

FRIDAY SERMON

10th January 2025

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delivered by Dr Mahmud Ahmad Sooltangos

We will insha Allah be finishing with the Malfuzaat Volume 10 of Hazrat Masih Maood (as) today. Maybe by Allah's Grace we have been reading from this book for about one year. When we ended last week Hazrat Masih Maood (as) was explaining what was his view of Hazrat Isa (as) in the light of the Holy Quran. He continued:

“Apart from this, God has bestowed upon me revelation and knowledge of the unseen purely out of His grace, and—through the issuance of the special favour of communion and converse—He has given me true knowledge in these matters. Besides, my conscience cannot accept it at all that such sustained concurrence and the unanimous testimony of tens of millions of people is totally wrong and what they all had understood was a conjecture and a misconception.” It is said in poem as follows “Look, until there is somewhat of something there, people do not just make up things.

I cannot fathom why God had to show such weakness? Was He incapable of saving the Messiah in front of all the witnesses that He had to resort to such injustice? Why did He put an innocent man to death without justification? To advance a view which is contrary to the Quran and the Hadith, puts the burden of proof on the one who advances such a claim.

What I mean by this is that all these matters are such that they are easily refuted. Just consider the word تَوَفَّى [tawaffi] in the Holy Quran and see if there is any place where it has been used in meanings other than *death*, or has it been used for *ascension to Heaven with the physical body*? This very same word, تَوَفَّى [tawaffi], has been used by Allah the Exalted for the Holy Prophet (saw). Ponder over the verse and see:

إِنَّمَا نُرِيَّتَكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ

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

Then this same word occurs with regard to Joseph (as). So, I cannot understand why Jesus (as) is given this special treatment in contravention to the Quranic dictum and to all the other Prophets (as).

The same word, تَوَفَّى [tawaffi] appears nearly 300 times in the books of Hadith and nowhere does it mean *ascension to Heaven with the physical body*. Wherever you look it has always been used to denote *death*.

In fact, I sense a stench from someone who is not a seeker after truth and makes such a request just to brag and show his superiority in some fashion. I do not wish to waste my time on such a person who does not thirst for the truth and whose anguish is not for God and God’s religion; rather, he is a slave of his ego, and he lives and dies for the honour and glory of his own self.

And I sense a fragrance emanating from the one who comes to me in search of the truth and with a thirst and sincere fervour to reach God. So, for such a one I stretch out my arms and receive him with honour and consider it an honour for myself to serve him to the best of my ability. On the other hand, I smell a foul odour from the person with an impure heart who entertains mischief concealed within him, and who is a seeker of the world; not of truth. Then, I do not desire even to speak to him.

The doctrine that God has established me upon is that Allah the Exalted has clearly mentioned the death of Jesus, peace be upon him, in the His Glorious Word [the Holy Quran] not just at one place but at scores of places. And the Holy Prophet (saw) bore witness to this practically in that upon seeing him [Jesus] among the dead, he did not describe any distinction between him and the others.

Today in India, more than 100,000 Muslims have left Islam on account of this one topic alone. The Christians established the superiority of Jesus the Messiah by employing the erroneous beliefs of so-called Muslims and presented this to people who were ignorant about their own religion. And they made such allegations on the basis of their own [erroneous] beliefs that no one from among them could answer, but remember that Allah the Exalted has not allowed any special quality ascribed to him [Jesus] by them to stand. On the contrary, He has humiliated them by refuting each and every claim of theirs.

The Christians had seized upon one distinction of Jesus (as) that since he was born without a father, this was firm proof of his 'Divinity'. And this was a weighty argument of theirs against the Muslims with which they used to deduce his 'Divinity' by proving a unique distinction in Jesus (as). So, Allah the Exalted silenced them with the rebuttal saying:

إِنَّمَا مَثَلُ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ

Surely, the case of Jesus with Allah is like the case of Adam (3:60).

meaning that, if you present the miraculous birth of Jesus (as) as proof of his Divinity, then Adam should be God in the first place, as he had neither father nor mother. Therefore, you must first accept Adam to be a greater God, and only then may you present this argument for the Divinity of Jesus as.

Thus, in this way Allah the Exalted refuted this argument of theirs. Accordingly, Allah the Exalted falsified their argument of the Messiah's fatherless birth being proof of his 'Divinity' by presenting the example of Adam.

A second argument of the Messiah's 'Divinity' advanced by the Christians was that he was alive and is sitting on the right hand of God in Heaven with his mortal body. And in this way, they established a unique distinction of the Messiah and presented this very item as a mighty argument in favour of his 'Divinity'. Now, can anyone tell me that if *تَوَفَّى* [*tawaffi*] does, in fact, mean *ascension to Heaven with the physical body* and it does not mean *death* in the case of Jesus (as), then where has the Quran provided the reply to this objection of the Christians?

The first argument of theirs was falsified by [the Holy Quran by] citing a precedent. In a similar manner, show me [from the Holy Quran] that such a precedent [about physical ascension] exists before or after Jesus (as) as well. And if there is no such precedent, then know for sure that Islam is gone today and gone tomorrow. The Christians convict you by your own beliefs and say that you yourself believe that Jesus (as) is alive with his physical body in Heaven, whereas your Messenger lies buried in the dirt of Madinah. Now, you decide who is better! Is it Jesus (as) or is it Muhammad (saw)?

It is sad that these so-called Muslims provide their enemy the ammunition for their own humiliation. Remember that if this had been the will of God Almighty and if this was what He had mentioned in the Holy Quran and Hadith that in reality Jesus (as) is

alive and he is sitting in Heaven with his physical body, and if this belief had been true in the knowledge of God as was the fatherless birth of Jesus ((as), then Allah the Exalted would have certainly provided some precedent for it to block and shut off the Christians from using this point as an argument for the Divinity of Jesus (as). But because God has not provided any precedent for this phenomenon, it is quite evident that the meaning you are ascribing to the Word of God is merely your fabrication and it was never the intent of God. On the contrary, God Almighty has coined this word توفى [tawaffi] only to mean *death*, and this indeed is the truth and the reality of the matter.

Look, whenever any unique distinction has been conceived for any particular person anywhere, Allah the Exalted has provided an answer concerning it without fail. So, what is the reason that He hasn't responded to such an impressive distinction? A distinction is indeed such a thing that can give rise to *shirk* [associating partners with God].”

The companion who wrote this account was Abdur Rahman Qadiani. His comments on this speech was “This was the last address by the Promised Messiah (as) in his life that he delivered with great passion and special fervour. During this speech his face was so bright and refulgent that it was not possible to behold it. This address of the Promised Messiah (as) was captivating and had great impact. His awe, majesty, and glory were at their peak. It was only at special occasions that this glory could have been observed and it was evident today. After this address, he gave no other speech.”

The next day i.e. on the 26th May 1908 when the promised Messiah((as) heard the call for the *Fajr* Prayer, the Promised Messiah (as) asked, ‘Is it dawn?’

On hearing the reply, he made the intention to perform the *Salat* and offered it.

The last words the Promised Messiah (as) uttered as he proceeded to meet his Supreme Friend were as follows:

“*Eh mere pyaareh , Eh mere pyaareh, Eh mere pyaareh Allah, Eh mere pyaareh Allah*”

“O my Beloved! O my Beloved!! O my Beloved Allah. O my Beloved Allah.”.

Since we have a few minutes left I will read an extract from Malfuzaat Volume 1. He said:

“I consider these maulvis in error who. oppose the study of modern subjects. They do so to cover up their own weakness. They are of the view that research into modern subjects leads to error and alienates a person from Islam. They seem to hold that reason and science are inconsistent with Islam. As they do not have the capacity to expose the weaknesses of philosophy, they seek to cover up their own shortcoming by propounding that it is not permissible to study modern subjects. Their souls tremble before philosophy and prostrate themselves before new research. They have not been bestowed the true philosophy which is part of divine revelation and of which the Holy Quran is full to the brim.

This philosophy is bestowed only upon those who prostrate themselves at the threshold of God Almighty with extreme humility and nothingness, whose minds and hearts exclude all arrogance and who, confessing their weaknesses, affirm humbly that they are the true servants of God.

In the service of the faith and for upholding the Word of Allah, by all means study modern subjects and study them diligently. I must, however, utter the warning that it is within my experience that those who have pursued this study one-sidedly and were so taken up by it that they had no opportunity of keeping company with the righteous, and who did not themselves possess inner divine light, stumbled and turned away from Islam. Instead of subordinating their learning to Islam, they embarked upon the vain effort to subordinate Islam to modern subjects and in their own estimation they acquired the monopoly of religious and national service. Remember, however, that he alone is capable of performing religious service who is guided by heavenly light.”

May Allâh help each one among us to understand and to profit by everything that Massih Maood((as) has said. Ameen. Next week incha Allah we will take up another volume of Malfuzaat.