

Sirat Allah



Jamaat Ul Sahih Al Islam

Loyalty & Faithfulness

Islam encourages believers to respect and be kind to fellow human beings, beyond the confines of religion, race, or culture. We are encouraged to do that for no worldly gains but for the sake of Allah. This show of respect, kindness and love where it belongs, it's grounded in loyalty and faithfulness which a Muslim must possess as a character; meaning that he must strive to develop these qualities in him.

This loyalty and faithfulness though must always be shown in sincerity. It also varies in degrees of strength and extent depending on whom we deal with. Regularly, we do show our loyalty to those closest to us: our parents, spouses, children, friends, bosses, colleagues, and so on. But Islam commands special loyalty among all believers, whether we know one another personally or not. These

are our brothers and sisters in faith. Our love and loyalty to one another is the strongest bond that exists between two individuals. This is bond of love and faith in our Rab (Allah).

Allah (swt) explains in the Noble Quran: *"The believers are but a single brotherhood"*. It was with this sincere love that the Holy Prophet Hazrat Muhammad (pbuh), along with the loyalty of his first followers, was able to establish the first society of Muslims, paving the way for all others to follow. It was through loyalty and faith in the guidance of Allah's messenger (pbuh) that the first Muslims were able to persevere through the many severe tests and trials in support of their faith in Islam. The Holy Prophet (pbuh) explained the structure of the new established society by saying:

"The believers, in their



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

mutual friendship, mercy and affection, are like one body; if any part of it complains, the rest of the body will also stay awake in pain." (Bukhari)

Islam calls for mutual love and affection in all of our relationships. So we are forbidden to hate or abandon one another under any circumstances. It is narrated that the Holy Prophet (pbuh) said:

"No two people who love one another for the sake of Islam will let the first minor offense of either of them come between them." (Bukhari)

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Issue 25

05 Rajab 1435 AH

(05 May 2014)

The Moon of Islam

The Holy Prophet Muhammad (pbuh) was the best of all mankind, the perfect man to have been born on earth, spreading humane, angelic and divine attributes to the zenith of significance. Such a moon had brought about the glory of religion, giving through the divine call the message of Islam. If you people want to achieve something in this light, learn how to shine in the darkened night like the true prophet, carving yourselves in his image. Your salvation lies in following his perfect example so that you may reach the pinnacle of existence.

Hazrat Munir A. Azim

The Bond of Faith

There has already been for you an excellent pattern in Abraham and those with him, when they said to their people, **“Indeed, we are disassociated from you and from whatever you worship other than Allah. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allah alone”** except for the saying of Abraham to his father, *“I will surely ask forgiveness for you, but I have not (power to do) for you anything against Allah. Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.* (Quran 60: 5)

The Holy Prophet Muhammad (pbuh) is reported to have said: *“The strongest bond of faith is loyalty for the sake of Allah and opposition for His sake, love for the sake of Allah and enmity for His sake.”*(Abu Dawud)

Hazrat Taqi ad-Din (commonly known as Ibn Taymiyya), a scholar and saint of Islam once

said: *“The declaration of faith, there is no god but Allah, requires you to love only for the sake of Allah, to hate only for the sake of Allah, to ally yourself only for the sake of Allah, to declare enmity only for the sake of Allah; it requires you to love what Allah loves and to hate what Allah hates.”* (Al-Ihtijaj bil-Qadar, p.62)

The essence of faith is multi-dimensional. Allah wants His servants to follow the guidance that He has sent in His books through his Messengers (angels and prophets). The bond of faith is to actually be what Allah wants us to be, to act as Allah wants us to act, to go through our lives like He has given us instructions. We then forge a bond with Allah where we love what He loves, and we hate what He hates. This loyalty enables us to approach the licit and stay away from the illicit. This enables us to absorb ourselves in Him who is the Master of it all, the Originator without whom we cannot live, without whom we are nothing.

Seasons' Wonders



How I wonder of the seasons' wonders,
Out of the reach of one and all,
Only the One for all beholds the strings from above,
A season's flush in the face of the morrow,
O people! Hurry to where the roses of life
smell of divine essence,
This temporal world is prone to destruction,
Whereas the sun of a new life is yet to shine,
For the eternal essence of your being!

Hazrat Khalifatullah Munir A. Azim

**The blessing of Allah is filled in our hearts, In the special gathering which binds together every heart
Thirsty of the love of Allah:**

JALSA SALANA

*Both worlds are ours to take,
Once our submission is accepted by Allah*

*O Jamaat Ul Sahih Al Islam
Embellish your hearts with love divine
For no one else besides God can make
you reach the heights of your hearts'
contentment (that is, Allah)*

*O Jamaat Ul Sahih Al Islam
Rejoice for Allah is with you O sincere ones,
Never ever go back on your oaths;
Words utter in the name of Allah
should be held sacred
By one and all, O Jamaat Ul Sahih Al Islam*

**Do not ever be like traitors,
Who even though of the waters of the Messiah,
Could not mould themselves
into his make.**

*What the tongue utters of good
promise made,
Must be reflected in practice for God's sake,
With God's Grace;*

*O Jamaat Ul Sahih Al Islam
Make your soul merry in the light
given to you,
Allah wishes good for you,*

**NEVER EVER GO BACK ON YOUR
OATHS**

LIKE THE PEOPLE OF OLD!

Hazrat Munir A. Azim (atba)

Loyalty & Faithfulness

Cont. from pg. 1

Any prolonged estrangement in our relationship is unacceptable in this religion (Islam) or in this Jamaat Ul Sahih Al Islam. It is in the best interest of both parties to reconcile the matter as soon as possible. In fact, the longer a deliberate squabble lasts beyond three days, the greater the sin incurred by the parties involved. The better of the two in dispute is the one who takes the initiative to give greetings first. Anyone who has ever really been angry knows just how difficult and humbling this can be. Anger can strike anyone of us and can encourage intense feelings. Abu Ayyub al-Ansari narrated that the Holy Prophet (pbuh) said:

"It is not lawful for a Muslim to desert (not to speak to) his fellow Muslim for more than three days while meeting; one turns his face to one side. Indeed, the better of the two is the one who starts greeting the other". (Bukhari)

Islam appreciates our human nature and how easily we can experience different emotions. For this reason a time limit of three days has been imposed upon the two arguing parties.

Understandably, there may be a need for each person to have space to allow angry feelings to pass. The Muslim man or woman whose faith is deeply affected by Islam will not continue to ignore the other. If we understand that this is a commandment from Allah, and wish to gain His pleasure

and reward over our own ego, we can swallow our pride knowing that this type of loyalty is better for our faith. This is for the true believers in Allah, His Holy Prophet (pbuh), the Promised Messiah (as) and the Khalifatullah of this era that the following motto applies to them: **"LOVE FOR ALL, HATRED FOR NONE"**.

In today's world, it is so easy to become embroiled in an angry exchange over just about anything. Pride coupled with angry feelings can make us less than willing to make peace. When we become angry with one another, and are faced with the opportunity to end an emotionally intense situation, a true believer will understand that making the decision to forgive is neither humiliating nor shameful. Rather, the value of forgiveness under such trying circumstances can enrich one's character and raise their status in the sight of Allah.

Gossip and backbiting is one of the worst things humans do to one another. There is absolutely no benefit in it, and it brings nothing other than harm and it is for this reason that Islam unequivocally declares it illegal: *Haram*. We must remember that it is our brother or sister who we are talking about. In being loyal to them, we must guard our tongue when discussing them with others and speak only good. We must be careful in our discussions with others on any topic, as it could very easily lead to gossip.

The one who stands around and listens to such talk is guilty of the sin as well. Because we have to show loyalty, the Sunnah instructs us to speak up on behalf of the absent person, or refuse to be a part of such discussions.

This can be easier said than done, because not to get involved in gossiping today is a tremendous burden to carry even in environments that are supposedly professional, respectful and loyalty-based. Take for example what goes on in many corporate climates where gathering around the water cooler for regular chats about co-workers can seem like part of the job description. This sort of gathering, a niche for gossiping is unfortunately a reality and many people suffer from the repercussions of such gossips. Many suffer mental stress due to plots and ill-talks of their co-workers or even their brothers or sisters in religion in the mosque compound or any religious functions. The dignity and honour of others must be defended in his or her absence, or one should altogether leave such nonsense talking and not participate in these gossips. Choosing not to join these discussions can make you look like you are isolating yourself from everyone else. But we must always remember that to Allah we will return, and trust that deciding not to participate in ruthless chatter is our best choice. More than likely, others will respect your decision to adhere to your values. *Cont. - pg.4*

Jamaat Ul Sahih Al Islam

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PROCLAMATION

“Ya Massih-e-Maoud-Al-Rassool-e-Nabiullah, Munir Ahmad Azim, tamannaé kawno makan...

O Promised Messiah, Messenger and Prophet of Allah Munir Ahmad Azim, the universe as a whole desires to inherit your love.

O Messie Promis, le Messager et Prophète d'Allah Munir Ahmad Azim, tout l'univers désire hériter votre amour.”

(Extract of Revelation (in Verse form) in Urdu - 2004 & 2010)

“YOU ARE A TENANT.

(Hazrat Khalifatullah Munir A. Azim)

Yes it is rightly said that you are a tenant even though people know you as proprietor. You can possess lots of things. You can have great businesses and great portions of land. You say that you gain all these through your sweat (hard labour), despite that these are favours which you got from your Creator. You were a tenant; you are a tenant and will remain a tenant because it is Allah Ta'ala alone who is the true proprietor. Just ponder over the day when you shall be buried in the soil; you shall sleep (rest) on earth (the soil) and you shall be covered with earth. The colour of the soil shall not be taken into consideration. There shall be pests, there shall be worms. But they (the people) shall leave you beneath the soil. It shall be a moment and hour when you shall not know what to do. There is nothing save the divine favour which can stop our sufferings. Our greatest error is that we are too ungrateful and arrogant that we do not try to accept our error when we declare ourselves proprietors. But the truth remains that we are tenants.

“O my Rab (Lord), My Creator! I admit by Your favour that it is You alone the Proprietor. I am an incapable and a miserable (person). I await that you pour upon me Your favour. Forgive me for my sins and errors which I committed without fear and shame. Ameen!”

Loyalty & Faithfulness

Cont. from pg.3

The Holy Prophet (pbuh) said: *“None of you truly believes until he likes for his brother what he likes for himself.”* (Bukhari & Muslim)

The Holy Prophet (pbuh) was aware that this level of loyalty and faithfulness to one's brother/sister was very difficult to achieve without sincerity. It requires that a believer's heart be free of the common diseases of hate, envy, and selfishness. A sincere, loyal Muslim, who truly likes for his brother/sister what he likes for himself, does not forget to make a sincere *dua* (prayer) for his/her brother/sister in their absence. When we see our brother or sister suffering through a difficult situation,

we should not wait for them to request that we keep them in our *dua*. Our loyalty and faithfulness to one another could make it an automatic response to remember in our prayer those suffering in our community and throughout the world. We must visit our sick and elderly brothers and sisters, make certain that those experiencing financial troubles have all that they need, and pay special care to the upkeep of our community landmarks.

Without a sense of loyalty, human relationship as well as communities will cease to exist. And even though level of loyalty varies according to the extent of relationships, some loyalty and faithfulness must exist for human relationships to flourish no matter how isolated they are. As for Ja-

maat Ul Sahih Al Islam, we cannot exist without the principle of brotherhood which is the most practical demonstration of sincere loyalty, faithfulness, and caring.

May Allah enable us to be a true representation of Islamic brotherhood as specified in Islam. We are but a fortified body whereby if any one of us suffers, then all the other members of the body also suffer, and if we are happy, then the whole body rejoices. When there is this true unity in feeling, action and common goal, then we shall achieve our heartiest wish by the grace and mighty help of Allah, *Insha-Allah. Ameen.*

(Summary of Jalsa Salana Speech — 25 October 2013: Hazrat Khalifatullah Munir A. Azim (atba))