

FRIDAY SERMON

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When Hazrat Masih Maood (as) went to Gurdaspur for a court appearance, some people came to see him and he addressed them as follows:

“I have been suffering immensely from colic for the last two days. Although I have not been in a state to engage in discussions with anyone, there is no telling how long a person will live. Therefore, I thought it appropriate to assist you in dispelling your doubts and convey to you the message that I have brought. In reality, the work of God may be divided into two categories.

Firstly, there are those matters which are in plain sight on a daily basis and what people observe. Secondly, there is another category of God’s work which is manifested sometimes; and since these things are witnessed only on certain occasions, for this reason, they are deemed wondrous in the sight of people, and it is difficult for them to understand these things.

However, when a wise person frees himself of prejudice and reflects over these matters, God Almighty opens for him a way and he is finally able to understand and benefit as a result. However, those who are unworthy, obstinate, and prejudiced do not give attention to these matters and feel no need to reflect on them while keeping the fear of God Almighty in view. Ultimately, these people are left deprived from the relevant benefits.

From among the strange and wondrous works of God Almighty, the greatest is the advent of His Prophets, Messengers, and divinely commissioned ones. These people walk on this very earth and like other men, they are not exempt from human needs and frailties. They seem to possess no strange or unique qualities until a certain era in time, and this is why when they claim that they have been sent by God Almighty and that God speaks to them, or when they speak of events that will occur in the future based on knowledge given to them by God Almighty, the people are surprised to hear such things. The blessed and righteous, as I have mentioned, turn to accept them, but the arrogant and obstinate reject them; they mock and ridicule these statements. Therefore, when this is a law of God Almighty which we observe to operate in the lives of the Prophets and Messengers, this fact can never move me to feel displeased or grieved. If I am derided or mocked, I do not care, because as per the law of God Almighty, this is the very manner in which those who are sent by God are treated by worldly people who are ensnared by darkness.

In addition to this, it ought to be remembered also that it is difficult for there to be only one religion in the world, because another established law of God Almighty is that there will always be division in the world until the Day of Resurrection. As such, this reality has been mentioned in the Holy Quran very clearly. What teaching can be more perfect than the Holy Quran? It contains the greatest signs and blessings of all others which are fresh and living in every era. If the divine law was not as I have described, then every nation of the world ought to have accepted these signs and blessings.

Even in the very era of the Prophet Muhammad, peace and blessings of Allah be upon him, there was another group as well. Just as the Prophet (saw) was perfect, so too was his Book perfect, but people like Abu Jahl and Abu Lahab among others, derived no benefit whatsoever and continued to proclaim: *inna haaza la shay-un yuraad*

Meaning, this is a worldly enterprise. Further, even Allah the Exalted states:

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

Alas for My servants! there comes not a Messenger

to them but they mock at him.

Allah the Exalted has used the word *maa* in this verse to express what is known in Arabic grammar as a restrictive case (*hasr*), and this clearly demonstrates that an individual who is truthful is definitely mocked and ridiculed; if this were not the case, the word of God would be false. Hence, one sign of the truthful is that those of worldly bent, who possess a superficial mindset, mock and deride such people, as was done with Adam (as), as was done with Noah (as), as was done with Moses (as) and the Messiah (as), and as was done with our Noble Prophet, peace and blessings of Allah be upon him. So, too, it was necessary for me to be treated in the same manner.

My purpose in these comments was to express that my claim is seen to be a matter of wonder, like the claims of those divinely commissioned ones who came in the past. Moreover, it was destined that I too would be treated in the same manner that the creature-worshippers of the past treated the divinely commissioned in previous times, because this is the law of God.

You have come here and since there is no telling how long one will live—anyone who expects a long life and remains unconcerned with death is a fool—so this is why I must say all this to disseminate the truth. I do not care whether anyone accepts or not, my purpose is simply to convey the message because I have been divinely commissioned to propagate the message. Bear in mind that in order to fully convey and clarify the message to mankind, three methods have been employed by the Prophets, peace be upon them, from Adam (as) to the present.

Firstly, there are references from religious texts, i.e. clear and evident testimonies from the book of God Almighty. Secondly, there are rational arguments, as one derives from the Holy Quran that the hell bound will proclaim:

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

Meaning, if we had but listened to the words of the Prophets or if we possessed sense, we would not have been among the hell bound. Defective reasoning is even more detrimental than ignorance. As the proverb goes: a little knowledge is a dangerous thing. Defective reasoning moves a person to be quick in denying and deriding the truth. Therefore, reason is the second sign.

The third sign established by God is heavenly support. A man who comes from God Almighty must be accompanied by heavenly support. There is a distinction between such a person and others by which one is able to recognise the difference between the two. For an individual who is not sent by God Almighty, and who does not possess a relationship with Him, is not blessed with divine light and distinction. This ‘distinction’ is characterized by apparent and hidden blessings, and a wise person is able to make a differentiation by their sense of smell that a certain individual is backed by heavenly support.

Now, I proclaim to all people that I have come with each one of these three categories of proof, and they are sufficient for those who understand and reflect by themselves. However, if one is bent on denying the truth without cause, then this is another matter. To such people of blurred vision, even an angel is worse than a monster. Therefore, I can say nothing to those who are full of utter obduracy and prejudice. Only those can benefit from my words who possess reason and are free from prejudice, and who firmly believe that one day they will die and be presented before God. Such people find a light and radiance in things which result from the grace of God’s mercy, on account of which they emerge safely from the dark caves of prejudice and obduracy.

There are certain men who are either never overcome by prejudice or as is the case with algae which forms on water but then disappears, selfish motives do arise, but they are saved by the exhortation of the reproving self. I have seen certain individuals who once laughed, but now they weep. I once saw a Tehsildar in Aligarh who would laugh by way of mockery, but once certain discussions moved him so deeply that he wept profusely to the extent that his beard became wet with tears. The following is true:

Man possesses the ability to distinguish himself;

He can either develop Messianic qualities, or become a donkey.

The fact of the matter is that when the light of God begins to shine forth, all elements of hell and darkness vanish completely. Those who sit in gatherings where people engage in sin, mockery and ridicule, perhaps never expect to be rid of these tendencies.

However, if a person possesses modesty, righteousness and farsightedness, they can receive the support of God Almighty. You do not know my state of affairs, and I too am not aware of your circumstances. Neither I, nor you, have any right to judge one another,

لَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

Follow not that of which thou hast no knowledge.

Just observe the length of time for which my court case has gone on—it has been one and a half years now. It would appear that God has now opened the way for a verdict to be settled. Similarly, although there are hidden aspects in religion, ultimately a way does reveal itself. Therefore, I wish to express in summary that the arguments and proofs which support my claim are the same as those of the past Prophets, peace be upon them. This community which God has established is based on the precepts of prophethood. Those who wish to judge it against some other irrelevant criteria are the ones at fault. I say that this community ought to be tested against the same criterion by which the Prophets, peace be upon them, are judged, and I can assure you that this community will be proven true on that touchstone.

It is my claim that the Messiah son of Mary, the Israelite Prophet, who was born some 1900 years ago in the city of Nazareth, has died a natural death, and I am the Promised Messiah, whose advent was promised by God Almighty. My opponents believe that the Messiah son of Mary, who is a Prophet of the Israelites, has ascended into heaven alive, and despite being a mortal, is free from human needs, and that he will descend from heaven at some time, resting his hands on the shoulders of angels. God Almighty does not accept this, for He has proven through His action and by His succour that this is an imaginary and fanciful claim. No such indication is made in the Holy Word of God, nor has God bestowed success with heavenly support to those who make this claim in contestation to me, nor does sound reasoning stand by their side.

In reality, this tale has been adopted by our opponents from Israelite narratives. However, our code of conduct is the Book of Allah, about which God Almighty Himself states that this is a decisive word, a measure. Further:

It explains everything.

We have no other guide except for the Noble Messenger, peace and blessings of Allah be upon him. One who studies the Holy Quran from beginning to end will see that the word *mutawaffi* is used for the dead. This very same word has also been used for the Messiah son of Mary. This word is so commonly known to refer to the dead that even uneducated village registrars know that this word is only used to express that a person has died. If one studies the Hadith, it is evident that this word has appeared only with the meaning of death. Therefore, if one reads the Holy Quran with attention, it is clearly ascertained that the Messiah son of Mary has died. Moreover, this is not only established

in one instance in the Holy Quran, rather, there are thirty verses of the Holy Quran which manifestly prove that the Messiah has died. Further, the Hadith also testify to the death of Jesus (as).

We will finish here for today. We will continue insha Allah next time. May Allah help each one among us to do our best to understand the purpose of the coming of the Promised Messiah (as) in our life and may we all fulfill it insha Allah. Ameen.