

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Friday Sermon

Hazrat Khalifatullah Munir. A. Azim (atba)

27 March 2020
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After greeting all his disciples (and all Muslims) worldwide with the greeting of peace Hazrat Khalifatullah (atba) read the Tashahhud, Ta'uz, Surah Al Fatiha, and then he delivered his sermon on:

The Signs of Allah (Pt.3)

I understand that even the prophets and other truthful people sometimes have to face difficulties (which one could call calamities) but it is a serious error and a sin to think that what happens to them is due to the 'sins' that they committed. There is a big difference between calamities that fall on truthful people, people dear to God and those who disobey Him and those who are sinners.

The patience granted to these truthful people makes these calamities and these difficulties a source of sweetness. They rejoice because it pushes them towards spiritual progress. These trials lead them to their spiritual ascent. They are like a ladder to them.

Whoever does not go through such trials and difficulties can never progress; on the other hand, the calamities and hardships which are the result of one's own bad deeds, are real calamities which bring a feeling of indignation which makes life unbearable. Such a person prefers death, instead of continuing to live, but of course he does not know that death will not end such a calamitous situation. For him, these conditions will prevail in the other world too.

In short, according to the law of nature concerning these calamities, those of them which are the result of his own bad behaviour, are very different from those which the truthful and the prophets have to face; and which in fact are intended to grant them spiritual advancement.

The ignorant who do not understand the secret of this phenomenon, instead of taking advantage of it and bringing about a transformation in their lives, they begin to associate such trials with those which the prophets and messengers have to face while there is no comparison! How serious is the disease of ignorance!

The one who is afflicted begins to compare incomparable things. Comparing the trials of the prophets with those of ordinary people is nothing short of disappointment. You should remember that the trials suffered by the prophets and the other elects of Allah are only a mark of love, because through these trials God grants them the highest ranks in the spiritual realm.

But when the perpetrators are faced with such trials, it is with the intention to destroy them. Divine punishment has several characteristic features which help to distinguish it from a natural disaster.

(1) The story of the prophet Noah (as) provides a clear and edifying example in this regard. He had warned his people against the calamity that would befall them if they did not put an end to their vile acts and persisted in rejecting his claims as Messenger of God. In the same breath, he warned them that they would be swept away by an unprecedented deluge.

After issuing his warning, Noah (as) set out to build, under divine orders, an ark on board of which the true believers would be saved. Finally, the fateful day arrived; according to the Holy Quran: **“Thereupon We opened the gates of heaven to torrential water.”** (Al-Qamar 54: 12)

Apart from a few details, this event is recognized by the three major religions of the world, namely Judaism, Christianity and Islam.

2) The second characteristic of divine punishment is that it is subject to a certain condition which is not the direct cause of the earthly or celestial calamity which will manifest itself.

During the prophethood of Salih (as) (sent to the tribe of Thamud), there was a terrible explosion. There was no connection between the explosion and the fact that a she-camel was hamstrung.

3) The third sign is that during divine punishment, believers are saved and unbelievers punished. The prophet of the time very clearly warned that the righteous will undergo no misfortune. Note that the Holy Quran mentions certain punishments, which have struck unbelievers as well as believers. However, these punishments were exceptions to the rule and had other purposes.

4) The fourth difference is that after divine punishment the prevailing philosophy and way of life disappear or are completely wiped from the face of the earth. The new ideology emerge victorious and very quickly reach the peak of glory.

5) The fifth characteristic which differentiates a divine punishment from a catastrophe of the time is mentioned in the following verse of the Holy Quran: **“And We did not show them any sign which was no greater than its previous one and We seized them by a retribution so that they will turn to Us [in repentance].”** (Al Zukhruf 43: 49).

In other words, the severity of the punishment gradually increases and until the final triumph occurs, the series of punishments does not stop. If we make a curve to follow the evolution of the severity of divine punishments, while excluding extreme cases, we see that the scope of calamities increases over time. If a people rejects the messages of the prophet of the time and that the destruction was announced beforehand, then the final divine punishment occurs in the most severe and decisive form. Such severity does not exist with ordinary disasters.

6) The sixth difference is that ordinary disasters are not influenced by the condition of the human heart. If feelings of regret and remorse arise and if there is a will to ask for forgiveness, then divine punishment is discarded: **“But Allah did not want to chastise them while you were among them, and Allah did not want to chastise them while they sought forgiveness.”** (Al-Anfal 8: 34)

We have a striking example of this principle at the time of the prophet Yunus (as) (Jonah).

7) The seventh difference is that the punishment does not take place until the chosen prophet leaves the place. For example, addressing the Holy Prophet (pbuh), Allah says, **“But Allah did not want to chastise them while you were among them, and Allah did not want to chastise them while they sought forgiveness.”** (Al-Anfal 8: 34)

Divine punishments are the calamities that appear after the virtuous have left the place. There are types of disasters where no means of survival can be adopted. Despite this, the virtuous are not punished. Prophets are warned of the coming disaster and God commands them to take certain preventive measures. Opponents, on the other hand, are able to take whatever measures are available. However, they find themselves unable to escape the disaster.

The prophet and his companions are protected by divine power. It comes as a miraculous force that amazes the ignorant and the unbelievers. In the time of Moses (as) the children of Israel were ordered to take one preventive measure, that is, a ban on sourdough bread. In contrast, the people of Pharaoh had complete freedom to take all necessary precautions to prevent an epidemic. Some illnesses started to spread. Only the people of Pharaoh were victims of the epidemic while the followers of Moses (as) were spared.

At the time of the Promised Messiah (as), there was a similar example with the appearance of the plague.

In this century too, there are many natural disasters such as floods, and cyclones / storms in different countries of the world. There are earthquakes and landslides. There are diseases such as Chikungunya, mad cow, avian virus, H7N3H, H1N2 virus etc., SARS and now a new (unprecedented) virus which is a new type of coronavirus, named COVID-19 which appeared for the first time in China in December 2019. Like COVID-19, SARS (also an unprecedented virus) appeared in China in the year 2002-2003.

*[During the course of his sermon, Huzur (atba) stressed on the fact that the members of the Jamaat Ahmadiyya Al Mouslemeen since the beginning of the Divine Manifestation had witnessed such revelations in Sermons and also in the Study-Circles, and they even noted them down, and now all these are happening. And even at that time in 2002-2003, the SARS virus appeared in China – at the beginning of the Divine Manifestation of this era. Huzur (atba) also mentioned that Humanity is in Danger, and that as per the Divine revelations he has received from Allah, China has verily crippled the world with this virus; a virus meant to destroy humanity, but the promise of Allah is true, for He says that all that befalls man of calamity is from what his hands have brought forth. ***And since long Allah informed Huzur (atba) about the plots of the Chinese to invent such armaments to destroy the world, to bring humanity to its knees***].*

To date, there have been 532,263 positive cases of COVID-19, which has killed 24,090 people. In Mauritius, the number of positive cases has increased. There are now officially 81 positive cases [as from yesternight] in Mauritius, including 2 deaths.

Almighty God has informed me, and this since a long time, the approach of great destructions such as earthquakes, floods, landslides, deadly viruses, plane crashes, cyclones, crimes, and wars bloodthirsty, etc. The third world war is not far away. Racial wars will affect the four corners of the world. Even Mauritius and other islands will not be spared. The losses will be such that blood will flow. Even beasts and birds will not be spared, such destruction will appear as it has never happened since the creation of man. Most homes will be knocked down as if they had never been inhabited. Other afflictions of various forms will appear on earth and in heaven, and people will recognize that they are extraordinary. There is no mention of it in books on philosophy or astronomy.

Humanity will be deeply troubled and will wonder what is happening to them. Many will be saved, but many others will be wiped out.

The days are near or even on the threshold where the world will witness the scenes of the Day of Judgement, earthquakes aside, other terrifying afflictions will appear, some coming from the sky, and some from the earth.

All of this will happen because man has stopped worshiping the true God. All his attention is focused on the world. If I had not appeared, these afflictions would have been delayed somewhat, but my coming caused the purposes of an angry God to become clear after a long time, as He said, **“We do not punish a people except after sending a Messenger [to warn them].”** (Bani Isra’il 17:16)

[Huzur (atba) specified that these revelations were vouchsafed also to the Promised Messiah Hazrat Mirza Ghulam Ahmad (as), and now in this era, the revelations come again to warn mankind].

Those who repent will be saved; and to those who fear God before an affliction reaches them, mercy will be given to them.

Do you believe that you will be safe from divine punishment on your own? I fear that even harsher afflictions are in store for you. No one is safe except the one who comes to the One God with a repentant heart.

No god of your imagination can help you. I see cities and dwellings falling into ruins. The One God had been silent for a while. Unfortunate acts were perpetrated before His eyes; and He’s been quiet, but now He’s going to show a terrifying face. Let him who has ears hear that time is not far away. I tried to gather everyone under the shelter of God. But God’s decrees will inevitably be carried out. You’ll see the days of Noah - those days have already come to us, and this is just the beginning. There are other, more serious calamities that will tear this world down, and your eyes will see the moments experienced by the lands of Lot (as). But God is slow to be angry; He gives some time for men to repent. So repent so that mercy may be granted to you. Whoever abandons God is a worm and not a man; and he who does not fear Him is a corpse, not a living being.

I end my sermon here and advise you to turn to one God, a unique, powerful God, and seek His forgiveness and help O the people of the earth and all Muslims. Listen to what I tell you, I have come to guide you on the right path, the path that leads to one God. *Insha-Allah.*

May Allah open your heart and make you see the truth – you should not hide this truth in darkness; Like in this situation no one is being able to hide his sickness; whenever one is ill, one rushes to the hospital or pharmacy (drugstore) so that no

harm can come to him medically; but the times we are living are much serious that that; beware not to say that you will remain on your position [non-belief] even after witnessing such situations; the truth has come to you and you are turning your back to it; thus, we won't be able to do anything for you except to give you the message; if harm befalls you, you will be the sole one to be blamed; each one of us has to account before his Creator. May Allah open your hearts and make you see the truth and the need of the hour to repent and turn to Him, and Him alone! *Ameen, Summa Ameen.*

Now I will put before you the revelations vouchsafed to me by Allah this morning. I will be brief on it as I have already given its commentaries and explanations during the course of this sermon.

REVELATIONS

27 March 2020

(Integral Version)



AFTER SALAT-UL-TAHAJJUD (around 04.20am)

The Khalifatullah (atba) related that during the course of *duahs* after the Tahajjud prayers on the Coronavirus which is wrecking the world, and causing sufferings to all people, every time that he was praying profusely for this situation, that may Allah spare humanity from this calamity [i.e. remove the calamity], at the same time, instead of the *duahs* coming out, Hazrat Khalifatullah received [Allah attracted his attention to] the following verses:

Ahasiban-naasu ayy-yutrakuu ayy-yaquuluun aamannaa wa hum laa yuftanuun.

Do the people think that they will be left to say, 'We believe' and they will not be tried?

Commentary of Huzur (atba): Allah is telling the people who are saying and showing that they have faith (*Iman*), 'Should I not try them ?' Just like a child who attends a class. He may be showing interest in the class and showing signs that he is understanding the lessons, but to be sure, should the teacher not make a test/ an exam to know if he has really understood? Even in our daily lives, we go through different kinds of trials and Allah makes us go through the final exams. For the child, the teacher tests him to be sure that he has understood, and to know if these interest and understanding were really sincere, or that he was merely fooling the teacher and his parents. Likewise, despite being All-Knowing, Allah tests the believers through trials also to know the degree of faith and the belief they display, especially in these trying [difficult] times, to test their faith in the Unique God – if it is real or not.

Wa laqad fatannallaziina min qablihim falaya-lamannallaa hullaziina sadaquu laya lamannal-kaazibiin.

But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars.

Am-hasiballaziina ya-ma-luunas sayyi-aati ayy-yasbiquuna? Saaa-‘a maa yahkumuun.

Or do those who do evil deeds think they can outrun Us? Evil is what they judge.

Through this verse, Allah makes me understand that all that is happening, there are people who have fabricated such things to cause harm to humanity at large. Do they think that they will be spared from the judgement and chastisement of Allah? Will Allah spare them after they seek to harm humanity? Do you know how many people are suffering? The poor living in small homes and with little financial means. I am speaking about the worldwide situation, not just Mauritius. The whole world. Many sick people are barred from going out to follow their medical treatments and take their medicines. Is Allah not seeing what these wrongdoers are doing?

AFTER SALAT-UL-FAJR

After receiving this revelation, I reflected a lot on it – I will not go lengthily on the subject as it is already late – but after praying the Fajr *Salat/ Namaz* and *duahs*, and reading the Holy Quran, and the Hadiths, when I was getting ready for my meditation (*Zikrullah*), Allah revealed to me and made me understand through the following verse:

Kullu shayin haalikun illaa wajhah lahul-hukmu wa ilayhi turja-uun.

Everything will be destroyed except His Face (the Face of Allah). His is the judgement, and to Him you will be returned.

Commentary of Huzur (atba): This message made me tremble. I tell you frankly that I became worrisome and felt unwell. I felt my body as if smashed, crushed [with pain]. I asked myself: “What will happen again; what destruction will come?”. Allah says, everything will be destroyed except for His Face. This shows

how angry Allah is in the face of all these misdeeds? All Judgement is in the Hands of Allah and it is to Him that you shall be brought back.

Those who are harming humanity, who have in their mind to cause harm to their fellow human beings, be it at country and worldwide level, be it at familial and individual level, and in whatever way you are doing harm, when I heard about the destruction that is coming, when Allah says that He will destroy all; only His Face will remain. One [This humble self] is receiving this and knows what will befall this world and on the other hand many people are not taking this seriously.

I hope that with this sermon and the message that I have given you – I am not saying that you should believe in me. I am not asking you for any salary, compensation, or increase in wage. I am only giving you the divine message so that you may turn to Allah [Almighty God] and repent. We all have weaknesses; turn to Almighty God and ask for His forgiveness; ask Him not to bring upon us [humans] these destructions. Do not let His anger befall us. *“If Your anger falls upon us, O Allah, we will be crushed to dust”*. May Allah help each one of us, *Insha-Allah*.