

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:

هَذَا بَصِيرٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿١﴾ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ
نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢﴾
وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٣﴾

Haazaa basaaa-'iru linnaasi wa hudaww-wa Rahmatul-li-qawmiyy-yuuqinuun. 'Am hasiballazii-najtarahus-sayyi-'aati 'an-naj-'alahum kallaziina 'aamanuu wa 'amilus-saalihaati, sawaaa-'am-mahyaahum wa mamaatuhum ? Saaa-'a maa yah-kumuun. Wa khalaqallaahus-samaawaati-wal-'arza bil haqqi wa litujzaa kullu nafsima-bimaa kasabat wa hum laa yuzlamuun.

"This (Quran) is enlightenment for mankind and guidance and mercy for a people who have Faith with certainty. What! Do those who commit evils think that We shall hold them equal with those who believe and do righteous deeds - that equal will be their life and their death? Ill is the judgment that they make. And Allah created the heavens and earth with truth and so that every soul may be rewarded for what it has earned, and they will not be wronged." (Surah Al Jathiya 45: 21-23)

By the grace of Allah, I continue my sermon today on the same subject that I started two weeks ago.

In my last Friday Sermon (04 September 2015), I told you that when Allah makes this honoured treatment with someone (where the person is under the refuge of Allah), then it is as if he/she becomes a beautiful plant that emerges, which flourished (in the Garden of Allah). He becomes a

plant of good deeds, a plant that yields fruit. Allah protects him and keeps away from him all sorts of problems and dangers. Now you may find that this seems to be very difficult in the beginning but with time this journey becomes easy; where there is no difficulty. Therefore, all you have in your possession, you present all with love and affection, in humility to Allah and to Him you say: *“O Allah! I have nothing more (of what I now present to You), but I certainly have love for Your religion, and this love that I keep in me for Your religion (Islam) forces me to present all that I have for Your cause.”* And when after addressing Allah in this way you have patience, you will certainly find what treatment Allah shall do with you!

Trees that do not bear fruits and become dry are abandoned by their master. Therefore, when I speak of trees that do not reap any fruit and become dry, upon reflecting on this metaphor, we can detect (as weak human beings) a contraction, because according to our tiny knowledge, we know that Allah is the One who enables trees to bear fruits. So why this contradiction? What is its significance? We know that it is Allah who directs a tree to reap fruits, but then we also know that a tree which does not bear fruits and becomes dry, Allah will no longer take care of it. Verily, this metaphor concerning the non-bearing of fruits and this death (where the tree becomes dry and unproductive) includes the intention (of people). These are people who do not show up before Allah for their reform. They continue to remain in their non-reformed state, and do not show up to serve religion (Islam). They are such plants which in the eyes of Allah, have already made their decision to rot (become dry) and not to bear any fruit. It's as if they decided: *“We have made our decision and we will not become like the tree that grows, blooms, and bears fruit.”* From that moment on, they cease to be plants of the master. They rather become foreign plants, such plants that are worthy of being uprooted and thrown out.

So for a person also, the same applies. If there is something bad (wrong) in him and if he does not turn to Allah and takes no account of what Allah has given him, then at that moment, God ceases to care him, like the plant or tree which the gardener (master) ceases to care for and which the animals then come to devour. Woodcutters cut it down and burn it without this affecting (or annoying) the proprietor (or gardener)!

Now imagine if you are truthful in the eyes of Allah, then no opposition can trouble you because Allah knows that your goal is real and that the depths of your heart conceal what must necessarily be the truth. If this is the case, then no one can hurt you. Those who do not straighten their situation, if they do not make a real promise of obedience to Allah, then Allah will not take care of them.

In the world there are millions of people who are killed for nothing. They are killed for no valid reason and nobody care about these deaths. So how can Allah care of those people who do not care about the servants of Allah? So you need to understand the subject of taking good care of all the servants of Allah who are scattered around the world.

If you are taking pleasure in your own comfort instead of taking care of your environment, of the people around you, and if you do not become aware of the sufferings around you, then, this good news are not for you. It is not you who will receive this good news. It is very important that we understand this subject very well; because apart from us, there is no one who can change the destiny of this world. Thus, if we do not understand this subject, who else will understand this? So understand the urgency of the situation that I have set before you in more than two Friday sermons so that you show up to serve Allah. And it is for you to appeal to Allah and beg Him to help you because the situation is beyond you. It is beyond your control. Why?

First, we are weak. We are not worthy to reform the world. So we need to address Allah in this way: *“Oh Allah, regarding Your prophets and Your past righteous servants, it is You who put the same good qualities in them so that they were aware of the situation of the world and that they also had the ability to reform the world and it is You who had removed their weaknesses. But as for us, our situation is that we do not even have the capacity to rid ourselves of our own weaknesses. All the time we think about it (to get rid of our weaknesses) and since long we are making efforts in this direction but we still find ourselves in the same situation. Neither our hearts are changed nor our environment. Neither our treatment with our families nor that with nonbelievers are changing. We find ourselves in deep trouble (facing many problems). And on top of that, the situation of the people we’re supposed to reform is going from bad to worse. So without Your help (Oh Allah), we can’t do anything. We want to be under Your refuge and enjoy such a proximity to You that shall please You, so that we manage to reform the world as You have given us the responsibility.”*

It is necessary that you create this feeling in you because if you become careless, if you do not take into consideration the instructions of Allah and do not step forward to reach Him, then you shall resemble wild animals. So that’s what I’m telling you. It will be a big mistake if we do not become aware of the situation of our surrounding. It is the animals who are not aware of their surrounding (or don’t care to help or have any moral qualities to take such steps). If you neglect this fact and put yourselves to the same levels of wild animals, therefore, your situation will be the same as theirs. So it is necessary that you become close friends of Allah (and that you do not behave like animals).

And to become close to Allah, it is necessary that you adopt the ways and qualities that I have already told you at the beginning and which it is essential that you adopt in order that no problem, no obstacle, no pain grips you.

Regarding this, if you analyze the life and situation of sincere people of the Jamaat, you will understand better. I have found that people who are engaged day and night in the work of the Jamaat, they do not face the same problems as that of their surroundings. There are such witnesses in the Jamaat who are not anxious as to what shall overcome their families and children, as they have given religion (Islam) more importance. When they chose the religion of Allah on all other things or needs, at this point it is Allah who supports their wives and children.

This option will be fully achieved if people accept for the cause of Allah to reject their own worlds and adopt the world of Allah. So these are the people whom Allah protect their world. Certainly under the law of nature they may face some problems, like the plants that are in good health also suffer damages, problems. Sometimes they make faces storms, cyclones and floods and thus, even good plantations are affected by all this.

So I do not tell you that when you engage in the work of the religion, that you shall not be affected by the diseases of the world. If you engage in the work of the religion only with this thought that the worldly diseases shall not touch you, it is then at that point that you will certainly be touched by it all, but when you engage in the work of religion, and you do not think about it too much (you do not make yourselves panic over this thought), and you do not worry whether or not there will be someone who shall take care of your wives and children (**by placing your trust in Allah**), then surely at that moment Allah will take care of your wives and children (will keep an eye on them). There are other situations where people who work for the religion of Allah do not care about the affairs of this world, because for them, they give preference to Allah and His religion. It's about these types of people that Allah says in the Quran (9: 111):

“Innallaa hashtaraa minal muminiina anfusahuum wa amwaa lahum bi-annaa lahumul jannah” - *Allah has purchased of the believers their persons and their wealth in exchange of Paradise.*

What better transaction than this? Nobody can fully comprehend what kind of grace and favour that Allah has reserved for these kinds of people. They have no attraction or pleasure for this temporal world. They are in much better conditions than those who are attracted to this world. For them, it is Allah, His Messenger and His religion who take precedence over any other thing or concern of this world that other people usually want. Instead they say (to the person attracted to this world), *“You seek all the attractions and pleasures of this world, then take all for you, for I seek only my Master, Lord of the universe.”* What do you want more than that? It is only the *Ulul'al-Baab* (people of intellect) who can understand this. Here is a revelation that I had received from Allah (at the beginning of the Divine Manifestation): **“Even if the world leaves you tomorrow, but Allah is with you, ALL is with you, but if the world is with you, and Allah is not with you, nothing is with you.”** Indeed a sublime message! Messages of Allah are really sources of light for us. *Masha-Allah, Allahu-Akbar.*

So if you want to find its application, then you need to go through these stages. You must form part of those who are close to Allah so that no problem affects. Verily, nothing happens on earth without the permission of Allah. These words are really deep in meaning. In fact, if you really happen to come in the refuge of Allah, then it is necessary that a natural result be created in your heart and it must be something that is found inside of you.

Since time is running out as some of you must go back to work, so I will continue on the same subject *Insha-Allah* after the *Eid-ud-Duha* (Bakr Eid). May Allah give me the *Tawfiq*. *Ameen.*

Announcement: On an endnote, I would like to briefly address the unfortunate incident which has transpired last week (04-05 September 2015) at Rivière des Anguilles in the South of Mauritius. The Jamaat Ul Sahih Al Islam and this humble self strongly condemn what some strong-headed and senseless “Muslims” have done at the Amma Tookay Temple, wrecking some idols found there under alcohol influence.

Islam is a tolerant religion, and preaches no compulsion in religion and respect for others. Both Allah, our Glorious Creator and our perfect role model, Hazrat Muhammad (pbuh) have condemned such acts because, when one, in occurrence a person who says he is Muslim abuses and wrecks the idols of other faiths on his own, then he is in fact inviting the other party to abuse Allah and Islam and to wreck the perfect teachings of Islam. And secondly, alcoholic drinks are absolutely forbidden in Islam. Thus the acts of these people are not Islamic at all. Instead they are presenting a dirty image of Islam and its teachings. May Allah protect His *Deen-e-Islam* from such senseless people who are only “Muslims” in name and who portray Islam as tolerating violence and terrorism. *Ameen*.