

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FRIDAY SERMON

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH
Munir Ahmad Azim

IN THE COMOROS

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(09 Muharram 1437 Hijri)

(Summary of Sermon)

After greeting all his disciples – **especially our brothers and sisters of the Comoros** (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 third part of his sermon on the subject of **“the Attestation: There is no god but Allah (Laa Ilaaha Illallah)”**:

لَا إِلَهَ إِلَّا اللَّهُ

Laa Ilaaha Illallah - There is no god but Allah. This statement (of faith) has two pillars.

- The first: “There is no god” is to deny that the true divinity (the right of worship) belongs to other than Allah.
- The second: To affirm that Allah alone is worthy of being worshipped.

Allah (swt) said:

“And when Abraham said to his father and his people: ‘I totally disown what you worship’.” (43: 27).

It is not enough to only worship Allah, but this worship must be reserved exclusively to Him. The Unicity (*Tawheed*) is only valid when we proclaim that Allah is unique while disavowing polytheism and its followers.

It is reported that “*The key to paradise*” is: “*There is no god but Allah.*” However, do all people who pronounce it deserve that all the gates of Paradise are opened for them? Is the statement “*There is no god but Allah*” not the key to paradise? This is definitely the case, but each key has teeth. So if you bring a key that has teeth (with the correct teeth), that door shall be opened to you, otherwise it will not be opened for you.

There are narrations of the Holy Prophet (pbuh) in many Hadiths that define what the teeth of the key are. Like in one of the sayings of the Holy Prophet (pbuh), it is stated: “He who says ‘*There is no god but Allah*’ with **“sincerity”** ... or **“while having this conviction in his heart”** ... or **“while saying it truly in his heart”** etc. These Hadiths and others set as a condition to gain entry to paradise, knowledge of “*There is no god but Allah*”; which show that we must remain constant in this statement of faith till death. And there are other Hadiths which prove that we must submit to the meanings it contains within it. In the light of all evidences, scholars (of Islam) have deduced conditions that must definitely be fulfilled in the absence of barriers preventing the person from putting these into practice so that “*There is no god that Allah*” becomes really the key to paradise.

The following are the teeth of this (paradisiacal) key:

- (1) Knowledge (*Ilm*): Such knowledge which is opposed to ignorance.
- (2) Certainty (*Yaqeen*): In other words, to have firm conviction in the meaning of that term because it does not admit neither doubt, nor hesitation, nor uncertainty; instead you must have firm conviction.
- (3) Acceptance (*Qabul*): When you have learned with firm conviction, that knowledge must generate certain effects by acceptance of what is involved in this expression by the heart and tongue.
- (4) Submission (*Inqiyaad*); a perfect submission to the oneness of Allah: This submission is the cornerstone and the apparent implementation of the faith. This is realized by putting into practice what Allah (swt) ordains and abandoning what He forbids.
- (5) Veracity (*Sidq*): By pronouncing this testimonial (of faith) with a veracity/truthfulness that excludes all lies (or falsehoods), because he who pronounces with it his tongue while his heart is in denial is a hypocrite. Allah (swt) says about the hypocrites: **“They say with their tongues that which is not in their hearts.”** (48: 12).
- (6) Love (*Muhabbah*): He must give priority to what Allah loves, even if it is contrary to his passions, to ally with those who ally themselves to Allah and His Messenger and have aversion to the enemies of Allah and those of His Messenger.
- (7) Sincerity (*Ikhlaas*): Hazrat Muhammad (pbuh) said: “*Verily Allah has forbidden hell for the one who says: ‘There is no god worthy of worship except Allah’ while seeking only the countenance of Allah.*” (Bukhari).

May Allah have mercy on you and fill you with His blessings, and may you succeed with firm belief to build a strong faith in the profoundness of your hearts to reflect the **Sahih al Islam**, both in your hearts and in your actions to consolidate the Islamic society that is pleasing to Allah in every way. *Ameen.*