

FRIDAY SERMON

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We will continue with the discussion that the Promised Messiah (as) was having with his two Christian visitors as recorded in Malfuzaat Volume 3. The next question that the visitors asked Hazrat Masih Maood (as) was what he thought about the crucifixion of Christ (as). Then the Promised Messiah (as) said:

“I do not believe that he died on the cross. On the contrary, my investigations have established that he was taken down from the cross alive and even the Messiah, peace be upon him, himself agrees with my view. One of the greatest miracles of the Messiah, peace be upon him, was that he would not die on the cross, because he had promised to show the sign of the Prophet Jonah (as). Now, if it is accepted—as the Christians erroneously believe—that he died on the cross, then what would happen of this sign and how would a parallel exist with Prophet Jonah (as)? To suggest that Jesus (as) entered his grave and was then resurrected after three days is utterly absurd. For Jonah (as) entered the belly of the whale alive, not after he had died. Such interpretations are a disrespect to the Prophet.

The fact of the matter is that Jesus (as) was taken down from the cross alive. It is necessary for any pure-intentioned individual to firmly grasp what the Messiah (as) clearly stated himself. Jesus (as) was overtaken by a state of swoon. We learn from the Gospel, and on account of various means and factors, that he was saved from death on the cross. For example, the realization that Sabbath was upon them, the governor washing his hands of the Messiah’s blood, the dream of the governor’s wife, so on and so forth.

God Almighty has enlightened me and has granted me a very large treasure of arguments and proofs, which establish that Jesus (as) absolutely did not die on the cross, but was taken down from the cross alive. A state of swoon is also a form of death. One may observe that in a state of swoon, neither the pulse remains, nor movement of heartbeat. In such a state, one is as good as dead, but then one comes back to life, as it were. There are two very powerful testimonies which prove that the Messiah (as) did not die on the cross. Firstly, his being saved was to serve as a sign and a miracle, and I would never want to see its grandeur diminished. Indeed, most contemptible and loathsome is the one who views the signs of Allah Almighty with contempt. Secondly, our Noble Prophet, peace and blessings of Allah be upon him, does not support the view that Jesus (as) died on the

cross, but that he was taken down alive after which he died a natural death. In addition to this, if all the individual Gospel accounts which relate to the crucifixion are analyzed together as a whole, it becomes clearly evident that the Messiah (as) did not die on the cross.

His meeting the disciples, showing them his wounds, eating cooked meat with them, his travels, etc., are all proofs which reject that Jesus (as) died on the cross. One may put forth whatever fanciful interpretation one desires to explain these accounts, but a just individual would proclaim that apparent flesh wounds and a need for food are characteristics that apply to a man who is alive. This account, the other events that follow after the crucifixion, and historical testimony all bear witness to the fact that Jesus (as) did not remain on the cross for more than two or three hours. Moreover, hanging on the cross in those days was not like present-day hangings where a person dies within minutes after they are hung. In fact, during that time, people were nailed to the cross and then they would remain there for numerous days and die of thirst and hunger. The Messiah as was not faced with such circumstances.

He was taken down from the cross after two or three hours. These are the accounts that we find in the Gospel, which are powerful testimonies to substantiate that the Messiah (as) did not die on the cross. Then, there is another strong testimony that supports this view as well—the Ointment of Jesus. This ointment has been consistently recorded in thousands of books of medicine, and it is written that this ointment was prepared by the disciples to dress the wounds of the Messiah (as). There is mention of this ointment in the medical texts of both the Jews and Christians. How then can it be asserted that he died on the cross? In addition to all these evidences, there is another proof that has categorically established that the notion of the Messiah (as) dying on the cross is absolutely false and untrue, and that he absolutely, most definitely, did not die on the cross, and that is the tomb of the Messiah.

It has been established that the tomb of the Messiah is situated in Mohalla Khanyar in Srinagar, and this is a discovery that will shake the world, because if the Messiah died on the cross, how can this tomb exist?

Question: Have you seen it yourself?

Answer: I have not gone there personally, but I sent one of my sincere and trustworthy followers. He remained there for some time and after thorough investigations, collected 500 signatures from reliable men who testify to the authenticity of the tomb. These people refer to this man as the Prophet Prince and they also state that this is the tomb of Isa Sahib. Some 1100 years ago, a book titled *Ikmal-ud-Din* was published which is exactly the same as the Gospel. This book is attributed to Yuz Asaf who named this book *Bushra* (meaning

good news in Arabic), which is also the meaning of the word ‘Gospel’. This book contains the same parables, the same accounts, the same moral teachings which are found in the Gospel, and often entire passages are identical to those found in the Gospel. It is now an established fact that this is the tomb of Yuz Asaf.

Yuz Asaf is the same man referred to as Christ. The word *asaf* means ‘gatherer of dispersed communities.’ Since it was the task of the Messiah, peace be upon him, to gather the lost sheep of the house of Israel, and researchers agree that the people of Kashmir are from the children of Israel, it was necessary for Jesus (as) to travel to this land. Further, the account of Yuz Asaf is well known in Europe. In fact, this is to such an extent that in Italy a church has been built in this name and a festival takes place there every year. Now, to spend such a vast sum of money to construct a house of worship, and then to arrange a festival there every year, is not something that should be viewed with a cursory glance. The people say that Yuz Asaf was a disciple of the Messiah (as). In my view, however, this is not true. The fact of the matter is that Yuz Asaf was the Messiah himself. If Yuz Asaf is the name of a disciple, then it falls upon the Christians to prove that the Messiah (as) had a disciple who was referred to as the Prophet Prince.

These are points which entirely unveil the details relating to the incident of the crucifixion. Of course, if the Christians rejected the matter altogether, that would have been the end of this debate. However, since they do accept that there was a man named Yuz Asaf who once existed; and when his teaching was the same as the Gospel; and when he, too, named his book ‘Gospel’ and when he was also referred to as the Prophet Prince, just as the Messiah (as) was referred to as the Prophet Prince; one is compelled to reflect that if this individual is not the Messiah (as), then who is he?

For the sake of God, reflect. An individual who does not attach his heart to the world and who loves the truth can have no issue whatsoever in accepting this.

Now, if one accepts that Yuz Asaf was the name of an actual person who had a relationship with the Messiah (as), and then a church named after him has been built in Italy as well, and a festival takes place there every year, and when one admits that his teaching is the same as the teaching of the Gospel, how can one say that this man is not the Messiah himself? When you accept these four points, in view of this testimony, I ask you that if you suggest that this man was a disciple, then prove that there was ever a disciple named Yuz Asaf. The name *Yuz Asaf* is a variation of the name *Yusu* (Christ).

There is only one argument that can settle this matter. If evidence can be provided to the effect that the Messiah (as) had a disciple named Yuz Asaf and he was referred to as the Prophet Prince and Isa Sahib, then most surely this would be the tomb of a disciple.

However, if this cannot be proven, and most definitely never can this be proven, then accept my view that it is the Messiah himself who rests in this tomb.

It gives me great joy that you listen with forbearance. Only those who listen with forbearance have it within them to investigate the truth. Few others would have listened to as much as you. You ought to reflect for the sake of God how interrelated the details of this account have become.

The Christians accept that the man in question was from among the disciples. At least they have admitted that there is some relation in this respect. Then they built a church in the man's name and now a festival takes place there every year. Now you tell me, on whom does the burden of proof falls? If the Christians had accepted no relation whatsoever, most surely the burden of proof would have fallen on me. But when you have yourselves accepted this fact, I ask you for evidence of a disciple who was also referred to as the Prophet Prince.

The Reverend: We thank you immensely for your kindness and hospitality.

Hazrat Ahmad (as): This is a duty of my office and Allah the Exalted has sent me for this very purpose. I am obliged to do so.”(Malfuzaat, p. 180)

This conversation ends here. Next time, we will speak about something else incha Allah. I will end by reading an extract about some advice from Hazrat Masih Maood (as). He said:

“Never think for a moment that God will let you go to waste; you are indeed a seed planted by the very hand of God in the soil. Thus, declares God, this seed will sprout and grow and will branch out in every direction and will turn into a mighty tree. So, blessed be he who has trust in the word of God and should fear not the intervening trials. Remember that it is essential for trials to come so that thereby, Allah may distinguish which of you is true in his covenant of Bai'at and which of you is false. He who stumbles in the course of any trial will not harm God in the least and his evil fate will lead him ultimately to hell. Would that he were not born. As for those who remain steadfast to the end, however much they have been confronted with calamities and have passed through periods of great shaking and trepidations, those who have been subjected to mockery and are laughed at by nations, and whom the world will treat with utter disdain, they are the ones who will emerge victorious in the end, and the gates of blessings will be thrown open to welcome them. Thus has God instructed me as He spoke to me that I make it clear to my followers that such among men who have believed and their faith has no trace of worldly motives nor is it blemished with cowardice and hypocrisy, theirs is a faith which never fails to

comply with the requirements of obedience at any level. Such are the people endeared by God. It is about them that God declares that they tread the path of truth” (Al wassiyat)

May Allah help each one among us to do our best under all circumstances. Ameen.