

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Friday Sermon

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH
Munir Ahmad Azim

06 January 2017
(06 Rabi'ul Aakhir 1438 AH)

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 "Voices from the Unseen":

At this time, by the grace of Allah (swt), there are two parties. Just as our *Jamaat* (Community) considers itself to be true with full conviction, similarly the opponents, in their transgressions, consider all manner of brazenness and fabrication permissible. Satan has implanted in their hearts that as far as we are concerned, all kind of calumny and slander is admissible and not just admissible, rather it is a virtuous act.

Therefore, it is imperative that we should completely abandon our endeavours to compete with them and to keep our sight on the verdict of Allah (swt). It is better for us to pray and seek Allah's forgiveness than to waste time listening to their abuse and vulgarities. Our Community (*Jamaat*) should always remember the counsel to be mindful of the matter that I articulate. If ever a thought comes to me, it is this: In this world relationships (of matrimony) are arranged. Some of these are based on physical beauty; some are based on the family or property and some on power. However, Allah (swt) does not care about these matters. He has clearly commanded:

"Verily, the most honourable among you, in the sight of Allah is he who is most righteous among you." (49: 14).

That is to say, only he is noble and honourable in the sight of Allah (swt) who is righteous. Now God will keep safe the Community of the virtuous, despite the countless trials which come their way and He will destroy the other. This is a subtle point. The two cannot simultaneously stand on one same place, especially that of honour, i.e. the righteous cannot occupy the same spot as the mischievous and impure. It is necessary that the wicked is destroyed and because God has the knowledge of who is righteous, therefore, this is an awesome situation. Fortunate is he who is righteous and wretched is the accursed.

If some think that among them there are learned and inspired people, that is a figment of their imagination and no benefit can be derived from this for the requisite objective of human existence. Remember, until God is pleased with a matter, neither can knowledge be proper nor revelation beneficial. One who stands next to the toilet will first smell bad odour. If fragrance is used around him, what benefit can he derive from it. Unless nearness to Allah (swt) is acquired, nothing is found and the only thing that takes one closer to God is *taqwa* (i.e., righteousness/ piety/ fear of Allah).

In order to listen to the True Voice, one should become righteous. I have seen many people who consider every sound they hear a revelation although there are meaningless dreams as well. I do not say that the sounds they hear are fake. No, they must hear the sounds, however we cannot declare every voice as the voice of Allah (swt) unless it has the lustre and blessings that Holy messages of Allah (swt) carry. Therefore, we say that the claimants of these revelations should put their revelations to this scrutiny and should never forget that certain voices are totally satanic. That is why a wise person should not be deluded by mere voices. Rather until inner defilement and filth is removed, the supreme purity of *taqwa* is not acquired and man does not reach that high station from where this world appears lowlier than a dead insect and only Allah (swt) is the objective of each word and deed - that station cannot be stepped onto, having arrived where, man listens to his Allah's voice and that sound is in reality His because by this time he is purified from all impurities.

In short, this cannot be established by mere voices and having read a few traditional books; rather the real and true way to settle (this matter) is the very

same as is known as Divine Succour. That alone can decide and only God's implement decides. A person standing at a station before Allah (swt), one of which is completely free from impurity; listens to those very holy sounds that Hazrat Musa, Hazrat Isa, Hazrat Nuh, Hazrat Ibrahim and other prophets (peace be upon them all) as well as our Holy Prophet Muhammad (pbuh) heard. I say the truth; in that one does not need human aid for the truth and for the practical manifestation of these voices; rather Allah (swt) Himself exhibits their splendour.

Although these are extremely subtle matters that are included in the mysteries of cognisance, still good and bad odours can be identified by their different vistas. A fine tree can be recognised in many ways, it can also be identified from its leaves. A wise person finds out the fact of the matter from many contexts. Wickedness is hidden behind a thousand covers as is *taqwa* concealed in a thousand covers but their symptoms and contexts indicate very well which is which. The wicked wants to keep his wickedness a hidden matter, and the righteous his *taqwa*; for the matters of *taqwa* are extremely concealed, rather the reality is that even the angels are not aware of it, so how can another person be? The extent to which Allah (swt) understands the condition of the connection of utmost nearness of the Holy Prophet (pbuh) most certainly no one else has understood it, neither Hazrat Abu Bakr (ra) nor Hazrat Ali (ra) nor anyone else. His complete exclusion from the world and total reliance on Allah (swt) and for him to deem creation worse than a dead insect was a matter that others could not see, but by watching God's validations, they could surely deduce that just as he had developed a true and strong relationship with Allah (swt), likewise Allah the Most High had kept no disparity with him.

May Allah (swt) bless all of you for your kind attention and guide you in the right path, *Insha-Allah, Ameen!*