

10 Muharram 1436 AH
(04 November 2014)

Hadiths:

- Ibn 'Abbas narrated: "When the Prophet (pbuh) arrived at Medina he found that the Jews observed fast on the day of '**Ashura**'. They were asked the reason for the fast. They replied, "This is the day when Allah caused Moses and the children of Israel to have victory over Pharaoh, so we fast on this day as a sign of glorifying it." The Messenger of Allah (pbuh) said, "*We are closer to Moses than you.*" Then he ordered that fasting on this day should be observed." (Bukhari)
- "Al-Hassan and Hussain are the leaders of youth in paradise". (At-Tirmidhi)
- "Whoever loves them loves me and whoever bears a grudge against them bears a grudge against me. Hussain is mine and I am Hussain's. Whoever loves Hussain will be loved by Allah". (Ibn Majah)
- **Prayer of the Holy Prophet (pbuh) to Allah on their behalf:** "O Allah, I love both of them, Thou, too, love them similarly." (Al-Bukhari)



Alam Al Yaqin

*(Signs of Certitude/Les
Signes de la Certitude)*

Muharram, Ash-Shura & the two flowers of Rasulullah (saw)

Muharram marks the debut of the Islamic year, a month filled with blessings wherein is the Day of Ashura, a day which is remembered among others as the victory of Hazrat Musa (upon him be peace) over his enemies; thus a day of victory for the true servants of Allah. The Jews at the time of the Holy Prophet Muhammad (pbuh) did not miss to fast on that day, and when the Holy Prophet Muhammad (pbuh) enquired about the import of that day, the Jews told him about the significance of that day, and thus our beloved prophet (pbuh) told his companions that they had more right on Moses than the Jews and thus the Muslims also started to observe the fast on that day. (Bukhari & Muslim)

Later on, when Allah ordained fasting in the month of Ramadan, then the fast of Ashura became optional: those who wanted to fast could fast, but it was not obligatory upon them.

The day of Ashura (i.e. the tenth of Muharram) is also the sad reminder of the martyrdom of Imam Hussein, the

grandchild of Nabi Kareem (pbuh) and son of Hazrat Ali and Fatima (ra). Yet, in the martyrdom of Imam Hussein (ra), we see the resolution of the true believers to never bow to dictators and evil-minded people who are ever inclined to harm Islam and all that it stands for. Imam Hussein was one of the two flowers of Nabi Kareem (pbuh) on earth, the other one being his elder brother Imam Hassan (ra). (Tirmidhi & Mishkat).

Filled with the near same nature of their beloved maternal grandfather (pbuh), both Imam Hassan and Hussein have defended Islam with their lives. They sacrificed their whole beings, their family members and companions and their possessions so that evils in all forms can be eradicated from the surface of the earth.

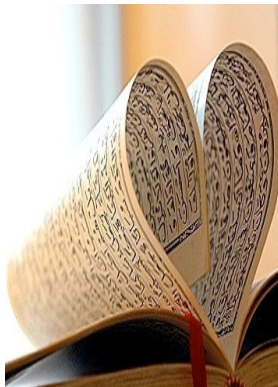
The lesson they gave is food for thought for the Muslims today. There are around the world many who proclaim their love for the two leaders of the youths of Paradise, the two loving remembrances of Nabi (pbuh). If they truly have love for Nabi Kareem (pbuh)



and his two excellent grandsons, then they would have to submit to the commandments of Islam like the Holy Prophet (pbuh) and his family members and their true companions did. These people did not only say that they are Muslims, but they proved it through their deeds, through the great sacrifices they did for Islam and at the end of the day, it is them truly the victorious for they have earned the eternal love of Allah for the bold/courageous way they defended Islam with their life. Islam was under their guardianship and like true guardians they fought to guard the sanctity of Islam till their last breath.

Saying that we believe in Allah and His elects and acting on our belief are two different things. Thus, we must pray to Allah a lot, with confidence that our prayer shall be heard.

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"The Quran may be open, But if the heart is close, Nothing can be derived from it. The Quran is such a Scripture which must pervade heart & soul so that the beauty of it may be felt in every of our deed: in our whole life. To reach that state of union with the words of Allah, one has to reflect upon them, comprehend them and act upon them as Almighty Allah wants. The Quran is a fountain of Divine Knowledge & that of His Mercy to mankind." - Munir's Sayings



**Hazrat Khalifatullah
Munir A. Azim (atba)**

Quran Commentary of Hazrat Khalifatullah Munir Azim (atba)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

"Men are guardians over women by (right of) what Allah has given one over the other and what they spend from their wealth. So righteous women are devoutly obedient, guarding in (the husband's) absence what Allah would have them guard. But those from whom you fear arrogance – (first) advise them; (then if they persist), forsake them in bed; and (finally), strike them. But if they obey you (again), seek no means against them. Indeed, Allah is ever Exalted and Grand." (An-Nisa 4: 35)

The word **"Qawwam"** or "Guardian" has many connotations: one who guarantees the smooth running of his own business and affairs, one who also caters for the dealings of someone else's business, and has an upper hand in helping in the smooth running of the affairs in view to make them prosper in any way compliable and agreeable by Allah. This guardianship also is evident in house management, whereby both husband and wife act as guardians over the affairs of each other (in the other spouse's absence).

The present verse brings forth the role of man and his superiority over that of his mate. Man has been created with a stronger built with the task to cater for the delicate species, that is, women. His prior role in his house is to cater for the smooth running of his house-

hold and this includes caring for his wife or wives and see to it that she is well nourished and dressed and lives in honour as his wife in society. It is in this way that man is **Qawwam** over his wife/wives for his share of responsibility is far greater than that of a woman.

In past eras, women knew only their homes and cared for the well-beings of the occupants of their households but with time, modernisation has issued forth the will that women also go out to work like man and earn her livelihood. This is not what Islam has enjoined. But Islam under special circumstances also does not forbid women to go out to work; that is, if she is a widow, a divorcee and must absolutely work to feed herself and her children. But her rightful place is her home, where she acts as the guardian over the affairs of her husband and see to it that her home is run smoothly and that family ties are maintained and children are properly taken care of, that they obtain their moral and spiritual education.

The verse under comment depicts the image of the true wife of a believer. She should be pious, righteous, obedient to her husband and guardian over his children and affairs. For all the good, security and honour she earns in her husband's home, she is commanded by Allah to be ever obedient to her pious and God-fearing husband. This is a

two-way traffic. Both husband and wife must be righteous people if they want that their household becomes the embodiment of Islam. Husbands also must play a vital role where they must reflect goodness and tenderness to their wives and act as their protectors and preserve them from ill-treating and dishonour.

If despite a wife having a good pious husband she disregards the commands of Allah and the advices of her husband and acts treacherously, then the husband is given the right to put her in her right place by giving her a befitting "punishment", by living separately from her from within the house itself (that is, no talking, no sexual relations and sleeping in separate beds), until she makes amends and act righteously towards her husband – this may be within a period of four months if we stick according to the limits imposed in the Quran, for she is not to be infinitely disregarded as if she were "suspended in the air". If she becomes a clear rebel, then the husband is allowed to beat her in such a way that no mark is left on her body, for indeed the Holy Prophet of Islam (peace be upon him) has said that the best among the believers is the one who gives better treatment to his wife. Indeed he detested that someone beat his wife unless it is inevitable, for according to him, he asked his companions, and how could a man

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Muharram, Ash-Shura & the two flowers of Rasulullah (saw)

Contd from pg.1— The times that we are all living is the times of the great divine blessing whereby in your lifetime Allah has sent a little representation of all His prophets to you in the form of this humble self the Khalifatullah of the age. Allah has chosen you all in this era and time period to witness the descent of His chosen messenger so that you act upon the directives which he gets from Allah (twa). Should you follow Allah and His Khalifatullah, you shall felicity in this world and the hereafter. The time of sacrifice has come for those who say that they are true lovers of God, and of His chosen and blessed people, like Nabi Kareem Hazrat Muhammad (pbuh) and his blessed family members and his blessed companions, and those who have love for all the prophets of Allah and their true believers since the dawn of time.

Have you ever wished that you turned back the hands of time and had lived in the times of these great prophets and elects of Allah to have fought along with them against the enemies of Allah, and given your all for the sake of Allah? Allah has given you this opportunity in this age to act upon the same love which you professed. Would you have the courage to come forward and brandish the sword of your faith as a testament of your true will to mete out justice and spread the unicity of

Allah in the four corners of the world? Are you ready to become a little Imam Hussein who on the tenth of Muharram gave all, even his life for the sake of Allah and to safeguard the trust which his grandfather (pbuh) confided him ever since his birth on this temporal world?

Oh lovers of Hassen and Hussein, the opportunity has been given to you today to prove that love, not through any kind of self-inflicted pain (*gunn*) but the appeal here is to combat your own ego, establishing yourselves solidly on the unicity of Allah, confiding your sorrows in Him only, not through third parties like the saints and the man-made tombs (*darga*) which are established to seek the help of those "saints". Allah demands from you true love and faith. You say that you have true love and faith, then won't you come forward in this battle of life to re-establish the glory of Islam like Nabi Kareem (pbuh) and his grandsons have taught and shown with their life and honour?

Thus, this month my dear brothers and sisters, we should reflect deeply on the aim of our life and how we can be true Muslims and get access to Allah and the way to accede to Allah is through prayers. (*Extract from the Friday Sermon of Hazrat Khalifatullah Munir A. Azim (atba) - 15 November 2013*)

L'Essence des Abdâls

Retirés au loin, loin de ce monde,
Se purifiant dans la solitude,
Comme des diamants des horizons du Divin,
Se mouvant comme les substances éclairant l'Univers,
O Toi qui es dans l'essence de cet Univers,
Tu es assurément recouvert de la pureté divine,
Un Abdâl en toute Splendeur,
Ta vision en ma vision,
Tes supplications en mon Être,
Mon cœur qui accueille tes douces prières,
Se réjouit de cette rencontre dans l'infini,
Retirés au loin, loin de la demeure des ignorants,
Tu goûtes assurément à l'élixir de ma Pensée,
Les anges qui t'entourent prient sur toi nuit et jour,
La Suprême substance qui te rend éternel te laisse voir la pureté de ton monde,
Le monde de ton Ami, ton Maître Suprême,
Suprême est ta vocation,
Ton état dans l'Âme de mon cœur,
Qui aspire la lumière de mon Être,
O Toi qui es un Abdâl à mes yeux,
Tu sacrifies assurément tout dans ma voie,
La voix de ton Seigneur s'est enfin fait entendre en ton cœur,
L'éclairant comme une lampe qui éclaire l'Univers de ton être,
Tu souris à cette lumière qui te fait Miséricorde,
Point de fautes pour toi O toi qui te prends pour un fauteur,
Ma Miséricorde t'accompagne,
Comme l'Amour qui dévale les marches de ton cœur,
Le cœur bat pour le moment de cette rencontre,
Abdâl en vérité en ce monde et l'au-delà,
La Mixture de cet élixir qui te ravisse l'âme,
Voit ton Seigneur à travers Ses yeux,
Découvre le mystère de l'invisible en ce monde qui te retient prisonnier,
Tu es la paix de ton monde,
La joie de ton âme,
Et la félicité de ta servitude,
O Toi qui es tenu en égard aux yeux de l'invisible,
Voit le à travers les yeux de ton âme purifié,
L'Abdâl d'aujourd'hui et l'Abdâl d'hier est le même car l'essence de cet Abdâl est assurément celle de Dieu,
Le Souverain, Le Saint,
Le Vivant, L'Éternel.

Hazrat Amir'ul Momeneen Munir Ahmad Azim
12 Octobre 2003

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QURAN COMMENTARY OF HAZRAT MUNIR AZIM (ATBA)

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beat his wife and then at night lie with her
(that is, have sexual relations with her)?
(Bukhari)

In that era, men were extremely barbarous
and the Holy Prophet of Islam (peace be
upon him) came also to teach them civility
and to upgrade their moral and spiritual
standards. We have an example of com-
mand of good treatment to wives in the
example of Hazrat Ayub (as) and his wife.
During his affliction, when his wife left him,
he sworn that when he would be healthy
again, he would give her a hundred lashes.
As Allah is ever prompt in wanting His ser-
vants to honour their promises, when He
cured Ayub (as), He ordained him that in-
stead of beating her a hundred times, but
instead to gather hundred small sticks and
to strike her one time with it.

Thus, we see how Allah also is in favour
that men treat their wives well. This is be-
cause women are also creatures of Allah
who can also attain to higher spiritual de-
grees despite the fact that she can never
be a prophet. Apart from prophethood, she
can attain to blissful spiritual status where
she earns the love and proximity of God.
But this of course is reserved to the pious,
sincere and God-fearing women who stick
to all commandments of Allah and are re-
freshing and tender to their husbands and
guard their chastity and long to please Al-
lah and their husbands by living Islam to its
fullest. **Chapter An-Nisa (4: 35)** - *Al-Azim*
Tafsir'ul Quran

In the Name of Allah, the Most Gracious, the Most Merciful

IN PRAISE OF ALLAH

I happen to glance into the piece of flesh which is my heart and
Found the marvellous exalted presence and existence of Allah;
The never-ending relationship which assures
Eternity in Allah for as long as Allah exists;
The sweetness of a camaraderie which is priceless and untouched by any evil;
The price of this love is found in Allah Himself;
He is the Love which makes the heart pound,
He is the Fashioner of forms and existence;
He is the never-ending light towards fulfilment,
He is fulfilment and tranquillity,
He is my Light, my Love
The marvellous glow of His love has touched my heart,
Such a touch that even an angel cannot accede to,
Such a level of thought that no human has ever witnessed before,
Save those whom my Love has elevated with His precious comprehension.
His Glory surpasses the glories of the deities of man's imagination and creation,
This understanding is only for those who wish to merge themselves in that light and
Be untouched by anything which may separate the Creator with His subject.
We are a matter in the Hand of this Greatest Knowledge Builder,
Who creates new knowledge with every breath of His existence,
Who finds solace in His own majesty,
Who cares for all who cares for Him,
Who loves with the extent of the most powerful loving stance.
He is Allah, the Soother of hearts,
The Sweet Balm of every heart.
The existence of existence other than Him is pure fantasy,
He is beauty of incomparable beauty,
The essence of an untouched and unknown super power,
Unknown to the world of His creations.
He is Allah, the Pure,
The Embracer of Life,
The Protector of His most devoted servants;
He is Allah, the sweet elixir of life,
The shining light which is more poignant than the known and unknown suns.
He is Allah the Secret,
The Love undefined by any definition,
He is Allah, my sweet love,
The One who is here at every step of the way,
Who makes shine the universe of His existence in the very nest of His Love.
Devotion merges in devotion,
Calling people of every form,
Race and culture to leave everything behind
To recognise His magnanimity,
And to purify the hardest of hearts till it becomes as soft as the
Most delicate of Rose petals,
Which releases the most exquisite of scents
To make the world an abode of Divine Bliss, Insha' Allah.
The words is of Allah and from Allah unto your heart,
A living heart which tastes everyday of its life,
Life from the Merciful Lord.

17 September 2014

Hazrat Tayyeba Nasrine Aliah