

FRIDAY SERMON

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We remind that Hazrat Masih Maood (as) was talking about the death of Hazrat Isa (as) in our previous sermon. He continued:

“In fact, historically, the very first consensus of the companions was on the death of Jesus (as). It is written that when the Messenger of Allah, peace and blessings of Allah be upon him, departed this world, Hazrat Umar, may Allah be pleased with him, unsheathed his sword and stood firm, proclaiming that he would kill anyone who said that the Holy Prophet (saw) had died. This caused a great clamour. On this, Hazrat Abu Bakr, may Allah be pleased with him, stood up and delivered an address and recited the following verse:

مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ

Muhammad is only a Messenger. Verily, all

Messengers have passed away before him.

Now a wise and pure-natured individual can understand very well that if Hazrat Abu Bakr (ra), or any other companion of the Holy Prophet (saw) for that matter, subscribed to the idea that the Messiah son of Mary was alive, how could this be a form of valid reasoning? Why did not a single companion respond: ‘What are you saying? The Messiah is still alive.’ But no, everyone was silenced. Even Hazrat Umar (ra) was satisfied. The state of the companions was that they would recite this verse in the marketplace.

So, the companions have come to a consensus on this issue. At one instance in the Holy Quran, God Almighty has promised *inni mutawaffika* (I will cause thee to die a natural death). Then in another instance, the Messiah, peace be upon him, speaks of his own death by stating *falamma tawaffaytani* (but since Thou didst cause me to die). Now, it is strange indeed if after all this, someone continues to proclaim that Jesus (as) is still alive. This is a classic example of the proverbial witness who is more concerned than the plaintiff himself. And the most astonishing part is that the same word is also used for the Noble Prophet, peace and blessings of Allah be upon him; that is, the word *tawaffi*. Now if the word *tawaffi* does not mean death, then this meaning should not be applicable when the word is used for the Messenger of Allah, peace and blessings of

Allah be upon him, either. Therefore, since the word *tawaffi* has been used approximately twenty-three times in the Holy Quran, and all in the same sense, it is contrary to the dictates of honesty and righteousness to reject this fact. All of these testimonies are strong arguments in favour of the death of Jesus, peace be upon him. Moreover, in the verse under discussion, since the Messiah, peace be upon him, declares *تَوَفَّيْتَنِي فَلَمَّا* (*but since Thou didst cause me to die*), if he has not died, it must be accepted that the followers of the Messiah who now worship him have also not become corrupted, and no one from among his people have deified the Messiah (as) and Mariam (as), even though this is contrary to well-established facts. Those who worship the Messiah (as) are present in the world today, and there are a large number of Roman Catholics as well who give Mary (as) the rank of God. Anyone who subscribes to the doctrine that Jesus (as) is alive will also have to accept—if the Holy Quran is to hold true—that the Christians have not become corrupted, and anyone who believes this will have to forsake the Quran, because they will have no choice but to accept that it contradicts well established facts, God-forbid.

I am not the only one who has defined the word *mutawaffika* in this manner; in fact, even experts in the language have described the word as such. Imam Bukhari has clearly shown that *mutawaffika* is defined as *mumituka* (I will cause thee to die). Then, reason supports me as well. To this day, we have neither seen anyone ascending into heaven, nor descending from heaven, and of course, reason will not accept anything that is beyond the realm of observation. If such an occurrence has ever taken place in the past, then present it as an example.

Now remains the question of heavenly signs. If I said that tens of millions of people are a witness to my signs, this would not be an exaggeration. For example, the prophecy about Lekhram explicitly foretold of his death six years in advance and also described the manner in which he would die, among other aspects; and the events transpired as had been foretold. As such, many Hindus attested to this fact and even Hindu women bore witness, because the prophecy had been widely publicized. Even Lekhram himself would speak of this prophecy wherever he went; in fact, he even made a prophecy about me stating that I would die of cholera within three years. But now I ask you, where is Lekhram? By the grace of Allah, not only have three years gone by, I am alive and present even now many years after, despite the fact that he was a robust, healthy young man, and I am someone who constantly remains ill and I am much older than he was in age.”

Here, I will skip the next paragraph because it will need a long explanation which we cannot give right now. Hazrat Masih Maood (as) then continued:

“I tell you truthfully, as I stated to Khan Bahadur Khuda Bakhsh Sahib today in court, that people ridicule me now, but a time will come when all this will have its effect and

at that time those who laugh at me now will feel ashamed. In short, the signs of God Almighty are being manifested in the likeness of rain. Not one, not two, in fact, my book *Tiryaaq-ul-Qulub*, records 100 prophecies that have been fulfilled. In view of this, all I can say is that if someone is unable to show patience and if these are not sufficient to satisfy them, provided that the individual is a supporter of the truth and they possess the fear of God Almighty in their heart, I am ready to show a sign even now. God Almighty has given me, by His grace and as a divine conferral, the sign that whenever I supplicate to Him, He shall grant me a sign. My sphere is not narrow, it is immensely wide. It is diviners who work within a narrow scope, but those who come from God are bestowed with a very extensive domain. I invite anyone who hungers and thirsts for the truth to visit me—and I will pay their expenses—and stay here for some time to witness the manifestation of signs. Encourage any one of my opponents to contest me in the acceptance of prayer. If even a single one of them comes forth to compete with me, and if in turn, they are able to outstrip me, and if I fail to defeat them—in fact, I will even go as far to say that if anyone is able to match me in equal measure in the acceptance of prayer, even then I shall accept that I am false and will burn all of my books. If any such person exists, then bring them before me. However, I can confidently say that no one will come forth to accept my challenge.”

In another extract, the Promised Messiah (as) said: “The Holy Quran has presented two examples of a believer. One example is of the wife of Pharaoh who sought the refuge of God from her ill-natured husband. This is an example of those believers who succumb to the passions of the self and commit mistakes, but then they are remorseful, they repent and seek the refuge of God. Their inner self constantly disturbs them, like a husband who is similar in nature to Pharaoh. Such people possess a self that reproves itself; they constantly endeavour to safeguard themselves from evil. The second sort of believers are those who possess a higher rank. Such believers not only abstain from wrongdoing, but perform righteous deeds as well. Allah the Exalted has likened such people to Mary (as).

أَحْصَيْنَا فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا

Who guarded her chastity—so We breathed into him of Our Spirit.

Each and every believer ought to develop a level of excellence in their righteousness and purity, for such people are a spiritual manifestation of Mary, and God breathes into them of His Spirit, which then transforms into the son of Mary. Zamakhshari has also interpreted this verse in the same sense and states that this verse is general in connotation. We must adopt this interpretation. Otherwise, it is narrated in the Hadith that except for Mary and the son of Mary, no one else is free from the touch of Satan, and this would establish that all of the Prophets were, God forbid, subject to the influence of Satan. Therefore, this verse indicates that each and every believer who

reaches a level of excellence has the Spirit of God breathed into them and they become the son of Mary, and this also contains a prophecy that the son of Mary would be born in this ummah. It is strange that people will name their sons Muhammad, Jesus, Moses, Jacob, Isaac, Ishmael and Abraham, and consider it permissible to do so, but do not consider it permissible for God to name someone Jesus or the Son of Mary.” (p. 233)

In the end I would like to remind ourselves some basic teachings of Hazrat Masih Maood (as). These are words and teachings that we should all try to remember because they will help us in our daily life. I am not targeting anyone by these words. I am just sharing teachings so that we may all benefit. So, he said:

“Many times before I have spoken about the need for unity and love among the members of the Jamaat. You should always remained united and remain together. Allah the Great had given the same teachings to the Muslims that they should be one body or else their force will wither away. The instruction to stand elbow to elbow for Prayer has been given for the purpose that you remain united. Like lightning the goodness in one will be shared with the other. If there is disagreement and no unity then you will never achieve your purpose. The Messenger of Allah has taught us that we should love one another and should pray in private for one another. If you pray for another in private Angels would say “the same for you also”. What words of a lofty rank! If man’s prayers are not accepted, angels’ prayers are definitely accepted. The advice that I am giving you is that there should be no discord between you.

I have come with only two matters. Firstly, to establish Allah’s Unicity (*Tauhid*). Secondly, that you live with one another with love and sympathy. You should set such an example that would be miraculous in the eyes of others. This was the proof that manifested itself among the companions of the Holy Prophet (saw). Allah says “*Kountoum Aadaa’anfa allafa bayna qoloubekoum*”, meaning “you were enemies and we joined your hearts together”. Remember well that the joining of hearts (*taleef*) is a sort of miracle. Remember well that unless and until each one amongst you does not like for his brother what he likes for himself he is not a member of my Jamaat. That person is in difficulty and in trouble and his end would not be good.

Remember that to eliminate enmity amongst the people is one of the signs of the Mahdi. So, will not this sign be fulfilled? Definitely it would be. Why don’t you manifest patience? As in medicine as long as a disease is not completely eliminated the patient is not safe. Though my person *incha Allah* a pious (*saleh*) Jamaat would be created. What are the reasons for mutual discord? They are: niggardliness, pride love of the self and desires... I will throw away from the Jamaat all those who are unable to exert control over their desires and who cannot live together in mutual love and brotherhood. Those who fall into this category should remember that they are only a few days’ guests. As long as you do not show exemplary behavior, I am not ready to suffer

objections for anyone's sake. Anyone who is in my Jamaat but is not acting according to my wishes is like a dead twig. If the gardener does not cut it what should he do with it then? A dry twig which stays with one which is green will definitely absorb water but the water will not make it green. But this twig affects the others. So beware! He will not stay with me who does not correct himself." (Malfuzaat, Vol 1, p. 336)

May Allah help us to understand the teachings of Islam in the best possible way and may we be true embodiments of its teachings in our daily life wherever we are. Ameen.