

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Friday Sermon

HAZRAT MUHYI-UD-DIN AL-KHALIFATULLAH

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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 subject of **“Let Go of Corruption & Embrace True Devotion!”**:

LET GO OF CORRUPTION & EMBRACE TRUE DEVOTION!

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

Zaharal-fasaadu fil-barri wal-bahri bima kasabat 'aydin-naasi liyuziiqahum ba'dal-lazii 'amiluu la-'allahum yarji 'uun.

“Corruption has spread on land and sea of what men’s hands have wrought, that He may make them taste (the fruits) of some of their doings, so that they may turn back (from evil).” (30: 42)

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ

'Iqtarabatis-Saa-'atu wan-shaqqal-Qamar.

“The Hour has drawn nigh, and the moon is rent asunder.” (54: 2)

The centuries prior to the advent of the Holy Prophet Muhammad (pbuh) witnessed a steady decline in human affairs. Looking back, worsening political and social conditions are apparent on an international scale in the histories of nations situated in Europe, America, Asia, Africa and the Arabian countries. Such times witnessed also the advent of prophets, reformers and

Warners to give an alert to the situations prevailing in religious, human and even political affairs. These days even the islands are not spared from these degradations and sorrowful states. Mauritius, despite being a Paradise Island has also been infected with these kinds of corruption, in every field.

The Holy Quran as a valuable source of information and guidance throws much light on the subject.

A true religious message comes at a time when mankind is in a period of darkness. It guides man to mould his life in a proper manner in relationship to God and mankind, and enables man to achieve the purpose for which he has been created, which is to worship God. In other words, the condition of the world at the advent of a true Prophet of God is such that the moral and spiritual conditions of man have become deplorable, and progress is arrested until such time that mankind is able to conduct his day-to-day moral and spiritual affairs in a noble and beneficial manner. Such conditions of man, when a dark age appears and when a new religious message comes, are also apparent in the political history of nations.

The Holy Quran states: *Zaharal Fasaadu*, that corruption had appeared, and that mankind in that age had become corrupt due to their own doings. In a later place the Holy Quran also states that the hour had come for man's moral and spiritual reform. But what we must keep in mind is that the Holy Quran addresses us today with the same vitality and urgency like it addressed the people of yore, that is, the Holy Prophet Muhammad (pbuh) and the first believers. The main theme of the foregoing verses (30: 9-41) consisted in engendering and instilling in man belief in an Almighty and All-Powerful God Who creates, regulates and guides all life from the beginning till the end of time.

In the present verse (30: 42) we are told that when darkness enshrouds the face of the earth and man consigns God to oblivion and gives himself up to the worship of the gods of his own conception and creation, God raises a prophet to "bring back the erring flock into the Master's fold". The words land and sea may signify:

- a) Nations whose cultures and civilizations were based purely on reason and collective human experience, and those whose cultures and civilizations were based on Divine revelations;
- b) Peoples living in the islands.

The verse means that all the nations of the world had become corrupt to the very core politically, socially and morally.

Secondly, the moon, in *Shaqqaal-Qamar*, in the second verse I mentioned (54: 2) could stand for the Arab political power, or political power in general, which was about to end and that The Hour, *Al-Saa'ah*, had come for a spiritual revolution which was to affect all spheres of human activity. The emergence and vigour of nations, and sometimes their growth into empires, often begins with a basic message or philosophy around which a political system is developed. However, these political systems cannot serve to meet the needs of the nation indefinitely, and this is apparent in their downfall. In the fifth, sixth, and seventh centuries, these political systems were in their decline and were struggling to survive.

Although extraordinary rulers did appear who re-organised and revitalised the nation, yet the downfall was inevitable and the old philosophy could not save the nation. At such a time of decline, at the beginning of the seventh century A.D, a prophet of God appeared who had a universal message for mankind. The acceptance or rejection of this new message upon which nations could replace their old message and begin a new era in their history, had significant effects on the history of these nations.

We observe that man's progress through civilisation has been the product of well-defined social laws requiring strict adherence to those laws. Obviously, a good religion would contain a complete code of rules of moral conduct conducive to the spiritual uplift of man. Good and bad morals would need to be spelt out and the means of attaining good morals and avoiding bad morals clearly defined. Once again, a religion which is loosely structured and does not require the attainment of good morals would fall by the side. It would be of considerable benefit if religion could also provide suitable solution for the social problems which confront mankind today.

A good religion cannot ignore that man is a social animal and leave this matter for politicians. It would therefore need to lay down certain principles which govern man's social conduct (e.g. marriage, family life, good neighbourliness), whereby peace and order may be established. The rights and privileges of all classes of men should be adequately protected.

Although rules for the government of society may be framed, such rules frequently suffer from bias by an individual or a party of people with vested interest or out of political loyalties. Only God alone can equitably frame such rules with an outlook not inhibited by intrusion of personal interest. A religion which is true to its identity should point to sound domestic relationship, the rights and duties of citizens, the relationship between master-servant, rulers-ruled, rich-poor, the followers of one religion and those of another, etc., and to how such rights and duties may be discharged. A religion which fails in this respect can hardly deserve to be called by that name when it can hardly control the community adhering to it leave alone its relationship to the rest of mankind. It is in this category that a number of well-established faiths of the world fail because their religions lack adequate guidance on it or because of the

nature of their origin were not meant to fulfil a universal role but a limited role restricted to a certain people at a certain time. This is one of the primary causes of irreligion because when people turned towards it to provide the kind of guidance it had hitherto provided, that guidance was lacking. But Islam, the perfect way of life, the true religion regulates man's internal and external affairs, his soul and environment and his place in society and cater to the core to his spiritual needs and attainments also.

Corruption has appeared, and this outburst of evil seems to be more than ever dangerous and devilish for it eats every nation, big or small from inside and out. People are no longer protected from these evils because they have barred themselves from the needed protection, in that which they needed to trust in Allah and keep attach to him. They let go of the spiritual and the goodness within them to grip the material and greed for money and power. Islam, even today is still alive, its teachings are still alive and applies for all times, even for our times, and we need to return to the Holy Quran. Such corruptions *Insha-Allah* shall become only a flimsy nightmare if people with goodwill seek to come out of the darkness of their existence to seek Allah.

I pray that Allah enables you all to understand the aim of this sermon, especially in the context of this corrupted world, which day by day is worsening. Mauritius, the very little island in the Indian Ocean also is not spared by all those kinds of corruption. Since more than one month, we are witnessing how the corruption of ministers of the government has surfaced to the public eye. This state of corruption has reached each nook and corner of the world, where there are corrupted presidents, ministers and other big personalities. So we must pray for all people around the world, that may the veil of ignorance fall and God Almighty protects them from all kinds of temptation from Satan and his army. May Allah have mercy on them, on us all living in this temporary world.

May Allah either discard them from this world or forgive them, so that only goodness spread and all satanic effects disappear little by little. I end with this prayer of Hazrat Nuh (as):

Rabbi laa tazar 'alal 'ardi minal-kaafiriina dayyaaraa! 'Innaka 'in-tazarhum yudilluu 'ibaadaka wa laa yaliduuu 'illaa faajiran-kaffaaraa! Rabbighfir lii wa liwaalidayya wa liman dakhala baytiya Mu'-minaww wa lil Mu'-miniina wal Mu'-minaat wa laa tazidizzalimina 'illaa tabaaraa!

"O my Lord! Leave not of the Unbelievers, a single one on earth! Indeed, if You leave them, they will mislead Your servants, and they will breed none but wicked ungrateful ones. My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do not increase the wrongdoers except in destruction."
Ameen.