

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**FRIDAY SERMON**

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH

*Munir Ahmad Azim*

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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 began his sermon on the subject of **"Service to Humanity"**:

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا  
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا

Wa yut-'imuunat-ta-'aama 'alaa hub-bihii miskiinaww-wa yatimaww-wa 'asiiraa. 'Innamaa nut-'imukum li-waj-hillaahi laa nuriidu minkum jaza 'aww-wa laa shukuuraa!

**"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)

After the worship (*Ibaadat*) of Allah, the Quran has put much emphasis also on '*Khidmat Khalq*', that is, Service to Humanity. Verily, these two (that is to say, the worship of Allah and love for humanity) form part of religion. Bear in mind that it's not two different subjects, but they are actually two branches of the same tree. The more you understand the meaning of *Ibaadat* and the more you worship Allah, then automatically the more your relationship with humans also shall continue to strengthen. Therefore, these two branches grow together, side by side. It is not possible that a branch of worship (*Ibaadat*) of Allah grows and blooms, while the branch of relationship with humans becomes dry and leaves room for thorns, etc.

If ever it is like that, then your *Ibaadat* shall prove to be in vain. It also means that you have not even understood the true meaning of *Ibaadat*. It shall be therefore a deception on your part if you think you are trying to accomplish the *Ibaadat* of Allah, because the one who accomplishes

*Ibaadat* of Allah, he has no other option than to establish good relationships with humans. So in this context *Ibaadat* help you a lot to develop and strengthen your relationships with humans. And this is a way to recognize a sincere *Ibaadat*. At least on the human level you can recognize it because you will certainly not perceive it at Allah's level, from the standpoint of Allah. But certainly at the human level, you can easily recognize the sincere *Ibaadat*, and that recognition shall be possible through the exercise of excellent moral qualities. Moreover, the right treatment you do to Allah's creatures, with the poor, with those who are in need are indeed signs to show that your *Ibaadat* are similarly being accepted by Allah.

So in this context I chose some Hadiths of Hazrat Muhammad (pbuh) – which I shall mention in my next sermons on the subject – in connection with the subject of mutual relationship between humans and also the teaching concerning the morality of the excellent manners of humans. There are many Hadiths on this subject, but I can only mention some because establishing your character (morality) begins in your own home and then it begins to have an effect on your neighbours too, and it continues its trajectory outside where it continues to spread. Stage by stage, the journey begins with your near and dear ones and intensifies till it reaches the foreigners too, so much so that as a result of this journey, you receive new knowledge of *Insaaniyat* (humanity) and your taste for human relations increases until those who yesterday were non-believers, form now part of your family, and you feel this (feeling of belonging) very strongly in your heart. If after your connection with Allah, despite this, your circles of relationship with humans do not increase; if instead these people turn away from you because of your strong relationship with Allah, and if a few only understand the connection you have with Allah and who also want to follow your example to strengthen their relationship also with Allah, then at that moment, the latter become your real family, who form an integral part of yourself/yourselves, of your house/ home.

So it all depends on what kind of people who form part of this relationship that grows continuously. There are unbelievers who, despite all means/ solutions/ attitudes that you use with them, they still do not reform themselves, and thus they will not become yours. But there are other types of non-believers who conserve within themselves the seed of *Insaaniyat* (humanity) and thus Allah then enables this to germinate and bloom in them and where finally the veil of ignorance falls and they retain no more resentment/ grudge in their heart for their brothers (people like themselves), and they willingly accept come what may the commandments of Allah. So these kinds of people who stand by your side, whether in good and bad times, and whatever may happen they do not break their relationship with you for fear of breaking their relationship with Allah, then it is those people who will become for you (that is to say, for the Messengers of Allah and the believers) and Allah too. Therefore, those whom you consider yours, will remain yours and come what may, you need to make it a duty for you to protect their interest in such a way that they overcome all others.

As for me, the journey to which I call you is the journey that Hazrat Muhammad (pbuh) had adopted throughout his life and he used to invite all people to it. But that is another subject that

is different from the normal relations between humans. When you straighten your relationship with the people of your house, then this is actually a practice that is similar to the *Sunnah* (practice/ example) of the Prophet (pbuh).

And at that moment, the effect of this journey does not stop here, for then there is also a turnaround in the relationship with the neighbours and this continues until the people of the region, the city, the country also reform, so much so that it continues to spread and exceeds the country's internal limits and take an international twist. And then you will witness how the world will become like a part of your own family. And as a result, true justice is born. This is why the Quran emphasizes this until you get to "*Itta-e-zil Qurba*". This is not to say that you behave in a particular way with someone and you act differently with another one. No. The term "*Zil Qurba*" means that the relationship of each *Momin* (believer) with others begins with justice and it accesses to *Ihsaan* (in this context: favour/ kindness) and after covering all stages of *Ihsaan*, he enters the limit "*Zil Qurba*". And then, when he reaches this state, he considers everyone as his close ones/relatives. To better understand this, Hazrat Muhammad (pbuh) has described people as "descendants" of Allah.

"Descendants" means families. Similarly "*Zil Qurba*" encompasses all that. If all creatures are descendants of Allah, then at that moment your relationship with others will be similar to your relationship with your own family. I explain this same subject to you (the Jamaat) with reference to the example of Hazrat Muhammad (pbuh); this has a deep connection with the great universal spiritual revolution. Without it, you will not be worthy to do this work.

But when I look at the situation of the homes of some Muslims, the Ahmadis, and even some homes in the Jamaat Ul Sahih Al Islam in some countries, my heart trembles when I see the situation of those homes, especially those found in the Jamaat Ul Sahih Al Islam! I see that in some places they have not even begun to do this journey!

All my disciples must always bear in mind that to accept the Divine Manifestation and to recognize the Khalifatullah of this era does not mean that you have already become true Muslims (*Mumineen, Sahih al Islam*). No. Rather, it is only now that you are entering the vehicle which shall enable you to do this journey. A journey that will be very difficult to accomplish, but if you manage to do it, then Allah will be very pleased with you. All those who enter the Jamaat and say they are now believers, yes certainly, *Alhamdulillah*, this is a first step but Allah will put them to the test after they have delivered their statement of belief, upon saying that they have faith in Allah and His Caliph (the Khalifatullah) and Divine Manifestation, and the Jamaat Ul Sahih Al Islam. Your belonging to the Jamaat Ul Sahih Al Islam is like you get into this vehicle that will allow you to make this trip/journey, to make this internal and external reform of your own being, to strengthen your bonds with people and therefore, also with Allah. If you ignore people, and you do not make the required effort to consolidate the bond of brotherhood, of *Insaaniyat*, then you will fail (to reach your destination) in this journey you have undertaken. It is now actually that you get into the bath to cleanse you. This does not mean that as soon as you enter the

Jamaat of Allah you have already received a visa to paradise, and this does not mean also that you have become an expert in the reforms of others. No. Instead, it is your own reform which begins. If you manage to undertake and accomplish this journey and this proves to be beneficial for your home, your soul and your morality too, so it will have a good effect also in your entourage, which *Insha-Allah*, with perseverance, patience and trust in Allah, Allah shall Himself discard the veils of ignorance from the people's eyes and they will recognize that you are truthful and that you are in the truth. But before that, you need to be successful in this training you did intend to do when you have recognized a messenger of Allah, and especially when you took the *Bai'at* (oath of allegiance, obedience) in his hands (*and like Allah says in Surah Al-Fath, this is indeed Allah's Hand*). It is now that you will make this journey and it is Allah who will make known if you have succeeded or not in this spiritual training you have undertaken.

So like I was telling you, there are many homes where relationships (among people) are ugly and deplorable. This is not good at all, and this is far from the teachings of Islam, and especially in our time in the presence of a Khalifatullah. In some homes, there are fathers who do not fulfil the rights of their children. There are wives who do not fulfil the rights of their spouses. There are even those who raise their voices against their husbands and do not respect their decisions and words. In some cases, there are also husbands who do not fulfil the right of their wives. In some homes, the children do not fulfil the rights of their parents. Today, they do not even have the required good manners to speak to them (the parents). There are even children who address their parent address with "*Eh!*" They do not even say dad or mom and they address their parents like they do with their circles of friends. So you have to have good manners to speak to people. I cannot quote the exact words that children use to address their parents. These children are victims of arrogance, objections and bad manners etc. And thus, the house usually becomes a living hell for the parents. Moreover, children depart so far from Islamic values, good manners and a good way of living that if you ponder over this, you'll be amazed. Rather, "amazed" is too weak a word to describe that; I use this term because I have no other words to describe their actions. So in these kinds of homes, the spiritual revolution have no effect whatsoever and there is no spirituality that is manifested in them as they are Muslims in name only or they belong to the Jamaat Ul Sahih Al Islam in name only; they are like dried-up branches.

The Jamaat Ul Sahih Al Islam is the Jamaat of Allah. It is Allah (swt) who has elevated this humble servant who is present before you today with a Jamaat, which is **Sahih al Islam**. So this is a Jamaat which Allah (swt) has given to me and that Jamaat is now flourishing. And I can also say that it is a Jamaat filled with greenery (like a healthy growing tree), but however like it has also happened in the past, in the history of all the Prophets and Messengers of Allah, there are to be few branches that become dry, and verily these are branches that shall be in fact cut from me. You like it or not, this tree will certainly grow and it will keep growing and will have branches in the different places in the world. These branches will reach the most remote places and flourish. Allah has destined that its branches will spread, *Insha-Allah* around the world and spiritual birds shall make their nests on these branches and they will find their tranquillities therein and they will enjoy its flowers and fruits. But as is expected, together with the green branches, there will

also be those that will be dry, (and which have already become dry) and then these dry branches cannot stay connected with the tree in question. Allah (swt) will cut them from me and their situation will become very serious before Allah (swt). To better understand what I am saying, the example of dry wood intended to fire makes us think, and when seen from this angle, this makes my heart really tremble (because of their consequences).

By the grace of Allah, in the Jamaat Ul Sahih Al Islam the great majority of my disciples are far removed from these bad manners. But there are only a small number of people who upon entering the fold of the Jamaat bring these evil ways with them, despite the *Tarbiyyat* and advices in abundance which are given to them, and unfortunately they do not reform. I do not want that we become like other Jamaats because otherwise there will be no difference between us and them (the other Jamaats). So we must do many *duahs* (prayers) so that they do not become these types of dry branches. We need to make a lot of effort and pray that Allah do not let His Jamaat be contaminated with the bad smell (of those few people) and that our enemies do not grasp the excuse of this smell (bad but minimal) to blame the Jamaat as a whole. **So these people too (those who are, or are about to become dry) are worthy of our sympathy.** How can we say to let them burn like dry wood that burns in the fire? If this had been a good reaction to have, if Hazrat Muhammad (pbuh) also had the same tendency (the same line of thoughts), so today the world would have been completely burnt! Rather, our noble Prophet (pbuh) was deeply sorrowful for each of these types of people/ dry branches. His heart was soft towards everyone. He poured his grace on everyone like rain. And wherever he was, he used to extinguish the fire of bitterness. It is thanks to him, to the the benefit of his blessings that the Jamaat Ul Sahih Al Islam has emerged today by the grace of Allah. And the rains of his grace and even that of his prayers are falling on the Jamaat Ul Sahih Al Islam to wash and cleanse us.

So in this context it is very necessary to pay attention to the reform of these people. We should not reject them, or put them away. No! It is not our main goal. Our goal is to save them. We must not show ourselves selfish after we have received plenty of favours (from Allah); On the contrary, we must do all that we can to attract them to us, so that we all live like one very close family, in peace, harmony and in peace, *Insha-Allah. Ameen*. If it happens that they do not reform at all, then Allah Himself shall cut them off and prevent them from harming the tree of Allah in any way.

May Allah have mercy on all my followers and my Muslim brothers and sisters and humanity in general and hand in hand, with honesty in the heart we all stand up for the cause of Allah, and for His sake alone, not by selfishness or ostentation, but to enable the reform of our own selves as well as that of our home, our biological and also spiritual family. *Insha-Allah, Ameen*.