

FRIDAY SERMON

24th May 2024

By Imam Zafrullah Domun

We continue with our reading from Malfuzaat Volume 10 by Hazrat Masih Maood (as) from where we left off last week. Hazrat Masih Maood (as) was speaking to a prince who came to visit him about the treatment that he had received from most of the Ulemas because he said that Allah had sent him for the reform of the people. Then the prince asked that if, instead of always staying in Qadian, he were to tour the various towns of Punjab and India and preach and speak, if it wouldn't be more beneficial.

The Promised Messiah (as) said:

“The methods of preaching are different in every age in accordance with the time and circumstances. Although the freedom of the present era is a good thing, it also has some drawbacks. I have employed the method of preaching that you have suggested and I have also made journeys to some places for this purpose. However, I have seen, through experience, that the real objective cannot be fully achieved this way. Some people interrupt and start speaking during the speech. Some even hurl a few abuses and cause disorder by raising a clamour. Once, right here in Lahore, a person stood up during the course of my speech and hurled abuses right in my face, even though it was my own residence and there was an arrangement of the police etc. The late Miyan Muhammad Khan, who was very sincere and loving towards me became angry, but I stopped him as it is against my moral principles to react in that same way.

In short, I have had enough experience in Lahore, Amritsar, Delhi, Sialkot, etc. to know that this method is not free from mischief, and it has greater risk of violence. We were pelted with stones in Amritsar and one stone even hit my son. Some of my friends were hit with shoes.

[A believer is not bitten from the same hole twice], so how can I try the previously tested method again?

The second big flaw is that in oral discussion, the transcribers can do whatever they like. They have the pen in their hand, they can make a mountain out of a molehill if they so choose.

Then, there are some evil-natured people of the type who are explained things for hours, but because they do not have much opportunity to ponder during the course of an oral discourse and since the oral conversations are spontaneous and reactive, they do not leave a lasting impact. Therefore, I was forced to eschew this approach.

In the course of my writing, I have penned seventy to seventy-five detailed books in order to communicate the arguments comprehensively. Each one of them is so comprehensive in its own right that it is not possible that if any seeker of truth and seeker of research reads them carefully, he would not find enough material to decide between the truth and falsehood. In my lifetime, I have collected a mighty treasure of knowledge and I have disseminated it as far as it was possible. They have also been read by both, my friends and foes alike. The spoken word has a short lifespan.

One does not get a chance to deliberate in its course. Rather, some excitable people do not even have a chance to comprehend as they become furious as soon as they hear something against their views and start to fume at their mouths. On the other hand, if one can sit with a book in an isolated room, he gets the opportunity to deliberate. As there is no opponent at that time, one gets a good opportunity to ponder with a clear mind. However, I have not given up the other method. I have travelled to many cities for this purpose and have preached there. At some places, we were even confronted with bricks and stones. Yet, in your opinion, I have not preached my message.

I have not had any worldly pursuit in my life. Whether I am in Qadian or Lahore, my every breath is in the way of Allah. I have now completed my work through reason and through citing the written record. There is no aspect left that I have not completed. Now it is only the prayers from my end that are left.

God has similarly not left anything incomplete. The miracles He has shown are with such abundance and awe, that both friends and foes alike have acknowledged their grandeur and majesty. Even now if one does not recognize the truth, it is beyond my control. إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ (Surely you will not be able to guide whomsoever you love (*Surah al-Qasas*, 28:57)).

One should not look upon the Divine Movement lightly or with disdain. He has a monumental plan. Islam's well-being lies exclusively within it.

Once I went to Delhi. I submitted to them that they had used the recipe for thirteen hundred years which accepts that the Holy Prophet (saw) is buried in a grave and Jesus as is seated in Heaven. Did this formula benefit you or hurt you? You can think about the answer to this question for yourself. Nearly 100,000 people have renounced Islam from every tribe and group: Sayyeds, Mughals, Pathans, Qureshis, etc. This is the consequence of saying over and over again that Jesus as is still alive.

Now, I tell you another remedy; try it and see. It is that you accept the death of Jesus (as) (as is proven from the Holy Quran and was corroborated to by the Holy Prophet, peace and blessings of Allah be upon him, through his personal experience).

A person from the audience, who was a tall man, spoke up and said, ‘You are right! You should continue your work. I have understood your approach. Verily, Islam’s well-being lies exclusively within it.’

In the Holy Quran, Allah the Exalted has used the word [*tawaffi*] with reference to Jesus (as) and the Holy Prophet (saw) has corroborated to it by providing an [eyewitness] account of his experience during the *Mi’raj* [Spiritual Ascension] in which he saw him with the dead. What similarity do the living have with the deceased? Had Jesus (as) been alive, there should have been some chamber set aside for him; not that he should be living with the dead.

No one will be able to prove from the Holy Quran that the word *tawaffi* means ‘ascension to heaven with the mortal body’ and not ‘death’. You see, the very same word [*tawaffi*] has been used in the Holy Quran for the Holy Prophet (saw):

وَأَمَّا نُزْيَنَّاكَ بَعْضَ الَّذِي نَعِدُّهُمْ أَوْ نَتَوَفِّيَنَّكَ

If We make you witness a part of what We promised them or cause you to die *before that* (Surah Yunus, 10:47).

And the very same *tawaffi* has been used in regard to the Prophet Joseph (as) as well:

تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

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

Now, it is worth pondering that this very word implies death for others, but when it appears with reference to Jesus (as), it undergoes such a transformation that it takes on the meaning ‘ascension to heaven with the mortal body’ and not ‘death’. The very first *ijma* [consensus] that took place among the Companions, may Allah be pleased with them, of the Holy Prophet (saw) was on the issue of the death of Jesus (as).

Once, Mufti Muhammad Sadiq, who is a very devout person, had an opportunity to debate a Bishop on the subject of ‘the Living Messenger’. The detail of this incident is that one Lord Bishop claimed in a large gathering in Lahore that the Messenger of the Muslims did not deserve to be called the Living Prophet (God forbid). The only living Prophet is Jesus (as); the Prophet of the Muslims was buried in Madinah whereas Christ (as) was alive sitting on the right hand of God. He addressed all the Muslims that they should think for themselves and decide as to who was the superior of the two. The poor Muslims had no answer to this question. Mufti Muhammad Sadiq happened

to be present in that assembly. Seeing this plight, he stood up boldly with a sense of honour for Islam and said that he would answer his question. He then explained the concept of the death of Jesus and said, 'Nowhere in the Quran is it mentioned that Jesus is alive. The Holy Quran has repeatedly declared him dead like all the other Prophets.'

The bishop was stunned to hear this response and could find no rebuttal. He deflected the question by saying, 'It seems you are a *Mirza'i* [Ahmadi]. We do not wish to discuss this with you. Our audience is the ordinary Muslims.'

This incident struck an impact upon the hearts of even our opponents and they perceived their indefensible position within themselves. And they realized that if there was anyone who could prevail over the Christians today, it was only this sect. And they all said unanimously that although they are disbelievers, today the honour of Islam has been saved only by them.

Praise be to this apostasy that brings honour to Islam and the Holy Prophet (saw). So, remember to live in this world like a poor wayfarer—belongings tied in a bundle—prepared to journey on. It is not right to take on responsibility for too many worries of the world. Look at the type of dangerous attacks that various and sundry calamities are carrying out upon the world: there is the plague, there are earthquakes, there is famine, and there are hundreds of other heavenly and earthly disasters. How can one feel safe with these taking place?

Behold! Even this plague is a powerful Sign of my truth. I had foretold the coming of this disease upon receiving revelation from Allah the Exalted at a time when there was no sign or trace of it in the Punjab. And this is not simply a mere verbal claim of mine. I had informed the world that the dangerous plague was about to spread in the country by writing about it again and again in my books and in the newspapers of this Movement, and that everyone should occupy himself in repentance and seeking forgiveness and bringing about a pious change in themselves before it struck. Nevertheless, there were but a few who believed in the truth of my warning and paid heed to it.

I had seen [in a vision] that there were some people who were planting trees that were black in colour throughout different parts of the land. When asked, they replied that these were the trees of plague. Then I saw a beast resembling an elephant whose body parts looked like the body parts of different animals, but its overall appearance was that of an elephant. I saw that the elephant would go into the wilderness sometimes in one direction and then in another—here and there—and would attack different types of wild animals like deer, goats, snakes, rabbits, etc. and devour them. When it would attack the animals a veritable cacophony of doomsday would erupt from the noise the

animals would make. I could hear the sound of it chomping on the bones etc. After finishing on one side, it would approach me. A meek and humble expression was evident on its face and it appeared as if it was saying, ‘How am I to be blamed for this? I am appointed to do this. I am merely obeying the command given to me.’

After pausing for a short while with me, it would go in the other direction and do the same as before, and then it would come sit beside me. On the one hand, it was devouring the wild animals while, on the other, it appeared as if it was itself terrified at the wrath of God that had descended.” (p. 386)

We will stop here for today. The situation in the world is even worse today than when Hazrat Masih Maood (as) spoke these words in 1908. May Allah help each one among us to heed these words and do our best to seek Protection and Help from Allah before worst calamities strike the world. Ameen.