

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Friday Sermon

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH

Munir Ahmad Azim

RAMADAN MUBARAK!

01 June 2018
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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: "Ramadan & Good Manners".

The month of Ramadan leads us to cultivate good manners. In a Hadith, the Messenger of Allah, Hazrat Muhammad (pbuh) said:

- (1) Whoever does not give up forged speech and evil actions, Allah is not in need of his leaving his food and drink (i.e. Allah will not accept his fasting.) (Bukhari).
- (2) Fasting does not just mean giving up food and drink, rather fasting means giving up idle speech and obscene conduct. If anyone insults you or treats you in an ignorant manner, then say, 'I am fasting, I am fasting.' (Bukhari).

These two narrations point to the importance of truth and good manners. Thus, this blessed month teaches us not only to abstain from food and drink but also to refrain from such connexions and actions that can hurt people and violate their rights.

The Messenger of Allah (pbuh) said, when describing a true believer: *"A Muslim is one from whose tongue and hand Muslims are safe."* (Bukhari).

Therefore, it is up to us as individuals to examine our shortcomings, and seek improvement and bring ourselves closer to the way (*Sunnah*) of our Prophet (pbuh) as well as to aspire to the excellence that is mentioned in the following words (of the Holy Prophet (pbuh)): *"I guarantee a house in Jannah (Paradise) for one who gives up arguing, even if he is in the right; and I guarantee a home in the middle of Jannah for one who abandons lying even for the sake of fun; and I guarantee a house in the highest part of Jannah for one who has good manners."* (Abu Dawud).

By avoiding oppression, shamelessness / shameful behaviour, keeping hatred and grudges against your Muslim brothers and sisters, doing *Ribat* (palaver / talking behind your brother's back), initiating a conflict between two people and to create disorder, to argue to the point of having the dispute end badly (e.g. crimes etc.) and other lies, we can save ourselves from the invalidity of the rewards of our fasts because our Noble Prophet (pbuh) said: *"There are people who fast and get nothing from their fast except hunger and thirst."* (Ibn Majah, Ahmad).

One must fight for *Insaan* (righteousness and sincerity) and stay away from *Riya* (ostentation). *Insaan* means to make *Ibaadat* (the worship of Allah) as if we see Allah before us, even if we do not see Him, but (we are aware that) He sees everything, including us.

So, when we fast, we must have that quality of watching over/ guarding ourselves and staying away from the ostentation we could make. That is why, Allah the Exalted said in a **Hadith-e-Qudsi**: *"Fasting is for Me and I shall reward for it."* (Bukhari). Allah the Exalted has made fasting a special action (an exclusivity for Him) when He says: *"Fasting is for Me"* because no one knows whether one is fasting or not, except Allah.

In the month of Ramadan, we find the harmony and unity of Muslims. Hazrat Muhammad (pbuh) said: *"The fast is the day the people fast, the breaking of the fast is the day the people break their fast, and the sacrifice is the day the people sacrifice."* (Tirmidhi).

Therefore the explanation of this Hadith is that we must observe the fast and break the fast with the Jama'at (that is to say, in congregation) and the majority of people, as if the *Iftaar* (breaking the fast) in the month of Ramadan becomes an act of *Ibaadat* celebrated in community where there are many blessings to receive from it, just like other *Ibaadat* such as congregational prayers where believers find themselves standing, shoulder against shoulder. And *Iftaar* also shows us that in a specific moment at the time of the breaking of the fast, Muslims break their fast, all at the same time, and so in this blessed month, we have the ability to increase the sensation of the harmony of one *Ummah* (community) from the fact that we observe the fast and break the fast together, at the same time. We then have a feeling of increasing awareness about the situation of Muslims and passing the test because during the fast, a Muslim has the feeling and the experience of what his needy brothers and sisters feel, when they are in the obligation (because of poverty) to remain without food for several days.

Indeed, the unity of Muslims and their collaboration and mutual help is one of the great foundations on which Islam was built - as Allah says:

“And hold firmly to the rope of Allah all together and do not become divided.”
(Al-Imran 3: 104).

All Muslims, especially my disciples of the Jamaat UI Sahih Al Islam should always bear in mind that when they have integrated the Jamaat UI Sahih Al Islam, this does not mean that they are doing Allah or this humble self as the servant and caliph of Allah favours. Bear in mind that you have recognised the signs of Allah and the veracity of His Khalifatullah on your own accord. Nobody has forced you to accept. And thus, this does not mean that when you integrate the Jamaat UI Sahih Al Islam, that everything shall at once be perfect for you (i.e. that is, your lives would at once be settled, every problem be resolved). There are lots of sacrifices and lots of reforms which you have to bring about in yourselves to become Sahih al Islam, true Muslims.

Those who have recognised this humble servant (of Allah) as Khalifatullah and have integrated the Jamaat UI Sahih Al Islam, and have afterwards despaired and been convinced by the emissaries of Satan to deviate them from the right path, and have thus left the Jamaat UI Sahih Al Islam, therefore woe to you. Always

bear in mind that to believe and afterwards reject your belief in Allah and the Messenger of Allah of your era shall bring in its wake destruction for you unless you repent and reform yourselves.

The Jamaat Ahmadiyya and others continue their campaigns to remove people from the Jamaat Ul Sahih Al Islam, and there are even the hypocrites, snakes in the Jamaat Ul Sahih Al Islam who are not convinced on the truthfulness of Allah and His Khalifatullah. Therefore, be careful, beware lest the punishment of Allah befall you unless you repent and become true Muslims.

All my TRUE disciples, if you find from deep within yourselves that you are my TRUE disciples, therefore you should remain united and not give the hypocrites and those who try to create disorder in the Jamaat Ul Sahih Al Islam way to harm the Jamaat of Allah. Do not worry, if you are truly sincere, it is Allah Who shall protect you and your *Iman* (faith), but if you are/ become hypocrites, therefore Allah Himself shall remove you from His Jamaat (Jamaat Ul Sahih Al Islam).

Jamaat Ul Sahih Al Islam is not a Jamaat which expels people out of its fold, but it is a Jamaat wherein it is Allah Who shall throw out/ expel all those who are not sincere and the hypocrites; these people shall leave on their own and when this happens, the TRUE believers should not despair but on the contrary they should remain firm in their faith. These are trials which Allah make them go through. That is why, Allah says, Hold fast to the Rope of Allah and do not be divided lest you shall be losers and your situations shall be lamentable/ grievous/ pitiable.

[**Note:** Moreover, the Khalifatullah, Hazrat Munir A. Azim (atba) talked about the fact that he never even forced his family as a whole to believe in him. He never even informed them about the divine manifestations (which he was receiving). It is towards year 2000, when problems cropped up (through the evil plots of the ex-so-called Amir of Mauritius) concerning the Seychelles Jamaat (Ahmadiyya) that his family members began to ask questions. And the Khalifatullah (atba) also talked about how a son of Adam began to hatch plots against him, while another son of Adam began to believe in him and note down the divine revelations he was receiving at the time. But now, where all these have gone?

Likewise, he (atba) also reminded about a revelation which he received at the beginning of the Divine Manifestation whereby Allah told him that a lot of people shall come, disguised as *Sadus* (Wise, pious people), as if innocent people who shall say that they believe when in truth they do not have true faith and they shall sell/give information to the enemies of Allah, of the Khalifatullah and of the Jamaat Ul Sahih Al Islam. Hazrat Khalifatullah (atba) has also mentioned in brief a dream that one of his disciples has made concerning snake/ s in the Jamaat...]

To get back to the subject of my Sermon ... As Allah says in the Qur'an:

“And hold firmly to the rope of Allah all together and do not become divided.”
(Al-Imran 3: 104).

And men and women believers are comrades and protectors for each other.

Thus, we see that Islam emphasizes the gathering of hearts and encourages *Ijtima* (the community as one). This unity must not exist only in the month of Ramadan but also in the other months to come and other acts of worship. For example, the Messenger of Allah (pbuh) has ordered us to do five times daily prayer in congregation (*Ba-Jamaat*), and this is 27 times more beneficial than praying alone. Likewise, this collective spirit is manifested in the Hajj, and so the blessing has been placed in the community.

Similarly, in our daily actions, like eating, Islam demonstrates unity of the community. So, Wahshi Ibn Harb (ra) narrates : Some of the Companions of the Messenger of Allah (pbuh) said: “*We eat but are not satisfied.*” He (pbuh) said, “*Perhaps you eat separately.*” The Companions replied in the affirmative. He then said: “*Eat together and mention the Name of Allah over your food. It will be blessed for you.*” (Abu Dawud).

One day the Messenger of Allah (pbuh) went to his companions who were scattered in different circles and said to them, “*Why do I have to see you sitting apart?*” Furthermore, Abu Thalabah Al-Khushani (ra) said: “*When we used stop in a place (during a journey), we used to separate in into groups in the pathways and valleys. So the Messenger of Allah (pbuh), said: “Indeed this splitting of yours in these paths and valleys verily is from the Devil.” So thereafter we would not settle*

in a place (on a journey) except that we would be close together (to such an extent that if a net were to be thrown it would have covered us all.” (Abu Dawud).

Fasting is also good for your health and contains many medical benefits and teaches Muslims how to take care of their health and to have a strong body. The Messenger of Allah (pbuh) said: *“A strong believer is better and is more lovable to Allah than a weak believer, and there is good in both.”* (Muslim).

Allah states in the Qur’an: **“Indeed this, your religion, is one religion, and I am your Lord, so worship Me.”** (Al-Anbiya 21: 93).

And further Allah mentions: **“The believers are but brothers.”** (Al-Hujurat 49: 11).

The Messenger of Allah (pbuh) clarified the nature of the relations between Muslims in a Hadith: *“Surely all Muslims are like one body. If anyone of its members suffer an ailment, the entire body suffers sleeplessness and fever.”* (Bukhari, Muslim, Tirmidhi).

Finally, we ask Allah to give us the ability to reform ourselves for the better and to forgive our sins and guide us on the right path. *Ameen, Summa Ameen, Ya Rabbul Aalameen.*