



*Function at "Saint-Jean de Dieu" Home in Ramplemousses,  
North of Mauritius*



(Thursday 15 September 2011)



In honour of the 111<sup>th</sup> birth anniversary of the late Sir Seewoosagur Ramgoolam (the first Prime Minister of Mauritius), the President of the District Council of Rivière du Rempart/Mapou (of Northern Mauritius) Mr. Chengappa-Naidu, along with all his advisors/executive members (of Local Government) came for an unexpected little function at the Saint-Jean de Dieu Home where Hazrat Khalifatullah Munir A. Azim (atba) was present.

The President of the District Council along with one of his advisors and executive member talked briefly for some minutes, informing the assembly that they came to give them food and tell them about remaining firm with

the "Father of the nation" and his political party which is presently handled by his son, the actual Prime Minister. Their talks, though brief, were filled with much communalism. These people were inviting the people of the Home and the staff members to "worship" the late Sir Seewoosagur Ramgoolam, for according to them the latter was the sole one to have made the country accede to independence.

The old people and other members of the staff were enraged with such communalistic talks, for according to the members of the District Council, the people at the Home had the duty to be grateful to the late Prime Minister, labelling him as the Mauritian's Father. Moreover, one of the speakers had the gall to say that "according to the Bagavad Gita, one must absolutely worship parents first, then God! ... And that is why you must be grateful for what Sir Seewoosagur Ramgoolam did for you. He is our Father." And thus, according to him, as the late Sir was the Father figure of the nation, in addition to what the Bagavad Gita is supposed to have said, therefore, they were inviting all the people present to embrace the fact that Sir Seewoosagur Ramgoolam is much more worship-worthy than God Himself!

**An apercu of the Speech of the President of the District Council:** "Our *Chacha* (Uncle) Ramgoolam has reached his 111 years old. He struggled very hard, and did lots of things for this country. Look where Chacha has placed you! O elders, do you know how Chacha strived for this country, and did not fear the British. He alone "black-coloured" (faced the "White" people), a hindu who struggled to make you accede to independence. (This statement is absolutely false, for it is not him alone who strived for the independence of the country!)

On the occasion of his 111<sup>th</sup> Birth Anniversary, we are hereby giving this Home a cheque. And we have also brought lunch which we shall personally serve you..." (It is to be noted that after Huzur (atba) refuted them in a lengthy discourse, *they did not lose time in deserting the Home and went somewhere else without serving lunch etc.*)

**An apercu of the Speech of the Executive member:** "All people, all elders who are present here, I wish you all "Namasté" and "Good morning". O you the elders who are present here, nobody knows, perhaps in some 10 years I shall join you here! You know, in the Bagavad Gita, it is said: "Worship your mother and father"



(parents) first, and then worship God.” Your mother and father come first, you must worship them, and then you worship God.

By the grace and favour of God, we have a Great Father in this country, and we are celebrating today his 111<sup>th</sup> Birth Anniversary. He is our Chacha Ramgoolam! You must all turn to him for all that which he had done for you! ... Had he not been, then we do not know where this country would have been today!...”

These words awakened a need for Huzur (atba) to silence them and give them a befitting reply for their unrealistic and unworthy words, for these people were inviting the people towards such a *Shirk* which is unforgivable, whereby they were calling towards the deification of a mere human with many weaknesses, and crushing to pieces the teachings of Prophet Krishna (as) when they said: “*Parents come first, then God; ... One must worship Parents first, then worship God!*”

The people at the Home wanted them also, to silence such people who were power and honour thirst. As they knew and loved Huzur (atba) very much, they invited Huzur (atba) to speak. It was Brother Albert himself, one of the in-charges of the Home who invited the Khalifatullah Munir A. Azim (atba) to talk to the elders and give them the right teachings and advices. All people in the Home know Huzur (atba) since a long time because of his caring towards them and giving them the right message to pray only one God, not creatures!

The people at the Home, whether the ill ones, and the healthy ones, whether the handicapped ones, and the able ones, and all members of the Staff were delighted to hear Huzur (atba) talk to them and refute line by line the unworthy speeches of the Local Government people.

*Summary of*  
*Speech of Hazrat Khalifatullah Munir A. Azim*

“May the peace and blessings of God be upon each of you. This is our Salutation in Islam: “*Assalamu Alaikum Warahmatullah Wabarakaatuhu.*”

O all the elders, brothers and sisters who are present here, and whoever and wherever you may be, whereby you may be sitting and listening attentively to this speech, each of you, be you in wheelchairs, chairs, sofas, be it the caretaker, the cook and his attendants, the gardener, the driver, the doctor, teacher, nurse etc. all you people have contributed for the progress of this country, not only one person! No way there has been only one person who has contributed to the progress of this country (Mauritius)!

It is most unfortunate that many high officials underestimate the hard works of the common workers who toil night and day for the progress of the country, be it in manual work for the fashioning of better infrastructures (roads and buildings etc.) or they categorically do not have any consideration for these people, preferring to manifest their ego and saying that it is them (the ones at the head) who have done such and such thing. But such persons must bear in mind that it is



the common workers, who have left their homes early in the morning and done overtime and worked hard for, for example, the construction of roads. It is them who have made the coarse and hardest manual work, but unfortunately those at the head disregard this toiling for the country and prefer to take the merit for such hard works! It is the chic, tailor-made clothed head who shall come forward to inaugurate, to cut the ribbon for the launching of such facilities, institutions and infrastructures. And he shall say: *“I have made this and that, my father has made this and that; without me, nothing of this development would have been possible.”*

Islam is a universal religion. It encompasses all the teachings of all religions. All religions preached the unity of God. All prophets who came preached only the worship of one God. There is no Messenger/Prophet/Messiah/Rishi/Avatar who came and said: “Worship me!” or “Worship your parents (Mother and Father)!” All of them told their people to pray only one God. All religions taught good teachings but through the erosion of time, many innovations and interpolations have crept into religion, whereby each group of scholars and others have brought each their own interpretations of the teachings of the Books of God, thus deviating from the original divine teachings. This inevitably led to the deviation of religion from the right path. But God shall always preserve His Divine Religion and Divine Commandments. But how shall He preserve His Religion and Commandments? Is it by coming down personally on earth by clothing and arming Himself with His crown and bow and arrows, and exterminating all evils? No! He does not come down on earth personally but He manifests Himself through the advent of His avatars, messengers.

When these avatars come, they tell their people to turn solely to God in worship. There is One God and one must worship Him alone for He is the Originator of all things, the Creator and the Provider of all our necessities – food, drink, shelter etc. They also teach that we must be always grateful to God. These prophets come only as guides, guidelines, signs showing the path to God. (*Thereafter Huzur (atba) gave explanation of someone needing to go somewhere, for example, “Port-Louis” (the Capital of Mauritius) and therefore he sees signs/arrows on the road indicating to him the direction of “Port-Louis”*) Shall the driver stop the car and grip the sign/arrow indicating “Port-Louis” and say “I have reached Port-Louis!”? (*All people at the Home exclaimed ‘No!’ they could never grip the sign indicating Port-Louis and say that they have reached Port-Louis!*)

Islam desires, above all, that people should submit themselves entirely to God’s truth and that they should serve and worship only One God, not mother or father. Similarly, it desires that the law of God should become the law by which people lead their lives. It demands, too that injustice be eradicated, that those evils be wiped out which incur God’s anger and that those virtues and social values be fostered which are liked by God.

Only when power in society is in the hands of the believers and the righteous, can the objectives of Islam (*the Religion of God which means “submission to One God”*) be realised. It is therefore the primary duty of all those who aspire to please God to launch an organised struggle, sparing neither life nor property, for this purpose. The importance of security power for the righteous is so fundamental that, neglecting this struggle, one has no means left to please God.

Consider, why in Islam the Holy Quran and the saying of the Holy Prophet Muhammad (pbuh) put so much emphasis on the necessity to establish a good community based on submission to the Divine Will, on the duty to hear and obey, so much so that, if our father or mother prevent us from praying only one God or to submit ourselves to the Divine Will, we have not the right to obey these kind of parents according to the Holy Quran. Allah says in the Holy Quran:

*“And We have enjoined on man goodness to his parents, and if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them; to Me is your return, so I will inform you of what you did.”* (29: 9)



No prophet came and will come who shall tell the people to worship them or the parents. Only God matters. Yes, Islam teaches that one must honour and respect parents, but not to worship them. Islam honours parents in such a way that we do not have the right to even say an “Uff” to our parents and we must care and respect them, but like the verse of the Quran as I mentioned above said: *“if they contend with you that you should associate (others) with Me, of which you have no knowledge, do not obey them.”*

In Islam, God comes before the mother and father. It is through God that today we have a mother and a father, not the other way round! Therefore come what may, our first thanks and gratefulness is to God. We must all hold fast to the Rope of Allah.

The reason is that the establishment or preservation of system of life based on divine guidance, the ultimate purpose of Islam requires the good to possess collective organisational power – all as one, in unity and brotherhood to worship God and be grateful to Him and obey Him and His Messengers in all submission and humility.

You will see in the Holy Quran that every chapter therein opens with: *“In the name of God, the Most Gracious, the Most Merciful.”*

In the Holy Quran, God says:

*“Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful.”* (60: 8) *“... And whoever commits a good deed – We will increase for him good therein. Indeed, Allah is Forgiving and Appreciative.”* (42: 24) *“It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy...”* (2: 178) *“... surely Allah loves the doers of good.”* (2: 196) *“...surely Allah loves those who turn much (to Him), and He loves those who purify themselves.”* (2: 223) *“...surely Allah loves the God-fearing.”* (3:77) and so on (there are many other Quranic verses on the subject).

There are two parts of worship: One, that man should fear God as he ought to fear of God takes a man to the fountain of purity and his soul begins to melt and flow to the unity of God; that makes man a real and true worshipper. Two, that man should love God as he deserves to be loved.

God says: *“Wallaziina aamanuu ashaddu hubba-lillah”* (Those who have believed love God very strongly); we should take all the affections transitory and moral and the love of God as real and true. These are the two rights that belong to God and He demands them from the human beings. So far as these two rights are concerned, almost all the modes of worship display them to some extent but Islam has enjoined two types of worships distinctly for these rights to God.

Apparently, it seems to be impossible to combine fear and love; one begins to think, as to how can a man love the object which frightens him? But the fear of God and His love are of a different nature. The more a man advances in the fear of God, the more the fear of God



begins to grip him fast and remove him away from the evil deeds and makes him pure.

So my brothers, sisters and elders, ponder over this: Our life, death, honour, food, drink, all our needs are not found in the hands of man but verily they are found in the hand of God. If people had listened to the spiritual guides, then there are many things which we could have done to remove people from the midst of irreligion, but unfortunately each person is bringing forward his own opinion which corrupts the core essence of religion.

O my brothers, sisters and elders, it is enough for today, I end my speech here, thanks for your kind attention, thank you very much.”



After his discourse, the Khalifatullah went to talk with pensioners of the Home, as well as the in-charge and the staff members who very much appreciated the discourse of the Khalifatullah (atba). Moreover, some of the executive members of the District Council came to talk to him, and appreciated the fact that the people of the Home have a special liking for him because of his kind words, thoughtful words and love for them. On one hand, some of the representatives befriended him, but as it is to be expected, there were others who did not appreciate at all the speech of Huzur (atba). At the end of the day, all their arguments saw their downfall when Huzur (atba) refuted them in each of their words, which do not befit “intelligent/high-class” people.