

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Friday Sermon

Hazrat Khalifatullah Munir. A. Azim (atba)

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16 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 3)

Last week I told you about my own experience, and I also gave you the example of those who are sincere in their joy and desire to do similar work as that of their brother and this is not jealousy. And I have also explained to you about those who are jealous by citing a Hadith of Nabi Kareem (pbuh) which is found in the compilations of Hadiths of Muslim and Bukhari, in chapter *Kitab-ul-Adab* and reported by Hazrat Abu Huraira (ra).

So if a person has [If you have] this contentment [pleasure for others' success & joy] in him [in you], then while thanking Allah (swt) you should benefit from this joy, and the advantage that is mentioned here is that you have to compete with others in good deeds, in good works. And it is as a result of this desire which has been created that it has been said that if you find some good in someone, then try to surpass him in this good action. This is not forbidden, but jealousy means that you seek to change one's beauties into evil, into bad deeds. It is nowhere mentioned that human nature is bad. No! Because it is the creation of Allah. If man (human) uses his nature correctly according to the situations that arise, this is what we call high and excellent qualities, admirable qualities, and good actions.

So, there is the desire to exceed a person, but it should be done only in the accomplishment of good deeds [*Fastabikul Khairaat*], but you should not do this by changing his good qualities into bad qualities [by portraying his good deeds as bad deeds], or you seek such defects in him that he does not even have, or you seek his weaknesses [such weaknesses that he indeed has] and you spread this news everywhere. So when you do all this, you do it because of jealousy and the Quran does not give you permission to do this at all.

Then it has been said not to develop enmity, and like I just openly said that it is because of certain animosity that jealousy is created. And this happens when someone has some good qualities in him or Allah has given him some blessings and this causes you pain [to see his success], so as a result of this you develop jealousy, but it is more precisely your enmity which brings about this jealousy. At that moment, a brother ceases to become the brother of another one, even if he calls him brother, but in his heart he does not have that love that he should have had for a brother. In the depth of his heart itself [in its foundation] there is a certain animosity. So, it has been pointed out that there should be no jealousy and enmity at all because in human psychology there is not a greater expert than Hazrat Muhammad (pbuh); there has not been any and there shall be no one else who shall be expert like him on these matters [and concerning his seal of prophethood as well]. One is deeply astonished to find that his little advices hold profound points of [explanations in] human psychology. These are the points that Hazrat Muhammad (pbuh) wanted to explain and we need to understand all these well. It would be necessary for all of us – the servants of Allah – to live as brothers like Allah asked of us. Then it has been said that the Muslims are brothers and no one should commit any injustice or do any harm among us/ their Muslim brothers. But what do we see today?

We find that brothers cause harm, commit injustices against their own brothers. Often you find a brother commits injustice on his own brother whereby he takes control over his wealth and he does not do anything to share this wealth [like Allah has commanded] and if he has a superiority in his work, then he does nothing to help his brother to get there too [i.e. to get a mundane job or even in the spiritual field as well]. He humiliates and belittle him and as a result of this, many relationships are spoiled and we do not get any unity and uniformity which should have been present in Islam for us to make progress, and it is unfortunate that in Islam we remain deprived of this unity.

So this deed has brought such bad results that causes harm to everyone as a whole. I have analysed this in general, be it at the level of religion of Islam as a whole and even at Jamaat level wherever there has been the manifestation of jealousy, hatred, disagreement, where there has been splits, there itself progress has stopped and declination has started; they did not know how to control themselves.

That is why I don't want that we, in the Jamaat Ul Sahih Al Islam, we become like this – that all these unislamic things take place. [No !] I want all my disciples to live like brothers. That is why I take great pains [I go to great length] to explain you these things in my series of sermons on the subject. If after I have done such a Khutba, and I hear that such things have transpired [in the Jamaat], this will pain me a lot. I will suffer a lot because Allah (swt) has blessed us and raised us in this era to revive His divine teachings, so if there are such things [these evils], how will we be able to give the divine messages to others? If among us there are such bad qualities, and where there is no peace among us, if there are disputes, fights like the other people, then there shall be no difference between us and them.

Sometimes because of trivial matters, families may separate, brothers may separate with sisters. Look at my own example, how my brothers and sisters separated from me; however before, we all lived in harmony, peace, and mutual understanding. All the things which pertain to religion, they used to seek advice from me. In all familial spiritual programs, be it a *Daras*, *duah*, to give away a *Sadqua*, etc., they used to consult me. Today what happened? They have all separated from me, such a separation where boycott has been applied and I was not invited in any family function and even the weddings of nieces, and nephews who were deeply attached to me like my own children. [What did I do?] I did not steal anything from anybody, neither their wealth nor their rights, and I have not fought with anybody. It is only because I was receiving divine revelations and thus the *Khalifatul-Massih* at that time (2000-2001) took sanctions based on a false report of his ex-so-called Amir, and I was expelled from the *Nizam-e-Jamaat*. The sanction had not been taken because I committed a fraud in the Jamaat, or even because I declared myself atheist, etc. It is only because Allah (swt) chose me and gave [and keeps giving] me revelation, that's all !

At the head of the Jamaat Ahmadiyya [mainstream] there is a *Khalifa*; so what did he understand from the teachings of Hazrat Muhammad (pbuh)? And the

Ahmadis take him as “divinely-guided” but when you look at the reality of the situations that have happened and that continues to happen, where they are trampling on the teachings of Allah and His Messenger (pbuh), you understand then that all this started with jealousy and arrogance, like in the time of Hazrat Adam (as), where Iblis manifest [an unhealthy] jealousy for Hazrat Adam (as) and consequently he went forward to react arrogantly with Allah.

So, it’s jealousy which has ignited all this, and thus look where this has led the Jamaat Ahmadiyya [mainstream], in what baseness the corrupt and jealous people have dragged it, i.e. in the mud. Now it has become a dry and thin Jamaat just like sometimes people who have cancer become. So when a Jamaat is solid and united, where those at its head do not harbour any hatred, jealousy and where there is no spiritual illness, then this Jamaat shall thrive.

An example of a spiritual malady is that of a person who gets diabetes, and thus if he does not control it properly, then this diabetes shall dominate him, and this shall definitely bring a lot of complications in his health. Likewise in the case of someone who is jealous, this jealousy thus brings many complications in him: Hatred is developed, as well as [bad habits like] *“Ghibbat”* (backbiting) - *eating the flesh of his brother*, creating disorder so that the others develop hate for the victim that the jealous person has targeted. So, like Nabi Kareem (pbuh) has said, *“Beware of jealousy [envy], for it devours good deeds just as fire devours wood or grass.”*

So, as the Khalifatullah of this era, this is my message for my dear disciples, starting with those who are responsible at the head of the Jamaat [i.e. the office bearers] that you should be united and stick together and you should be brothers in the way that Allah (swt) and Hazrat Muhammad (pbuh) want to find you [us all]. When this will become a reality, behold! I am very sure [confident] that there shall be a great spiritual revolution everywhere, wherever the Jamaat Ul Sahih Al Islam is established, and even if those Mullahs come and put all their efforts into making you [you, my disciples] abandon the Divine Manifestation, renounce your belief in this humble servant of Allah and leave the Jamaat Ul Sahih Al Islam, they shall not be able to succeed in their plan, in their satanic plans. They can use all kinds of strategies, even death threats, but still they shall not be successful [in their evil scheming], *Insha-Allah*. This is because your love for Allah and His *Deen*, your love for His Jamaat and for His servant is so firm and solid that they shall

encounter lots of difficulties to uproot this love, and they shall not be successful in this plan of theirs. [parable] Only a few herbs that are not well-rooted in the earth, which are above the earth which shall be easy to uproot. [i.e. those with weak faith].

What I mean, those whose beliefs are very weak - so as not to say that their belief is zero - it is those who will join hands with these Mullahs, and at that moment they will make great statements to the extent of putting their face on Facebook etc. [i.e. social media], to declare that: *"We have left the Divine Manifestation, we have left this Jamaat and now I am [we are] in my [our] comfort, people take good care of us"*. All this caring is only short-lived. After extracting all information [concerning the Jamaat of Allah] from you [they shall abandon you to your fate] for their aim was just to remove you from here, but unfortunately, when you let yourselves be influenced by them, you lose the love of Allah and all your good deeds are wasted.

On the other hand, those who have firm faith, they neither let themselves be tempted, nor are they frightened, and come what may they are just like one same body who grips firmly the rope of Allah and say, *"No to division, no to hate, no to jealousy."* They are united as spiritual brothers under the leadership of a spiritual father. In a house also, it is like this. In a family or a Jamaat it is like this; sometimes there are disputes whereby each member [concerned – in the conflict] show that he is the one who is right and the other one is wrong.

So, I am addressing myself to those who in the truth [concerning situations of life], who are right; even though you are right, but act as if you are the one in the wrong and the other one is right [to avoid disputes]. It's a remedy that certainly works. If you really have some love for the Divine Manifestation, for Allah and Allah's chosen Servant, then concede defeat [accept that you are wrong] so that peace prevails. *Insha-Allah* you will see that Allah (swt) will Himself open the path of peace wherever you are and you will live your life in peace.

So, due to lack of time, this is a subject that I will continue *Insha-Allah* in my next Khutba. May Allah bless you all and help you understand this very important subject. It is a subject that concerns our life, and our way of living for a better family life, and a better temporal and spiritual society. *Insha-Allah, Ameen.*