

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Friday Sermon

Hazrat Khalifatullah Munir. A. Azim (atba)

08 January 2021

24 Jamadi'ul Awwal 1442 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:

Towards a Political Revivification (Pt.1)



The Muslim world discovered over the 15th century of the Hegira, especially during the last fifteen years, a political revival. This is evident, at least in form, both internationally and locally. From Baghdad (in Iraq) to Beirut (in Lebanon) via Riyadh (in Saudi Arabia) and Ramallah (in Palestine), the time seems to have come, or will come, for the people to verily choose, the democratic process that is still in its infancy [as we say in Creole, it is still in 'kindergarten', in a trial and error course], as if the heads of state, the

leaders do not want the people to come up front to practice true democracy. The free practice of democracy is not yet fully liberated.

For example, Palestine till today does not have a democratic system where people can freely elect their President. From the start of Yasser Arafat's reign in 1989

until his death in 2004, and now even after his death after Mahmoud Abbas became the ruler of the country, it is a small group of people who elect the President and in all these offices / political positions, it is Mahmoud Abbas himself who is the President, and thus he can do whatever he wants to do, without having to account for his actions to the people, and then this tradition that they have, to keep the power to govern for them [i.e. the heads of state], is perpetuated.

Democracy, the democratic process is certainly present at least on the lips, but in truth it is an autocracy [or authoritarianism], a terrible dictatorship, especially in the Muslim countries that reign there. But despite this, in the global aspect, in the world despite the trial and error stage of this democracy and the time it takes to be fully practiced, but it cannot be denied that there is an evolution where, previously, the Authoritarianism, if not dictatorship, was the only mode of operation. But the question arises: Does this really mean that democracy will solve all problems?

Our Mauritian democracy, for example, seems to have its limits because it has reserved for us an excessive municipal electoral campaign, going from bad to worse over the years, and especially very recently in November 2019 for the general elections, and even quite recently during the electoral campaign in the villages [village elections]. And this colour of scheming before, during and after the elections is not only found in Mauritius but also in other countries, the big countries and in worse! So, it is my duty to come forward with a Friday Sermon to generally identify the broad outlines of what Islamic ethics are in terms of political choice.

FAITH: In Islam, there can be no question of ethics without referring to faith. This faith, the Holy Quran tells us, precedes our existence and it is with it that every human being comes into the world. As we say, every baby who comes into the world is pure; he is a Muslim at birth. That is to say, he is [completely] submissive to Allah. Our ethics pave our way until our death. Then everyone will be accountable. To Whom?

The answer to this question gives full meaning to our ethics. Islam tells us, that over time, men [that is, the Messengers of Allah] have appeared who have only this as a message: there is no god but Allah. He is The Creator, The Unique, The Incomparable [i.e., no human being or other creature is like Him; no one

resembles Him; No one can have the same greatness, the same status and the same power that Allah possesses]. Nothing is like Him. Our ethics have for only objective to lead us towards Him. To go to Allah, to God is to free oneself from everything that is contrary to His order/ command. After recognizing the Oneness of Allah [That God is One], a person has certain duties, demands that Allah has placed on him, and first, there is the demand for justice. Islam reminds us that Allah has forbidden injustice to Himself and has decreed it to be forbidden to all creation. With justice, it is beneficence that is ordered to us because God is the Most Merciful. The height of faith is only reached in exemplary behaviour. The seal of the Creator's messengers [Hazrat Muhammad (pbuh)] will say that he came only to perfect good manners. And those who demonstrate such an ethic are promised the best of both this world and the hereafter. And what is promised to them is close to them, infinitely close.

REFLECTION: So, after this essential reminder of the meaning of Islamic ethics, it is necessary to underline the very special place of humanity within the universe of creation. If faith originates from the very beginning [of existence] according to the Holy Quran, but intelligence in human beings is evolutionary [it evolves over time - someone may have intelligence today and may lose it tomorrow, or vice versa]. Allah has also given human beings various feelings and left them free in their choices, and therefore, they have a duty to think carefully before taking any action.

If Islamic ethics emanate from the heart, it cannot be translated into society without this transition at the intellectual level. And this is where it is important for the Muslim world to wake up as quickly as possible, because the intellectual deficit there is enormous. Illiteracy is overwhelming in many Muslim countries. Equally disturbing is the lack of critical thinking and maturity of thoughts, especially among young people. The scientific process is also delayed in the land of Islam. The exchange of ideas and knowledge as well as the flow of information takes place very slowly. A true culture of dialogue and intellectual enrichment is often lacking. [That is, there are no real dialogues and intellectual enrichment to help them make them self-sufficient [rely on oneself] and bring about positive change in this world].

Universities like the madrassas of the Muslim world belong, for the most part, to another age, in terms of intellectual enrichment, especially in terms of modern

equipment to aid in the intellectual process of students. Letting the people choose under these conditions can amount to leaving them in the grip of manipulators, which will prove to be dangerous for them [the people]. It is therefore imperative to educate and inform the masses to really achieve a government of the people, [elected] by the people, [and working] for the people.

Democracy in the world is often trapped by the lack of intellectual rigour on the part of voters, politicians or those at the head of institutions. It [i.e. democracy these days] elects a president or prime minister who lies to the people, others who indulge in their fantasies in their office, someone who escapes legal prosecution thanks to his status as head of state or another one who mixes the management of the country with that of his [private/ personal] affairs.

Many voters will give their votes for a small favour, or even emotionally follow the machinations and ideas of some. We can also talk about the problems caused by certain electoral systems: inequitable representation of women *** or other groups; religious or other ethnic divisions; permanent instability of the governments formed or the dubious financing of electoral campaigns.

*** When I talk about women in politics, I am talking about those women who can really make their contribution in politics without sully the value [and dignity] of women, especially for a Muslim woman where she must know her limits and not to mingle with men without the observance of the Islamic *Pardah* and without entering the trap of injustice, and theft/ fraud/ corruption. A woman in politics, whether she is Muslim or of another religious faith, must know how to preserve her dignity and worth and work in the interest of women and all the people by remaining honest and pious. But unfortunately, in the way that society and politics have evolved today, women have allowed themselves to be trapped by men in politics and have allowed themselves to be tempted by money, power and fame. But this is all temporary. Muslims, men and women do not realize the danger of politics these days. Instead of succeeding in working for the people and making positive changes, it is politics that changes them; they are easily tempted. Especially nowadays, in such a time when Islam and Muslims have become the Number One Enemy of people all over the world! Islamophobia has propelled people, and even governments and even the private sectors to belittle / demean the honour and dignity and even the identity of a Muslim.

So, as I was saying: *We can also talk about the problems caused by certain electoral systems: inequitable representation of women or other groups; religious or other ethnic divisions; permanent instability of the governments formed or the dubious financing of electoral campaigns.*

The media, pressure groups, big industries as well as religion [i.e. the different religious groups - be it Hindus, Muslims, Christians etc.] often perniciously influence the choice of voters. So just having an election is not enough. The lack of independence and the vulnerability of powers and institutions is an evil that must be tackled as soon as possible.

PARTICIPATION: Whether in Iraq or Lebanon, Saudi Arabia or Palestine, elections do not take place in the best conditions [There are no *'free and fair elections'*]. Even where the democratic tradition is considered as firmly established, as in Mauritius for example, the electorate is often faced with a difficult choice because the candidates or the parties in the list do not reflect their aspirations [their desires to build a Mauritius where everyone can face/ live life easily]. Do we therefore have to abstain or even boycott the elections?

This is a delicate question that will need to be answered on a case-by-case basis. The presidential election masquerades taking place in the Maghreb [in the vicinity of North West Africa] deserve nothing but unequivocal contempt. On the other hand, in these same countries, municipal elections, for example, can offer city dwellers an opportunity to manage their affairs. The foreign occupation [of soldiers from other countries like the United States etc.] in Iraq, Lebanon or Palestine did not cause massive abstention in their elections.

Overall, it appears that those absent [for the election] are wrong because they are missing out on an opportunity for change, however small it may be. Voting for the least bad candidate is a huge citizen contribution because it allows the elimination of the less desirable options.

However, the real political renewal that is awaited is the emergence of a new political class. Competence, integrity and the ability to serve others must be the hallmarks of the next generation of politicians. The newly elected must not stray from the reality of the people. They must not become prisoners of the line of their parties to the detriment of their constituents. [They must not become

puppets in the hand of their political parties and let the people down - where they do not work for the sake of that people]. They must be transparent and available. They have to prove that they are not interested in personal enrichment and power in itself, otherwise they do not deserve the trust of people. We must restore [positively change] the image of politics [which is presently dirty/ messy and restore it to its value] by getting rid of the corrupt and the incapable/ incompetent. It is also necessary to promote the possibility of healthy and effective alternation as well as the engagement of the competences of the non-affiliated society in the direct management of the affairs of the state. This will bring a more participatory dimension to politics and close the door to opportunists.

I am ending my Friday sermon here for today. *Insha-Allah*, I will come back on the same subject next week. *Insha-Allah*, may Allah help people to realize their duties towards people like them, especially when they have been elected by man and have to work for him, to improve his daily life. It is pity to see all that is happening in this world and especially in our little Mauritius which is known as a little paradise, but unfortunately it has now become a paradise for schemers, liars, those who seek their own benefits to the detriment of the overall well-being of the Mauritian people. *Insha-Allah*, I will come on this in more detail next week. May Allah (twa) give me the *Tawfiq* to make the Mauritian people and the world aware of their duties, and how to make good decisions for a better future. *Insha-Allah. Ameen.*