



# F Friday Sermon

HAZRAT MUHYI-UD-DIN AL-KHALIFATULLAH

*Munir Ahmad Azim*

11 March 2016 ~  
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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 subject of **“Fighting, Till When?... Till One Loses Face?”**:

## FIGHTING, TILL WHEN?

Islam forbids aggression, but orders us to fight if the limits of decency and freedom of conscience are exceeded and that truth and peace are in danger. In this case, the Muslim is called to fight and should not shrink from the fight to protect the religion approved by Allah, that is to say, Islam and the Muslims. This is the teaching on the basis of which the Holy Prophet (pbuh) set his own line of conduct. He continued to suffer in Mecca and did not fight the aggression of which he was the innocent victim. Even after his flight to Medina, the enemy went there to extirpate Islam; he had to fight for truth and freedom of conscience, but the fights he had subsequently directed were ordained by Allah, especially on self-defence basis and to save the worship of God and His sincere adherents/ servants.

**“Permission (to fight) has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory. Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah's repelling some men by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him – Indeed, Allah is Powerful and Exalted in Might – Those who, if We give them power in the land, establish worship and pay the Zakat and enjoin kindness and forbid iniquity. And with Allah rests the end of (all) matters.”** (22: 40-42).

The verse is intended to mean that the permission to fight is given to victims of attacks. God certainly helps victims, that is to say, those who are expelled from their homes because of their beliefs. (By the word **home**, it can also mean, a Jamaat, wherein in my case, I was expelled from the Nizam-e-Jamaat Ahmadiyya also and persecuted). This permission is wise because had God not

rejected the cruel ones in order to help the just ones, there would have been no freedom of conscience and worship (of the unique God) in the world. God must help those who help establish (the) worship (of Allah) and freedom. It follows that fighting is allowed for a people who have suffered a long and deliberate assault – when the perpetrator has no reason to attack and despite that seeks to intervene in the religion of his victim. The duty of the latter, if he accesses to power one day, is to restore religious freedom and protect all religions and holy places. His power should not be used for his own glorification, but for the welfare of the poor, the progress of the country and the consolidation of peace. This teaching is clear and precise. It proclaims the fact that the early Muslims had recourse to war **because they needed to do so**. Otherwise, wars of aggression were prohibited by Islam. Political power is promised to Muslims, but they are warned that this power should not be exercised for their own benefit, but for the fate of the poor and to promote peace and progress.

**“Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors. And kill them wherever you overtake them and expel them from wherever they have expelled you, and revolt is worse than killing. And do not fight them at al-Masjid al-Haram (the Sacred Mosque) until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers. And if they cease, then indeed, Allah is Forgiving and Merciful. Fight them until there is no (more) revolt and (until) they return to the worship of Allah. But if they cease, then there is to be no aggression except against the oppressors.”** (2: 191-194).

Allah gives details of fighting in His way. He gave the green light for fighting in the precarious situation of Muslims. Therefore, in situations where Muslims find themselves violated, persecuted and victims of murders because of their faith, it is then that God Almighty says that we must fight, but only for the love of God, not for ourselves. And especially not under the influence of anger or need for grandeur. And in any case, fighting should not exceed limits because Allah detests excesses. Fighting/ Battles must take place between groups; assaults against individuals is prohibited. Aggression against a religion must be rejected because committing such aggression is worse than bloodshed.

Muslims should not fight near the Holy Mosque (*Ka’aba Shareef*), except when the enemy attacks first. The fact of fighting near the Holy Mosque is an infringement of the right of all to make the pilgrimage. But if the enemy attacks, Muslims are free to fight back; this is the right response to aggression. If the enemy withdraws, Muslims must also withdraw and forget the past. The struggle must continue for as long as persecution lasts and if religious freedom is not yet restored. The use of force or compulsion in religion is a bad thing. If the *Kafiruun* (unbelievers) cease not use it and allow freedom of religion to take its course, Muslims must refrain from fighting. We should take up arms against those who commit excess. As soon as the excesses cease, fighting must cease also.

## ... TILL ONE LOSES FACE?

By the grace of Allah, on Tuesday 08 March 2016, after the Esha prayer, I received several times a verse of the Quran as revelation. This revelation came with such force on my tongue/ my lips and this made me ponder a lot over it. That Quranic verse/ revelation is as follows:

**Jaana-al Haqqu wa Zahaqal-Baatil Innal Baatila kaana Zahuuqa.**

*The truth has come and falsehood has vanished; surely falsehood is bound to vanish.*

The next day, 09 March 2016, I received several calls from an Ahmadi who informed me that on Youtube, Mubarak Boodhun labelled me as an **“insane person/ mentally sick”**. Before proceeding further with the matter, like the Quran and Hadiths teach us, I made the necessary to contact a member of the Jamaat Ul Sahih Al Islam to research on whether the news about the stupid remark is true or not. I was at that time in the midst of an important work, and after giving this instruction, I received a revelation from my Rab, my Allah (swt) who informed me (and thus confirming me the news):

**Unzur Kayfa zarabun lakal amsaala fa-zallun.**

*See the kind of examples they invent for you. They have gone astray.*

When I returned home at night, I had the opportunity to see it for myself on Youtube. All this happened through a meeting which was held between the Salafiyya and Ahmadiyya, and it was the Salafiyya who posted all those Questions & Answers and subsequently the debates on their Youtube Channel. Shame on the Jamaat Ahmadiyya! In the year 2011, just before Ramadan, they had three meetings and debates with the Salafiyya, in Port-Louis (Plaine Verte) and afterwards in Quatre-Bornes, at the Pavillon. The Salafiyya was represented by Shabbir Chowtee and Jamaat Ahmadiyya was represented by Mubarak Boodhun.

The first question of Mubarak Boodhun was on: Who was a Muslim according to the Quran and Hadiths, especially according to the Quran and as defined by Hazrat Muhammad (pbuh)? The second question – from Mr. Shabbir to Mubarak Boodhun – after Hazrat Muhammad (pbuh) till Hazrat Mirza Ghulam Ahmad (as), how many prophets there were? And a series of Questions & Answers ensued whereby each of them presented his arguments – but unfortunately the arguments were not presented in the best ways – till they reached a point before the conclusion of their session when Mr. Shabbir put before Mubarak Boodhun about the fact that after Mirza Ghulam Ahmad (as), Muhyiuddin Munir Ahmad Azim was proclaiming to be prophet, therefore he wanted to have the opinion of Mubarak Boodhun on this issue. With every fiber of arrogance and boastfulness, Mubarak Boodhun said, concerning me: *“He has nothing to do with the Jamaat (Jamaat Ahmadiyya); he has been expelled from the Jamaat.”* And therefore Mr. Shabbir insisted on his question, to make that arrogant and boastful man confess if whether a prophet can really come after Mirza Ghulam Ahmad (as) or not?

Upon the insistence of Mr. Shabbir, Mubarak Boodhun did not know what to say; he was put in a fix and did not know whether to say yes or no! Therefore, in a confused state, he began saying that no prophet shall come (after Hazrat Mirza Ghulam Ahmad (as)) and afterwards he retracts his words and confess that the POSSIBILITY exists that prophets shall come after Hazrat Mirza Ghulam Ahmad (as). He said: **“No, no one will come... (Pause, then he said)... The possibility exists but I have not witness (the advent of) any (such prophet/s).”** Then Mr. Shabbir said: **“If he (that prophet) comes and you people don’t have faith (believe) in him, then this means that you are a Kafir?”** He gave precision to his words and told Mubarak: **“If Muhyiuddin Munir Ahmad Azim (I have seen his photo on the internet) is a TRUE prophet, this means you are a Kafir?”** Mubarak replied: **“Not only me, but every one of us!”** Therefore Mr. Shabbir told Mubarak that (as per the definition of Mubarak etc.) he (Shabbir) was already a Kafir as he did not believe in Hazrat Mirza Ghulam Ahmad (as). The answer which was expected from Mubarak Boodhun was not that; Mr. Shabbir wanted him to give him a straight answer as to whether I (Munir Ahmad Azim) was really a TRUE prophet, and thus on this basis alone, Mubarak Boodhun and the Ahmadis would become *Kafiruun* (unbelievers). Thus Mubarak Boodhun had to confess: **“Each one of us...”** (i.e. he admits that each one of them shall become a *Kafir*) and afterwards he went further to make a grievous statement by proclaiming: **“... but we don’t believe that he (Munir Azim) is a prophet because he is a mentally sick person.”** That imbecile wanted to pose as a great defender of the Jamaat Ahmadiyya but in his attempt to crush me (my honour by his lies), he gave Mr. Shabbir the golden opportunity to say: **“Mirza Ghulam Ahmad also was like this (i.e. mentally sick)!”;** in other words, Hazrat Mirza Ghulam Ahmad (as) was also (*God Forbid*) a mentally sick person also! He got a golden opportunity to be sarcastic on this subject with Mubarak Boodhun (he laughed when he said that). Moreover, Mubarak Boodhun wanted to end the discussion quick, and instead of noon, they end the meeting at 11.30am.

During the course of their meeting, Mr. Shabbir also asked Mubarak Boodhun for his opinion on him (Mr. Shabbir), if he considered Mr. Shabbir as a *Kafir* or not, especially after Mr. Shabbir proclaimed loud and clear that he does not believe in Hazrat Mirza Ghulam Ahmad (as) at all. Therefore, he asked Mubarak Boodhun if according to Quran and Hadiths, he (Mr. Shabbir) was a *Kafir*? Mubarak replied: “Yes”, he was a *Kafir*. Mubarak Boodhun precise that he is a *Kafir* according to the point of view of the Jamaat Ahmadiyya, and thus Shabbir overpowered him with the question, if whether he (Mr. Shabbir) was to follow the decision of Allah or that of the Ahmadis?

This is only a brief of what transpired between the Ahmadis and the Salafis. It is those kinds of people who are taking themselves as great saviours/ defenders of the Jamaat Ahmadiyya. It is them who are now judging the faith of people and not only that, but they are foremost in consulting people to assert who is a mentally sick person or not. Instead of making progress, nowadays Ahmadis are regressing in shame, especially after they have ceased to practice what they preach. They say that the door of prophethood is still wide open, but when Allah grace them and the rest of the Ummah of Hazrat Muhammad (pbuh) with such a favour, they turn their backs to this divine favour, and just like the other Muslims who are mocking Hazrat Massih Ma’ud Mirza Ghulam Ahmad (as), and just like the people of the other religions who are mocking our beloved

Nabi Kareem Hazrat Muhammad (pbuh), therefore, today also it is their turn to do likewise when Allah graced them with the favour of a prophet (in the Ummah of Hazrat Muhammad (pbuh) and particularly in the Jamaat of Hazrat Massih Ma'ud (as)), and thus, they repeat the same error which their predecessors – the enemies of the Elects of Allah – did.

Shame on the Jamaat Ahmadiyya! They had a meeting with the Salafiyya and the debate which they were to hold on 17 July 2011, they finally held it on the 24 July 2011 at Pavillon. They wowed the audience with great (professional) cameras and cameramen and photograph and the theme of the debate was on “**Khatam-an-Nabiyyeen**”. The agreement which they had with the Salafiyya was to have a debate of 4 hours duration and to end with a *Mubahila* (duel of prayer) – Both parties agreed on these points. Afterwards, prior to the debate the Jamaat Ahmadiyya reduced the debate to 3 hours and refused to do a *Mubahila*. That so-called defender of Ahmadiyyat was quick to take great decisions; he wanted to show himself efficient in such matters as he was the Central Tabligh Secretary. He, along with the Imam who he brought to refute on the subject “**Khatam-an-Nabiyyeen**” evaded the question; they preferred concentrating on the subject of the death of Hazrat Isa (as).

They entangled themselves in such a way with the announcement that they believe that Hazrat Muhammad (pbuh) was **Khatam-an-Nabiyyeen**, the Seal of all prophets till the Day of Judgement, and when they are confronted on the subject of whether there are prophets to come after the Promised Messiah Hazrat Mirza Ghulam Ahmad (as), their perception of **Khatam-an-Nabiyyeen** change and for them Hazrat Mirza Ghulam Ahmad (as) is the last prophet and no other prophets can come after him ( that he is the sole prophet after Hazrat Muhammad (pbuh)). Therefore, why do they come forward to debate on: **Khatam-an-Nabiyyeen**? They are not worth debating on that particular subject! They have hidden these meetings and debate all these years and now after five years the Ahmadis shall get to know more about what happened through this sermon, about their failure in those debates. I do not take all this as mere coincidence, because now after those five years I needed to be made aware of this, and the veil has fallen and, the time has come, especially for that Mubarak Boodhun to reply on what he said. Indeed, Allah shall seize him for what he had said.

And also let us not forget what recently happened on the 19 and 26 February 2016 respectively in their Questions and Answers sessions in Rose-Hill and Quatre-Bornes, how they failed miserably in their attempts to reply to the questions of strangers and journalists whom they invited for the occasion! They don't know how to reply to the questions of their guests and they deviate to other subjects. Therefore, why invite people to humiliate the Jamaat of Hazrat Massih Ma'ud (as) all the more when you are useless in this field, when you don't know how to reply to questions!!! What a shame!

And as for the debate which the Salafiyya did with the Jamaat Ahmadiyya, had the Salafiyya not posted all this on their Youtube Channel, we would not have known how Basharat Naveed had miserably failed in this debate at Pavillon! And we would have not known also how Mr. Arrogant-

Boastful Mubarak Boodhun failed at replying to questions. They did not know what to say; they were made to feel like fool with their foolish responses.

I seize the opportunity of this sermon to tell Mubarak Boodhun, the one who had labeled me as a mentally sick person, to come forward with that accusation and to prove it. This matter shall not end like this. All that you, Mubarak Boodhun have said on me on Youtube has already been recorded. You need to prove before the world, before all people that I am really a mentally sick person, and you need to present my file from the mental hospital in Beau-Bassin, Brown Sequard. Not only that, but also all the medicine prescriptions which I am supposed to have received and the names of all doctors who have certified that I am mentally sick.

Bear in mind that the filthy words which you have said has polluted the whole ocean. You will have to reply for that before the court of Allah, as well as the mundane court also. Indeed you are like those empty but noisy barrels; you put great motto on mosques: *“Love for All, Hatred for None”*, when you do the complete opposite. I have done many sermons on this subject to unveil your true faces. Mubarak Boodhun informed the Salafiyya that they (the Ahmadiis) have always been victims, as if so much *Zulm* have been made on them. But those imbeciles, they forget easily the *Zulm* which they have done on me when they refused to pay me my salary and my lump sum – length of time which I devoted to the service of the Jamaat Ahmadiyya (as a paid worker of the Jamaat). They refused to pay me my due and they have the guts to label me a mentally sick person! And especially when they needed that same *“mental sick person”* to establish and work for the Jamaat Ahmadiyya in the nearby islands such as: La Réunion, Mayotte, Seychelles and Rodrigues. I was then not a mentally sick person!!! Therefore, tell me where were all your sane Pakistani and Mauritian missionaries at that time (for you to need only me to do such works)? And when I was expelled from the Nizam-e-Jamaat, you lied to those people on the islands who integrated the Jamaat Ahmadiyya through me, by telling them that Munir Azim was expelled only on the ground that I was *“DREAMING”*!!! As if I am the only one to DREAM!!! Moreover, it is now 15 years since you have not paid me my due, my sweat. Shame on you!

Nowadays, we are seeing such buffoons like Mubarak Boodhun who is talking nonsense on my person. He thinks that as he has a good post in the Government, he is therefore Mr. Know-it-All, a great personality! Let me tell you that I have seen lots of people like you who have gone to their lost (*fanna finna*). Now, let me tell you that your time has come. Count the days. You need to prove the accusation of mentally sick person to one and all, in Mauritius and around the world, like your Mullah Basharat Naveed need to answer on his statement on the flesh and blood of pork.

Brothers and Sisters, I need to stop my sermon right here; the Khutba Jummah is becoming too long. I shall come back *Insha-Allah* on that subject on the internet, on Youtube in details and meanwhile, I hope that Mubarak Boodhun shall present all the documents and certificates on Youtube etc. that I am a mentally sick person.

May Allah preserve us all on the Right Path *“Siratwal Mustaqeem”*. Ameen.