

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Friday Sermon

Hazrat Khalifatullah Munir. A. Azim (atba)

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09 Rabi'ul Aakhir 1441 AH

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:

[GHIBBAT... SOME HADITHS \(PART 2\)](#)



Alhamdulillah, Summa Alhamdulillah, today also I continue my series of sermons on Surah Al-Hujurat, and [more specifically] the Hadiths on the subjects of “Ghibbat” (backbiting, gossips - spreading misinformation), thinking badly of others and spying on people etc.

I then quote a second Hadith that is very long and found in [the book of] Muslim and also in [that of] Bukhari, *Kitab-ul-Adab*.

Abu Huraira reported Allah’s Messenger (pbuh) as saying: “Avoid suspicion, for suspicion is the gravest lie in talk and do not be inquisitive about one another and do not spy upon one another and do not feel envy with the other, and nurse no malice,

and nurse no aversion and hostility against one another. And be fellow-brothers and servants of Allah.” (Muslim)

In another version of this Hadith, reported in Muslim, Hazrat Muhammad (pbuh) tells us to stay away from *badzani*, to think badly of a person, because *badzani* is a bad kind of lie. Do not stay engaged in looking for the faults of others. Do not spy on your brothers, do not be greedy for good things, do not be jealous, have no enmity for your brothers, do not be insolent. Do not break relations with your brothers. Become servants of Allah and live like real brothers. A Muslim is a brother to another Muslim. And do not commit injustice among you. A Muslim does not diminish his brother and does not humiliate him either.

And Hazrat Muhammad (pbuh) also pointed to [in the direction of] his heart and said that: *Taqwa is here*.

The translators of this Hadith understood it one way, that the heart is the place where the *Taqwa* is found, that *Taqwa* is 'in the heart'. But I understand this in this way, that the heart is the true measure of *Taqwa*. Otherwise there is no other measure that is acceptable if that meaning is different from that. When pointing to his heart Hazrat Muhammad (pbuh) said that: *Taqwa is here*; but then he did not mean that it is in the heart that you will find *Taqwa*. No, if so, how to know in which heart there is *Taqwa* and in which heart *Taqwa* is absent? There are billions of hearts like this where there is not even a small trace of *Taqwa*. So, that does not mean 'in the heart'. If it also meant 'in the heart', then at that moment it would have meant that Hazrat Muhammad (pbuh) was referring to his heart only, i.e. it is in his heart that there was *Taqwa*. If you want to learn how to acquire *Taqwa*, then you must learn it from Hazrat Muhammad (pbuh) himself.

There is no other means, no other way to understand the reality of *Taqwa*. So in that sense, all the words that he said about *Taqwa* are actually descriptions of *Taqwa*. You can think and look in what places we get hurt and fall. To protect us from these places, the Holy Prophet (pbuh) has posted signs. And the signboard of *Taqwa* is protection.

So, that means: I'm telling you where there are obstacles, where there are difficult turns, where there are traps, and then I make you understand what dangers are in front of you. In this journey of life, look closely at my signs. And do not go against these guidelines otherwise you will fall into difficulties.

Then he said that a Muslim, the very fact that he criticizes another Muslim, that alone is an evil. There are three things of a Muslim which is *Haram* (unlawful) on another Muslim:

1. His blood,
2. His honour, and
3. His property.

Allah neither looks at the beauty of the face, nor the beauty of your body nor your possessions. Allah only looks at your heart.

And in another Hadith it is mentioned that Hazrat Muhammad (pbuh) said that there must be no jealousy between you, you must not ruin the trade and transactions of others. Do not ask too high a price [to your customers] for such an exorbitant price to attract customers and make the merchandise worth more than it deserves. Become sincere servants of Allah.

Then there is the mention of all those dangers that are generally the cause of deterioration and decline of society. And it has been mentioned so openly that in our community (Jamaat) - the **Jamaat Ul Sahih Al Islam** - we must also watch our actions in the light of these Hadiths. If we do an analysis, then first we will be sad to see that we still have a lot to do. We have a lot of reform to do because in these Hadiths there is the mention of things that are generally found even in good people up to a certain point. And to some degree even these good people can fall into these traps.

So, when these roots of evil are ever present, then whenever, or anytime the seasons change, then bad plants can grow from those roots. So, Hazrat Muhammad (pbuh) mentioned all these roots, and it's not necessary that all the time, all people find these roots. Each of these things has the potential to grow and become very bad trees. A tree that yields such fruits can make paradise (*Jannat*) change into hell (*Jahannam*). Thus this tree is forbidden, because it is a tree that takes away *Jannat*. As for us, we have to call people to a *Jannat* in this world and also in Heaven; such a *Jannat* that can change the situation of this world. And thus without creating this paradise in our Jamaat, then how can we call others to that?

So there is a time for discussions, there is a time, a moment to dispel disagreements through arguments. But today's time requires more of us that through our actions we present such a beautiful society [Jamaat] to the world that people, when they look at it they will feel that it is a *Jannat* to which they must converge otherwise they will not have peace and tranquillity.

These things I'm talking about are occurrences that happen in every home. These are things that have not only connection with the big cities or with the societies of the intellectuals. It's about every person's life. Whether it is about a child growing up in the street, or a child who is raised in a castle. They have connection with everything, with the poor and with the rich as well.

So listen carefully that these are the things we need to stay away from. It is then that there are those who will come to us because they will find this *Jannat* that Allah has allowed you to create, by the way you [i.e. we all] behave, by that Islam that you reflect in you when you followed the guidelines from Allah and Hazrat Muhammad (pbuh) so that you stay far away from the hells of this temporal world. Otherwise, neither we will have this paradise nor we will be worthy to give it to others.

The Holy Prophet (pbuh) tells us to protect ourselves from *badzani* because it is a bad type of lie, and having bad thoughts for a person is so common in our society that many times with *badzani* and *ghibbat*, there are still stories that continue to be fabricated and propagated. A person can say that so-and-so did this and that and maybe the other person told him that in another way than what he is relating. So sometimes you're surprised when you do an investigation, you'll see how this news is all wrong [false].

For example, someone told me something about someone else and I knew that what he was telling me was completely wrong. When I did an investigation and I asked that person to give me more details, but then I got a really strange answer from him. He acts innocent and says that what he said was the truth and the other person really said such and such things. But at that moment, if I did not know the truth, then I would have leaned toward that person's [untrue] words about the other person, and if I had not taken my precaution, then I could have fallen into his (verbal) trap and believe in him and think badly of the other person. I could have thought that the other person did indeed do the action that this one

was telling. And then, if I now spread these words, from what I heard; because I will only tell what I heard, and then I will not have told lies about what I said because I heard it that way. But Hazrat Muhammad (pbuh) said it's a worst kind of lies. This supposition [information which is not exact and which derives from an estimation of what may have happened] is in itself a lie. You have had ill-thoughts on someone and you have spread those words forward with others. How did you think these words were true?

So it's the same bad deduction you had made that the same person also made. He may also have had bad thoughts about the person [the victim] and participated in spreading this [false] news. And as for you, you have not done any research and then you have just spread this news to other people. And you drew your own conclusions. This is a very bad deed that totally goes against the advice of Hazrat Muhammad (pbuh). And it is because people have given importance to these absurd things that society has completely been ruined. And even high-placed and intellectual people are involved in these types of absurd *badzani*. Those who have a good knowledge of religion are also involved [in this bad deed].

Then he (pbuh) said to stay away from seeking the faults of others. There are many such disorders especially in our society. It's such a bad habit that if you analyze it deeply, then the reason is that when a person is facing another one better than him and he knows he does not have the same abilities to become like this person, he knows that he cannot surpass him in the performance of good deeds, but then at this very moment he conceives the desire to degrade that other person, he wants to humiliate him. And that's why he looks for that person's faults. He thinks: *Since the person has this honour/ position, but I will make sure to look for his faults and tell the society to look at the reality [the real face] of that person.*

And whoever with ill intention seeks these defects, certainly he conceived a bad thought too, and then when through espionage he managed to know the weaknesses and faults of that person, but there too Allah and His Messenger (pbuh) did not give him the right to spread that. The Islamic society also has not given you any rights to talk about this news [this information], and spread it publicly. Yes, it is your duty to say this to those who are responsible for the *Nizam-e-Jamaat* [so that they can do the *tarbiyyat* of these people]. But you must say true words/ words of truth/ the truth.

So from the beginning we were prevented [by Allah and His Messenger] from spreading this news in public. On the contrary, there are situations where Allah and His Rassool (pbuh) have prescribed 80 lashes for this, despite the fact that what you said really happened or not. If you do not meet the conditions that the Quran has put concerning witnesses etc., then you have spread something that you were not allowed to spread, and thus 80 lashes are reserved for you. So you have to be careful not to go beyond limits. People who have a bad thought for another person and think badly of a situation, they conceive bad thoughts, and they make assumptions and they think in reverse [against righteousness], and then for their own pleasure, they spread that in society and they poison it [i.e. the society] completely.

Then it is said not to develop greediness to have good things. Look how these two things are related. Espionage [spying on others] and greed for having good things are related. And this is the psychological point which I told/ explained you about, where you find that another person has a very good thing and you develop the desire to have that. Even it be an honour or property or other worldly ranks. If you find that another person has it and you develop a desire to have it too, it's that urge that many times forces you to take revenge on the other person. And one type of revenge is that you look for his flaws and spread them in society.

Then it is said not to have jealousy. If you find good things in another person, you cultivate jealousy in your heart [in others words, you should not cultivate jealousy in the heart]. For everything that is present in our nature [human nature], there are two aspects and Hazrat Muhammad (pbuh) mentioned both aspects before us. First, it is the same as it is mentioned in this Hadith, where you find good things in a person and you perceive that he is better than you and if when you find this good in him, and that causes you much grief. So any feeling that stems from that is jealousy. If you feel joyous when you see this, then it's a desire that comes to you to become like the person, and that's not jealousy [i.e. you only want to be like him without seeking to harm him. You are truly happy for him]. Hazrat Muhammad (pbuh) did not forbid you to have this urge to do such works just like this person, but he warned you against [i.e. he put much emphasis on] jealousy; he even forbade us to be jealous [an unhealthy jealousy]. Anytime you find your brothers in a good situation, and at that moment you feel joy in the heart for them, then you have to do a deep analysis of your heart, and it is only you who

will know if yes or no this joy is being truly manifested for that person [in other words, a true joy, and not such joy which stems from ostentation, for the eyes of people only] or that in the heart of your heart there is jealousy. Either jealousy or a true pleasure that come from the depths of your heart for him. And if there is real pleasure for him, you want to follow his example only, without having some unhealthy jealousy.

By the grace of Allah, Allah (swt) has given me the *Tawfiq* to understand this matter well and especially when I worked in the neighbouring islands for the Jamaat Ahmadiyya and with the help of Allah, and His grace, in each of these islands there was success, and when I returned back home [to my country], there were members of Jamaat Ahmadiyya who came to meet me and showed me their appreciation and they congratulated me at that time. Allah (swt) had put in my heart the ability to know who are those among them who are really sincere in their appreciation and congratulation and who are those who said that just on their lips but that it was not reflected from the depth of their hearts, and that's what happened at the beginning of 2001. These are the same people who came forward and I always kept that in a small corner of my heart. Whenever during the announcements after the Jummah they mentioned the success I won on the islands, when I came home [Mauritius], I understood this case very well because a voice whispered in my ear: *On the same mimbar they are supposedly praising you, they will humiliate you; it's purely hypocrisy.*

Since then, every time when I returned home, when announcements are made about my work, I felt a disgust. So the messages of Allah (swt) came true, even after so many years, but they came true! And today is an extraordinary day [06 December 2019], marking a historic date - 06 December 2003 - how Allah raised me as His Muhyi-ud-Din, and fulfilled His promise, so that I may warn the believers and the society at large of the evils that are manifesting, so that you may all be saved from hell (*Jahannam*) and get paradise (*Jannat*) not only in the afterlife, but in this temporal world as well. I did not come for my own benefit, but it was Allah who raised me as His chosen servant, a Reviver of the Faith to revive the faith, to revive Islam and humanity in the hearts and souls of people.

Before ending, I would like to thank all my disciples who sent me very encouraging words on this historic date. I thank them for their prayers, and the love they demonstrate. In truth, after so many hardships and discouragement,

when now Allah manifests His immense favours [*Fazlil-Azim*], then it is truly a joy to share those moments of happiness with those who are truly sincere, those who have a love for Allah and His Khalifatullah and for the truth and favours that Allah has poured down in this century.

I pray that Allah blesses all my sincere disciples in the world. May Allah continue to strengthen your faith, and keep you away from all the evils that He and His beloved Messenger, Hazrat Muhammad (pbuh) warned us about. It is up to us now, the Muslims of Sahih-al-Islam, to take upon us this blessed work to lead people to the *Jannat* of this world and the eternal *Jannat* of the Hereafter. *Insha-Allah, Ameen.*