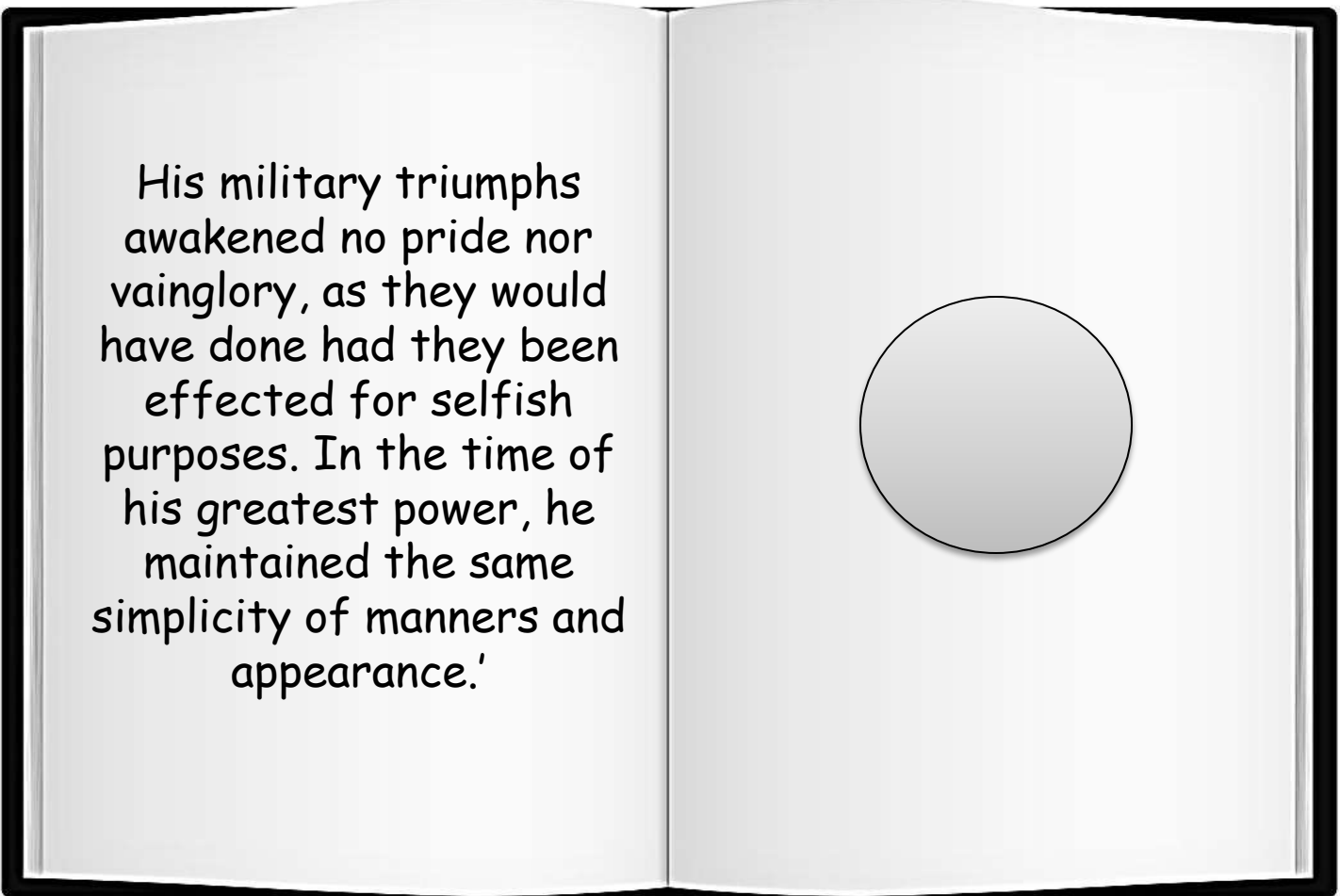
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and politicians

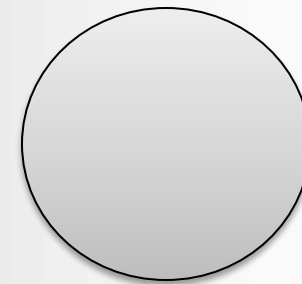
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Washington Irving wrote



His military triumphs
awakened no pride nor
vainglory, as they would
have done had they been
effected for selfish
purposes. In the time of
his greatest power, he
maintained the same
simplicity of manners and
appearance.'



Sir William Muir wrote

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Prophet (pbuh)

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who spoke the
truth

Ahmadi lawyers
and politicians

Prayers

Another
martyrdom in
Pakistan

'Thorough and complete in all his actions, he took in hand His habits no work without bringing it to a close. The same habit pervaded his manner in social intercourse. If he turned in conversation towards a friend, he turned not partially, but with his full face and his whole body. ' In shaking hands, he was not the first to withdraw his own ; nor was he the first to break off in converse with a stranger, nor to turn away his ear.'

'A patriarchal simplicity pervaded his life. His custom was to do everything for himself. If he gave an alms he would place it with his own hand in that of the petitioner.
He aided his wives in their household duties...'

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Prophet (pbuh)

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truth

Ahmadi lawyers
and politicians

Prayers

Another
martyrdom in
Pakistan

'A remarkable feature was the urbanity and consideration with which Mohammad treated even the most insignificant of his followers. Modesty and kindness, patience, self-denial, and generosity, pervaded his conduct, and riveted the affections of all around him. He disliked to say No. ... He was not known ever to refuse an invitation to the house even of the meanest, nor to decline a proffered present however small...

If he met anyone rejoicing at success he would seize him eagerly and cordially by the hand. With the bereaved and afflicted he sympathised tenderly. Gentle and unbending towards little children, he would not disdain to accost a group of them at play, with the salutation of peace. He shared his food, even in times of scarcity, with others..A kindly and benevolent disposition pervades all these illustrations of his character.

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Prophet (pbuh)

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Ahmadi lawyers
and politicians

Prayers

Another
martyrdom in
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Mohammad was also a faithful friend. ..And his affections were in no instance misplaced; they were ever reciprocated by a warm and self-sacrificing love...

In the exercise of a power absolutely dictatorial, Mohammad was just and temperate. Nor was he wanting in moderation towards his enemies, when once they had cheerfully submitted to his claims.

The long and obstinate struggle against his pretensions maintained by the inhabitants of Mecca might have induced its conqueror to mark his indignation in indelible traces of fire and blood. But Mohammad, excepting a few criminals, granted a universal pardon; and, nobly casting into oblivion the memory of the past, with all its mockery, its affronts and persecution, he treated even the foremost of his opponents with a gracious and even friendly consideration..'

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whom be peace)
about the Holy
Prophet (pbuh)

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and politicians

Prayers

Another
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Thomas Carlyle wrote

'One other circumstance we must not forget: that he had no school learning; of the thing we call school-learning none at all. The art of writing was but just introduced into Arabia; it seems to be the true opinion that Muhammad never could write! Life in the Desert, with its experiences, was all his education. What of this infinite Universe he, from his dim place, with his own eyes and thoughts, could take in, so much and no more of it was he to know.

Curious, if we will reflect on it, this of having no books. Except by what he could see for himself, or hear of by uncertain rumour of speech in the obscure Arabian Desert, he could know nothing. The wisdom that had been before him or at a distance from him in the world, was in a manner as good as not there for him.

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Messiah (on
whom be peace)
about the Holy
Prophet (pbuh)

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martyrdom in
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'How he was placed with
Kadijah, a rich Widow, as
her steward, and travelled
in her business, again to the
Fairs of Syria; how he
managed all, as one can well
understand, with fidelity
and adroitness; how her
gratitude, her regard for
him grew: the story of their
marriage is altogether a
graceful intelligible one, as
told us by the Arab
authors. He was twenty
five; she forty, though still
beautiful

He seems to have lived in
a most affectionate,
peaceable, wholesome way
with this wedded
benefactress; loving her
truly, and her alone. It
goes greatly against the
impostor theory, the fact
that he lived in this
entirely unexceptionable,
entirely quiet and
commonplace way, till the
heat of his years was
done.'

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Prophet (pbuh)

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Ahmadi lawyers
and politicians

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martyrdom in
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'Our current hypothesis about Muhammad, that he was a scheming Impostor, a Falsehood incarnate, that his religion is a mere mass of quackery and fatuity, begins really to be now untenable to anyone. The lies, which well-meaning zeal has heaped round this man, are disgraceful to ourselves only... It is really time to dismiss all that.'

The word this man spoke has been the life-guidance now of a hundred and eighty millions of men these twelve hundred years. These hundred and eighty millions were made by God as well as we. A greater number of God's creatures believe in Muhammad's word at this hour, than in any other word whatever. Are we to suppose that it was a miserable piece of spiritual legerdemain, this which so many creatures of the Almighty have lived by and died by?'

A French philosopher Lamartine writes in his book 'History of Turkey'

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Ahmadi lawyers and politicians

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Another martyrdom in Pakistan

'If greatness of purpose, smallness of means, and outstanding results are the three criteria of human genius, who could dare to compare any great man in modern history with Muhammad? The most famous men created arms, and empires only. They founded, if any at all, no more than material power which often crumbled away before their eyes.

This man merged not only armies, legislation, empires, peoples and dynasties but millions of men in one third of the inhabited world, and more than that, moved the altars, the gods, the religions, the ideas, the beliefs and the souls on the basis of a Book, every letter of which has become law. He created a spiritual nationality of every tongue and of every race.'

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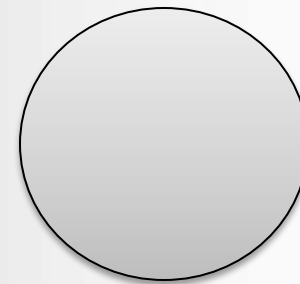
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'Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may ask, is there any man greater than he?'



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Prayers

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John Devonport wrote

'Is it possible to conceive, we may ask, that the man who effected such great and lasting reforms in his own country by substituting the worship of the one only true God for the gross and debasing idolatry in which his countrymen had been plunged for age'[who brought about great, enduring reformations] 'to have been a mere impostor, or that his whole career was one of sheer hypocrisy?

No, surely, nothing but a consciousness of really righteous intentions could have carried Mohammed so steadily and constantly without ever flinching or wavering, without ever betraying himself to his most intimate connections and companions, from his first revelation to... to his last...'

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Ahmadi lawyers
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John Devonport wrote

'So much so that it may be affirmed with certain truth, that if the Western princes had been lords of Asia instead of the Saracens and Turks, they would not have tolerated Muhammadanism as Muhammadans have tolerated Christianity, since they persecuted, with the most relentless cruelty, those of their own faith whom they deemed heterodox.'

'My choice of Muhammad to lead the list of the world's most influential persons may surprise some readers and may be questioned by others, but he was the only man in history who was supremely successful on both the religious and secular levels. ... On the purely religious level, then, it seems likely that Muhammad has been as influential in human history as Jesus.'

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Prayers

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martyrdom in
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Karen Armstrong writes in her book 'Muhammad - A Biography of the Prophet'

'Muhammad had to start virtually from scratch and work his way towards the radical monotheistic spirituality of his own. When he began his mission, a dispassionate observer would not have given him a chance... . In fact, to attempt to introduce it on a large scale in this violent, terrifying society could be extremely dangerous and Muhammad would be lucky to escape with his life.

Indeed, Muhammad was frequently in deadly peril and his survival was a near-miracle. But he did succeed. By the end of his life he had laid an axe to the root of the chronic cycle tribal violence that afflicted the region and paganism was no longer a going concern. The Arabs were ready to embark on a new phase of their history.

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Prophet (pbuh)

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Finally it was the West, not Islam, which forbade the open discussion of religious matters. At the time of the Crusades, Europe seemed obsessed by a craving for intellectual conformity and punished its deviants with a zeal that has been unique in the history of religion.

The witch-hunts of the inquisitors and the persecution of Protestants by the Catholics and vice versa were inspired by abstruse theological opinions which in both Judaism and Islam were seen as private and optional matters. Neither Judaism nor Islam share the Christian conception of heresy, which raises human ideas about the divine to an unacceptably high level and almost makes them a form of idolatry.'

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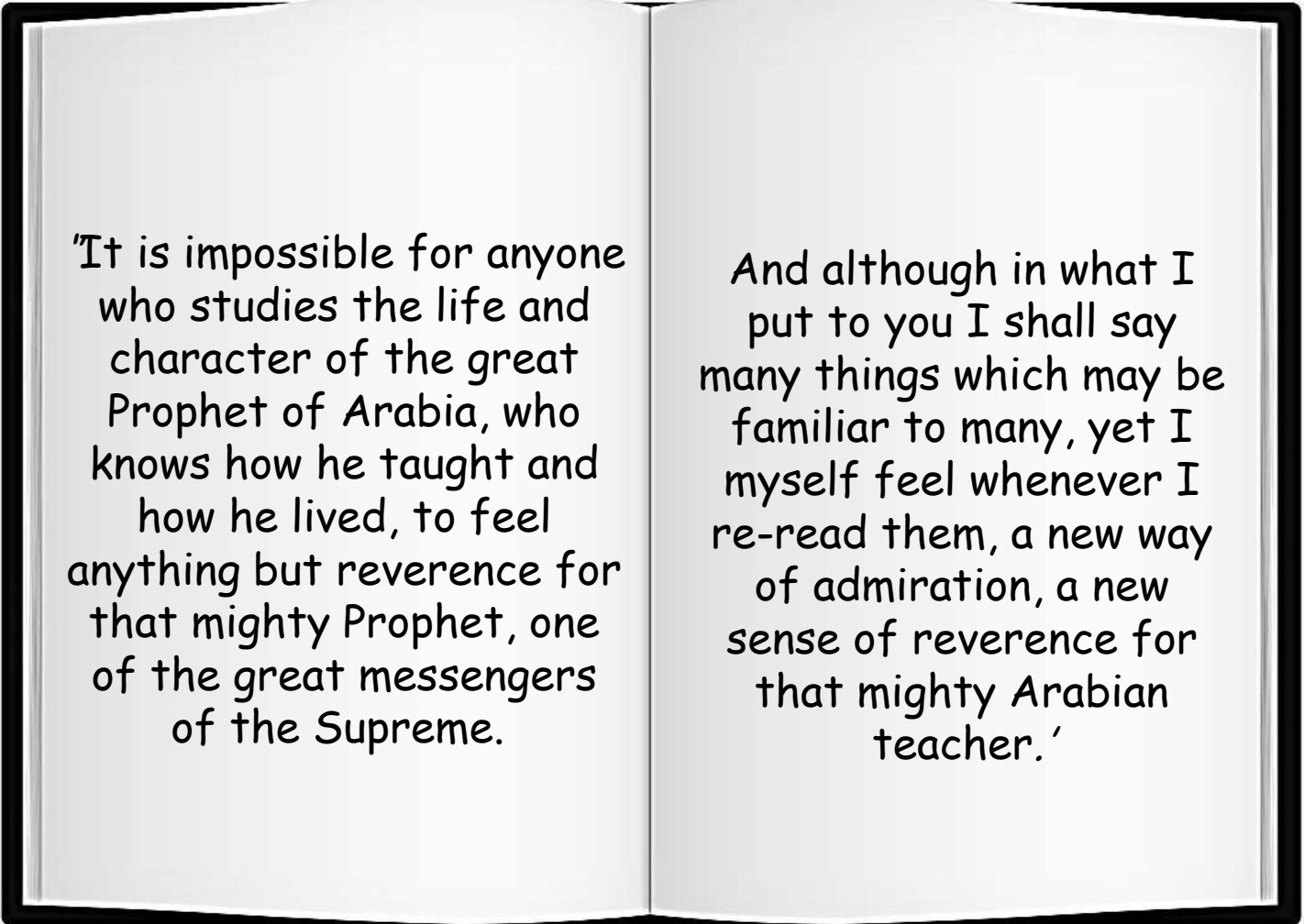
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Ahmadi lawyers
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Prayers

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martyrdom in
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Annie Besant writes in her book 'The Life and Teachings of Muhammad



'It is impossible for anyone
who studies the life and
character of the great
Prophet of Arabia, who
knows how he taught and
how he lived, to feel
anything but reverence for
that mighty Prophet, one
of the great messengers
of the Supreme.

And although in what I
put to you I shall say
many things which may be
familiar to many, yet I
myself feel whenever I
re-read them, a new way
of admiration, a new
sense of reverence for
that mighty Arabian
teacher.'

Ruth Cranston wrote

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Prophet (pbuh)

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'Muhammad (peace and blessings of Allah be on him) never instigated fighting and bloodshed. Every battle he fought was in rebuttal. He fought in order to survive...and he fought with the weapons and in fashion of his time... Certainly no 'Christian' nation of 140,000,000 people who today dispatch (this is a book written in 1949) 120,000 helpless civilians with a single bomb can look askance at a leader who at his worst killed a bare five or six hundred.

The slayings of the Prophet of Arabia (peace and blessings of Allah be on him) in the benighted and bloodthirsty age of the seventh century look positively puerile compared with our own in this 'advanced' and enlightened twentieth. Not to mention the mass slaughter by the Christians during the Inquisition and the Crusades - when, Christian warriors proudly recorded, they "waded ankle-deep in the gore of the Muslim infidels.

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Hadhrat Khalifatul Masih said that may the world understand and acknowledge the station of this greatest person of the world and try and take refuge in his teaching so that it is saved from chastisement



Thus is the station of the Seal of all the Prophets which each Ahmadi has to publicise



It is the task of the Ahmadis to present the reality of Khatm e Nabuwat.

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Following the instructions of Hadhrat Khalifatul Masih Ahmadi lawyers have started work in Pakistan on consideration of others' religious sentiments and freedom of expression.



They have collected some material from legal verdicts of different countries of the world and are working on it in light of international law



Once views are exchanged and an outlook is formed, it may lead to practical steps.

Similarly Ahmadi politicians around the world or those who are close to politicians should raise this matter on some sort of forum that freedom of expression should have some kind of limitations.

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Hadhrat Khalifatul Masih also appealed for prayer for the Muslim Ummah

May God give sense to the Muslim leaders not to play with the blood of their citizens

May God give sense to the citizens not to become a tool in the hands of wrong leaders and kill each other

May God give sense to Muslim governments not to become tools in the hands of outsiders

May God give sense to Muslim Ummah

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Another martyrdom in Pakistan

He was martyred in Sargodha Pakistan last night

He was from a business family business and the family has been persecuted for sometime now



**Khawaja
Zahoor
Ahmad
sahib**

He was kind, simple, dedicated and committed Ahmadi

He would take part in all Jama'at schemes devotedly

May Allah the Exalted elevate his status and grant strength and courage to his family

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Hadhrat Khalifatul Masih also led the funeral Prayers in absentia

Sahibzadi Amatul Sami sahiba, who passed away on 3 October. He was hard working, committed to Khilafat and used to serve Jamat with dedication

Chaudhry Khalid Ahmad sahib who passed away on 1 October in Germany. He was 89 year old. He was dedicated, committed and very kind and affectionate person. Hudhur (aba) has worked with him and found him very good.