

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 continued the fifth (and last) part of his sermon on the subject of **"Service to Humanity"**:

By the grace of Allah I continue today on the subject of my previous sermons, that is to say, the **"Khidmat-e-Khalq"** (*Service to Humanity*) and this sermon is specifically the continuation of the last Friday Sermon where I spoke on *hospitality* (to the guests, to the poor, to everyone).

In a very nice anecdote and Hadith, Hazrat Muhammad (pbuh) refers to hospitality in a wonderful way. Once a *Sahabi* (companion of the Messenger of Allah) appeared before Hazrat Muhammad (pbuh) in the morning, and then the Holy Prophet (pbuh) told him: "The action you did last night pleased Allah very much (and this even made Allah laugh)." And it was on this occasion that Allah revealed the following verse:

"They prefer others to their own selves, in spite of the fact that they are themselves in pressing need." (Al-Hashr 59: 10)

In fact, this is the same matter of the verses of the Quran which I mentioned in the previous Friday Sermons: *Al-Insaan*, Chapter 76, Verses 9-10. It is about the fact that despite the difficulties they face, they give priority to other people rather than their own persons. When the companion heard the Prophet (pbuh) tell him such a thing, he was surprised that Allah has so much appreciated the deed he had done the night before, that He (Allah) revealed what had exactly happened to the Holy Prophet (pbuh).

The previous night, a guest came to Hazrat Muhammad (pbuh). Since it was a very difficult period at the time when people were very poor and where there was not enough to eat, even in the

houses of the Messenger of Allah (pbuh), then the Holy Prophet (pbuh) used to make calls to others (among his companions) in the mosque to see if there was someone who could host these people, these guests. So it really seemed to be a difficult time. So, for that person (guest) also, he launched an appeal for someone to become the host the man because he was very hungry. Therefore a companion stood up and answered the call of the Messenger of Allah. He agreed to bring him home to feed him even though he knew very well that there was very little food at home, food that was even not enough for him, his wife and their children. And it was with difficulty that he must feed his children before putting them to sleep.

So there was in him some (understandable) hesitation and anxiety and certainly there would be this kind of anxiety in the heart of anyone, but Allah showed him a plan. And he told this plan to his wife. He informed her that a guest had come and that the guest was the guest of the Messenger of Allah, and thus they had the duty to treat him well. He also told her that he knew there was very little food, *“and thus we have to find some way to send the children to bed. When the children are asleep, let me know and let me know what food you have put (on the table). When I will bring the guest, I shall extinguish the light as if by error so that the guest does not know the amount of food (which is in front of him). He must not know what is happening. The guest shall eat and as for us, we shall do sounds with our tongues to give the impression that we are eating too.”*

And that’s exactly what happened. The guest did not notice anything and ate the food, and then the companion and his wife pretended to eat (because they gave all the food to the guest) and they made sounds so as to give the impression to the guest they are eating too. So just think what sounds they have been able to do on earth with their mouths/ tongues to gain the pleasure of Allah in heaven! Thus, everything went according to plan and the guest did not realize anything. When morning came, and the people gathered in the mosque for prayer, Allah (swt) informed the Holy Prophet (pbuh) through revelation of what happened. And there will be all the time a verse of the Quran to testify to this story, this extraordinary hospitality.

That’s the subject, the lesson that this verse is giving us. We must not entertain guests just for the sake of personal relations, but hospitality to guests must be done for the love of Allah. And those who do this act of hospitality do not look at the social status of these guests, whether they are reputable in the world or not. They know only this: that this guest is a guest of Allah and that of His Prophet Hazrat Muhammad (pbuh); that he is a guest of Islam. So if you do hospitality with this (positive) spirit, then your hospitality will be counted (in the eyes of Allah) and will have a deep connection to this story (which I just mentioned).

In this anecdote, the companion in question was an *Ansar* (of Medina). He demonstrated excellent moral qualities. So this story will continue to repeat itself time after time to demonstrate such exemplary hospitality. There will be others who will come together in this good deed, those who shall demonstrate those same moral qualities, those same excellent manners. They will do such actions for the pleasure of Allah through excellent manners and through good

advices. And they will follow the advices of our beloved Prophet Hazrat Muhammad (pbuh) where on one side, they will have good behaviour and on the other, they will perform their actions based on such good behaviour, and putting them into practice in a great way. It is through good manners that Hazrat Muhammad (pbuh) won the hearts of people. And at that time, these advices made their effects on the hearts like a dry land that readily accepts water. So your journey of excellent morals will begin with your good deeds, with your good conduct.

So, make your good deeds attain to this high position. And just like Hazrat Muhammad (pbuh) had said, it is certainly Allah who has placed him at the highest level of morality; it is not by himself that he reached such stage. So you should also follow Hazrat Muhammad (pbuh), and take care of your manners/ behaviours and your morals and straighten them.

Now one who (truly) develops/ receives these moral qualities, do you think that he shall steal from others? He shall never have such a bad thought. So when there are such bad manners in the *Ummah* (Community) of Hazrat Muhammad (pbuh), (for example) when relationships go bad in homes, when people make financial transactions, where they borrow money and do not give back the money to its rightful owner and do all sorts of dishonesty, disappointments; so this is a very serious matter and this attracts the wrath of Allah, and it certainly does not improve moral qualities. There are those who borrow money allegedly because of some problems they say that they are facing or to do some job. But (unfortunately) they make scams (they act dishonestly). Here in Mauritius, there are people who take money from poor people or those who are not so rich with the promise of helping them to emigrate to Canada to work there but then these scammers disappear after taking the money. All these are bad manners.

Someone who says that he belongs to Hazrat Muhammad (pbuh) cannot even conceive committing these evil deeds. He adopts quite a different way, which in no way has any connection with bad manners. When I hear such bad things, especially in the religion of Islam by the people who call themselves Muslims, supposedly, so my heart tremble, not with anger, but with pain and helplessness. I start to think, how do I make these people listen to my message and the advices that I give them, what word can I use to enable this message to penetrate their ears so they pay back to the victims their money, their right? They do not realize what kinds of punishments await them with their Creator; this will certainly be a very terrible punishment, and especially after you have received those teachings (and warnings) from Allah and His Prophet (pbuh).

So *Ehsan* (favour) is based on justice. If you have not taken the first step on the path of justice, so how shall you be worthy to do favours for others? So it is Allah who lifts the veil on the real situation and this is certainly a dangerous message (for the culprits). When God begins to remove veils in this world, so after death, all these sails will be completely removed. And *Pardah* will be removed in such a way that on Judgment Day, you (the guilty) will be humiliated before the entire humanity. So learn to have good manners instead of doing all kinds of malicious plans to rob people.

Therefore Islam does not give you the right to cover (the evil deeds of) people who steal from others. There is another bad deed that Muslims do, and it's really shameful! They are no more content with what Allah has given them. They make drugs transactions, dirty money to derive even more dirty and illegal money. And they destroy lives and especially those of young people. They give drugs to those youths and these thugs take the cash. You will be surprised to hear how many Muslims are doing drug transactions and how many young people have left the right path to take the drug path and they are completely destroyed.

Even more surprising, in Jamaat Ahmadiyya, those who claim to be great defenders of Khilafat, if you hear their (hidden) stories – how they are soaked in dirty transactions, and where they have enriched themselves with dirty money and destroyed many lives, you will be really surprised. And most surprisingly, an Ahmadi even gave me the percentage of young (Ahmadi) people who have fallen prey to drugs: 57%. It's really huge! And mafias disguised as *Sadoos* (holy men) are the most prominent (for the eyes of people) to do the work of Jamaat (the Promised Messiah)!

Too much importance is given to these people. It is then certainly not in vain that Allah has raised His Khalifatullah and His Jamaat because the Khalifa-tul-Massih and his Amirs are now no more the Imams of *Muttaquun* (pious people), but those of drug addicts and drug mafias. So if you have some *haya* (shame) in you and if you have fear of Allah, if you have (solid) faith in Allah – and just as I told you last Friday in which I explained that Hazrat Muhammad (pbuh) told us, “*If you have faith in Allah and the Last Day*” – then you need to ponder which path you are taking, and which path others have taken these days and they are certainly no more on the right path. Think well, (worldly/ temporary) things which you receive by making others suffer; the things you receive as a result of injustice (towards your victims) are cursed gifts. They have no status, no importance. So in the field of morals, morality, we need to fight on these both fronts:

- ◆ The first is that we must straighten our morals in the way that Hazrat Muhammad (pbuh) understood and practiced morality.
- ◆ And second, we need to make efforts to save our brothers who have fallen into immorality, who have bad manners, and then you must try to save them from hell. Give to homes/ houses where there are bad behaviours the gift of good conduct, the gift of good morals. Tell them that the pleasure of life is in good and excellent morals. And bad conduct is in itself another name for hell.

May Allah give us the opportunity to do this great *Jihad* and fulfil all its demands. *Insha-Allah, Amine.*