



FRIDAY SERMON

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH

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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:

AL-HUJURAT : GHIBBAT (PART 2)

By His grace, Allah (swt) has given me the *Tawfiq* to continue on the same subject of my Friday Sermon which I started last week on "*Ghibbat*" (backbiting). It is indeed a very important subject for all members of the Jamaat Ul Sahih Al Islam and the rest of the Muslim *Ummah* in general.

When we analyse the different Hadiths on "*Ghibbat*", we reach one same conclusion that "*Ghibbat*" occurs when you are aware of the flaw of someone or you spy to know more about him and his flaws and thereafter you spread the news everywhere with the intention of humiliating him in the eyes of other people. There are such kinds of people who seize the opportunity of big gatherings/ crowds to backbite someone, with the sole intention of humiliating him and to abase him further in the eyes of the people. Such people want to make everyone know about the flaws of that person and to make them have disgust for him and to go far away from him or even to be wary of him. When such things happen according to the plan of the backbiter, he derives a great pleasure in it. Such [evil-minded] people do not look at their own selves, their own flaws and they do not ponder over the time when they will have to account for all these misdeeds in front of their Creator.

It is the jealousy and hatred which he conceals in his heart which makes him react and act stupidly like a malefactor/ bad guy. Now, there is another category of people who talks about the flaws of a person in his absence and he takes great pleasure in it. Whenever the person is absent, he heaps a lot of bad talks on him. When he finds himself surrounded by people who are ready to listen to him, he seizes the occasion to talk foolishly about the person he wants to humiliate just because that person is not present to refute him or to defend his honour.

So this is a great sin and Allah (swt) says in the Quran, giving this example: “*Would any of you like to eat the flesh of their dead brother?*” When one hears such a thing – about eating the flesh of someone, one gets a disgust against that. A believer (*Mumin*) develops a distaste for that, but on the other hand, an imbecile who harbours hatred in heart – like an ex-so-called Amir and his Mullahs in the Jamaat Ahmadiyya did at the beginning of the Divine Manifestation, from the year 2001 onwards on the pulpit (*minbar*) of the Noble Prophet (pbuh) – will not get any revulsion in doing such acts. On the contrary, such people ate our flesh with appetite, like cannibals.

Here in this verse [Al-Hujurat 49: 13], Allah is calling attention to the fact that when you talk against your brothers and sisters everyday – i.e. not only your blood-relations – but your every brother and sister of one same faith [all believers], therefore, when you talk against them, it is as if you are eating the flesh of their dead bodies with great pleasure and appetite. The angle in which such a person who does this, i.e. backbite, think on the same matter is completely different from the angle in which Allah sees it. The Prophet of Allah (pbuh) also did not approve of that and was always in accord with what Allah revealed to him [for Allah knows all... He knows with which intention they have done it].

So, “*Ghibbat*” (and all evils connected with it) – eating the flesh of your brother/ sister – is a grievous spiritual illness, a sin and it also indicates a great and profound flaw which is present in the character itself of the backbiter, in his taste and his reform becomes much more difficult [than for others]. If someone takes conscience of his mistakes and well understands that what he has done is very serious, a very grievous sin, then such a person who is remorseful will seek divine forgiveness. He will be repentant and take the decision to not approach that sin again, and when he does so, then Allah (swt) will definitely forgive him and shower upon him His mercy.

I can tell you that lots of people write to me and there are others whom I encounter, but no one would say: *I have done "Ghibbat" (backbiting)*. There are some people who are conscious of their errors, and afterwards come forward to present their excuses and they realise their errors and try to reform themselves and they afterwards become excellent believers. On the other hand, there are also such types of people – many of them – who persist in their wrongs and also persist in seeing themselves as innocent even though they are guilty of committing such sins. According to them, they are always right! And they seek, through their arrogance to portray themselves as Mr. Know-It-All and that they are always right and there is no humility and courage in them to accept their weaknesses/ flaws and grievous sins. You will not find them say: *"Pray for me so that Allah (swt) may forgive me for I have indeed committed a very ugly deed before the eyes of Allah."* This kind of person thinks that when he shall persist and show himself right, despite him being in the wrong, then the people shall have the impression that he is truly right/ innocent. But in the sight of Allah, the deeds of that person are truly heinous and his consequences with Allah shall be grievous.

Sometimes, I as the Khalifatullah give some advices to my disciples/ followers and many of such messages is given to the attention to all of them/ you. This is so that you may always take the right path. There are some members who are truly affected by those messages, they feel absolutely remorseful and they take those messages directly for themselves. If they are not guilty of the sins/ mistakes which Allah is warning them about, then they have no fear to have. They should feel happy, but if they are really guilty of what Allah has warned against and revealed, - and Allah indeed knows all hearts and sees all deeds - and if they know deep inside that they were guilty of such misdeeds, then they should repent and reform themselves.

An advice : It is better to accept defeat in this world – despite the fact that you know full well that you are right – and indeed the fruits thereof [of your patience] shall be very sweet in the hereafter. We humans are indeed very weak. If we commit a wrong deed, we should not persist in portraying ourselves as innocent people, and we should not show arrogance. On the contrary, you should pray a lot to Allah (*dua*hs) so that Allah may forgive you and protect you against a bad end in consequence of the act which you have committed [i.e. when you commit such heinous deeds].

Sometimes you see that people do “*Ghibbat*” (backbiting) on someone and take great pleasure in it, and suddenly the person [whom they are backbiting] appears before them (enters the room/ place where they are having such conversations), and thus, they quickly change the topic of their conversations and their faces change colour – disconcerted – as if they have been caught in the act, and they try to cover what they just said about that someone with another topic which they quickly improvise and feeling guilty, try to tell the subject of their backbiting [i.e. the person whom they were backbiting] that they were talking about such and such things [not at all connected with the person at all]. And when the person goes away, or they find themselves at a distance from him, they find this funny, they laugh, but indeed it is but a disconcerted laugh. In their hearts they feel that they just got off the hook – they were nearly caught in the act of backbiting by the person whom they were backbiting! They are fully conscious that they were doing a wrong thing.

There is another instance when you are only talking good things about someone. You are not backbiting him, and thus when you know that the person has come to the same place (in the same room) as you, or is just behind you, you shall not feel embarrassed or disconcerted that you were talking about him (about his good qualities); on the contrary, you were only talking well, with a good intention and thus you would not feel ashamed that the person has overheard you [for you know also that you were not doing it for show, or to make that person purposefully hear you say good things about him]. Perhaps, when that person has overheard you say good things about him, you will worry lest in your [good] talks you may have hurt him and you present your apologies, but deep inside you, you know that you were not doing “*Ghibbat*”. The person whom you were praising may even feel shy that you were telling so much good about him.

There is another situation where one is clearly telling an open lie. This is not “*Ghibbat*” [but something even worse]. There was such a situation mentioned in Muslim, Kitab-ul-Birr, reported by Hazrat Abu Huraira (ra) that Hazrat Muhammad (pbuh) asked his *Sahaba* (companions): “*Do you know what backbiting is?*” They said, “*Allah and His Messenger know best.*” He continued, “*Saying something about your brother that he dislikes.*” Someone then asked, “*What if what I say about my brother is true?*” The Prophet Muhammad responded: “*If what you say*

is true then you have backbitten about him, and if it is not true, then you have slandered him.”

The Holy Prophet (pbuh) has said that if the person has the flaw which you were talking about in his absence, then it is “*Ghibbat*” (backbiting). But if what you were talking about him is false, then it is a false allegation, a blame. And this is an even greater sin (*i.e. when you heap all kinds of blames on a person when you cannot prove anything. You blame him with adultery etc., without bringing four witnesses... and other false allegations, just to humiliate him*) – This is indeed such a great sin that the Quran has prescribed severe chastisement for this. Allah’s anger knows no bound when such false allegations are put on an innocent person.

So, in both cases (whether what you are saying is true or not – concerning the flaw of someone), there is no valid reason for you to talk about this. If that which you say is true, it is “*Ghibbat*” and if it is false, it is a blame. Putting on someone a false allegation is tantamount to (equal to) killing someone. In the spiritual world, a blame is equivalent to a crime; and thus it is equivalent to committing the sin of killing. It is not more loathsome than eating the flesh of a dead body but it is much worse than that. It is way much more unjust. And you shall be accountable for all this before Allah.

So, this subject is really vast, but it also has a direct meaning. But where the protection of the moral level of the society is concerned, this becomes very important. If you have not understood this subject and you have not accomplished its right, then it is liable that you become – many times – prone to such evils; you become responsible for planting the seeds of hatred. And when this happened, it is complete hypocrisy to showcase big signboards which states: **“Love for All, Hatred for None”**. Why showcase this when you have planted the seeds of hatred in the people of the Jamaat [Jamaat of the Promised Messiah] in such a way that this hatred has penetrated the heart of families – blood relations – such hatred which has gone on to make it way more deeply and everywhere ripping/ breaking family ties, and through this very hatred, you instruct them to boycott their own family – brothers and sisters – and you poke your nose in their private family life?

For the eyes of people, you put such larger than life signboards **“Love for All, Hatred for None”**, but before the eyes of Allah, this [all this showcasing] is but in

vain. Through your own actions, you have distanced yourselves from the divine teachings. What hypocrisy! *Insha-Allah*, next week I shall expound on the same subject.

So, we pray (make *duahs*) that we do not get such kinds of people in the Jamaat Ul Sahih Al Islam. May Allah never make such kinds of people prosper and increase in number, and never let them scot-free when they indulge in “*Ghibbat*”, “*Tajassus*”, jealousy, lies and blames. On the contrary, we want a Jamaat which constitutes of the *Muttaquun* (the God-fearing, righteous, pious people), those who have strong fear of Allah in their hearts, in our hearts, so that we do not commit such heinous deeds which can attract the wrath of Allah upon us.

May Allah make the people who integrate the Jamaat Ul Sahih Al Islam work hard for their own reform. We do not want quantity – lots of people, we want only quality – believers who are true and good and who want to reform themselves so that they become **SAHIH** *Muslimmeen* (believers), and not those who only integrate the Divine Manifestation like this without making the efforts to reform themselves and to become that true model which Allah wants you to become. *Ameen, Summa Ameen, Ya Rabbul Aalameen !*