

FRIDAY SERMON

29nd December 2023

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We will continue our reading of selected extracts from the Malfuzaat Volume 10 of Hazrat Masih Maood(as). Just to recall Hazrat Masih Maood(as) is having a question-and-answer session with a Christian couple from USA who had come to visit him in Qadian. We will continue from where we left off last Friday. Incha Allah.

The next question asked was:

“Question: What is the purpose of your advent and now what is expected to happen in the future?

Answer: The Promised Messiah (as) said: ‘The purpose of my advent is to rectify the errors (whether they relate to practice or doctrine) that have developed in Christians, Hindus, and Muslims. You yourself should inform us whether you think Christianity in Europe is in its original form, or whether the Christians are following even a single speck of the teachings of the Torah or *Injil* [Gospel]. What is the practical lifestyle of the whole of Europe saying to us? Do these people, in their hearts, even believe in God? Do they even have any fear of God?’

(In response to these statements, the guests unequivocally admitted that neither the teachings of the Torah were being followed in reality nor was the practical condition of Europe commendable.)

The Promised Messiah (as) said:

“I have been informed by God that Jesus (as) was a chosen servant of God and a Prophet. It is not that he was the only such example and then God did not bestow His blessing on anyone and closed the door of such blessings forever. Rather, the God whose majesty is sublime and who is the only God of all nations, has bestowed His blessings upon all nations as well. Look, the Torah has been abandoned. Its teachings are not heeded at all. Thousands of errors have found their way into it.

Disrespect is shown to the lofty status of Jesus as by making him God unjustifiably. Was it not enough that he should have been accepted and followed as an elect of God, and his example and his character were adopted by following in his footsteps?

It is not for man to become God—so why would he be given such examples? When an example is provided to someone, the purpose of the one who provides the example is to invite people to try to emulate the example. And it is also implied that it is within the capacity of the person to make progress according to the example provided. God is the Creator of human nature and has full knowledge of human faculties. God knows He has not endowed human faculties the ability to become God—so how did He make such an egregious error that He obligated man to do something that He had not given man the capacity to accomplish? Would this not be manifest injustice?

Man has the ability to progress to the rank of Messenger and Prophet, as this is within human capacity. Therefore, if Jesus (as) was God, his advent becomes futile. However, if he is accepted as a Prophet and a Messenger, it becomes purposeful.

Moreover, this [‘Divinity’ of Jesus] is an affront and insult to God Almighty because it means God was miserly. He appointed only one individual to be the manifestation of His glory, He confined His bounties only to Jesus as. Think about it. Is it a compliment or is it an affront to a king to say that he only has one subject? How would it be complimentary to say that the beneficence and favours of this king are confined only to one individual? Moreover, why did God Almighty restrict His bounties to the Israelites while there were tens of millions of His servants present in different countries of the world?

Look, even stagnant water ultimately spoils. Due to admixture with sludge, it develops a foul odour. To falsely accuse God that His blessings and bounties are restricted and limited only to one specific nation, is an affront and disrespectful to the glory of God.

What is the benefit of making Jesus into a God anyway and how does it enhance his glory? On the contrary, it is disrespectful and an affront to him. Manliness would be to do what he did, and to demonstrate—by acting upon his teachings and by setting a noble example—that he was indeed himself a great man and that his breath had the effect of purifying [the soul] and his teachings had the strength to guide people to the highest level.

What is the benefit of exaggeration in verbal praise? Moreover, was the effect of his teachings limited to his own time or does it still exist? If it does, where and in which country?

It is regrettable that if Jesus (as) were to return now, he could not even recognize these people. I have love for him. You probably don’t have love for him because you don’t know him. I, on the other hand, have seen him many a time. In fact, I know that there is disagreement and discord among your own selves.

There are some sects among Christians even to this day who do not consider Jesus (as) to be God. They only believe that he was an esteemed Prophet of God. This is what is established by the Holy Quran as well. So, when there is division within your own home [on this point], why not adopt the path that leads to peace? And why is that path not abandoned which by all accounts has proven to be perilous? As for what lies in the future for this world, I consider it sufficient to say that the world shall not remain in its present state. A momentous change and revolution will take place in it.

Question: In what way have you seen Jesus? Have you seen him in a physical form?

Answer: The Promised Messiah (as) said: ‘Yes, in the physical form and in a fully awake state.’

Question: We, too, have seen Jesus and see him but that is in the spiritual sense. Did you see him in the same way that we do?

Answer: No, I have seen him in the physical form and seen him while awake.

After this discourse, the Promised Messiah (as) said: ‘Tea is ready for them. They should be served the tea.’

This is how the gathering ended. The English guests expressed their gratitude and after having some snacks and tea, went to see the school.

There, a senior class student, Muhammad Manzur Ali Shakir, melodiously recited a few verses of chapter *Maryam* as this was time for the study of the Holy Quran [in the school]. The guests enjoyed the recitation of the Holy Quran and subsequently left for Batala.

While having the snacks at the dinner table, they asked Hazrat Mufti Muhammad Sadiq (ra) as to what would happen after the demise of Mirza Sahib [the Promised Messiah (as)]. Mufti Sahib replied, “Whatever will be the will of God and whatever always happens after the death of Prophets—the same shall happen after his demise.”

The next entry is that of 11th April. Some critic had sent a letter to Hazrat Maulana Maulawi Sayyed Muhammad Ahsan in which he had criticized the prophecy concerning Mirza Ahmad Baig. Maulawi Sahib mentioned it at the time of the walk.

The Promised Messiah (as) said: One should first ask such a person whether he even subscribes to the *Kalimah* [Islamic creed] or not, and whether he even believes in the Holy Prophet (saw) and the Prophets before him or not?

I am baffled at the condition and mindset of such people that they witness thousands of Signs. They neither care for them nor benefit from them, yet they are eager to raise

an objection when they fail to comprehend out of their weak understanding and wisdom, the true import of a matter that is susceptible to interpretation. If they are asked what use they have made of thousands of clear Signs that are on record, they have no answer. The issue they criticize due to their lack of knowledge is in conformity with the practice of God, and no Prophet has been dealt with differently [by this practice of God]. What peril his faith is in who denies this practice of God!

He does not just criticize my prophecy; he falsifies even the Holy Prophet (saw). In fact, this necessarily implies rejection of all Prophets.

Consider the incident of the Treaty of Hudaibiyyah of the Holy Prophet (saw) in which many of the senior Companions (ra) faltered. However, God saved them by lending them a helping hand. Even Hazrat Umar, may Allah be pleased with him, was involved in it. Another incident was when the Holy Prophet (saw) said that Abu Jahl would accept Islam. Besides these, there is the matter of twelve thrones for the twelve disciples of Jesus (as); the matter of the tribe of Prophet Jonah (as). A similar incident is also found in the life of Moses (as). I wonder what other things such a person would dispute even though he is called a Muslim.

It is absurd to reject something simply because you fail to comprehend it. One leg of this prophecy of mine was broken in accordance with the prophecy, right away. This caused fear to descend upon them. They repented by giving alms and charity, by showing their submission and humility in so many other ways, and by shedding tears and crying. Thereupon, God Almighty also turned to them in accordance with His practice.

Look, there was no precondition in the promise of destruction that was given by Prophet Jonah to his people and the wording was clear and explicit that (after forty days), destruction would descend upon them. Thus, when the suspension of an unconditional and definitive prophecy with repentance, anguish, shedding of tears, and wailing is in conformity with the practice of God, then why is a conditional prophecy criticized?

It had the following clear words:

‘Repent, repent, for mischief is pursuing you!’

Hazrat Sheikh Abdul Qadir Jilani, may Allah be pleased with him, writes in his book, *Futuhul-Ghaib* that there are some promises of God Almighty that are not fulfilled. The Holy Quran also mentions of *mutashabihat* [verses susceptible to differing interpretations]. Such *mutashabihat* help distinguish a believer from a disbeliever. They are an instrument to set apart the concealed apostates and hypocrites. The world

would not have been the same if there were no *mutashabihat*. It is the way of a hypocrite that he fails to see the river flowing and fails to draw any benefit from it. Instead, he is drawn towards the dried sticks and straws, and [consequently] becomes an apostate.

They would have had an occasion to criticize if I had presented something outside the things common to previous Prophets, and had presented something new on my own accord.

It is mentioned in the Holy Quran that:

• وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ

If we had but listened or possessed sense, we should not have been among the inmates of the blazing Fire (, 67:11).

How can he be guided who has never stayed in my company and heard my discourses, nor does he have the ability to evaluate them by comparing them with the standards of other Prophets?

In this era, God has amassed such a rich treasure of mighty Signs, and has furnished such means that even a 100,000 Prophets could prove their prophethood if they wished to do so. In earlier times, there were neither such pressing needs nor such means and resources. If powerful Signs and manifest miracles are shown right with the advent of a Prophet, faith would no longer remain faith—it would merely be an acknowledgement of a manifest reality. There would remain no basis for reward and higher ranks. If clear successes and victories are achieved right at the outset, the corrupt, the wicked, and the sinful would have been the first to join the Prophet (saw). There would remain no way to distinguish between the truthful and the imposter, or between the sincere and the hypocrite. In that case, there would be—God forbid—no assurance.

Look, Hazrat Abu Bakr, may Allah be pleased with him, recognized the Holy Prophet, may peace and blessings of Allah be upon him, due to his sound judgement and light of faith.

Did he ask for a Sign? Of course not! He accepted the truth of the claim of the Holy Prophet (saw) with great conviction and steadfastness simply on the basis of the initial events of the life of the Holy Prophet (saw).

We will stop here today – We will continue next time Incha Allah.