

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*F*RIDAY SERMON

HADHRAT MUHYI-UD-DIN AL-KHALIFATOULLAH

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(Summary of Sermon)

After having greeted all his followers (and all Muslims) round the world with the Salutation of Peace, Hazrat Muhyi-ud-Din (atba) read the Tashahhud, Ta'uz, Surah Al Fatiha, and then he said:

No religion can claim to be perfect unless it contains full teachings concerning human morals, for, although morals are not part of spirituality, yet they constitute the first step towards it, and without perfect morals man cannot attain to perfect spiritual development.

A study of those principles startles one into the admission that the world was merely groping in the dark in the search for moral principles. As it is not possible to attempt a detailed exposition of the whole question, but through the grace of Allah I shall give a brief reference to some matters of principle.

The first matter relates to the definition of morals. The nature of moral qualities has been misconceived and has led mankind into serious error and is responsible for long but futile discourses in religious books. People fail to realise that there is an intermediate stage between animalism and morals. Animalism signifies that condition of man in which, owing to defective training, disease, habit, ignorance or ill-will, he acts out of purely selfish motives for purely selfish ends, and has neither regard nor consideration for the feelings of others. But this is not the natural condition of man, for man has been invested with many natural feelings which prompt him to do good to others and which people mistake for good morals.

For instance, a man has been created social and these feelings are the necessary equipment of a member of society. Even a child who is brought up in strict seclusion and is deprived of every kind of instruction is bound to exhibit these feelings in his conduct, which shows that these feelings are distinct from morals and are merely natural instincts. For instance, affection and aversion are both equally natural feelings, and neither of them can, therefore, be described as good or bad; for if one of them is good and the other bad, we would have to confess that God

had made evil inherent in our nature, which would amount to blasphemy. Beside, this doctrine is refuted by our experience, for a feeling of aversion towards certain things, for instance, towards oppression or evil doing, is highly creditable. But if every feeling of aversion were to be regarded as evil the repugnance towards evil-doing itself would be a sin, which is absurd.

A religion which merely exhorts its followers to be kind, or forgiving, or affectionate, or beneficent, or not to be extravagant, is merely enumerating our natural feelings and this does not amount to moral instruction of any kind. Only that religion can claim to have given moral instruction which lays down rules calculated to control the exercise of natural feelings and gives directions for their proper exercise. In other words, the exercise of some natural feelings and the suppression of others do not amount to morals; it is the conscious and intentional exercise of all natural feelings on their proper occasions and a restriction of such feelings on every undesirable occasion which is moral. Now let's take for example the judiciary system of a country. The function of moral instruction is not to hang some of them and let the others loose to do what they please, for this is not government but anarchy; on the contrary, its function is to set limits to the conduct of each and to permit no one to go beyond those limits. This is the reason why human acts are described as moral, and similar acts proceeding from animals are not so described.

An animal is often moved by pity, but nobody calls it moral, for all its acts are prompted by instinct. A religion that condemns any of them as evil, does not further morality, but helps to destroy morals and to undermine society. That religion alone can establish true morality which points out the proper time and occasion for the exercise of each natural feeling.

Islam gives us that beautiful panorama of the setting out of explicit rules as to maintain humankind, especially those who believe in it and mould their lives accordingly, in the limits of the permissible, and rendering the natural acts of men moral through the codes set in its perfect book, the Holy Quran.

Insha-Allah I shall continue on the same subject next Friday but before ending my sermon, like you know, our brothers, sisters and children of Kerala, in the South are holding as from today (15 May) until 17 May – three days – a special program. On this occasion, I pray that Allah accepts their prayers (*duas*) that are pleasing to Him and that Allah bless this place (of meeting) and sends peace in their heart so that they take full advantage of this program and that they continue to make efforts and tremendous work for the pleasure of Allah, and that whatever happens they remember all the time to make the most of the blessings which Allah has given them in this century when they have recognized and accepted the Khalifatullah and integrated the Jamaat Allah to make sacrifices and major works for the cause of Allah. *Insha-Allah, Ameen.*

And also, like you know, tonight is the 27 Rajab and thus before closing my sermon I will say a few words on it. On the night of 27 Rajab, occurred what is known as the *Isra* and *Miraj* (the spiritual journey and ascension to the heavens) which the Holy Prophet Hazrat Muhammad (pbuh) experienced. And according to the Hadith and other anecdotes of Islam it is a 27 Rajab that our beloved prophet (pbuh) made a night journey to Mecca and Jerusalem and later on to the heavens. It is baffling that many Muslims still think that the journey was a physical one, when verily it was a spiritual one. This is one of the reasons why they still believe that Jesus, Hazrat Isa (as) is still physically alive in the heavens and can come down with his body of clay back on earth. This provides them a consolation that this is possible as they believe that the journey of the Holy Prophet Muhammad (pbuh) was a physical one.

Prophets of Allah usually speak in parables. Parables are but ways of the chosen ones of Allah to illustrate situations so that they may better understand them, but rather than understanding them, and implement them as and when they apply, people misunderstand those parables and take them literally rather than metaphorically.

Someone who really experienced the state of *Kashaf* (vision) may better understand the state that the Holy Prophet Muhammad (pbuh) was when Allah granted him the vision. Despite the fact that the degree of this prophetic *Kashaf* was a much of a higher level than any other *Kashafs* which other people may witness, including those of the past prophets, but only what is clear in this case is that Allah only takes the soul of His servants who are alive only by both the state of sleep and consciousness which we call vision (*Kashaf*). Compared with sleep which ordinarily is deep and resembles death, the state of *Kashaf* comes in the waking state where the inner heart of the soul (the *Sirr*) of this servant of God is awake. His *Sirr* then is awake, his physical and spiritual eyes are awake and also his material body is awake when he is conscious although he is in bed or in other positions of *Zikr-e-Ilaahi*, and he also realizes that Allah is trying to attract his soul (towards Him) and is somehow uprooting his soul despite that his soul is still connected with his physical body.

So, what was the nature of this journey? Did it take place when the Prophet (pbuh) was asleep or when he was awake? Did he actually undertake a journey in the physical sense or did he have a spiritual vision while remaining in his own place? In fact, it was neither one nor the other, but really a mixture of the two truths, as he would have to have been in the state of *Zikrullah*, been lying down on his bed, or it may be that from deep sleep, Allah has awakened his consciousness and thus his (physical) body also so that he may also experience this vision by having all his physical and spiritual senses. And thus he saw what he saw with his eyes, both physical and spiritual as a manifestation within the limit of the hidden world (*Ghayb*) which Allah has kindly shown him; as his physical eyes are aware (whether they are closed or open), and it is likewise for his spiritual eyes too, but only there was never any kind of levitation (where his entire body rises in the air, rising to the sky physically) when he made such a

journey and ascension. It is his soul which Allah has in an extraordinary way disconnected from his body to testify such a vision without making him lose his life.

Each group of Muslims can come forward with arguments and Hadiths from several sources to prove their point of view. But those who say that the Holy Prophet Muhammad (pbuh) made an ascension, in the air with his physical body do not realize that when Allah establishes a law, namely that of gravity, He respects that and therefore that which was created with the earth is connected with the earth and shall die and buried in the ground, while the soul is of the essence of Allah; and that (soul) of a prophet, especially that of the most perfect of prophets is more connected, even closer to Allah. So Allah has this power and established the law that He takes the soul of His servant or that of His Prophet and returns him his soul like when He gives a temporary death to all people and then gives them back life the next morning when we wake up from our sleep. We all dream, and those dreams, we witness them with our spiritual eyes, and we travel with our spiritual body, not with our body that resembles the death which are found on the bed (i.e., when asleep).

May Allah make us all understand this truth and I pray that Allah give me more knowledge on this subject, so that we better understand all the more His manifestations and signs. *Insha-Allah, Ameen*. May Allah (swt) bless all of you. *Ameen, Summa Ameen, Ya Rabbul Aalameen*.