

FRIDAY SERMON

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH

Munir Ahmad Azim

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(12 Dhul Qaddah 1436 Hijri)

(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 بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢١﴾ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ
نَجْعَلَهُمْ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً نَحْيَاهُمْ وَمَمَاتُهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢٢﴾
وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٣﴾

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 nafsīm-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)

In the first verse (Verse 21), Allah says that the Quran and the words of the Quran contain clear proofs/signs for humanity. If someone carefully studies it with *Taqwa* (fear of Allah, with piety), and in any aspect that he cares to study it, then, he shall therein certainly find very clear evidence. Then Allah says it is a guidance and a mercy for the believers, for those who have faith (*Iman*), and who have a certainty in this book (and its words).

In another verse (Verse 22), Allah says: *“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.”*

In other words, do those who do evil deeds think that We will give them the same treatment so that their lives and deaths become similar to the lives and deaths of the believers? No it's impossible. For those who have faith (who are believers) and do righteous deeds, Allah will give them on this earth itself such treatment that will distinguish them from all others. And it is indeed such a treatment that shall be ongoing.

So, the treatment which Allah reserves for the true believers is quite different from the treatment which the people who are immersed in evil shall receive. This treatment is different and it is distinguished and when you analyze this treatment closely, then you will know for sure that those who are indeed recipients of this treatment are indeed the servants of Allah and that the others are from Iblis. Then Allah says that if ever you think that We are going to give the same treatment to everyone without distinction, then this indeed is a very bad idea/ decision on your part. It is a decision that robs you of any success. In the word used by Allah, He said, *“Ill is the judgment that they make!”* In addition to their poor judgement, there are still other issues that are mentioned in this divine word. It also means that it is a result of that judgement that there is a lot of mess/chaos that is created in the world of religion and in the material world also.

In the next verse (Verse 23) Allah says: *“Allah created the heavens and earth with truth - **‘bil Haqqi’**.”* Disorder/Chaos can never co-exist with the truth. There is no link between them. This means that when Allah created the heavens and the earth with truth and that there is no question of an error or breach made in His creations, so how is it possible that now in the world of religion, Allah shall let the evil ones stay together with the good ones? Each time you hear this wording that the truth cannot be together with lies and that falsehood also cannot coexist with the truth! Then Allah says that every soul will be rewarded justly. They shall certainly receive what they have earned and there will be no injustice committed against them (in this sharing of reward). In fact, just like injustice certainly cannot cope together with the truth. And justice is in fact a creation/ attribute of truth.

In these Quranic verses, there are mentioned much profound and vast subjects. So for the *Tarbiyyat* (education) of the Jamaat Ul Sahih Al Islam, the Jamaat Ahmadiyya and the Islamic world in general, thus, to understand these verses that I just read, this requires a much deeper clarification. Please understand that each of you must give preference to the comfort of your brothers over your own comfort. Make a real reconciliation with God and return to the obedience of Allah. Allah's wrath is coming down on earth, and only those who repent with complete repentance for their sins and come before Allah, then, it is only them who will be saved from the divine punishment.

So if you want to become such people, then the first quality you must have is that you must absolutely give priority to the comfort of your brothers on your own comfort. In other words, you do all this just for the love of your Creator, and this is actually true reconciliation which you do with Allah. For the sake of Allah you come forward for reconciliation so that the body of Islam is whole again. No division; only unity. This applies to all Jamaats in Islam, the Jamaat Ul Sahih Al Islam and even the Jamaat Ahmadiyya (and all groups therein): the Jamaat Ahmadiyya Al Mouslemeen, the Jamaat of Janbah Saheb etc. Thus all Jamaats just for the sake of Allah – you let go of your own comforts for the pleasure of Allah (no ego, no arrogance, no division, etc.) It is this way of reconciliation which demands that you give priority to the comfort and tranquillity of your brothers on your own comfort and tranquillity. Therefore, this must be done without hurting the heart of your brothers by the way you behave towards them. And you must not also show your authority, not even arrogance or boasting, nor even words spoken to them on a harsh note as this move them away from your surroundings; and certainly if you do this (i.e. act with arrogance and boastfulness etc.), you fall into the same category of Iblis; you become part of his group.

So if you want to become obedient people to your Creator, forming part of those who have *Taqwa* (fear of Allah, piety), and that everything you do will be for the pleasure of Allah, then you need to prioritize the comfort of your brothers on your own comfort. Now that Allah has chosen you, where He has placed you here, He (Allah) wants you to give preference to the comfort of the world over your own comfort; therefore, you need to begin this practice with your own brothers, because if you do not give preference to the comfort of your brothers over your own comfort, then you cannot continue this journey. Therefore, it was very important for me to choose and explain on this subject which is very deep in meaning. Try to understand the depth of these words. People who come into this world with the aim only to spend for the cause of Allah, then, they must give priority to the comfort of the entire world over their own comfort. Even if your own comfort is in danger, even if you reject your own comfort, it does not matter; you do well to sacrifice your comfort for the benefit of the comfort of all people.

By the way, I tell you an anecdote. In fact it is a question that one of my followers asked me on my return from Madagascar en route from the airport to my home in the North (of Mauritius). And that topic is a subject I have already explained. The question is as following: *“If you were the Khalifatul Massih V and the Khalifatul Massih V Masroor Saheb was the Khalifatullah, what would you have done?”* I told that person that it was indeed a very good question because my priority (as a Khalifat-ul-Massih), come what may, even if my life was to be in danger (even if I were to become *Shaheed*), will be to reject all comforts that people have given me when they raised me to this position and I will give the comfort of an Elect (Chosen One) of Allah priority and especially after he made his proclamation as the Khalifatullah (Caliph of Allah) who comes with the Holy Spirit.

Therefore, at the very beginning of my Friday sermon, I told you that truth and falsehood cannot stay together, cannot be mixed. Many people talk about *Taqwa*. It is in fact with the arrival of an Elect of Allah that we get to know the *Taqwa* of a person. Besides, I told my disciples: Think of the Safar Zikrullah of 2003 when at that time I did not give priority to my own comfort, and for the cause of Allah and because I had great respect for a particular person, with the fact that I knew how scholarly he was in the field of religion, and he held the position of Amir for nine years (that is to say, Imam Zafrullah Domun) then before all the world, I dedicated this divine favour that Allah gave me to him...

As we are dealing with this subject, I need to relate a dream which I saw last Sunday 23 August 2015 before the *Salat-ul-Tahajjud*. It was a long dream, but the part that concerns us today is as followings: "I saw myself again in the company of Imam Zafrullah Domun in a car, and he was relating to me a *Kashaf* (Vision) where he saw himself making a lot of *Istigfaar* (repentance). He was reciting this supplication for forgiveness: **"Allahumma innaka afuwwun tuhibbul afwa fa'afuanni."** (O Allah, You are Forgiving, You love to forgive, so forgive me.) After he recited this *duah* just as he did in the vision, I said: **"Ameen!"** As soon as I have pronounced **"Ameen"**, the voice of Allah was heard from the heaven, saying: **"I accept this duah!"** (And I was made to understand that it is through this **"Ameen"** that his prayer seeking forgiveness was granted/accepted).

This also makes me recall a dream I had seen at the beginning of the Divine Manifestation and which I already related to him (Imam Zafrullah Domun). I saw us both on a horse when suddenly someone cut the horse into two. Sometime afterwards the two pieces (of the horse) came back together (once again whole).

(So I return to my sermon): At this point, all those present were shocked by such an initiative on my part (because for me, I thought he was the man who had sacrificed everything and that we were both expelled from the *Nizam e-Jamaat* together and he used to note all the revelations of Allah that I received at that time), but then on the spot Allah manifested His anger by giving me a harsh reprimand, saying it was me that He had chosen and nobody else. Those present, they testified how this message came down on me and all were frightened and worried. As for me personally this message made me anxious and I was very distressed, and then immediately after that divine reprimand I started to ask forgiveness (to do *Istigfaar*) for a long time with many tears before my Lord (Rab). So this situation is different, because here it is Allah who chose His servant and the servant of Allah in question thus cannot make someone else take his place.

So the positions that a person receives from Allah, it is that same subject which is indeed fundamental. When someone sacrifices his own comfort and tranquillity and he pays attention to the comfort and tranquillity of his brothers, then surely Allah calls (attracts) such a person to Him, and for this it is not necessary for him to achieve the level of prophethood to start such a journey. No, even before their prophethood, all the prophets have started such a journey, and

they had such qualities even before becoming Elects of God. The clearest evidence of this is when we study the life of our Prophet Hazrat Muhammad (PBUH) before his prophethood. We see how he gave priority to the comfort of the people on his own comfort and at that time Allah attracted him to Him. Allah has given him the gift to grow in His esteem, going from higher position to the highest one, for verily this is a quality that Allah loves. And without that quality you are unable to reform the world. Those who are deprived of such quality, they are thus deprived of prophethood and also from the followership of prophethood.

So it is necessary for you to profoundly understand this subject. You must become people who are distant and separate from those who are immersed in evil. You must become the groups of people about whom Allah said that they had faith and did good works.

So if you really have faith in Allah and His messages, then you need to give special attention to the comfort of your brothers instead of your own comfort. You need to give them a comfort of peace, tranquillity and love and not take to placing signboards: **“Love for All, Hatred for None”** and humiliating your brother of the same faith as you, and boycotting (refusing him the *salaam* greetings and invitations etc.) him and at the same time encouraging his blood relations to cut all ties with him. Do you do all this for the cause of Allah or the cause of your Caliph (Elected by man)?

If you do something for the cause of Allah, then your actions must be done in such a way that you give priority to the comfort of your brothers instead of your own comfort. So, if the Khalifat-ul-Massih came from Allah, if he was really a man of God, then he would not have tolerated for a second the unpleasing/evil deeds that his followers are doing. He would not have sown hatred in the hearts; on the contrary he would have had true love in the heart.

So, *Insha-Allah* I will continue to expound on the same subject next Friday. May Allah give you the *Tawfiq* to understand the message contained in this Friday Sermon, and may Allah help you to do such deeds that will please Him, and may He sees you as His true servants and also, as the followers of His Khalifatullah of this present age. *Insha-Allah. Ameen.*