

FRIDAY SERMON

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We will continue with the discussion that the Promised Messiah was having with his two Christian visitors as recorded in Malfuzaat Volume 3. After explaining the similarity between the Mosaic and Mohammedan dispensation, he further said:

“The real purpose is to explain to you that our dispensation resembles the dispensation of Moses, peace be upon him. Just as the dispensation of Moses, peace be upon him, ended with the Messiah (as), it was necessary that in our community as well, the Promised Messiah occupy the station of the Seal of the Caliphs.

Furthermore, the Messiah, peace be upon him, appeared in the fourteenth century after the era of Moses, peace be upon him. As such, it was necessary for the Promised Messiah, whose advent was awaited in the community of Muhammad, peace and blessings of Allah be upon him, to appear in the fourteenth century of Islam. In this way, the similarity is complete and both eras came together as reflections of one another. Moreover, God had also determined that the Jews had become thoroughly corrupt in the time of Jesus (as); their moral state and faith had become tarnished and they had lost the essence of religion. It was at this time that the Gospel came to show them the truth, and to teach them about inner purity and give them a moral compass—things of which they had become absolutely oblivious. This is exactly the state that is prevalent today. An ocean of sin and transgression rages forth. The apparent cultural refinement of Europe has washed away all the lofty principles of morality and has given rise to the spread of atheism. Religion as it once was is nowhere to be found at present. If it was just the European nations in this present condition, even then a spiritual teacher would have definitely appeared; but here we have the Muslims in a terrible state as well.

Their religious beliefs, morals and habits have been shaken to the very core. All they are aware of is the name of Islam; they know nothing of its true nature and essence. Their power of action and strength of intellect has fallen weak, due to which other nations have begun to attack their religion and faith. When this state of affairs arose, in accordance with His promise and also on account of the similarity and parallel nature of the dispensations of Muhammad (saw) and Moses (as), God sent me at the head of the fourteenth century bearing the name ‘Promised Messiah.’ The Holy Quran contained a

prophecy about the Seal of the Caliphs and stated that a Messiah shall appear in this ummah. In the Gospel, the Messiah states that he will come in the latter days. I am that Messiah. The underlying secret which God has disclosed to me in this context is that when certain people depart this world, someone else will appear possessing their disposition, nature and moral qualities and the coming of that other individual is as if the same person has returned to the world. This concept is not without its value, nor without evidence...”

Then, speaking about the state of the Jews in the time of Hazrat Isa (as), the Promised Messiah (as) said:

“Since their hearts were not pure, to them this formed the basis for contradiction and so they concluded that this Messiah was not the true Messiah. However, the fact of the matter is that the Messiah (as) was absolutely true in whatever he had said and there was no contradiction whatsoever. The Messiah (as) meant that John (as), who is known as Yahya amongst the Muslims, had appeared with the nature, disposition, and power of Elijah (as). However, the Jews held that this could only mean that the very same Elijah (as) who appeared in the past had actually come again in person, although this was against the established law of God Almighty. Divine law stipulates that once a person passes on from this world, they do not return again. If, however, God Almighty desires, He will raise someone else in the nature and disposition of that individual, and on account of extreme similarity the two individuals are not considered to be distinct from one another; in fact, they are one and the same.

The Verdict of the Messiah Himself

In short, the Messiah (as) has solved the predicament surrounding the promise of the coming of Elijah (as) coming before his own advent; he has handed us a verdict in this respect. It is the verdict that the Messiah himself presented in his own court, as proof of his truthfulness, regarding the second coming of a Prophet who was to appear before him. The verdict is that the second coming of an individual is fulfilled through the appearance of someone else who comes with the same nature and disposition as the first.

Nowhere did Jesus, peace be upon him, state that while the second coming of Elijah (as) had been fulfilled by the appearance of John (as), who came with the nature and disposition of Elijah (as), he would himself return at the time of his second coming. If Jesus (as) has given such an explanation anywhere in the Gospel, then one ought to share it. However, there is not a single instance where he differentiated between the nature of the advent of Elijah (as) and his own. In fact, by issuing a verdict in the account of Elijah (as), he has solved the issue of his own second coming as well. Therefore, when such is

the case, it is incumbent on every seeker of truth to refrain from disputing and complaining over this verdict, or engaging in any debates that are a waste of time, for the matter is perfectly clear. For example, if someone were to say that all human beings have two eyes, and they showed that not only ten or twenty people, but that every person who passed by fit that description, and then if there were a person who said that on the contrary, humans do not have two eyes, they have fifty, yet they were unable to show a single example of this, who would believe the latter on their word alone? Those who suggest that the second coming of the Messiah would not take place in the nature of Elijah (as) are like the man who claims that humans have fifty eyes. The truth is that the second coming of the Messiah too will take place like that of Elijah (as). I should also like to state that I do not believe in the concept of reincarnation. My advent is similar in nature to the advent of Elijah (as). God has sent me in the nature of the Messiah (as), for the reformation of morals.

Islam Was Not Spread by the Sword

Our unwise opponents assert that Islam is spread by war, but I proclaim that this is false. The perfect teaching of Islam itself is what causes it to spread. The nature of Islam has no need in the least for swords or guns. The past wars of Islam were defensive in nature. Those who assert that these wars were to coerce people to accept Islam are utterly and seriously mistaken. Hence, it is my belief that Islam does not spread by the sword, rather its teaching, which is a miraculous sign, draws in the hearts of people by itself. As such, those people who have read my books and have seen my efforts can understand that all of my work is being done in the manner of Jesus (as) the Messiah. I have been instructed to nurture moral faculties.

As my dispensation and all my efforts are distinguished by the Messianic nature, it is for this reason that Allah the Exalted has named me the Promised Messiah.

Now, I am aware that since I have gone this far in my claim, the Christians are bound to oppose me as well. But how can I be fearful of any opposition when it is God Who has appointed me? If I had concocted this claim, even the slightest hostility would have been enough to tire me and put me down. However, this is not in my control. I am prepared to advise any pure-natured individual in the manner that suits them and I am happy to follow every course of action to satisfy them, so long as it is lawful and within the bounds of the Sunnah. I truthfully say that this is the era for which the Muslims, in accordance with their doctrine, were waiting, and which the Christians awaited, as per their own belief. This was the era which had been promised. Now, the one who was destined to appear has come. Whether anyone believes in him or not, God Almighty manifests powerful signs in

support of those whom He sends and moves the hearts of the people to accept. Everything that was destined for the Promised Messiah has been fulfilled. Now, whether one accepts this or not, the Promised Messiah has come, and I am he.

Question: What other similarity is there?

Answer: There is a similarity in teaching.

Question: What shall be the outcome of your message?

Answer: Humanity's relationship with God Almighty has fallen weak, the love of this world has become dominant and purity has diminished. God Almighty shall strengthen the relationship between man's servitude to God (*ubudiyyat*) and divinity (*uluhiyyat*), and He shall restore lost purity. Love of this world shall turn cold.

The Sign of a True Faith

Question: When there are diverse religions, how should one recognise which religion is true and from God?

Answer: This is no difficult matter. In our world, a distinction can be made between everything that is genuine and false. There is a clear difference between night and day. Then can a true Faith remain hidden? God is pure and He is loving and compassionate. Carnal passions that are classed as sin, such as fornication, prejudice, arrogance, and all those sins which gather in the heart and are then committed through the eyes or by other means, displease God. How then is it possible that one would not be able to recognise that God desires to purify mankind and that He is displeased when they commit sin? Hence, a religion which gives a teaching that practically inculcates a nature within man to fear God, absorb His attributes, and grow in purity and love, and refrain from sin, will be deemed a religion from God. A religion from God is accompanied with living signs of its truth and these signs remain in every era."

After this explanation, the Promised Messiah (as) gave his opinion about the crucifixion of Hazrat Isa (as). After that, he spoke about the tomb of Jesus in Kashmir. We will begin with that piece next time incha Allah.

Since the situation in the world is not improving, and there are so many problems, we should all do our best to pray for the whole world. So, we should continue to pray with complete sincerity so that Allah may bring about some changes that might benefit everyone incha Allah. May Allah have mercy on His Creatures wherever they are. Ameen.