

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Eid-ul-Adha

Sermon

12 August 2019
10 Dhul-Hijjah 1440 AH



After greeting all his disciples (and all Muslims) worldwide with the greeting of peace & “EID MUBARAK” Hadhrat Khalifatullah (atba) read the Tashahhud, Ta’uz, Surah Al Fatiha, and then he delivered his sermon on:

Hazrat Khalifatullah Munir A. Azim
Jamaat Ul Sahih Al Islam

THE PRAYER OF HAZRAT IBRAHIM (AS)

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ فَبَشِّرْنَاهُ بِعُلْمٍ حَلِيمٍ

“Rabbi hablii minas-saalihiin. Fabash-sharnaahu bi-gulaamin haliim.”

The verses of the Holy Quran which I have just recited before you today are found in Chapter 37 Surah As-Saffat, Verses 101-102. It is a *duah* (invocation/ prayer) which Hazrat Ibrahim (as) addressed to Allah.

The *duah* is as follows: **“Rabbi hablii minas-saalihiin.”** (*O my Lord, grant me a righteous (offspring)*). After addressing this *duah* to Allah (swt), God Almighty accepted it and granted him his request: **“Fabash-sharnaahu bi-gulaamin haliim.”** (*So We gave him good tidings of a forbearing son*).

So, these verses show the acceptance of Ibrahim’s (as) *duah* and how the promise of Allah (swt) came to manifest when Allah announced to him the birth of a gentle, and forbearing son. When the child reached the age when he could travel with his father, the latter (i.e. Hazrat Ibrahim) told him: *‘My son, I have seen myself sacrificing [slaughtering] you in a dream. What do you think?’ He said, ‘Father, do as you are commanded and, God willing, you will find me steadfast (among those or like those who show [exemplary] patience).’*

In this verse, Allah (swt) has mentioned patience; those who forebear, those who are steadfast. It is the same kind of patience [an exemplary patience] that the son of Hazrat Ibrahim (as) has shown when the time came for him to be sacrificed. That is why the boy, Hazrat Ismail (as) said that: *Insha-Allah, you shall find me steadfast (among those or like those who show [exemplary] patience).*

So, the subject matter of sacrifice in the path of Allah has a profound connection/ bond with patience, for without patience, then the sacrifice in itself is also vain. Had Hazrat Ismail (as) not said what he declared on that day with complete sincerity, i.e. *Insha-Allah, you shall find me steadfast*, then on that day itself the real meaning of sacrifice would have been lost, annihilated. And therefore the world would have been deprived from the reality [true meaning] of sacrifice.

This is the same subject-matter, i.e. that of patience which have been made clear in the continuing verses. It is the same kind of patience which has survived and manifested in all its glory in the times of Hazrat Muhammad (pbuh), such a patience, such an example [for mankind] which no other era, especially those of the other prophets had not been manifested. The difference between that epoch and the other ones is that when Allah looked into the heart of Hazrat Ibrahim (as) and perceived his spirit of sacrifice, He saved him from the act of sacrificing his

own son and so, Allah (swt) says in verses 104-106, still in Chapter 37, Surah As-Saffat :

“So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead (for sacrifice), We called out to him, ‘O Abraham! You have already fulfilled the dream (vision)! Verily! Thus do We reward those who do good’.”

When you read these verses and analyse them, you will see that the verse also means that there will come the time in the future when there will be such children who shall present their throats in the path of Allah (for the cause of Allah). It is not their fathers who shall literally slaughter them, but there shall be other people who will slaughter them, i.e. these people shall boycott them, persecute them, create hatred in the hearts of the people towards them, create difficulties for them, as if putting the knife at their throat and slaughtering them. And these children shall manifest this great patience, and prove to be the true spiritual progeny of Hazrat Ismail (as). They are those who shall show the true application of the *duah* of Hazrat Ibrahim (as) and display the same kind of excellent response and extraordinary sacrifice of Hazrat Ismail (as). And among those progeny – the perfect one – there is Hazrat Muhammad (pbuh). On one hand he is the progeny [both biological and spiritual of Hazrat Ibrahim (as) and Hazrat Ismail (as)], but on the other hand, as he is the *Khatam-an-Nabiyyeen* [Seal of all prophets], he is also a father for Hazrat Ismail (as).

So, this blood sacrifice [i.e. that of animal (during the *Eid-ul-Adha*), and also dedicating your children in the path of Allah with their consent] was bound to continue with Hazrat Muhammad (pbuh) and his people. Allah (swt) has said that if you want, you can sacrifice your child in the path of Allah. You have this permission, provided that the child also accepts to sacrifice himself. The child should completely be ready and come forward on his own accord, and he should also display patience, because sometimes sacrifices in the path of Allah demands extraordinary patience. If a *Mumin* (believer) in any country suffers a pain in the path of Allah, if other people cause him the least harm, then the whole body of Muslims (*Mumineen*) around the world should feel that suffering/ pain.

If we thus say that the sacrifices of lives which had been given [in the path of Allah] in the times of Hazrat Muhammad (pbuh) was comparatively easy [to that

of the epoch of Hazrat Ibrahim (as)], then it would not be right to say such things. If all this happened in a society where there was not the display of any kind of brotherhood, it is then that we could have said that the sacrifice of Hazrat Ismail (as) was superior to this, for in that epoch, Hazrat Ibrahim (as) left his son in a desert, where there was nothing. But the fact remains that through these verses, Allah is unveiling the truth that in the times of Hazrat Muhammad (pbuh), among the sacrifices that shall crop up, there shall be blood sacrifice also. There shall be the spirit of this sacrifice for all times to come. By referring to his followers, Hazrat Muhammad (pbuh) said that the Jamaat of the believers is like a sole body. [Parable] If a thorn pricks a finger, if harm attains the finger, in the area under the nails, then the whole body suffers from that pain.

Thus, the Jamaat of believers who have the same feelings, who feel great pain for the sufferings of their brothers, then how is it possible that when one is killed, this does not affect them? And they remain in their peaceful lives and comfort as if this pain or killing does not concern them, as if: *Why should this affect us?* So, we cannot label such people [who do not feel the pain of their brothers] as forming part of the Jamaat of believers; the same Jamaat (*Community*) of believers as mentioned by Hazrat Muhammad (pbuh). [In others words, such people who do really form part of the Jamaat of believers as mentioned by Hazrat Muhammad (pbuh)].

In the spiritual offspring of Hazrat Muhammad (pbuh) there has been a great Jamaat (*Community*) of believers who brought the sacrifice of Hazrat Ismail (as) to its peak. Exteriorly as well as interiorly. There has been verily lots of sacrifices done whereby many throats have gone under the knife. But these were voluntary sacrifices. They were not coerced sacrifices. They came forward on their own accord. There are many people who do not understand this subject, [the subject] that when Allah says to come “voluntarily” or “forcefully”, then we must bear in mind that there are such people who exist, those who are truly sincere and who respond to the divine call and say: *“We come forward voluntarily!”* Now, some people may think, then why has Allah mentioned the act of coming forward under coercion? If all people would have come forward voluntarily, then why is there the mention of coercion? The truth is, these two subjects come into action at the same time.

In the times of Hazrat Muhammad (pbuh), the situation was exactly like this and till a certain point, it is true also for the eras of all prophets. The malefactors (*Zaalimeen*) give sacrifices against their will, while the believers (*Mumineen*) willingly give their sacrifices.

So, one cannot say on the account of a believer: *What beauty was there in his sacrifice when he had no choice to do it when the enemy captured him and thus he could not have done otherwise? Therefore, where is the shine of his sacrifice?* – Those people [with those kinds of thoughts] do not know/ realise that in fact, the door of *Kufr* (unbelief) was opened for these believers. It was said to such kinds of [sincere] believers that: *Look! The door of Murtad, of Kufr, of unbelief has been opened for you. If you want, then you can go through this door, and therefore you would be able to save your lives, wealth and honour etc.* – But these believers rejected all these [vile] offers and voluntarily accepted this death.

Likewise, in the beginning of the Divine Manifestation in the year 2001, the Pharaoh (of this era) – literally, *Chief Pharaoh* – surrounded by his circle of evil-doers sent false reports to the Ahmadiyya Caliph of the time and based upon these, we were expelled because Allah was sending revelations on this humble servant. So, the group of the *Zaalimeen* gave instruction to close a Mosque on the occasion of the *Eid-ul-Adha* of that new millennium. As we had not yet received the divine instruction to form a Jamaat of the believers, therefore we used to travel a long distance to the south [of Mauritius] to perform our Jummah. This angered the *Zaalimeen*. They wanted to make us fall before their “beautiful little feet” to ask of them forgiveness; that is to say, to save our lives, wealth and honour etc. [they thought that we would grovel at their feet] – but we rejected all those fallacies. Had we fallen into their trap, it would have meant that the revelations that Allah (swt) had bestowed upon this humble servant at that time were false, and without any importance, *Nawzubillah min Zaalik*. In other words, the fear of creatures would have been much more present in our hearts than the fear of the Creator. And this shall never come to be! Put my head to the guillotine! I give my head like those animals who ready their heads for the *Zaba*.

So, the *Zaalimeen* have seen that we are not among those who submit to them. Do as you will [O you, the *Zaalimeen*] but I can never forget how you closed a Mosque in the south [of Mauritius] when you got the news that we were going there to celebrate our *Eid-ul-Adha* prayer. And this mosque is surrounded by

Ahmadis, and the Pharaoh gave these people the instruction to leave their homes very early and to travel from their residence and the mosque nearby to go and celebrate their *Eid-ul-Adha* in another locality where the prayer was to be held also. These people were instructed to travel, to leave the mosque which was right before their doorsteps [nearby]. The Mosque they were ordered to leave, was initially a big plot of land which was donated by a family – after much sacrifice – to be made into a mosque and an Ahmadiyya centre for this southern locality. But *Alhamdulillah*, at that time these people saw the injustice in such an instruction – to close a mosque and to travel a long distance to perform the *Eid-ul-Adha* prayer elsewhere. And thus, they reunited in the house of an Ahmadi to perform their Eid prayer.

As for us, we made our own arrangement and two other families who witnessed this kind of injustice on us, joined us to perform the Eid prayer in the house (at Pailles). For us, it was the Creator Who was our priority and thus, despite the countless plots, backbiting, and persecutions, we came forward willingly for the sacrifice. They vociferated their hatred on the pulpits in all Ahmadiyya mosques to make the people harbour hatred against us, but despite all the tactics they used, we stood on our ground and accepted to be sacrificed.

So, the people can see it as a sacrifice which we had to forcefully do, but it was in fact a very voluntary act [We chose our path, between good and evil]. For us, our first priority is the Creator, and thus, despite all kinds of plots, persecutions and ‘flesh-eating’, we came forward voluntarily for the sacrifice. At that time, with such kinds of persecutions, we could have succumbed to their pressure and demands, but we did not do it, come what may. Nobody could break the spirit of our obedience towards our Creator. We accepted with joy those sacrifices and it is through these sacrifices that today Allah has raised this humble servant with a Jamaat of believers.

Thus, this spirit of sacrifice began with the disciples of Hazrat Muhammad (pbuh), the *Sahaba Karaam*. They presented themselves with same great vigour in the path of Allah. They displayed in all aspects the great light of the spirit of sacrifice of Hazrat Ibrahim (as). They presented the sacrifice of Hazrat Ismail (as) in a new light; they gave it a new life. And thus, the sacrifice of one became the sacrifice of thousands/ millions, and it became such a sacrifice which shall continue for all times. And today, we are living in the times of such sacrifice which the *Sahaba*

(companions) went through and we must therefore live those sacrifices with the same determination like that taught to us by Hazrat Muhammad (pbuh) through the sacrifices of Hazrat Ibrahim (as) and Hazrat Ismail (as). Indeed we have been raised with the same determination today. And this is verily a great favour of Allah, for as far as I can see, it is the grace of Allah which is visible upon us, the Jamaat Ul Sahih Al Islam, and it is us who are fulfilling this promise. *Alhamdulillah.*

It is a fact that the *Zaalimeen* throughout the world, in every place where our members are found, are doing their best to deviate the hearts and minds of our members so that the latter may accept what they and their idol/s are saying and to reject that which Allah (swt) has told them. And these malefactors say: *If you do this [i.e. leave the right path, the Divine Manifestation], we will embrace you, we will garland you – honour you and we will organize parties for you and distribute cakes in your honour.*

These *Zaalimeen* try to put fear in the hearts of our brothers and sisters of the Jamaat Ul Sahih Al Islam, trying to make them believe that there shall be nobody who shall come to save them except these kinds of evil people themselves. Thus, the latter say: *We open the two paths before you. You either come to us voluntarily, or by way of coercion; either way, you need to come.*

But when they saw that the Sahih al Islam have rejected all their evil scheming and the make-believe act they displayed before them, and did not give them any importance, thus these satans said: *Whatever we are doing is being rejected by them. All [evil plots] has come to naught.*

Speaking of which, I will now relate to you an anecdote: One of our believing Sahih al Islam members was living alone in a village surrounded by the Ahmadis. So, the latter created problems for him so that he may not get water. When they did this, he [took patience and] suffered from this evil plan of theirs in silence. He walked long distances to get water from other people, from other religious faiths. He carried this water with much difficulty. Those who were making difficulties for him told him that if he were to leave the Sahih al Islam and come back to them, he would be helped in all ways [in his work, etc.], but if he stayed where he was, he would not get water... He told them to do whatever they like, he would not renounce his faith. And you know, he is a very poor person, and yet ever he receives a little money, he goes to publish the Friday Sermons and make

photocopies and distributes them to all people, of all faiths, including the Ahmadis. He does his *Dawa* in this way. He is alone amidst all these people [who try to harm him].

So, he used to get water from a reservoir, and when plots were made to restrict him from the water supply, other people helped him. And by the grace of Allah, now Allah has opened his path in such a way that water supply, water access comes directly to his house. And the reservoir which the Ahmadis [who tried to harm him and restrict him from using the water] became dry. And *Alhamdulillah*, our brother is peacefully getting water supply coming directly to his house. He was no more in need of the “forbidden” reservoir. When the reservoir became dry, and the people, especially the Ahmadis did not get water, he came out of his house and enquired about the problem. And he told them: “*No need to integrate my Jamaat to get water! Come here, and take water.*” [He invited them to take water from his house].

You see! When you try to harm your fellow citizen, a brother in Islam, when you try to dig a hole/ trap for others, Allah makes you fall in that same hole/ trap. As for us, we need to be steadfast, be patient, and we should not abase ourselves to the same level as them. We should show them that we are among those people who have the best interest of humanity at heart, that we promote unity. We need to have this kind of *Tarbiyyat*, because we are found in this Jamaat of believers.

So, the Sahih al Islam were not frayed by their tactics/ deeds/ plots. On the contrary, they became firmer in their resolve, and verily those who shall be [truly] firm [and sincere], shall remain firm, and this great resolve shall be in their own interest. It is Allah Who shall help them in this era and reinforce them in their belief whereby they have recognised and accepted the advent of a humble servant of Allah with the *Ruh'il Quddus*, one whom Allah has raised as His own Caliph (*Khalifatullah*).

So, the evildoers are boiling with rage because the Sahih al Islam members are not letting themselves be tempted to reintegrate their fold, amidst their idol/s. All their plans are reduced to naught. On the contrary, they see that the Sahih al Islam are putting their heads forward saying: *If you want to cut our throat, we are ready, but we will neither renounce our faith in the Divine Manifestation nor in the Humble Servant of Allah of this era.* – This has indeed increased the faith of the

Jamaat of the believers, the Sahih al Islam whereby the *Mumineen* of the Sahih al Islam say: *O Allah, we voluntary come to You with joy, taste and enthusiasm.*

So, by the grace of Allah, you can see the state in which the Jamaat Ul Sahih Al Islam is in, be it at National and International level; there was a *Qurbani* (blood sacrifice) which was done 4000 years ago in a desert close to the Holy Ka'aba. Look how Allah has preserved this sacrifice, and how He has developed it and made it progress. Not only did a single sacrifice became thousands of sacrifices, but each aspect of this sacrifice showed great lustre.

The tiny particles of sand became stars in the sky. It is in the same kind of parable that Hazrat Muhammad (pbuh) said: *Look how my companions have become stars. They are no longer particles of sand that you used to crush, they no longer are those whom you used to drag on the hot sand. They no longer are those whom you used to expose to the sun and put stones on them. Now you cannot even conceive the stage which they have reached. Look where Allah has guided them. Look how my companions have becomes stars; such stars which shall always guide you.*

This is the summit of sacrifice of Hazrat Ismail (as) which the Quran has made us understand, and see how magnificently this chapter has been re-opened, revived and it is being applied at world level. There is not a place where there are people who are not ready to make this sacrifice. There are such people [who are ready for sacrifice] everywhere [around the world] and they say: **Labbaik Allahumma Labbaik** [Here we are O Allah] – i.e., *We are ready O Allah, for this sacrifice as well.*

So, this is the Eid of sacrifice, and the joy of this Eid is deeply connected with these sacrifices. When you will profoundly understand the philosophy of this Eid, at the same time you will be fully ready with all the sacrifices it entails, and it is with the same intensity that your sacrifices shall be accepted by the grace of Allah. Otherwise Allah (swt) is in no need of sacrificial meat and blood. Allah looks at the *Taqwa* which is formed in the heart as a result of this blood as well as meat sacrifice [the sacrificial animal]. Such a *Taqwa* which makes the heart filled with the *Zikr* (remembrance) of Allah. It is this *Taqwa* that you should develop in yourselves. It is then that your sacrifices shall be accepted. And I hold dear this

thought and hope in Allah that practically speaking, He will give us the *Tawfiq* to change the colour of this new era with our sacrifices.

Today, when you look at the face of mankind, you shall perceive a face in which blood has been drained out. If you cut its face, there shall be no blood which shall ooze out. They are dead bodies who are walking everywhere, as if bereft of souls. Look at the face of the people who have blood cancer, and you shall see that the face of humankind is likewise today; such mankind who has no spirituality at all, such mankind who does not have the blood of spirituality in them. You need to fill inside them (such walking dead) the blood of your sacrifices. You need to blow the spirit of sacrifice inside them. It is through them that those dead people can come back to life, and it is not possible that such a great revolution occur only by the means of words.

Today *Alhamdulillah*, we give thanks to Allah (swt) as repeatedly as possible that the Jamaat Ul Sahih Al Islam through their sacrifices at international level have proved that Allah (swt) has indeed chosen this Jamaat of believers and righteous people in this present era. If there exists a Jamaat in the world, then it is the Jamaat Ul Sahih Al Islam, such a Jamaat which is attached to Hazrat Muhammad (pbuh) and which revives the true teachings of Islam which have been misused and wrongly implemented by the so-called *Mullahs*. Through your sacrifices, this can be used as a means to give life to this whole world. *Insha-Allah*.

So, look at the philosophy if this sacrifice really well. Neither the meat nor the blood of these animals reach Allah. It is your *Taqwa* which reaches Him. I pray that Allah gives and maintains us always on this *Taqwa*. *Ameen, Summa Ameen, Ya Rabbul Aalameen*.

Eid Mubarak !