



Friday Sermon

HAZRAT MUHYI-UD-DIN AL-KHALIFATULLAH

Munir Ahmad Azim

02 September 2016 ~
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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 delivered his sermon on the following subjects:

Before continuing on the same subject-matter of my previous sermons, that is, on *Jihad*, Terrorism, Islamophobia and Islam, I would like to comment on the following news as well:

DEEP PARTIAL ANNUAL SOLAR ECLIPSE VISIBLE FROM MAURITIUS

Like you witnessed yesterday (01 September 2016), a deep and partial annular Solar Eclipse was visible here in Mauritius, as well as the other nearby islands and countries like Rodrigues, Reunion, Madagascar, and Central Africa. The eclipse was also partially visible in parts of the Indian and Atlantic Ocean.

An annular eclipse occurs when the moon is farthest from the earth from its orbit. Thus, this makes the moon look smaller, and the outer ring of the sun's fires or rays of light is seen. For yesterday's eclipse, the sun disc was eclipsed up to nearly 90% (88.8%). In simpler words, it was noticeably dark here in Mauritius.

The start of the partial phase of the eclipse was seen 27 minutes after noon and reached its maximum at around 14.13pm. The last phase of the eclipse ended at 15.44pm. As for the maximum duration of annularity, it lasted for 3 minutes.

In our sister Island, that is, Reunion Island (the first island outside Mauritius where I went to propagate the teachings of the Promised Messiah (as)), mainly in Saint-Louis, at the Etang du Gol, dubbed as the Eclipse Village, the eclipse was magnificently whole with a beautiful ring of fire from 14.09-14.11pm, that is, two minutes and 44 seconds of annularity.

For the first time since 1901, that is, after 115 years, an eclipse of such a magnitude was witnessed from Mauritius by the Mauritians. This is the only deepest solar eclipse to be witnessed from Mauritius itself for the 21st century. The next eclipse of such magnitude shall manifest in the year 2200.

This is one of the mighty signs for this era, especially with the advent of this humble Messenger of Allah in this 21st century (CE) and 15th Century (AH), whereby Mauritius witnessed an eclipse of such a nature. An eclipse is a natural phenomena which occurs from time to time, but Allah also uses such signs to distinguish light from darkness. If an eclipse bring darkness and worries, then Allah reminds His servants that whenever He wants He can exterminate the world and the people in it in a split second. Such occurrences are a reminder that we need to follow the right path always and seek help and protection from Allah alone. In this darkened era, Allah has raised His Messenger to guide you all to the right path. People need to recognise the *Siraj'um-Munir* (Light-Giving Lamp) and *Qamaram-Munira* (Light-Giving Moon) who has come to remove you from all kind of darkneses. May Allah enable you to do so and enrich your hearts with such clairvoyant light as to brighten your inner selves and make you come closer and closer to Allah through the humble advices and instructions of this humble self, such instructions which comes from Allah for your own welfare.

EID-UL-ADHA AND THE APHTHOUS FEVER 2016

Like you all know, since July and beginning of August 2016, Rodrigues Island witnessed a major foot/ hoof and mouth disease, that is, the Aphthous Fever among its cattle. This is a highly infectious virus which has rapidly attacked the cattles of Rodrigues, making it necessary to cull them (about a thousand animals from Rodrigues and Mauritius were slaughtered). And as a part of our cattle also originate from Rodrigues, during an investigation, it was found that a cargo of cattle originating from Rodrigues already reached Mauritius, but it was put in Quarantine. From that day on, a psychosis among the Mauritian farmers and also the Mauritians in general has settled.

As the Eid-ul-Adha is coming in a few days, the Muslims have made heard their worry concerning the *Qurbani/ Udhiya*. While some Muslims have negotiated to import cattle

from Africa, nevertheless, the fear of contamination and sickness due to the virus is worrying the Muslims and the Mauritians in general. Many are taking precautionary measures and not participating in *Qurbani* this year. As for the population of Mauritius in general, they are avoiding consumption of beef and a demand for chicken and fish is on the increase.

Moreover, the authorities in Mauritius and Rodrigues have embarked on a vaccination campaign for the foot-and-mouth disease on all cattles and it is expected to take a maximum of three years before everything settle down to normal.

This is also a sign for all the Muslims in Mauritius, Rodrigues and the world to reflect on this as, recall what happened to our Muslim brothers and sisters who went last year for the pilgrimage (Hajj) and many died there, including Mauritian Muslims. And this time during the days preceding the Eid-ul-Adha another such problem occurred. Now, only Allah knows what shall happen further during this forthcoming Hajj and Eid-ul-Adha. I would advice all Muslims around the world to make a great Sadqua for all our brothers and sisters who have gone for the pilgrimage so that Allah may protect them from all kinds of afflictions. *Insha-Allah*. May they go for the Hajj and return back home safe and sound and with the blessings of Allah. *Ameen*. I humbly pray that Allah enables the Muslims around the world to ponder over these occurrences which are indeed signs for the people. *Ameen*.

THE TRUE JIHAD

In this modern day and age, when the world has become considerably smaller because of the technological advancement of the various forms of media, a word has arisen clouded with doubt, distortion and mysticism from the East to the West, before finally gaining international attention. This word is "*Jihad*", or as it is better known in the West, 'Holy War'. The actual root of the Arabic word '*Jihad*' is '*Jahd*' which signifies endurance or rigorous conditions. Thus, in essence *Jihad* means to strive to the utmost for the achievement of a purpose and to leave nothing undone in its pursuance. Its Islamic conception is first introduced in the following verse of the Quran.

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them." (22: 40).

This verse throws a flood of light on what the Islamic concept of *Jihad* actually purports and it clearly shows that *Jihad* is fighting in defence of Truth. But whereas Islam, like I have told you before, allows no aggressive war, it regards the waging of it to defend one's honour, country or faith as an act of the highest virtue. According to Islam, man is

God's noblest handiwork. He is the cause of His creation, its aim and end. Therefore, it is only natural that the religion which has raised man to such a high pedestal should also have attached very great importance and sanctity to honour life. Of all things, man's life, according to the Quran is most sacred and inviolable. It is a sacrilege to take it except under rare circumstances which the Quran has specifically mentioned in the following verses:

“Indeed, the penalty for those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.” (5: 34).

“And do not kill anyone whom Allah has forbidden, except for a just cause, and whoever is killed unjustly, We have indeed given to his heir authority (to either retaliate or forgive), so let him not exceed the just limits in slaying. Indeed, he will be helped.” (17: 34).

Moreover, Verse 40 of the Quranic Chapter 22, Al-Haj is the first verse according to consensus of scholarly opinion in Islam which gave Muslims the permission to take up arms in self-defence. The verse states:

“Permission (to fight) is given to those upon whom war is made because they are oppressed.” (22: 40).

This verse lays down principles according to which Muslims can wage a defensive war, and set forth along with the following verses the reasons which led a handful of Muslims, without arms and other material means, to fight in self-defence after they had suffered at Mecca ceaseless persecutions for years, and had been pursued with relentless hatred to Medina and were harassed there. So the first reason given in this verse is that they have been wronged, and oppressed.

In the next verse, that is, Verse 41 of Chapter 22 gives the second reason. The verse states:

“Those who have driven out of their homes unjustly, only because they said: ‘Our Lord is Allah’...” (22: 41).

This second reason is that Muslims were driven out from their properties, lands and homes without a just and legitimate cause, their only offence being that they believed in One God.

For years the Muslims were persecuted at Mecca, then they were driven out from it and were not left in peace even in their exile in Medina. Islam at the time was threatened with complete extermination by a combined attack by the Arabian tribes around Medina. Medina itself was honeycombed with sedition and treachery, and the Jews, compact and united were utterly opposed to the Holy Prophet Muhammad (pbuh). It is under these highly unfavourable circumstances that Muslims had to take up arms to save themselves, their faith and the Holy Prophet (pbuh) from extermination. If ever a people had a legitimate cause to fight, it was indeed the Holy Prophet Muhammad (pbuh) and his companions, and yet the critics of Islam have accused him of waging wars to impose his faith on an unwilling people. After giving the reason why the Muslims had the great need to take up arms, the verse mentions the object and purpose of the wars of Islam:

“... And if Allah had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of Allah is oft-remembered would surely have been destroyed.” (22: 41).

Thus, the object was never to deprive other people of their homes and possessions, or to deprive them of national freedom and compel them to submit to foreign yoke, or to explore new markets and get new colonies as the western powers do. It was to fight in self-defence and to save Islam from extermination and to establish freedom of conscience and liberty of thought. It was also to defend places of worship belonging to other religions – the churches, and synagogues, the temples and cloisters.

Thus, the first and foremost object of the wars of Islam was and will always be, to establish freedom of belief and worship and to fight in defence of country, honour and freedom against an unprovoked attack. Is there any person who can say that there is a better cause to fight for than this?

Islamic *Jihad* is basically of three types. First, there is the *Jihad* against oneself, which in islamic idiom is called the greatest *Jihad* (*Jihad-i-Akbar*).

Secondly, the *Jihad* that is waged against Satan and satanic teachings and designs and is called the great *Jihad* (*Jihad-i-Kabir*).

Thirdly, there is the *Jihad* that is waged against the enemy of freedom of conscience; this is called the lesser *Jihad* (*Jihad-i-Asghar*).

I urge my community – Jamaat Ul Sahih Al Islam – to carry *Jihad* all the time. The *Jihad* of this age is to strive in upholding the word of Islam, to refute the objections of the opponents, to propagate the excellences of the Islamic faith and to proclaim the truth of the Holy Prophet (pbuh) throughout the world. This is *Jihad* till Almighty Allah brings about other conditions in the world like I have said last week in my sermon concerning those of our brothers and sisters in Islam who are being oppressed and bombed because of their faith. Our era is indeed critical for Islam and the Muslims. Global plans are being made to wipe out Islam and to convert the Muslims and their pious nature and attire to the western cultures.

Besides a defensive war to re-establish justice and fairness in religion, I reject the very idea of upholding the sword for the propagation of religion, I reject the concept of *Jihad* by the sword unless it becomes absolutely necessary to do so, and in the times of a Messenger of Allah, a reformer of Islam, it is indeed under the blessed instructions of Allah that such a Messenger and Khalifatullah will be able to do so. Neither the Promised Messiah Hazrat Mirza Ghulam Ahmad (as) nor I – the Khalifatullah of the age – have abrogated *Jihad* by the sword, and we could have never done so for we in capacity as Muslims are bound by the Quran, and when all limits are exceeded, we are bound to stand up to defend our faiths and our persons so that Islam may live on forever as promised by Allah in the Holy Quran.

I conclude by saying that those who equate the term *Jihad* with fanaticism and terror and who seek to justify their horrific and barbaric acts of violence in the name of religion, are in great error and have not understood the true teachings of Islam and the Holy Quran.

Jihad, the true *Jihad* is thus to be done with our own selves, to vanquish every evil which may reside within us. When we shall succeed in this *Jihad*, then we shall be able to reap the pleasure of Allah. And remember, as long as we do the greatest *Jihad* with ourselves, then whenever and wherever we are being threatened and persecuted, it is Allah Himself who shall come to our aid. He shall provide us the means and ways to be victorious for the true cause, for truth and true faith and to make survive His true teachings among men in the world. *Insha-Allah, Ameen.*