

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Friday Sermon

Hazrat Khalifatullah Munir. A. Azim (atba)

19 June 2020

27 Shawwal 1441 AH

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 Attributes of Allah (Pt.9)

Alhamdulillah, Summa Alhamdulillah we continue today on the subject of the attributes of Allah, and man's thanksgiving to Allah for the sublime favours which He has done to him. We thank Him by mentioning Him by His most beautiful names.

Through the favours that Hazrat Adam (as) benefited from Allah during his creation and also afterwards, it appears to us that the elite has with God states [stages, emotions & connections] that they do not share with any other, and that it is through them, excluding ordinary beings, that God executes His plan.

The fact of having eaten the [forbidden] fruit, and the fall on earth which followed, had indeed many happy effects. But how could this disobedience to Allah have had good repercussions, you may ask? Well, in paradise, Adam and his wife knew God only under His attributes of Provider (*Al Razzaq*), Donor (*Al Mu'ti*), and Benefactor (*Al Muhsin*), but in His Secret Benevolence (*Lutfihi Al-Khafi*) which presides over the divine plan, it pleased God to reveal Himself to them as The

Magnanimous (*Al Halim*), The One Who conceals [faults] (*Al Sattar*), The Forgiver (*Al Ghafur*), The Indulgent (*Al Tawwab*), and the One Who chooses [His elect] (*Al-Mujtabi*) among many other attributes. His magnanimity in fact meant that He did not hasten to punish them for their act, which is indeed the characteristic of this attribute, which leaves a delay to the sinner (whether to forgive him afterwards and have mercy on him, or to better exercise His power over him by making him suffer a painful revenge).

But God moreover revealed Himself to them as the One who conceals [faults]; because after eating the fruit, their nakedness appeared to them since they had lost their heavenly clothing. Adam then hid their nakedness using leaves of paradise as it is said in the Qur'an: **They began to cover themselves with the leaves of Paradise.** (Ta Ha 20 : 122).

Such was indeed the veil with which God covered them. So the action names such as *Al-Hilm*, *Al-Satr*, *Al-Maghfira*, *Al-Ijtiba* correspond to the divine names: *Al-Halim*, *Al-Sattar*, *Al-Ghafir* and *Al-Mujtabi*. The latter name is only mentioned in one of the four traditional texts of the 99 "most beautiful divine names", that of Abu Hurairah (ra).

Al-Sattar - meanwhile, does not belong to any of the lists going back to the Messenger of God, and appears very rarely in the first Islamic writings. The use of this name seems to follow from several prophetic invocations. To know the greatness of Allah and His attributes, I return to the subject of Adam (as) so that we understand the subject better.

God still wanted to let Adam know that He had elected him; from this election should follow two spiritual stations: that of the Return to God (*Al Tawba Ilayhi*) and that of Divine Guidance (*Al Hidaaya Indahu*). Wanting therefore to make him aware of his election and the concern that preceded creation, God predestined him to eat from the tree, but without this act constituting a reason to turn away from him or deprive him of His support.

On the contrary, it was an opportunity for God to show His affection for Adam, in accordance with the proverb: *"The transgressions of him who is preceded by solicitude cannot harm him."* Many affections do not resist transgressions and are

undermined at the first argument; only real love can never be denied, and that, whatever the beloved does.

The continuation of the verse [concluding the account of the fall of Adam]: **“Then his Lord chose him”** should not be taken as indicating a precise moment in the divine election; this had preceded the very existence of Adam.

It simply means that it was only after the transgression that the effects of this election became manifest and that is why God underlines the thing by saying: **“Then his Lord chose him, accepted his repentance and guided him”**, that is: then the effects of the [divine] election appeared on him, as well as those of solicitude (since he was given to repent; Allah gave him permission to do so and even showed him invocations (*duahs*) to ask for divine forgiveness, and accepted his repentance) and Divine Guidance. The verse therefore contains three indications: that of election, that of repentance which is the consequence of it, and that of guidance that is the consequence of repentance.

Bringing Adam down to earth, God revealed Himself to Him by His wisdom as He revealed Himself to him by His dazzling power in heaven; and this because this lowly world appears as that of causes and intermediaries.

Know that God first reveals Himself through the creative act, so that Adam invoked Him with His name: The Mighty (*Ya Qadir*). Then He revealed Himself to him by His specific will, so that he invoked Him with His name: The Volunteer (*Ya Murid*).

Then God revealed Himself to him by His decision to forbid him to eat from the tree, and Adam invoked Him with His name: The Regent - The absolute Master Who is Wise and Who decides everything by His Justice and His decree (*Ya Hakeem*). Then He predestined him to eat it, and Adam invoked Him with His name: The Supreme Dominator (*Ya Qahhaar*). As God did not hasten to punish him, Adam invoked Him with His name: The Magnanimous (*Ya Halim*); and since He did not reveal his fault, Adam then invoked Him with His name of the One who conceals [faults] (*Ya Sattaar*). When God accepted His repentance, Adam invoked Him with His name: The Indulgent - The One Who is full of mercy and Who accepts repentance (*Ya Tawwaab*).

God then made Adam see that his disobedience had not swallowed up [destroyed] His affection for him, and he invoked Him with His name: The Compassionate (*Ya Waddud*).

Then God brought him down to earth, facilitating his livelihood, and Adam invoked Him with His name: The Benevolent (*Ya Latiff*). God gave him the strength to endure what He required of him and Adam invoked Him with His name: The One Who Helps (*Ya Mu'in*). Then, when He revealed to him the secret of the forbidden, of his transgression, and of the ensuing fall, Adam recognized this divine wisdom and could only invoke Him with His name: The Wise (*Ya Hakeem*). God then gave him victory over his enemies, and Adam invoked Him with His name of the One Who grants victory (*Ya Nasir*). Finally God helped him bear the demands of the bondage, so much so that Adam invoked Him with His name: The Supporter (*Ya Dhahir*).

So it was only to carry out the divine decision (*tasrif*) against Adam, and impose legal prescriptions on him, that God brought him down to earth, so much so that in him - on him be peace - the two aspects of bondage [servitude] complement each other perfectly: Bondage of one who undergoes [divine] decisions, and bondage of one who fulfils His prescriptions.

What more sublime gift could God bestow on him? And how great is God's benevolence towards him! And this benevolence, Allah demonstrated it also towards all humanity, because each time humanity is in danger, where man deviates from the right path and forgets Allah, then Allah sends again His Adam with the *Ruh'il Quddus* [Holy Spirit] and although this Adam is a human also, with all the weaknesses of his creation - the creation of man - but then, the mercy of Allah and His omnipotence descend on him and help him through divine revelation, through a special connection that was created with the love that Allah have for His Caliph - *Khalifatullah* - where it is Allah Himself Who becomes His support, and helps him to accomplish well his mission on earth. *Alhamdulillah*. Allah does not abandon him, but guides him and shows him how to deflect the plans of Iblis and his army [the Satans] and guide humanity - especially those who recognize the signs of Allah and the advent of His Messenger and who come forward to receive this exceptional grace.

This is what demonstrates Allah's love for humanity. He does not punish until He sends a Messenger, and this Messenger of Allah is close to Allah more than a dad loves his children. He guides humanity through His Caliph [*Khalifatullah*], and the greatest Khalifatullah that our universe has known is indeed our master Hazrat Muhammad (pbuh). And in truth all the messengers of Allah are spiritual descendants of Adam (as), our ancestor whom it pleased Allah to bless and give revelations so that He manifests Himself in all His splendour to mankind, and so that we worship Him alone, and that we shower upon Him our love and we submit to Him alone. When we do that, then divine mercy and love has been reserved for us. *Insha-Allah*.

I conclude the first part of my sermon today. *Insha-Allah*, may Allah give me (swt) the *Tawfiq* to continue on the same subject next Friday.

May Allah bless all believers and help them to get closer with Him, especially with the advent of His Khalifatullah of this century, and may Allah open the hearts of humanity and help them to perceive this light, recognize His uniqueness and accept His Envoy so that they too can benefit from His *Wadd* (love) in this century. *Insha-Allah, Ameen*.

*** *** ***

DIVINE REVELATIONS

Second part : Revelations received this Friday morning after the prayers of Tahajjud, after having invoked Allah in abundance before making a decision concerning an important thing. Alhamdulillah, Allah (swt) gave me these revelations around 03.15am (and it was very cold). These divine messages were revealed three times until the time of *Salat-ul-Fajr*.

Al-Hamdu Lillahii-lazii anzala alaa Abdihil Ruhil Quddus wa lam yajal-lahuu iwajaa.

Praise be to Allah who sent the Holy Spirit down on His servant, and did not introduce any ambiguity in this! [that is to say, the revelations sent are all true; there is no doubt in them!]

Annahuu layy-yu'mina min qawmika illaa man-qad 'aamana falaa tabta-isbimaa kaanuu yafaluun.

Of your people (here, the reference is for Mauritius), there will be no more believers than those who have already believed. Don't grieve about what they are doing.

Afa-anta tukri hunnaasa hattaa yakuu-nuu Mu'miniin.

Is it up to you to force people to become believers?

Faj-tanibuuhu la-allakum tuf-lihuun.

Depart from [them], so that you will succeed.

Wa ulaaa'ika humul mu-ta-duun.

These are the transgressors.

Wa anakh-tartuka fasta-mi lima yuuhaa.

I chose you. So listen to what is going to be revealed.

Qul kullum-mutarabbisun fatarabbasuu: fasata-la muuna man as-haabus-siraatis sa-wiyyi wa manihtadaa.

Say, "Everyone is waiting. So wait! You will soon know who are the people of the right path and are rightly-guided."