

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## FRIDAY SERMON

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH

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*(Summary of Sermon)*

After greeting all his disciples (and all Muslims) worldwide with the greeting of peace Hadhrat Khalifatullah (atba) read the Tashahhud, Ta'uz, Surah Al Fatiha, and then he continued the fourth part of his sermon on the subject of **"Service to Humanity"**:

By the immense grace of Allah I continue today my sermon on the subject of **"Khidmat-e-Khalq"** (Service to Humanity). So in a Hadith narrated by Hazrat Abu Hurairah (ra), the Holy Prophet Muhammad (pbuh) has said:

**"Whoever believes in Allah and the Last Day should not harm his neighbour, and whoever believes in Allah and the Last Day should entertain his guest generously and whoever believes in Allah and the Last Day should talk what is good or keep quiet. (i.e. abstain from all kinds of evil or vain talks)." (Bukhari)**

He gave three advices in reference to Allah and the Last Day (Day of Judgement). He has not added other words between these three advices. He did not mention to have faith in the Books (of Allah), the prophets and other beliefs that form the *Arkan-e-Islam* (foundations and beliefs of Islam) etc. He did not mention that. He only mentioned the beginning (that is to say, belief in Allah) and the end (that is to say, belief in the Last Day).

Verily when he says Allah, then he points to the beginning. It is indeed Allah who has provided to man all spiritual and worldly favours. And it is from Allah that he receives all that he needs. It is Allah who gave him eyes, a nose, his health, his provisions – in a nutshell, all that he has in this world and receives in his daily life. Even in unthinkable/ unexpected situations and things, he does not even realize where do all these favours come from (*he is still ignorant of the source of the favour he gets*). So the Holy Prophet Hazrat Muhammad (pbuh) said that when

you have faith in Allah, when you have the certainty that it is indeed Allah (swt) Who has provided you with all those goods, all these favours, and when you simultaneously have firm faith in the Day of Judgement, then between these two (beliefs) there exists a deep link, and Allah and His Prophet (pbuh) placed it as a warning (for all people). And if after all that Allah has given him, someone once again reduces himself to dust, that is to say, when he dies without having any conception of the Day of Judgement, then what difference will it make to him whether he does good treatment to others or not?

When you do *Ihsan* (a favour) on someone, he will never appear before you; he does not even think upon the favours you made on him. Therefore Hazrat Muhammad (pbuh) mentioned the subject of the Last Day together with that of the belief in Allah. That is to say, if anyone remembers the favours of Allah on him and at the same time really believes that one day there will be a Judgement and life after death, then at that moment, he shall never neglect the favours that Allah has poured over him, for he knows he will be held accountable before the One who has given him everything.

So Hazrat Muhammad (pbuh) mentioned a very real truth, for we will all surely one day appear before Allah and account for every drop of favour which He poured out on us. And this accountability to Allah, Allah will not do it as per the conception of our weak minds, and He shall not also demand from us such questions as to what things we have given to Him in return (for His favours). No! But His appraisal will be done on what you have given to His servants, on what benefits the believers and even non-believers have received from you, from what you have acquired (as wealth on Earth).

Therefore, the true believers, when they think that one day they will have to account for all their activities on earth, they do not hurt their neighbours in any way. But why does the Jamaat Ahmadiyya give so much trouble to the members of the Jamaat Ul Sahih Al Islam only because they have accepted the divine manifestation, and believed in a man who proclaims to come from Allah and who receives divine revelations to revive the existing teachings which have been trampled by the so-called Mullahs? And these people have given instructions to Ahmadis to not respond to or give greetings of peace and they encourage the application of a complete boycott, cutting off blood relations. And they do all this by claiming to be led by a caliph and that it is they who will lead the world towards Islam. With this kind of mentality, they do everything to block the works of the Jamaat Ul Sahih Al Islam, and they do everything to make the members of the Jamaat Ul Sahih Al Islam leave the Divine Manifestation. Do they think they will be exempted from being accountable before Allah for all their actions? (*Addressing the Jamaat Ahmadiyya, the Khalifatullah (atba) has said*): If you take yourself as a superior Jamaat and which moreover gives visas to paradise, or even if you think you are the ambassador who gives guaranteed entry to paradise to all Ahmadis, so you will need to think carefully about the words you put on your mosques, your badges etc: “*Love for all, hatred for none.*” Verily, this motto is only for people’s eyes (for ostentation).

Bear in mind that you are only fooling yourselves and the people who have a blind faith on what you now represent – for you no longer represent the true values of Islam and that of the Promised Messiah (as). Bear in mind, that you shall never be able to fool the Creator. You shall not be accountable to creatures, but to Allah, the Creator. Shame! If all their deeds are exposed on the website or if we talk lengthily on the subject, the world shall know how merciless they show themselves to be towards the members of the Jamaat UI Sahih Al Islam National and International. Therefore, they say with their mouths that they are the representatives of the values of the Promised Messiah (as) while it is not so. They should have changed their motto and put: *“Hatred for All, Love for None”*. Instead of love, they manifest hatred towards what Allah has sent for their own internal and external reform. They have hatred for the Jamaat UI Sahih Al Islam which has come as the true Jamaat of the Promised Messiah (as), for bear in mind, the Jamaat UI Sahih Al Islam is not out of the bounds of the teachings of Islam and those of the Promised Messiah (as) who came in the past era. On the contrary, it has come to reinforce the foundations of the Jamaat Ahmadiyya who had as mission to lead the world towards Islam. But Allah kept His promise and the Jamaat Ahmadiyya in the guise of the Jamaat UI Sahih Al Islam shall truly through the mighty help of Allah bring about this spiritual revolution. *Insha-Allah*.

Ahmadis these days, especially those at the head and who are trying to shape the Ahmadiyya Jamaat in their image of corruption and anti-Islam, have lost the essence of excellent moral qualities they had previously (in the time of the Promised Messiah (as) and during the great spiritual progression) and nowadays, these leaders have transformed the teachings of love into hatred, arrogance, bragging, extreme family-feeling, instilling fear in the minds of small/poor families, and tolerance for shenanigans etc.

Then the Holy Prophet (pbuh) said that he who has faith in Allah and the Day of Judgement, then they must honour their guests. This is certainly an extraordinary subject. You may think that taking care of the guests is a plain/common thing that comes naturally. But why did Hazrat Muhammad (pbuh) put much emphasis on this? You may think that those who love to do hospitality will automatically receive guests, while those who do not like to do it will not do it. And because of this, you can also think that all this is common, simple, natural. But the hospitality which Hazrat Muhammad (pbuh) has called us to do is not an ordinary hospitality. This act (hospitality) has a deep connection with the following verse:

**“And they give food in spite of love for it to the needy, the orphan and the captive, (Saying), ‘We feed you only for the countenance of Allah. We wish not from you reward or gratitude’.”** (76: 9-10)

So, for the cause of Allah, and despite the various problems you face in your everyday lives, in your homes, so despite all that, you honour the guests, as well as the poor and orphans and

prisoners too. The Quran has covered all these topics (It has opened all the doors on their meanings). This means that it is not only when a great personality or a person equal to you comes to you or visits you at home that you treat him well (welcoming and receiving him in a good way). This is not the subject of this verse. The verse started by mentioning the poor, orphans, and prisoners. So to achieve this great stage where you seek the love of Allah and you get it, you must start with the poor first, those who are needy, and you do not do this for show, but for the love of Allah.

Regarding the prisoners, they cannot come to you, but you can certainly go to them. You can go visit them, and you can bring some food for them and even some gifts, and you do this for the pleasure of Allah, for the cause of Allah, and you tell them that you do this for them for the pleasure of Allah. Perhaps they do not get good food in prison. Thus, you do this for the cause of Allah.

This makes me think that when we had our annual conference (Jalsa Salana) in Rodrigues (*before my expulsion from the Nizam-e-Jamaat*), I asked the Commissioner, the prison warden for permission to visit the prisoners and we prepared a good meal – the *Briani* – for them and some cakes (for both the prisoners and prison staff as well) and the same day we gave the same treatment in hospitals across the island also where it had a great impact and where the media also wrote about it. It was certainly not our intention to advertise these actions, but we had made these deeds just for the cause of Allah. That's what we call hospitality and that is included in this verse too, because you have to consider all people like your guests and you have the duty to take good care of them. Then, if you are caring for an orphan, you give him all the necessary care while bearing in mind that he now finds himself deprived of parental love, and that it will be difficult for him to overcome this difficult loss in his life and thus you have to take good care of him (or several other orphans) and you give them the love they need, like real parents and you take good care of them. Therefore, this kind of deed is deemed as a great moral which you must develop in you and that you must also reflect in your actions towards these orphans also.

It will be an honour for me if the Government of Mauritius gives me the opportunity, *Insha-Allah* to take care of the orphans of the Island because I have long wished to take care of the orphans of the country as well as those of other countries who undergo countless difficulties (miseries). *Insha-Allah*, and may Allah (swt) gives my International Jamaat and I, the *Tawfiq* to help the poor too, and even if we have to take care of them, we will do so, and give them all their needs and guide them also to spirituality, *Insha-Allah* and then, these poor people shall become rich in the hereafter.

So, when ordinary, simple and poor guests come to you, there is in it a test for you (by Allah) to test you, to test your excellent manners and morals. If you dare to look down on a poor person and speaks to him (and about him) in a rude tone, saying about him (loudly to

someone else): “*So and so has come, give him something and let him go*” as if this beggar (poor person) is a burden for you, then this bad way becomes indeed a sin. At that moment, all the things you give etc. will not be inscribed as honourable acts of hospitality; they will be inscribed as sins for you.

So the hospitality that Hazrat Muhammad (pbuh) has mentioned (in his Hadith) is so great that it has no connection between the relationships of a human to another (common/insignificant) human. No. But it refers to the connection that exists between a human and the servants of Allah. Where there are the relations of Allah, it is there certainly you establish your relationship (with these people for the cause of Allah) and it is at this point that this verse shall apply to you. So ponder over the advice of Hazrat Muhammad (pbuh) about how he reformed the morality and behaviour of people; in short, these excellent morals. Since the world was created, all the prophets whom this universe witnessed have not given that much advice to reform the conduct of their peoples as much as Hazrat Muhammad (pbuh) himself had done for his *Ummah* (Community), a Universal *Ummah*.

So we are that Jamaat (Jamaat Ul Sahih Al Islam) which has through the Divine Manifestation regained the benefits of the advices of Hazrat Muhammad (pbuh). So the organization of Jamaat Ul Sahih Al Islam must be active in the field of *Tarbiyyat* for the entire Jamaat. And all those who hear that voice (*the voice of the Khalifatullah*), then you need to straighten your morals, your wives’ moral, those of your siblings and your children and also take care of your neighbours.

So, I stop here for now, due to time constraints; and this is certainly a very broad topic. There are members who must return to work. So, *Insha-Allah*, I will continue the 5<sup>th</sup> part of my Friday Sermon. May Allah (swt) give me the *Tawfiq* to do it. *Ameen*.