

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

## Friday Sermon

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

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*After greeting all his disciples, including all new 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 Perfect Book (Part 3)":*

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

Zaalikal Kitaabu laa rayba feeh. Hudal-lil-Muttaqiin; **Allaziina yu'minuuna bil-Ghaybi wa yuqiimuunas Salaata wa mimma razaqnaahum yunfiquun**; Wallaziina yu'minuuna bi-maaa 'unzila 'ilayka wa maaa 'unzila min-qablik, wa bil-'Aakhirati hum yuuqinuun.

*This is the Book; there is no doubt in it, a guidance for those who fear Allah. Those who believe in the unseen and keep up prayer and spend out of what We have*

given them. And who believe in that which has been revealed to you and that which was revealed before you and they are sure of what is yet to come. (Al-Baqara 2: 3-5).

By the grace of Allah, Allah (swt) has given me the *Tawfeeq* today to continue on the same subject of my sermons from the previous two Fridays. So, I stopped where, when you go to the mosque, then you have to take your beauty with you too, i.e. in this case, your *Taqwa* (fear of God, piety). The Quran has already described this beauty as *Taqwa*. It is necessary that each person becomes a *Muttaqi* (that is, someone who has the fear of Allah, who is pious), otherwise it will be difficult for him/ her to keep the mosque prosperous, and if the God-fearing people preserve the prosperity, freshness and peace of the mosques, then there will be so many blessings in these mosques, beyond your conception/ imagination.

Then Allah (swt) says that it is these people who will have faith (*Iman*) in “*what is yet to come*”. Here, “*what is yet to come*” is two-ways (i.e. has two interpretations) when we study (closely) this verse. As you follow this verse, you will find that Allah says, “*And who believe in that which has been revealed to you and that which was revealed before you and they are sure of what is yet to come* (i.e. in the future).” - Then, like I have already told you in my previous sermons, it refers to the continuation of divine revelations and messengers after Hazrat Muhammad (pbuh), those who will confirm this Quran, The Perfect Book of Allah.

Moreover, it also refers to the faith (*Iman*) that the pious (*Muttaquun*) must have on the *Ghayb*, the invisible, on the (eternal) life which will come after our life on earth, and where we will be accountable (for all our acts ) before our Lord (*Rab*). In fact people think and believe that they have already faith (*Iman*) in the invisible (*Ghayb*). But in reality a lot of people do not really have faith in the *Ghayb*. As long as the *Ghayb* is far from them and does not confronts any of their demands, they say that they have faith. But as soon as their personal demands confront (are in opposition to) the *Ghayb*, it is then that they give up (their belief in) the *Ghayb* and give priority to their own being (i.e. their passions or worldly gains).

The *Ghayb* holds a lot of meanings. One of these meanings is that Allah is The *Ghayb* (The Invisible) but you must have such faith in Allah, so much so that this *Iman* becomes much more important than the things that are visible. Those are

the people who are truly believers, who really have faith in the *Ghayb*, and for them, this Book (the Quran) is a perfect book in which there is no doubt. In fact the doubts that the Quran dispels are the doubts that a person conceives when he moves away from Allah, and to have *Iman* in the *Ghayb*, it is necessary that all these doubts dissipate.

So, this verse mentions a subject that is continual. Those who benefit from the words of Allah, then after some time even they will find that the Quran is such a book whose content is (absolutely) truthful, where it contains no doubt. Because they are those who make efforts with the *Taqwa*, then all the doubts are dissipated for them. So much so that the Quran transforms all darkness into light. When such a stage is acquired, then at that moment, they stop perceiving Allah as the *Ghayb* but as a reality. Although they do not find Allah, though they do not hear Him, and do not feel Him, in spite of all this it is Allah who has the upper hand over everything, even the things/ subjects they can see (which are visible to them).

This reminds me of a dream that a dear disciple from Tamil Nadu has seen. When he made the *Istikhaarah* prayers with *Taqwa*, with the basic knowledge of the Quran that he already has with extraordinary fervour, asking Allah about the truth of this humble servant, the Khalifatullah and the Jamaat Ul Sahih Al Islam, then Allah acceded to his humble request/ prayer and showed him the Jamaat Ul Sahih Al Islam, the Jamaat of Allah as a celestial tree, which does not touch the earth, such a Jamaat/ tree that is holding straight only by the divine force, which is not of this world (i.e. heavenly), who has divine help, and at the bottom of that tree, he finds a Logo, forming the name of Allah and he also finds the name of Hazrat Muhammad (pbuh) together with that of the name of Allah. That dream was etched in him in an extraordinary way where his *Iman* in Allah, and His Messenger, Hazrat Muhammad (pbuh) and this humble servant of Muhammad (pbuh) whom Allah has sent in this century became solid and unshakeable. *Alhamdulillah*.

That dear disciple put his trust in Allah, and has also put his confidence in the *Ghayb*, that Allah always speaks and shall surely, without any doubt, guide him to the right path, to a good decision to be made that can change his life in an extraordinary way, and then Allah manifested Himself to him, and Allah has already inspired him the interpretation of his dream, *Alhamdulillah*.

Likewise, several members of the Jamaat Ul Sahih Al Islam around the world (and especially in Kerala) have seen dreams, visions and received extraordinary revelations where all these consolidated their *Iman* in Allah, in Hazrat Muhammad (pbuh), Hazrat Massih Ma'ud (as) and this humble servant, as well as all the prophets (as), for the belief in the prophets (of Allah) also forms part of *Iman*.

So, it is Allah (swt) who has (i.e. should be given) priority over everything. Then Allah say that it is those people who establish prayer (*Namaz*) and accomplish the rights of prayer. Those are the *Mussaleen* (i.e. those attached to/ perform their prayers). So, this journey/ voyage starts with prayer itself. But the *Namaz* which you (i.e. those who do not give importance to *Namaz/ Salat*) perform everyday in your homes or in the mosques, such prayers which are devoid of concentration (on Allah), therefore these *Namaz* cannot be qualified/ described as establishment of *Namaz/ prayer*. Quran says that it is them, that is to say, the *Mussaleen*, who shall obtain *Barakat* (i.e. the divine blessings), and shall slowly progress in their *Namaz*. But for some others, the Quran says that they are performing *Namaz*, indeed, but they have brought upon themselves the curse of Allah.

So, why become among such *Namazis* (worshippers) upon whom Allah sends curses? [*In other words, do not become such kinds of people!*]. It is rarely that you find people who read *Namaz* with taste for it, with interest, who devote a lot of concentration on Allah. For you will find that the majority of people read *Namaz* in such a way, as if, in a hurry to be done with this *Namaz* once and for all! So, think how fast they perform their prayers and go (back to their preoccupations). They only perform it as an obligation. They are performing the *Namaz*, yes, but their mind is not in it; it is elsewhere. Those are the people about whom Allah says that they are careless in their prayers (neglecting their prayers).

You shall accomplish the right of this verse only when there is true *Iman* in the *Ghayb*, when you establish *Namaz* and you spend in the path of Allah from what Allah has given you. That is to say, your capacity, intelligence, reasoning, all these have been bestowed to you by Allah Himself. Thus, all these are included in that. You have been told to spend from all that which you have been bestowed, and you have received also the instructions how to spend it. So, the people who

follow those instructions, are such servants of Allah who read the Quran with *Taqwa* until the Quran guides them.

When Quran becomes a guide for them, it is then that they obtain real *Iman* in the *Ghayb*. That is to say, they have true *Iman* in Allah despite the fact that He is *Ghayb* (invisible), and they have *Iman* on all matters which are linked with Allah. When they get true *Iman* in the *Ghayb*, it is then that they can establish the *Namaz*. Without that, it is not possible, and when you have established the *Namaz*, then afterwards, Allah mentions that all that He (Allah uses 'We') has given them, then they should certainly spend out of it. It is not possible that you cannot spend enough from what you have obtained (especially the capacities/abilities which Allah has given you). And those abilities include the attention of a person (i.e. His concentration on Allah) and all the favours that Allah has given him: family, properties, intelligence, money - all of these are included therein, and when it is said that they spend, then no mention has been made on what they should spend.

By leaving this subject open, this verse has gained unlimited meanings. In another verse of the Quran it has been mentioned that you should spend upon yourselves in such a way that is in the advantage of your own *Nafs*.

**“*Wa mimma razaqnaahum*”** also include people who have cars and they stay far away (from the mosques) but they take the car to come and perform *Namaz* in the mosque. Their cars also form part of those expenses. It also includes people who have children and spend time to train (i.e. spiritual education) them and to make them become good children.

Now, let's leave the subject of money aside. Let's look at how you have used your abilities/ energy/ talents for your own *Tarbiyyat* and the *Tarbiyyat* of your own children. If you use the capacity bestowed to you by Allah to come close to Allah, then at that moment, whether or not you have spent that upon yourselves or your children, but the fact remains that it is tantamount to spending for the cause of Allah. When presenting gifts to Allah, it is necessary that there is therein good deeds (and intentions) in that. Allah has Himself said that you should present forward to Allah the things which are dear to you (things which you like/ love).



Now, you can see that the demands of *Muhabbat* are spread out throughout the life of a person. A mother definitely has love for her child. But if the love of Allah overcomes that love, then, that mother shall give much more attention and care to make this child of hers become a child of Allah (i.e. devoted to Allah). She shall use all her abilities to reach her aim and make the child become a child (servant) of Allah, such a child who is at the service of Allah, who does not forget his duty towards Allah, and thus afterwards that mother gains peace and joy to see her child becomes for Allah. And when the child in question becomes a good child, becomes a child of Allah, then wherever he goes, Allah will protect him.

So, as far as the Quran is concerned, at the beginning itself all this has been clearly explained. Each member of the Jamaat Ul Sahih Al Islam must pay attention to read the Holy Quran on a daily basis, and to read its translation also. By the grace of Allah, Allah has enabled me to complete the "*Al-Azim-Tafsir'ul Quran*" where not only there is the translation of the Holy Quran, but also the commentary of the Holy Quran by the grace of Allah.

The Jamaat is in need of money for the publication of this *Al-Azim Tafsir'ul Quran* and I am inviting all members of the Jamaat around the world to take part in it: **Al-Azim Tafsir'ul Quran Fund**, *Insha-Allah*, where there are several volumes to print. A lot of press have been contacted for best printing prices. Like I have explained to you in this sermon, you should know how to spend your money, and this is indeed a golden opportunity for you in this era and in the presence of a Messenger of Allah amidst you, and where you are living blessed moments. If you neglect this blessing, then Allah (swt) shall send others to replace you in these noble contributions and this is indeed the Book of Allah, for Allah only whereby this shall enable others to undertake this journey/ voyage to the Quran and through its commentaries, they shall obtain love for the Quran and through the Quran they shall gain love for Allah. *Insha-Allah, Ameen.*

May Allah help all of you to make this journey, and may Allah always be happy and pleased with you. *Insha-Allah, Ameen.*