

FRIDAY SERMON

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We continue reading from Page 170 of the Malfuzaat Volume 10. Some one asked Hazrat Masih Maood(as) the following question. He said:

"Your Holiness! Allah the Exalted has made the service and obedience of parents incumbent upon man but my parents are extremely displeased with me due to my having entered into the bond of *Bai'at* [Pledge of Allegiance] with Your Holiness. They do not even want to see my face. Thus, when I was about to come to Your Holiness to take the *Bai'at*, they told me not even to correspond with them and that now they don't even want to see my face. How then can I now discharge my Divine obligation in this regard?"

The Promised Messiah (as) answered that:

"Where the Holy Quran gives the commandment to obey and serve parents, it also says this:

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا

"Allah the Exalted knows very well whatsoever is in your hearts. If you are righteous, then He is Most Forgiving to those who humble themselves towards Him." (17:26)

The Companions, may Allah be pleased with all of them, also faced such difficulties that, due to religious constraints, they came to have disputes with their parents. You should, on your part, be prepared in any case to take care of and support your parents at all times. Whenever an opportunity presents itself, you should not let it pass you by. You will certainly receive the reward for your intention. If you have had to separate

from your parents only for the sake of your religion and for giving precedence to the pleasure of Allah the Exalted, then it is a necessity.

Keep reformation in mind, keep your intent pure, and keep praying for them. This matter is not something new. Hazrat Ibrahim (as) faced the same situation. The right of God has precedence in any case, so keep God Almighty supreme. Strive to fulfil your obligations towards your parents, and keep praying for them and keep a pure intent.”

Speaking about his claim he said:

“In reality, there are two aspects of my claim—one is the death of Jesus and the other is his second coming. With regard to his death, I have mentioned thousands of times that the confession of Jesus himself is recorded in the Holy Quran:

فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۖ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

but since Thou didst cause me to die, Thou hast been the Watcher over them; and Thou art Witness over all things. (5:118)

It is an amazing point that Allah the Exalted has specified this statement would be made on the Day of Judgement. From this it becomes clearly established that Jesus has died, because in reply to the question of Allah the Exalted as to whether he had taught these people such idolatrous ideas and doctrines, Jesus categorically denies it. He insists that he had only taught them the Oneness of God and that it was only after his death that his followers had adopted the idolatrous doctrine, that he was not culpable for it, and if Allah desires to punish them or to forgive them, it was His prerogative and they are His servants.

Now, it is quite obvious that had Jesus come into this world a second time and corrected the false beliefs of the Christians, he would have submitted it resolutely that, ‘O Allah! I fought formidable conflicts and after suffering many an affliction, I established Your *Tauhid* [the Oneness of God] among them in place of their idolatrous beliefs and doctrines—I merit

far greater rewards than to be asked such a question! In short, it is clear from his statement that he has died and would not come back to this world again.

Then, the Holy Prophet (saw) saw him among the dead on the night of *Mi'raj* [Spiritual Ascension]. What relation can there be between the living and the dead? If Jesus was alive then why did he go and join the dead? Besides this, there are hundreds of other places in the Holy Quran which prove his death. The strange thing is that when this very same word *tawaffi* is used for others, it is interpreted to mean 'death', but when it is used for Jesus, it is interpreted differently. It is not known why this distinction is given to Jesus (as). There is the prayer of Joseph (as) that:

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

Let death come to me in a state of submission to *Your will* and join me with the righteous (12:102).

Apart from this there are scores of other places where the word has been used precisely in the meaning of death. No one can show that when this word *tawaffi* is used as a verb with Allah as the subject and a living being as the object, that it can have any other meaning than death.

Then the Promised Messiah(as) spoke about Hazrat Isa's (as) miracle of raising the dead. He said:

“His miracle of raising the dead has also been singled out as a peculiarity without any basis. One is surprised at these *maulawis* [Muslim clergy] that when the words giving life to the dead are used for Jesus, it is taken by them to mean that those who have indeed literally died should come back to life, which runs contrary to the practice of Allah and the Holy Quran. But when the very same words are used for the Holy Prophet, it comes to mean the spiritually dead.

It is written in the New Testament that Jesus raised the dead in such huge numbers that all the dead who were in their graves came to life and entered

the cities. One might ask them how did the thousands of dead who had been raised and had entered the cities sustain themselves? A second question to ask would be, ‘Why didn’t those people believe in him after seeing such a great miracle? Someone should have helped them understand that it was he [Jesus] who prayed and brought them back to life; therefore, they should now believe in him.

It is incomprehensible that such a great miracle did not prove beneficial for those dead who had been revived or for their relatives who had—with their own eyes—witnessed them coming back to life and emerging from their graves and entering into the cities.

The truth of the matter is that—according to the science of interpretation of dreams—if someone sees that the dead have come to life and entered the cities, its interpretation is that pious-natured people of that age would be delivered from captivity.

At that time, since the Messiah [Jesus] was himself in captivity, it is possible that he himself or someone else saw this dream or vision. Later on, the mention of the dream or vision was omitted and a literal meaning was adopted.

There were also many accounts concerning the Holy Prophet (saw) giving life to the dead, but they have not been mentioned in the authentic books of Hadith. Imam Bukhari, may Allah shower His mercy upon him, collected close to 100,000 *Ahadith* [sayings of the Holy Prophet saw] at the cost of great hardships, but he retained only 7275 of them, discarding the rest. Muslims have been very scrupulous in this regard.

Similarly, there is the issue of creating birds by Jesus. I do not deny miracles, rather I believe in them. The miracle of creation of birds by Jesus as is very much akin to the incident of the staff of Moses as. Despite the fact that it became a snake at the time of the confrontation with the enemies, yet at other times it had remained the same staff that it ever was and had not gone and mingled with some colony of snakes afterwards.

Similarly, the birds of Jesus were, in the end, just of clay. In fact, the staff of Moses is far superior than the birds of Jesus as because it had to face the challenge and showed its supremacy in that challenge whereas those birds did not compete with anything nor was their supremacy ever proven.

In short, one part of my claims has to do with proving the death of Jesus (as) which I have established in every way by writing scores of books—presenting logical reasoning, reproducing records, quoting the statements of Imams.”

About the second coming of Hazrat Isa (as) the Promised Messiah(as) said:

“The other part relates to his second coming and that, Allah the Exalted has Himself made manifest, with heavenly Signs and Divine help, and by daily making us advance and the enemies decline. A torrent and waves of the sea of help and support are coming from God Almighty. No one can combat them. Fresh Signs and plentiful and powerful prophecies impact the hearts and they have been the cause of my progress. Superficial stories, which have become the mainstay of religion, cannot bring about such a change. What progress can be achieved by the old anecdotes that these clerics have in the form of stories and fables? Rather, these are the reason for the decline.

It is remarkable that these people used to cry from their pulpits that the thirteenth century was accursed. The fourteenth century would bring blessings and bounties and the Imam Mahdi and the Promised Messiah would appear in this century. Siddiq Hasan Khan has proven in his book, on the basis of sayings of many saintly people of God, that all of them were unanimous that the Messiah who was to come would appear in the fourteenth century. I cannot comprehend what has happened to these people now.”

We will stop here for today. May Allah help each one among us to better understand the claims of the Promised Messiah(as) and do our best to

defend these claims among our circle of friends. The arguments for the promised Messiah(as) are irrefutable provided we understand them. There is much for us to learn from his teachings. May Allah help us to get the wisdom with which the promised Messiah(as) came with. Incha Allah. Ameen.