

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ



لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

Friday Sermon

HADHRAT MUHYI-UD-DIN AL-KHALIFATULLAH

Munir Ahmad Azim

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(12 Jamad'ul Awwal 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 "The Promise of the Soul":

My dear disciples, please be aware that Muslims who copy Europeans seek the source of the *Kawthar* (Paradisiacal fountain) in a mirage. They are all ignorant of the secrets of faith; They are filled with hatred and resentment. Goodness and good are a dead letter for the privileged (the rich in this world); I found only truth and purity among the small people (i.e. those of humble means). Learn to distinguish people of religion (faith) and people of hatred. Seek out a true friend and stay with him.

I am afraid of that time (era) which has seen you born O my dear disciple - you who are the reflection of my own soul; It (that is, this era) is drowned in (worldly) matter, and knows little about the soul. As the body loses its value when the soul is absent, the man of God hides within himself. The search does not succeed in finding him, although it sees him face to face. So do not give up the taste for research, even if a hundred difficulties arise in your life. If you do not find the company of a wise man, take from me what comes from my father and my ancestors. Choose my master (*Nabi Kareem*, the Holy Prophet Muhammad (pbuh)) as a companion, so that God may grant you the desire and fervour (of

faith), for my master (pbuh) knows how to distinguish things and knows the bark (of a tree; in other words, the extrinsic) and the core (i.e., the intrinsic). His foot stands firmly on the road that leads to the Friend (Allah). Many explanations have been given about him, but no one has really understood him. His true meaning escaped us, like the gazelle.

Men have learned to dance with their bodies, reciting their words, but their eyes have not opened to the dance of the soul! The dance of the body make dust swirl whereas the dance of the soul moves the heavens. Science and wisdom come from the dance of the soul. The earth and the sky also come from this dance. It gives the individual the rapture of Moses, and thanks to it, the community (of the pious) becomes the heir of the Kingdom! Learning the dance of the soul is what matters; Burning all that is not God, is what alone matters. As long as the heart is inflamed with greed and its cares (i.e. all the difficulties and problems which comes together with greed), the soul cannot dance. O my disciples, I am the slave of him who knows how to dominate himself. O you who are the peace of my impatient soul, if you take part in the dance of the soul, I will tell you the secret of the religion of *Nabi Kareem* (pssl); For you, even in my grave, I will pray to Allah.

Love is when a servant has parted from himself, it involves him constantly invoking his Lord, and fulfilling all that is due to Him. He looks to Allah with His heart, and he is consumed by the lights of His Being (*huwiyya*); He drinks the limpid water of His affection, and that He who imposes His will has removed for him the veils that cover His mysteries. If he then speaks, it is by Allah; If he speaks, it is about Allah; If he makes a gesture, it is at the command of Allah; If he remains at rest, it is with Allah; He is by Allah, for Allah, with Allah.

God The Most High created the spirits six hundred thousand years before the bodies, and they remained, without shapes, in the ocean of Mercy. In this ocean, spirits lived like fish. God The Most High said to them, "*Am I not your Lord?*" All responded "*Yes*". These "*yes*" varied in intensity, there was great diversity from one "*yes*" to another. Some were completely pure. God The Most High did not allow good and evil, the superior and the inferior to be mixed and placed in the same rank. He said, "*You have all said "yes" in a unanimous voice that I send you from this world of soul and heart into the world of water and clay, so that good and false money appear and that what is pure is separated from what is mixed.*"

If in the grocer's shop a bean falls in the drawer reserved to dates, or a date in the drawer of beans, the owner immediately separates them and places each seed in its (designated) drawer.

Everything returns to its origin. See the drawers in front of the grocer: he has arranged everything, species by species, he added each kind to its own kind. By this homogeneity, he created a beautiful order. If the aloe woods mingle with sugar, he separates them from each other. The drawers are (now) broken and the souls have fallen (i.e. descended on earth). Good and evil are mixed. Allah sent the prophets with a book, so that they would sort the seeds on the tray.

Allah placed at the grocer a scale and the faculty to discriminate. How could he allow false money to be confounded with the real one, and truth with falsehood? He (Allah) commanded the spirits to go to earth so that He may examine them and put them to the test: *"Go forth!"* You all spirits, you will leave this ocean of mercy to go into the world of water and clay, full of suffering, so that the value of each one of you is revealed: so that the sincere is distinguished from the hypocrite, and the worthy from the unworthy. When I leave you in this world of water and clay, and pour out before the birds which are the souls, the sweet seeds of this world (that is to say, pleasures and material things) it is then that appears the impurity of the "yes"; The one who attaches himself to such seeds forgets the alliance, the affirmation, the joy and the secret of his initial "yes". As for the one who does not succumb to the pleasures of this world, who does not abase himself and does not abandon himself to rest, it is clear that his "yes" was pure.

Allah has made this world the touchstone so that what is good will return to the treasure of the heart and that what is false currency remains on earth among the brambles of this world of water and clay. Justice calls for the species to be united to its own species. Allah has an angel that brings the species back to the species (i.e., its own species).

The angels of Allah are many. The service of one does not resemble that of the other. The angels on the right side write good deeds. The angels on the left write bad deeds. Some carry the Tablet and the Throne. Some bear the firmament, some watch over the creatures. Others pray for men of noble character and benefactors. Still others curse the wicked and the miserly, saying, *"O Great God, give all the donors a compensation, and all the misers a privation."*

The role of some is to unite the congener with his congeners: they do not leave the camel with the horse, nor the sincere men with the liars, and they hasten to unite the sincere with the sincere, and the liars with the liars.

The angel is without qualifications and are incorporeal. In the nature of each one (among mankind), it is hidden in the soul. He who runs away from those who are not his congeners, be it an animal, a bird, or a man. Such is the condition of the angel. Since pre-eternity, the divine custom has been so! Since, originally, Iblis was among the disbelievers, Allah did not allow him to be among the angels. Likewise, the ocean bubbles so that the foam which is in it, and which is hidden in its waters and mixed with them, is rejected outside, separated from it, and that it (the ocean) remains pure and without deposit. Those who are not congeners are strangers.

There are many examples: it depends on how man looks at things. When God the Most High makes a man luminous, enlightened and seeing (visionary), he sees all the atoms of the earth and the sky and the universes beyond space as well as the other world. Everything that exists works and agitates to separate itself from that which is not of its kind; The very joy and perfection consist in this. The simple and unintelligent man discovers it in certain things. He who is more learned sees more. And he who is more perfect discovers the hidden meaning of all things.

So ask a lot of *duahs*. Allah loves that His servant lift his hands in all humility to Him to ask Him what he needs. When you ask for *duahs*, keep a lot of hope that they will be accepted. Do not forget your oppressed brothers and sisters all over the world. Ask for help from Allah so that we can get rid of the tyrants who rule the Muslim states, and restore the Will of Allah in all supremacy on earth. *Ameen*.