



Summary of Speech of the Khalifatullah Hazrat Munir A. Azim (atba)

20 June 2011 (after Esha Prayers)

(Message on Unity ~ True Islam (Sahih al Islam) & Brotherhood)

After greeting everybody with the Salutation of Peace in Islam, the Messenger of Allah (atba) read the Tashahhud, Taouz and read a message he received from Allah this morning (in English) on the need to be mild, gentle and sympathetic. The message is entitled: "The Voice of the Soul".

It is well to cultivate a mild, gentle and sympathetic voice, and the only way to secure it is to be mild, gentle and sympathetic. The voice is the index of the soul. Children do not pay much attention to your words – they judge of your intent by your voice. We judge each other more by voice than by language, for the voice colours speech, and if your voice does not corroborate your words, doubt will follow. We are won or repelled by the voice.

The best way to cultivate the voice is not to think about it. Actions become regal only when they are unconscious; and the voice that convinces is used by its owner unconsciously. Fix your mind on the thought, and the voice will follow. If the voice is allowed to come naturally, easily and gently, it will take on every tint and emotion of the mind. The voice is the sounding-board of the soul. God made it right. If your soul is filled with truth, your voice will vibrate with love, echo with sympathy, and fill your hearers with a desire to do, to be, and to become.

Thereafter he said:

My brothers and sisters and beloved children,

Assalamoulaikum Warahmatullah Wabarakaatuhu...

1st Point:

Jamaat UI Sahih Al Islam is the true Jamaat from Allah (Glory be to Him); truly speaking, it is the ideal on which Islam is based.

The Khalifatullah therefore exposed on how the Holy Prophet Muhammad (pbuh) came and establish the solid and unbreakable foundation of Islam, on which many Jamaats have constructed their buildings, but unfortunately with time, these constructions were made and interrupted and continued by the minds of people (not by Divine Guidance) and thus, there came to be many sects which have seen existence. But such sects' existence are short-lived because despite being built on the solid foundation of Islam, but the buildings built upon that base were constructed by different people, with different frame of minds and ideas, each thinking to be the best, until Allah sent His Chosen One to build such a building, from the solid foundation of Islam which is to be known as Sahih al Islam (True Islam).

He also mentions the fact that the Promised Messiah came to remove all weeds from the path of Islam and re-establish the road leading man to God. He came to repair that road so that the road becomes clear again for people to be led into Sahih al Islam. Therefore the Promised Messiah came to prepare the path for Sahih al Islam.

Jamaat UI Sahih Al Islam indeed is the submission to the will of God. His will is not violent. His laws are a symbol of peace and harmony. It is through the submission to His laws that the true peace between man and man, between the neighbours and between nations and nations can be established.

This indeed is the real spirit of a Sahih al Islam. In the Holy Quran, Allah says: "If they incline towards peace, incline thou also towards it, and put thy trust in Allah." (8:63)

The Khalifatullah exposed on the fact that in the times of the Holy Prophet Muhammad (pbuh), this applied to his opponents, and also hypocrites, or even the believers. If the opponents wanted peace, then the Prophet of Allah was also to incline towards peace, because at the end of the day, it is peace which is sought, and Islam preaches peace. He developed the subject and said that all believers and the Prophet of Allah forms one body. Should one part of the body of believers, the body of Islam be hurt, therefore all believers (be it men and women) must feel that hurt, and if the body of Islam, of believers is happy they also feel that happiness. This is especially true in the case of the Messenger of Allah. When he is hurt, then his followers (from every corner of the earth) feels the hurt, and if he is happy, they also feel this happiness.

Huzur (atba) also mentions the excellence of character and sacrifices which the Sahaba of the Holy Prophet (pbuh) demonstrated in the face of persecutions, and how they loved their noble prophet (pbuh). Abu Talha (ra) did not hesitate to sacrifice his hand so that the face of his prophet (pbuh) be saved from the attacks of the enemies of Islam. Likewise, many other Sahaba were ever ready to say that the enemies had to march over their dead body before attaining the Prophet of Allah (pbuh).

Therefore, the Sahih al Islam should be a united body, come what may, and feeling of love and compassion be felt in their heart for each other; men for their brethren and women for their sisters (other women). Nothing should come in their way so that unity is broken. No! Instead, the Sahih al Islam must be truly as its name says: the reflection of true Islam.

One of the symptoms of this moral crisis is what is known as the 'Generation Gap'. The different life styles, values and beliefs of the young today are said to be completely different from the elderly; the lack of respect and disinclination to learn from the parents are features which are common in many countries. But children only learn during their character-building years that they observe their parents doing.

Many parents unfortunately set a wretched example to their children – lying, cheating, adultery and addiction to drinking and smoking cigarettes; these are only a few examples to mention. How can one then expect the young to practise the ideal social behaviour which they see contradicted by the daily behaviour of their elders? One could easily cite further instances of the growing moral crisis facing society – the promiscuity of youth, the adultery of the responsible elements in society, the everyday nudity on the stage or in films, the lying, cheating and backbiting carried on.

The truth is that few are working towards any particular goal. They have no sound moral or spiritual principle. If one, however, accepts the faith of Islam then all relationships will become one of love instead of restlessness. The Holy Quran has furnished a whole moral code which if observed cannot but lead to a greater fulfilment of life and happiness in the eyes of Allah which in effect is peace?

2nd Point:

Promise is a sacred commitment. Allah (Glory be to Him) says: *"O you who believe! Fulfil your compacts."* (5:3)

Reliability is the keystone of character. However pleasant may be the personality of a person, he will lose the respect of others if he is not a man of his word. A promise should never be treated lightly however minor may be the matter involved. A broken promise is a scar upon the soul.

A promise should be carried out with the same sense of responsibility with which a soldier carries out the order of the day. God says in the Holy Quran: *"Allah loves those who fulfil their obligations."* (9:8)

The Holy Prophet Muhammad (pbuh) has also said: "Fulfilment of a promise is a part of faith." A promise is a sacred commitment which should not be made unless one is confident of fulfilling it. A broken promise not only inconveniences the other party but also shatters the reputation of the one who made it. Should one fail to keep a promise owing to unforeseen and unavoidable circumstances, then an immediate explanation should be conveyed to the other party. Should one forget then one should tender a prompt apology without false excuses for in all matters truthfulness is a necessary requisite.

3rd Point:

Be kind and merciful to the creatures of God. Let not your tongue speak evil against them. Speak not the word of pride and vanity to anyone though he be your subordinate or servant. There are many who are smooth in appearance but they have the nature of a serpent. If you are rich, glory not in your riches and behave not proudly towards the poor, but serve and assist them. Fear God and be righteous. Let not your delight be in the world.

Serve God only, and devote your life to His service only. Hate ever impurity and evil for God's sake, for your Lord is Holy.

I deem it a grace and mercy of Allah, the Exalted that ever since I have come to years of discretion I have never entertained any sentiment of enmity, hatred or contempt against any human being. The same is my attitude today and I hope and pray that so long as God Almighty grants me respite, He will, of His grace, maintain me in this attitude. *Insha-Allah. Ameen.*