

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Friday Sermon

HADHRAT AMIR'UL MUMINEEN MUHYI-UD-DIN

Munir Ahmad Azim

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(Summary of Friday Sermon)

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



Revelation may be a single word but its meaning is immense, just like a drop of water rippling a whole ocean. The nature of revelation is various, and among the types of revelations, we have satanic whisperings also which are not to be confused with the spiritual truthful context of revelations, that is, Divine Revelations.

Any person can receive divine inspirations, yet divine revelations, as pure and frequent as that received by messengers of Allah are of an exquisite nature, which leaves no doubt as to the source of this special light. Therefore, revelation in Islam is tantamount to the extraordinary connection which links an exceptional servant of Allah to His Lord. This servant of Allah comes to taste of a special bond through which Allah reveals Himself to His servant, and little by little – just like a gardener who waters a newly planted seed into the soil to see it grow big, strong and productive – this servant of Allah through dreams, visions, divine inspirations and revelations grows from one spiritual state to the other and in capacity of exceptional blessed instrument of Allah, he gets to receive within him such light as to illuminate the whole world.

His being becomes an object of light, a beacon of light as to attract those who are within the nexus of the pleasure of Allah to perceive his light, just like a radar emitting a powerful signal, to manifest his presence among the people of the earth, especially, those endowed with true knowledge.

Very often, these people who are qualified as “*Ulul’al-Baab*” (People of understanding, people endowed with true knowledge) are very humble in nature. They may be viewed as hopeless and poor people in the eyes of men, whereas in the eyes of the Almighty, their status is most high. This is because they do not sell their consciousness and pure heart and faith to the attractions of this world; they do not let themselves be attached to it. A person also can be rich and be among the true *Ulul’al-Baab* because despite the money and riches he earns, yet he is not greedy for it, and canalise this wealth in its proper channel, that is to say, he obeys the instructions and commandments of the Quran and he shares his wealth to the poor in the proportions made obligatory to him by Allah, and also those parts of his wealth that he gives in charity, with good faith as a voluntary action due to tenderness of his heart to help the less fortunate and also the community of believers in *Dawah Mission* (Inviting and Bringing people to Allah, to Islam).

Therefore, the *Ulul’al-Baab*, whether rich or poor, or in-between (neither too rich nor poor) captures the signal emitted by the special radar sent by Allah, so that within the circle of this exquisite connection one may be able to reach to Allah without any doubt. This Messenger of Allah, the Holder of Light, the guidance to the world comes to teach people how to get this connection with Allah. And this he is able to do with the help of the *Ruh-il-Quddus* (Holy Spirit).

Like I have always told my disciples in Mauritius ever since the beginning of the Divine Manifestation, connection with Allah comes with a purification of the heart, and it is in that state of purification – whereby there is no doubt as to the truthfulness of the Spiritual Guide (that is, this humble self) and the Divine Manifestation – and with belief, faith, and trust that the God who has sent His Messenger with the Holy Spirit has indeed the power of speech despite having no tongue to talk, that the person in question can reach to Allah. I am talking for the current Divine Manifestation of this age, because I have been sent in this era to you all to guide you to Allah, and thus, belief, faith and trust in the veracity of this humble self is essential if someone wants to get to the exquisite proximity of Allah taking this humble self as guide and mentor.

Therefore, when that trust and belief has been firmly etched in the heart, the one who turns to Allah in *Zikrullah*, intensely invoking our merciful *Rab* with devotion, love and sincerity, therefore, for those whom Allah choose to open that door, those fortunate people come to partake of the special favours of divine revelations, inspirations and true visions in such a way as to prove the veracity of the vehicle (that is, the Messenger of Allah) which Allah has sent down to them to guide them to Him (Allah). They do not get revelations in the same intensity, quantity and quality like the Messenger of Allah, but they get it in little dose, enough to remove any misconceptions, doubts they may have had before encountering the Divine Manifestation and Messenger of their time.

For those people, they live life in the Holy Quran. What I mean by this statement is that whenever they consult the Holy Quran for any problem, seeking the help of Allah through it, therefore, the Quran speaks to them and show them the words of Allah which befit the

situation/problems they are encountering. They get to live revelations perpetually because as they cleanse their heart through the Quran, they get to the stage where Allah speaks to them through the pages of the Quran.

Those kinds of people are those who when they concentrate in *Zikrullah*, they receive the felicity of connection with Allah for Allah then opens for them the tunnel of visions and revelations and they (their souls) are made through the force of Allah to be pulled towards the vision (in conscious state) which Allah wants them to see, feel and appreciate.

Such people also – for people are always weak in nature – are able to receive divine reprimand whenever they have committed an error. Their affiliation with the Messenger of Allah is such that they partake of the light of the *Ruh-il-Quddus* which has come down in this era upon the chosen servant of Allah, and thus just like the *Laila-tul-Qadr* (Night of Decree) they are made to be the witness of extraordinary signs, fulfilment of visions and prayers as to reinforce them in their faith and keep their heart ever melted in love and submission to Allah. The Messenger of Allah comes to guide such people who want to get this connection to the highest level of belief. The faith which they receive is inevitably from Allah and the degree of that faith is better known to Allah alone. But the belief and sincerity which they demonstrate gives a little idea as to the nature of the faith they hold when Allah Himself becomes their protector and mentor. Such are the true disciples of Messengers of Allah, who come what may, despite the whisperings of the evil mouths discard those whisperings to hold fast to the exceptional favours and rays of light which Allah has vouchsafed them when they became – true to their consciousness and divine guidance – the helpers of the Messenger of Allah of their era.

Their life becomes a display of divine succour; they get to live Islam in the true sense. They receive good news through true dreams, and they get to be attracted by the divine force to witness whatever of the spiritual world which Allah wants them to see, and in this way, they are informed of the spiritual status of the Messenger of Allah and his veracity and the role they are to play by his side in the Divine Plan.

Therefore, divine revelations are not only enjoyed by the Messenger of Allah, but to a certain extent they are enjoyed by the sincere disciples of the Messenger of Allah who come to realise little by little through their connection to Allah and His Messenger that this world is for a limited time only whereas their essence, especially their spiritual essence is to live forever whenever they submit to the divine will and merge themselves in the light of Allah and His Messenger.

Before ending my sermon on this vast subject – Revelations – I wish to say a few words on the prophecy of 20th February 1886. Today is the 20th February, and this reminds us of the grand prophecy in the announcement of 20th February 1886 concerning the Promised Messiah's entreaties to Allah in Hoshiarpur to bless him with such a physical son as to become his physical and spiritual heir in majestic respect.

A prophet, envoy of Allah always wants pious children, from his own lineage and blood to carry on his mission, his works with the same intensity of devotion as he showed towards Allah throughout his life on earth. Prophets of Allah seek such gems from their own blood but only after supplicating Allah for them. When Hazrat Ibrahim (as) prayed for a blessed son and messenger of Allah, after being childless for years, he sought a miracle of Allah from the grace and majesty of Allah, and his Zaki Ghulam (Pure Son) was not only from his own blood, but also his spiritual heir, in that which he became a Prophet of Allah, chosen and purified by Allah. The same was for Hazrat Zakariyya and Hazrat Dawud (as) among others. A prophet of Allah is not mistaken in his entreaties to Allah as to which type of son he is seeking from Allah! He seeks a biological and spiritual heir, who shall have both these attributes in him (physical and spiritual for the sake of Allah and from Allah) from his own body to carry on the works he is blessed with from Allah. And when a prophecy, more specifically a glad tidings is granted to him from Allah that he shall father such a son, and for whom Allah has granted much more spiritual and divinely attributes in him to reflect that purity of being the son of a prophet of Allah, therefore, the prophet of Allah, in occurrence, the Promised Messiah of Islam, the first of his kind, was granted such a request.

Through several of his announcements, he made it clear that he was waiting for the fulfilment of a physical son who shall be that reformer of Islam, who shall be his mirror image, that is, possessing messianic qualities to carry on his mission to the end of the worlds.

As you all will agree with me, whenever a prophet of Allah comes on earth, as it has always happened ever since the creation of the earth, **it is expected that this prophet of Allah shall have spiritual heirs, prophets of Allah who shall confirm his veracity and spread his mission and honour for as long as life exists on earth.** Moreover, it is *Sunnat-Allah* (the way of Allah) to preserve the honour of all His prophets from the beginning to the end of times. Therefore, spiritual heirs of prophets are bound to come, especially after the advent of the final religion, Islam whose extent is a universal one, and the purpose of receiving messengers from Allah is for the revival of the state of Muslims and to bring back the glory of Islam. Likewise, it is expected that Allah as an ever-living God shall always protect Islam and the Jamaat of His Islamic Messiah Hazrat Mirza Ghulam Ahmad (as), and that it is *Sunnat-Allah* that messengers of Allah continue to rise in Islam and more specifically in the Jamaat of Hazrat Massih Maoud (as) as links of a chain attached to another one, reinforcing the chain and preserving the glory of the pendant (in occurrence here, the best of prophets and men Hazrat Muhammad (pbuh)).

Therefore, when an elect of Allah, more specifically here (in our context) a prophet of Allah, from the waters of Allah and the prophethood of His beloved prophet Hazrat Muhammad (pbuh) seeks a majestic sign from Allah in the form of the birth of such a son who shall represent the glorious future of Islam, then it is a biological son that he seeks for the manifestation of that grand sign. For he knows, that a day shall come years after his demise when Islam (and his Jamaat) shall cease to reflect and comply to his teachings, then like it is *Sunnat-Allah*, Allah shall send one from his own people, community, religion (Islam), and Jamaat, his brother to continue

his mission. His heir is a brother in faith for him, and also a spiritual son because he shall imbibe in him the qualities of his predecessor as per the will of Allah.

But the most majestic of all, the true manifestation of a grand sign is when a prophet of Allah supplicates Allah for a biological son who shall be also a Messenger of Allah or a reformer of Islam to carry on the heritage of his hard works to the end of the worlds. And that grand manifestation takes place when Allah hears such a call and grants such a son to his elect, of course during his lifetime when he fathers such a son! He does not have to wait years after his demise to witness the realisation of such a sign, for the simple reason that he is no longer alive to see the fulfilment of this request.

Likewise, my brothers-in-faith in the various Jamaats within the Jamaat Ahmadiyya has called the attention of the seekers of truth on Mirza Mubarak Ahmad (ra) as being that son, but who after a brief stay in this world had to leave, just like we all have to leave this world one day. Let me tell you that prophets of Allah go through trials from Allah also, but when Allah has promised a majestic sign as a result of prayer (supplication), then this sign is certainly manifested in grand ways. They said that even after the death of Mubarak Ahmad, Hazrat Massih Maud (as) has received the glad tidings of a boy (*Zaki Ghulam* – Pure Son), but that he did not father any other children and thus the prophecy had to indicate a spiritual son instead of a biological one. But spiritual pure sons are bound to come in the Jamaat Ahmadiyya for it is *Sunnat-Allah*, but the realisation of a precise grand prophecy has to be that of a biological son when God's Messenger supplicated for and expected a biological son like he so clearly showed through his writings.

Through his writings, the revelations he mentioned for all his sons, whether those who died or those who remained alive showed that Allah has endowed him with sons with pure souls, with special faculties, but the test remained for him to know clearly as to whom among his living sons was his true biological and spiritual heir, the heir of Islam, the one with messianic qualities. All his sons were promised sons to him by way of revelations, yet one of them was the promised reformer, and the nine years span he mentioned in one of his announcements in 1886 cleared out all doubts that he was waiting eagerly for the birth of that child, and when Hazrat Mirza Bashiruddin Mahmud Ahmad (ra) was born he was given the names Bashir and Mahmud. Is that not the way of Allah guiding His messiah to name the *Musleh* (reformer) and *Ghulam* (son) he prayed so much to receive?

After the demise of the Promised Messiah (as), we saw how parts of the prophecy of 20th February 1886 were fulfilled, but like Hazrat Musleh Maud (ra) has always proclaimed: ***"I do not say that I am the only Promised One and that no other Promised One will appear till the Day of Judgment. It appears from the prophecies of the Promised Messiah that some other promised ones will also come and some of them will appear after centuries. Indeed, God has told me that at one time He will send me a second time to the world and I will come for the reform of the world at a time when association with God will have become widespread. This means that my soul will, at some time, descend upon someone who will possess faculties and capacities like***

mine and He will, following in my footsteps, bring about a reform of the world. Thus, promised ones will appear in their due times according to the promise of God Almighty.” (Speech of Hazrat Mirza Bashiruddin Mahmud Ahmad (ra) during a Meeting in Hoshiarpur – 20 February 1944).

A revelation from Allah and even a grand prophecy from Him can be realized in different ways. Just like the words of the Holy Quran are as alive today as it were in the past, and like they shall be alive till the Day of Judgement, likewise same prophecies also can be realised for future messengers of Allah also, and these revelations are means to show the grandeur of Allah, fulfilling those prophecies not one time but many times as a sign of His mercy and kindness upon mankind and the greatest sign of all is the sending from time to time up till the day of Judgement His devoted messengers to guide mankind on the right track, to make them realise the truthfulness of all prophets of Allah and confirming them and help to preserve their honour come what may.

On this note, I conclude my sermon. May Allah enable the *Ulu'l'al-Baab* to perceive the truth of my speech and may Allah open the doors of their hearts to perceive the light of truth, faith and the divine proximity. *Insha-Allah, Ameen.*