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SIRAT
The Path of Allah



ALLAH



ESSENCE OF TAQWA

Like I have always and consistently advised all my disciples and truth seekers worldwide, it is absolutely necessary for a true believer in Allah to conform his life with **ISLAM**, i.e. the true way of life, by being a true Muslim and complying to all precepts of Islam. That is why, the Jamaat UI Sahih AI Islam should always promote the true Islam, and mould our members, my humble disciples, and those who shall one day come after me, to be true examples of Islam for their own selves and their families, but also as role models for the rest of mankind.

Therefore, it is imperative that *Taqwa* (fear of Allah) regulates your heart, in that which you come out strong and ever decisive in your struggle against your inner satans. Bear in mind that this struggle is never easy, but not impossible also. That is why Allah has sent one among you, a human like you to give you the message and indeed fortunate are those who are true to their covenants and who obey

Allah and His Messenger (pbuh) and the Khalifatullah of this age... Without doubt, God is with those who adopt *Taqwa*, that is, righteousness and with those who do even greater deeds than *Taqwa*, that is, they are beneficent (being always eager to do good and serve mankind). Therefore, *Taqwa* - the fear of Allah, pioussness and righteousness - is a quality or character (or way of being) which enables a person to live according to the *Shariah* (Islamic Laws)...

The meaning of *Taqwa* is [also] to abstain from wrongdoing in such a manner that even the very fine lines around it are not crossed... It regulates his entire life according to the divine commandments, by enabling the person to follow or imitate the blessed behaviour and practices of our beloved prophet, the noble prophet Hazrat Muhammad (pbuh). The one who inculcates this quality in him in a permanent way is called a *Muttaqi* (God-fearing/ pious, righteous person). That is why we also call him *Deendar* (devout, religious) or someone who is very serious in matters of *Deen* (meaning to say, religion, particularly, Islam).

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HADITHS

1. On *Taqwa*: Have *Taqwa* (Fear) of Allah [Be pious] wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people. (Tirmidhi).

2. On Holy War (*Jihad*): A man asked the Messenger of Allah, peace and blessings be upon him, "What is the best *Jihad*?" The Prophet said, "**A word of truth in front of a tyrannical ruler.**" (Ahmad)



Hazrat Khalifatullah Munir A. Azim (atba)



ESSENCE OF TAQWA

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A religious person has always the good fortune of living well in this temporal life also. Allah the Almighty says in the Noble Quran: *"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life..."* (16: 98).

As for the difficulties he experiences, these are only easily surmounted difficulties, easily resolved because he knows that life on earth is only temporary/limited. Therefore, he knows that the problems also are temporary. (In his perspective) knowing that the problems are temporary is in itself a great relief. Being a Muslim, he knows that come what may, all situations that he undergoes are what Allah has decreed for him...

Taqwa opens the door of favours or goodness and it is a divine protection. Allah the Almighty says in the Holy Quran: *"... And whoever fears Allah - He will make for him a way out and will provide for him from where he does not expect..."* (65: 3-4).

Therefore, there is no one who is more wealthy and comfortable than a *Muttaqi*. The more a person is *Muttaqi*, the more he lives a good life. There is no doubt about that! The blessed saints (of Islam) used to say that had kings known the wealth and fortune which the saints concealed in their hearts, then they would have attacked those saintly persons, friends of Allah.

It is a wealth and fortune which may seem faint and insignificant in the eyes of the ignorant, for verily the world (worldly riches) is something which annoys a friend of Allah in his wellbeing. He thus want to rid himself at all cost and as quickly as possible.

Hazrat Aisha (ra) used to received great sums of money, for example, 10,000 dirhams but she did not let the money remain in the house till at night. She did not lose time to give this money away, to such a point that during Ramadan, there remained not a little money so that she could buy something to break her fast.

Once, Hazrat Talha bin Ubaidullah (ra) came home tired and worried. His wife asked him what the matter was. He replied that he had too much wealth and that this was bothering him. Therefore his wife advised him to distribute this money to others, and he acted on this advice, distributing all he had till there remained not a single dirham. That day, Hazrat Talha (ra) spent 400,000 dirhams. Likewise, on another occasion Hazrat Talha (ra) sold his land for 700,000 dirhams. He could not sleep at night because of that wealth (he received). The next day he made it a must to distribute all of it...

A person devoid of *Taqwa* shall never taste the sweetness of true *Iman* (faith) and proximity to Allah. The *Taqwa* of a person is what attracts the attention of Allah on him or her, and determines His love for you all. That is why Allah and His Messenger (pbuh) have always commanded the believers to be meek of heart, to be gentle, polite and have fear of Allah, for it is that very fear which shall transform in a most exquisite lo-

ve for Allah and enable the devotees of Allah to feel a special connection with Him.

Remember, Allah does not ask you to forsake the world, but what He asks you is to remember Him in every nook and corner of your existence on earth. The Holy Prophet Muhammad (pbuh) was the most splendid example of such perfect connection between a human being and God Almighty. Whilst he was a simple human being, made of flesh and blood, he fulfilled all his worldly duties as a son, grandson, nephew, friend, companion, husband, father, grandfather, chief of believers, leader of a nation and leader of mankind etc. But during the whole time that he accomplished his duties, he did not forget his Creator, his Allah. His lips and concentration and all efforts he made were to attract the pleasure and love of Allah upon him. He was thirsty of the eternal divine love. He was filled with *Taqwa*, and his *Taqwa* became so perfect that Allah did not want to leave him alone, helpless. Though he had to go through the several trials to test his mettle so that he may become a truly perfect example for others in time of troubles and difficulties, and so that the Muslims and mankind as a whole may know what to do in such and such situations, yet it was Allah Himself Who came to his rescue every time. It is Allah Who manifested miracles to show the people how beloved and true he was as a Messenger of Allah, and God's very own perfect example of a true and perfect human being who ought always be submissive to Him.

The gift of life is what it is: a gift,

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ESSENCE OF TAQWA

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such a gift which has been bestowed to us from Allah with love. Allah loves us, and wants us to reciprocate this love. If our hearts are devoid of *Taqwa*, and the very notion of His existence; if our hearts are fearless and hardened in matters concerning Allah and His Religion, then our hearts would be dead. If you say that you are members of the Jamaat Ul Sahih Al Islam, and disciples of the Khalifatullah of the age, then it is time for you to embark on that journey to reform yourselves, to rid yourselves of all satans so that you may experience a pure relationship with Allah, and become close to Him. Those who stick to their old unreformed way of life, such way of life which is not in favour of Islam, and which separates you from Allah, then these people are indeed most unfortunate.

Fortunate and blessed are those who break all shackles of their past "sinful" or "unislamic" or "imperfect" life and they come forward and promise themselves and promise Allah, that *"come what may, I will make the necessary efforts to mould myself into the shape of true Islam, by being a true Muslim, never missing my daily rendezvous with my Allah (i.e. Salat/prayer) and taking care in fulfilling also all my spiritual and worldly duties in capacity as a true Muslim."*

Bear in mind, Satan is the worst enemy of man. His promises are false, his objectives are vain and

spiteful. He and his army are jealous of you. If you make the efforts to break all the nets they have launched upon you to render you weak in your duties to Allah, then you need to make the first step to break that satanic net. When trust in Allah, fear for Allah and the earnest desire to please Allah and become close to Him overpower all thirst for worldly recognition, it is then that in the true sense you have become victorious. If when you look at the creations of Allah, you remember Allah, when you look at your wives or husbands and children you remember Allah and are thankful to Him, it is then that slowly but surely Allah opens for you the gates of His heart. For indeed large is Allah's heart; His generosity and love is boundless. Those who gain access to His paradise of love shall never die. Their souls are forever alive and they do not care if the world is spiteful against them or are persecuting them or have a wrong opinion on them. They are those who have in this sense let go of the world to let the pleasure of Allah regulate their lives. They work hard for the cause of Allah, to spread the light of Allah, they fulfil their worldly and spiritual duties by being filled with *Taqwa* and are ever vigilant in remaining within the limits of the laws of Allah.

That, my dear disciples is what true *Taqwa* makes a true believer do. It changes his or her life in a wonderful way. This fear of Allah is truly an exquisite love and extremely grand respect which he or she has for Allah, and that believer does everything in his or her power to realize Allah in this very life itself before acceding to Him in the afterlife.

And the best way to achieve this is prayer (*Salat*), supplications to Allah (*duahs*), remembrance of Allah (*Zikrullah*), reading of the Holy Quran (*Tilawat-i-Quran*) - with concentration and translations and meditating on its meanings - and seeking the guidance of Allah in every matter in one's life. When you make the effort to seek Allah, to make Him take charge of your life, it is then that you have truly become His. Everything is from Allah, for Allah and returns to Him. When life and death is weighed on a scale, then life shall weighed heavier for the believer because he becomes forever alive despite the fact that one day his body of clay shall become inert but his soul shall rejoice in Allah's love forever.

This is a lesson of love which Allah and His Khalifatullah has for you today. Cultivate *Taqwa* in your heart; give your heart the opportunity to feel spiritually refreshed in the love of Allah and nearness to Him. Do not deprive your heart and soul from worshipping Allah for they will die. Come to Allah, and Allah shall then never leave you. Make the necessary efforts and Allah shall embrace you, never to leave you. Keep being for Allah and you shall be reassured that such companionship with Allah shall be eternal for you, but if you let go of the thread of Islam, of *Taqwa*, of your belongingness to Allah, then Allah also shall depart from you. Nay, on the contrary, it is you who put the wall of separation between you and Allah. So, I advise you my dear ones, never let such a situation arise in your life when Allah feels disconnected with you...

[Extracts of sermons of Khalifatullah (atba) - 08 aug. 2014, 19 may & 23 dec. 2017]



NO COMPULSION IN ISLAM

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ
بِالطَّغُوتِ وَيُؤْمِرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
أَنْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever rejects false deities (and/ or evil) and believes in Allah, then he has grasped the most trustworthy handhold that will never break. Allah is All-Hearing, All-Knowing. (Al-Baqara 2: 257).

The majority of Mullahs from the other Muslim sects since years have wrongfully affirmed that in the time of the Mahdi people would be forced to accept Islam. God, the Exalted, says: **There shall be no compulsion in matters of faith.**

At one time Christians forced people to accept Christianity - But Islam has from the outset been opposed to the use of force. Force is used by those who have no heavenly signs. No prophet has performed so many miracles as did our Holy Prophet Muhammad (pbuh). The miracles of the previous prophets died with them but the miracles of our Prophet (pbuh) continue to be manifested even today and will continue to be manifested till the end of time. Whatever is manifested in my support are the miracles of the Holy Prophet (pbuh). Are there any advocates of other faiths who can show similar signs? Indeed not; however much they

might try they cannot show a single sign. For their gods are artificial; they do not follow the True God. Islam is an ocean of miracles; it has never used force. It has no need to use force.

That Islam permits any kind of compulsion in the matter of religion is therefore false. A careful study of the Holy Quran, Hadiths and history, would establish beyond a doubt that this charge against Islam is utterly unfounded, and has been preferred by those who, casting aside all evidence, have based themselves only on prejudice and bigotry. The time is, however, drawing near when seekers after truth will be convinced of the baselessness of such charges. How can such a charge be levelled against a faith the scripture of which so clearly and unequivocally directs: **There shall be no compulsion in religion?** Can anyone charge that great Prophet with compulsion who during thirteen years of bitter and unrelenting persecution in Mecca continuously and consistently admonished his followers to be steadfast and not to oppose persecution with force?

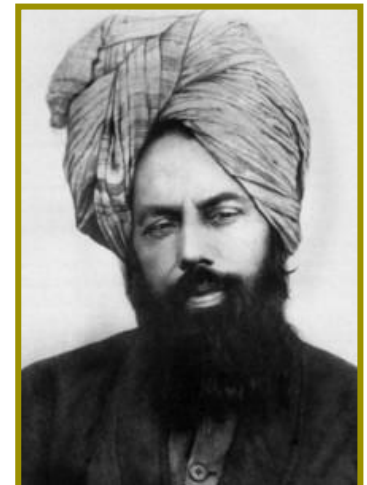
At last, when the evil of the enemy exceeded all bounds and all tribes combined to destroy Islam by force, divine indignation ordained that those who had taken up the sword should perish by the sword, those who come forward to kill the Muslim should be killed instead. Had Islam permitted the use of force for its propagation, then the companions of the Holy Prophet Muhammad (pbuh) having been converted to Islam, as falsely alleged, by force, would not in...

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AHMAD^(AS)'S SAYINGS

1. On Taqwa: God Himself is just and He likes justice. He does not care for the physical relations of the people. He who takes care of Taqwa becomes the recipient of the Grace of God and he is saved and helped by Him. That is why He has said: **inna akramakum indallahi atqakum.** It is only the *Muttaqi* (the one who fears God) who will be victorious in this controversy. (*Malfoozat, Vol. 3 p.402*).

2. On Holy War (Jihad) & the Sword: You should understand it well that the need of the time is not the wielding of the sword; it is the pen that has to be used. The doubts that our opponents have expressed about Islam and the assaults that different sciences have made, have drawn my attention to the fact that equipped with the weapon of the pen, I should enter the battlefield and show them the miraculous bravery of Islam and its powers. (*Malfoozat, Vol.1 p.57*).



**Promised Messiah & Mahdi 14
Century Hiiri, Hazrat Ahmad (as)**



NO COMPULSION IN ISLAM

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times of trials have proved the sincerity of their faith by offering up their lives like true and sincere believers, which they were. This is a fact so well established as to need no further affirmation. They attested their faith with such steadfastness as would be difficult to match in the annals of any other people. They behaved under the shadow of swords with such perseverance and fortitude as can only be generated by the light of faith.

No true Muslim ever held the belief that Islam should be spread by the sword. Islam has always been spread through inherent excellences. Those who believe that Islam should be spread by the sword, are obviously not convinced of its inherent merits and their attitude is that of wild beasts. It is sheer ignorance on the part of some of the so-called divines to assert that the Holy Prophet (pbuh) took up the sword to convert people to Islam by force. The same applies to some Christian missionaries who adhere to that view. There can be no greater injustice and falsehood than to charge a faith with such calumny whose foremost direction is: **There shall be no compulsion in religion.**

The wars of the Holy Prophet Muhammad (pbuh) and his companions were waged to defend themselves against the aggression of their enemies, or to establish peace by repelling those by the sword who employ-

ed the sword to keep people from believing.

The Quran affirms repeatedly that there can be no compulsion in religion and makes it clear that the Holy Prophet (pbuh) did not fight to force people to become Muslims. He fought either by way of retribution against those who had killed a large number of Muslims and had expelled some of them from their homes most wrongfully as set out in the Holy Quran: **Permission to fight is granted to those against whom war is made, because they have been wronged, and Allah indeed has the power to help them.** (Al-Hajj 22: 40); or by way of defence against open aggression, or to establish freedom of conscience where force was used against people to keep them from believing.

So today's Mullahs read this verse of the Holy Quran and affirm that there is no compulsion in religion, yet unfortunately they do the contrary of what they recognise as the truth and insist that their version of the Mahdi will appear with the sword and will not be satisfied with anything short of the non-Muslims professing Islam.

There is no compulsion in religion. Guidance and error have been clearly distinguished. So there is no need for compulsion. It is a pity that despite such a clear exposition in the Quran that no compulsion is permissible in religion, those whose hearts are pervaded with enmity and rancour persist in charging the word of God with permitting compulsion. There must be freedom of religion.

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REVEALED/ INSPIRED POEM

By Hazrat Khalifatullah Munir Azim

The world would have been,
A golden gate to paradisiacal serenity,
Were it not for the feigns and false promises,
Of secular and religious authorities who,
In the name of politics, patriotism and union,
Leave behind their conscience,
To delve into the sea of fraud and corruption;
Oh how beautiful would it have been,
If with a true heart,
Each political representative,
Of the multitudinous countries,
Stand up in honour of the world,
And all its inhabitants,
And chant the call of togetherness,
As one global people,
As one united nation,
In the best interest of,
Humankind as a whole,
Utopia it may be,
To the consciousness of the ignorant,
But all it takes is the goodwill to fight for it,
Not with arms or swords but,
With the right frame of mind,
And a true heart,
Devoid of selfishness and thirst for power,
For oh people,
Paradise is that place where,
Your heart finds tranquillity and sheer pleasure,
It is that realm,
Which belongs to,
Neither North nor South,
Neither East nor West;
As the world evolves in new eras of progress,
Let not our consciousness regress,
And pay a heavy price,
For the lost touch with our inner selves;
Hail true politics in serving the people,
With sheer love and kindness,
And working for a better tomorrow,
Where the world is safe from human destruction! - 20/07/2016



HOLY WARS IN ISLAM

In this modern day and age, when the world has become considerably smaller because of the technological advancement of the various forms of media, a word has arisen clouded with doubt, distortion and mysticism from the East to the West, before finally gaining international attention. This word is "Jihad", or as it is better known in the West, 'Holy War'. The actual root of the Arabic word 'Jihad' is 'Jahd' which signifies endurance or rigorous conditions. Thus, in essence Jihad means to strive to the utmost for the achievement of a purpose and to leave nothing undone in its pursuance...

Islamic Jihad is basically of three types. First, there is the Jihad against oneself, which in islamic idiom is called the greatest Jihad (Jihad-i-Akbar).

Secondly, the Jihad that is waged against Satan and satanic teachings and designs and is called the great Jihad (Jihad-i-Kabir).

Thirdly, there is the Jihad that is waged against the enemy of freedom of conscience; this is called the lesser Jihad (Jihad-i-Ashgar).

I urge my community – Jamaat Ul Sahih Al Islam – to carry Jihad all the time. The Jihad of this age is to strive in upholding the word of Islam, to refute the objections of the opponents, to propagate the excellences of the Islamic faith and to proclaim the truth of the Holy Prophet (pbuh) throughout the world... Besides a defensive war to re-establish justice and fairness in religion, I reject the very idea of upholding the sword for the propagation of religion, I reject the concept of Jihad by the sword unless it becomes absolutely necessary to do so, and in the times of a Messenger of Allah, a reformer of Islam, it is indeed under the blessed instructions of Allah that such a Messenger and Khalifatullah will be able to do so... Neither the Promised Messiah Hazrat Mirza Ghulam Ahmad (as) nor I – the Khalifatullah of the age – have abrogated Jihad by the sword, and we could have never done so for we in capacity as Muslims are bound by the Quran...

I conclude by saying that those who equate the term Jihad with fanaticism and terror and who seek to justify their horrific and barbaric acts of violence in the name of religion, are in great error and have not understood the true teachings of Islam and the Holy Quran.

[Extracts of Friday Sermon of Hazrat Munir A. Azim - 02 September 2016]

NO COMPULSION IN ISLAM

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Allah, the Exalted, has said: **There shall be no compulsion in religion.** There is no such directive in the Bible. What led to fighting? If the basic directive was fighting then the thirteen years of the ministry of the Holy Prophet Muhammad (pbuh) at Mecca would have been in vain, for he did not use the sword at once. The truth, however, is that fighting was permitted because of wrongs and oppression. **The directive was not:** The time of the sword has come, now convert people to Islam by the sword. **The directive was:** You have endured wrong, now oppose the sword with the sword. Every system of law permits self-defence to a wronged one.

[Extract of Friday Sermon of Hazrat Munir A. Azim - 05 January 2017]



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Members are invited to send their articles, if any, on the email provided. Jazakumullah.

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