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*Daal di Qalb Mai Azmate Mustafa*

*Sayyadi A'la Hazrat Pek Laakho Salaam*

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# INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

New York, USA - UN Secretary-General António Guterres has expressed his serious concern at the deepening humanitarian and economic crisis in Afghanistan and the threat of a total collapse in the country's basic services. The flights evacuating civilians from Afghanistan ended after the last American flight left on 31 August, bringing a close to 20 years of war as the Taliban took over the country, but a deepening humanitarian crisis remains. Guterres said in a statement that Afghan children, women and men needed the support and solidarity of the international community now more than ever before. Guterres called on all parties to facilitate safe and unimpeded humanitarian access for life-saving and life-sustaining supplies, as well as for all humanitarian workers.

Kabul, AFGHANISTAN - Former Afghan President Ashraf Ghani has said that he fled the country as the Taliban closed in on its capital Kabul to avoid bloodshed. In a statement posted to Facebook, Ghani, who is now in self-exile in the UAE, said he had faced a difficult decision, with the fate of millions of Kabul residents and the security of the city at stake after 20 years of war in which countless numbers had already been killed. "The Taliban have won with the judgment of their swords and guns, and are now responsible for the honour, property and self-preservation of their countrymen," he said in his first statement since leaving Afghanistan. The Taliban took over the presidential palace in Kabul and claimed victory barely hours after Ghani left the country.

Islamabad, PAKISTAN - Pakistani Foreign Minister Shah Mahmood Qureshi said after a meeting with his German counterpart Heiko Maas, that his country has asked Germany and the international community to remain engaged with Afghanistan to avert any humanitarian crisis and economic collapse of the conflict-hit country. Qureshi said the exodus of refugees from Afghanistan in the current situation could not be avoided and therefore needed support from the world.

London, UK - Around 10 million children across Afghanistan need humanitarian assistance to survive, according to the United Nations Children's Fund (UNICEF). UNICEF Executive Director Henrietta Fore said that an estimated 4.2 million children are out of school, including more than 2.2 million girls. Approximately 435,000 children and women are internally displaced. "This is the grim reality facing Afghan children and it remains so regardless of ongoing political developments and changes in government. We anticipate that the humanitarian needs of children and women will increase over the coming months amidst severe drought and consequent water scarcity, the devastating socioeconomic consequences of the COVID-19 pandemic and the onset of winter," Fore said, pledging that UNICEF will remain on the ground.

Abuja, NIGERIA - The Nigerian army has announced the surrender of 3,000 militants in recent months, including members of Boko Haram and others living under the rule of similar groups. A spokesman said that the militants and their families began to surrender after the killing of Boko Haram

leader Abubakar Shekau during a gunfight with militants from a rival group affiliated with Daesh, which is also known as ISIS or ISIL.

Washington, USA - Twelve pro-Palestine institutions in the United States have demanded that House Speaker Nancy Pelosi and Senate Majority Leader Chuck Schumer intervene immediately to halt Israel's decision to demolish 16 homes for Palestinian citizens in occupied Jerusalem's neighbourhood of Silwan. The institutions said in a statement that Pelosi and Schumer have the power to press Israel to stop the demolitions and to stop the policy of ethnic cleansing against the Palestinians. It also urged the US to stop supporting and encouraging the Israeli government's continuous violations of human rights against the Palestinians.

Makkah, SAUDI ARABIA - The Saudi Ministry of Hajj and Umrah has announced that it has started considering Umrah requests from various countries of the world. The Grand Mosque and the Prophet's Mosque will receive up to 60,000 Umrah performers and visitors over eight operating periods. The overall capacity will be increased to two million per month. Permits to perform Umrah, visit and prayers will be issued through two apps, as part of an integrated system of services and preventive measures, with which the country plans to ensure the safety and health of pilgrims. Umrah performers coming from outside Saudi Arabia will require a certificate of immunization authenticated by the official authorities in their countries. The vaccines must be those approved by Saudi Arabian authorities.

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# From Ashes of America's Illegal "War On Terror" Rise Demands For Justice

BY IQBAL JASSAT



The Media Review Network is a proud partner of an international network of human rights organisations and advocacy groups who have launched a 5 month long campaign to commemorate twenty years since the launch of the global War on Terror.

Under the theme "The International Witness Campaign" (IWC), initiated by UK-based CAGE, it involves over 40 global partners from over 13 countries and marks its launch to coincide with America's final exit from Afghanistan.

The timing converges perfectly with the end of the longest war in US history. Indeed as historians and commentators reflect on the futility of America's destructive wars in Afghanistan, Iraq, Libya and elsewhere, the International Witness Campaign will feature activities highlighting the impact and failures of the War on Terror.

Fuelled by neocons and right-wing extremists, the unforgivable hate-speech characterizing an Islamophobic narrative became synonymous with the War on Terror. Language of hate to demonize victims of the American empire became shorthand script for architects of the War on Terror. And shamelessly embraced by self-proclaimed "analysts/experts" as well as by embedded journalists, resulting in racial and religious profiling.

While global attention is fixed on Afghanistan as American troops are airlifted from the "graveyard of empires", it allows us to revisit devastating effects of invasions and occupations during the last twenty years since 9/11.

The IWC press release announcing its launch correctly states that the pernicious rhetoric of the War on Terror has become a global phenomenon.

"The architects garnered public support by demonising Islam and constructed a framework of laws and policies that perpetrated injustice on an unprecedented scale against Muslim populations".

Disproportionate power wielded by the US and riding on the angry emotions generated by 9/11, it embarked on executing plots to force the world to side with it. Overnight America rammed through the UNSC a series of resolutions to legitimize its aggressive wars. One such resolution obligated member states to implement counterterrorism legislation setting the scene for a global War On Terror.

The results have been devastating.

"The infrastructure of hate was then used to suppress dissenting voices and erode civil liberties for all. The surveillance state, securitisation and erosion of the rule of law are manifestations of the toxic campaign.

Globally, failed wars have seen the devastation of entire nations through direct invasions and proxy wars causing the deaths of over 800k and the displacement of 37 million people", announces the IWC statement.

At the heart of the initiative stand the millions of people affected across the globe and the voices of survivors of the abuses. It will seek to chart the globalisation of the War on Terror, in the context of solidarity, justice and dialogue.

Muhammad Rabbani, Managing Director of CAGE said: "We are proud to launch the International Witness Campaign alongside our global partners. This is a poignant moment to reflect over the devastation the War on Terror has caused over the last two decades.

"All efforts to move forward must centre justice for survivors, accountability for the perpetrators and proceed with the dismantlement of the entire infrastructure of laws, policies and rhetoric that justified and prop up the War on Terror industry."

Mansoor Adayfi, who spent nearly 15 years in Guantanamo and is currently The Guantanamo Project Coordinator for CAGE said: "Since my release from Guantanamo Bay, where I spent nearly 15 years without charge or trial, I have been advocating for its closure and for an end to the hostility that gave birth to Guantanamo. Those responsible for the lost years of my life must also be brought to account."

That the War on Terror has failed miserably except leaving a trail of devastation, broken lives, murders, massacres and countries in ruin is evident in Afghanistan. America's insatiable hunger for imperial hegemony lies in ashes.

NATO allies including Britain and by extension client-regimes in the Arab world not excluding the settler colonial regime Israel, are left gasping in exasperation for they realize that time for accountability has arrived.

The International Witness Campaign seeks no less than to ensure that demands for justice are met as its growing list of human rights partners across many capitals of the world begin mobilising.

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# Utterances from the blessed lips of Hazrat Baba Fareed (RA)

Extracted from Rahat Al Quloob / Tranquility for the hearts  
(Conversations of Hazrat Baba Farid Ganje Shakar RA as recorded by Khwaja Nizamudeen Awliya RA)  
Translated By NAEEM KHAN SABRI

Hazrat Khwaja Nizamudeen Awliya RA states that he entered the assembly of Hazrat Baba

Farid Ganje Shakar RA when the discussion began on SENDING SALUTATIONS UPON THE HOLY PROPHET ﷺ [durud]. The Master, Shaykh al-Islam Shaykh Farid ad-Din Mas'ud Ajodhn Ganj Shakar may Allah sanctify his innermost being said from his blessed lips:

It is recorded in Athare Masha'ikh and I have also seen written [elsewhere] that whoever sends one salutation [durud] upon the Holy Prophet ﷺ, he will become so pure from sin, as if he was just born. 100 000 good deeds will be written in his Book of Deeds [Nama'e A'mal] and he will be called a Friend of Allah."

He then said that the Noble Companions [Sahaba], Taba'n and Grand Masters [Mash'ikh] had made the recitation of salutations upon the Messenger of Allah ﷺ [durud] their daily practice [wazifa]. If they were to leave out this practice on any night, they would regard themselves as dead, mourn over themselves and say, "Tonight we are dead people. If we were to be alive, we would not leave out the recitation of salutations upon the Holy Prophet ﷺ."

He then said: Khwaja Yahya Mu' z R z may Allah's mercy descend upon him—used to recite 3 000 salutations [durud] every day. One night, he had not done so. When day came, he mourned over himself, and sat as someone would if he were to be in mourning. People had come and asked him the reason for him doing this. 'Last night I did not send salutations [upon the Holy Prophet r], he said. 'This mourning is for that reason because I have been deprived of the bounties of this world.' Khwaja Yahya Mu' z R z may Allah's mercy descend upon him was saying this, when the angels of the unseen world said, 'O Yahya! On this night, We have granted you a hundred times the normal reward that you used to receive every night, and your name has been recorded amongst those who send salutations [upon the Messenger of Allah ﷺ]."

Shaykh al-Islam then cried and said that once Khwaja Sana' may Allah be pleased with him had seen the Holy Prophet ﷺ in a dream, and the Holy Prophet ﷺ had hidden his blessed face from Khwaja Sahib. Khwaja Sahib immediately kissed the blessed feet of the Holy Prophet ﷺ and said, "O Prophet of Allah ﷺ! May my life be sacrificed on your name. Why have you hidden your blessed face from me?" The Holy Prophet ﷺ embraced him and said, 'You have sent salutations upon me [durud] and praised me to such an extent, that I have become bashful as to what manner shall I repay you in!'"

Allah be Praised!" exclaimed Shaykh al-Islam whilst weeping excessively, "Allah be Praised! There are such servants of Allah, whose excessive salutations makes the Holy Prophet ﷺ bashful. For those that receive this reward, may a thousand blessings be on their lives! They die in this state and they are raised again in this state!"

The Master then narrated the following incident to illustrate the excellence of sending salutations upon the Holy Prophet ﷺ:

A leader of the Jews was once seated when a certain Muslim dervish came and requested something of him. At that time, the Commander of the Believers, Hazrat 'Ali may Allah sanctify his blessed face was walking along the same road. 'Here comes the King of Men!' remarked the Jew in a mocking manner, 'He will give you something.' The dervish went to Maula 'Ali may Allah sanctify his blessed face, caught hold of his garment and related to him the state of his poverty. Hazrat 'Ali may Allah sanctify his blessed face entered into a state of contemplation as he had nothing

to give to the dervish, and understood that the Jew had sent the dervish to him as a test, to see what he gave to him. Hazrat 'Ali may Allah sanctify his blessed face then caught hold of dervish's hand, recited 10 salutations upon the Holy Prophet ﷺ, blew onto his palms and commanded him, 'Close you hands!' When the dervish went back to Jew, he asked him, 'So, what did The King of Men give you?' The dervish replied, 'He recited 10 salutations upon the Holy Prophet r and blew into my hands.' The Jew [and some of his companions] then ordered the dervish, 'Open your hand!' When they dervish opened his hand, they found it to be full of gold coins. On that day, due to this miracle displayed by Hazrat 'Ali may Allah sanctify his blessed face thousands of Jews became Muslim!"

The Master then narrated another incident:

Once, the Caliph, Harun ar-Rashid had been sick for about six months, and was on the brink of death. Shaykh Abu Bakr Shibli may Allah be pleased with him happened to be passing by. When this news reached Harun ar-Rashid, he immediately sent one of his attendants to call the Shaykh. When Shaykh Shibli may Allah have abundant mercy on him entered, the Caliph looked at him and said, 'I am satisfied! Today I will be cured of my illness!' Shaykh Shibli may Allah have abundant mercy on him recited one salutation [durud] upon the Holy Prophet ﷺ and stroked his hand on the body of the Caliph, and he was immediately cured of his illness! It was understood that due to the blessing of that salutation, the Caliph's health was restored!"

Shaykh al-Islam then said that it is beneficial if a person reads the following salutation upon the Holy Prophet ﷺ, and even better if he reads it in prayer. Although all salutations [durud] may be the same in essence, in benefit they are different. That salutation [which is a combination of five different salutations] is this:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ  
[Bismillahir Rahmanir Rahim - Allahumma salli 'ala Muhammadin bi'adadi, wa-manalla 'alay wa-salla 'ala Muhammadin bi'adadi, man-lam yusalli 'alay wa-salli 'ala Muhammadin kama tuhlibbu wa-tarda bi-an tusalli 'alay, wa-salli 'ala Muhammadin kama yanbaghi'salatu 'alay, wa-salli 'ali Muhammadin kama amar-tana bi'salati 'alay]

Then, Shaykh al-Islam said that Maulana Qayd al-Hasan Zandasi may Allah be pleased with him wrote about two of the benefits of this salutation. The first is this:

When Imam Shafa' may Allah be pleased with him had passed away, a pious person had seen him in a dream and asked of him, "How has Allah treated you?" "Due to these five salutations," he replied, "Allah has forgiven me!"

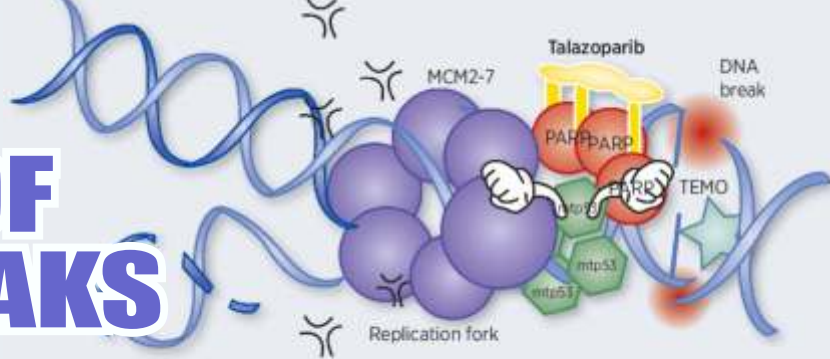
The second excellence of this salutation is this:

Once, the Messenger of Allah ﷺ was seated with his noble companions may Allah be well pleased with them. A certain person came, and the Holy Prophet ﷺ commanded, "Sit ahead of Abu Bakr!" Abu Bakr may Allah be well pleased with him began to wonder, and the other companions thought to themselves that maybe this is the angel, Jibra' il on him be peace, as nobody else could have attained this high status. The Holy Prophet ﷺ looked at Ha rat Ab Bakr may Allah be well pleased with him, and said, "This person has sent salutations upon me to such an extent, that nobody has ever done"

Rahat Al Quloob / Tranquility for the hearts ( Discourse of Hazrat Baba Farid Ganje Shakar RA as recorded by Khwaja Nizamudeen Awliya RA)



# COVID 19 “THE GAIN OF FUNCTION” LEAKS



by: Faizul Khamker

US-based media outlets The Washington Post and BuzzFeed News via Freedom of Information Act requests made thousands of pages of emails exchanged by Anthony Fauci on the lab leak origin theory of the novel coronavirus available in the public domain. The director of the US National Institute of Allergy and Infectious Diseases (NIAID), an organ of The National Institute of Health, who initially was rather adamant in dismissing the lab leak theory has since called for a more intense investigation into the origins of the pandemic.

President Biden had subsequently ordered his intelligence agency to investigate this matter. This investigation was completed and the result was inconclusive. The WHO had also undertaken an investigation and also ended up with an inconclusive finding. Fingers were wagged at the Chinese for a number of reasons, in essence laying the blame at the door of the Chinese for having inconclusive reports. The Chinese ambassador to South Africa has claimed political agendas as the reason for pursuing the lab leak theory.

A separate investigation was conducted by the senate in the United States and in one of those hearings Fauci was accused of lying to the senate and threatened with legal action to be instituted against him. The intensity of these investigation in the United States can be reduced to two key factors, i.e. that the United States had funded the Wuhan Laboratory and the issues around the gain of function experimentation. This then leads to the question of what gain of function is?

A classical definition would be “Gain of function research refers to the serial passaging of microorganisms to increase their transmissibility, virulence, immunogenicity, and host tropism by applying selective pressure to a culture.” Scientists use a variety of techniques to modify organisms depending on the properties of the organism itself and the end goal. Some of these methods involve directly making changes at the level of genetic code. Others may involve placing organisms in environments that select for functions linked to genetic changes. The purpose of this kind of research has been stated as “to understand the way in which a pathogen adapts to environmental pressures, allowing disease control measures to be better planned, and potential vaccines and therapies to be explored”. Another reason advanced is that gain of function research

can highlight possible mutations that may take place in currently known viruses and allow better community surveillance. The second reason advanced is however flawed as mutations in a natural environment cannot be replicated in a laboratory environment.

However, the danger which these experiments pose through accidental or intentional malicious release led the Obama administration to halt funding of gain of function research relating to influenza, SARS, or MERS in 2014. This decision has since been rescinded in December 2017. Through the gain of function research, it can be anticipated to enhance the transmissibility and/or virulence of potential pandemic pathogens, which are likely to make them more dangerous to humans. It has been claimed in some quarters that the airborne transmissibility of viruses arose through gain of function research. Another outcome includes engineering organisms that can evade current detection methods and available treatments, or grow in another part of an organism, such as the ability to cross the blood-brain barrier. The United Nations Biological Weapons Convention of 1975 recognized the danger that such research poses and recommended the banning of such experiments as part of biochemical warfare. However, we all know that the theory from the reality are poles apart.

Taking into the reality the challenges the world is facing during the current pandemic as well as the dangers posed by gain of function experiments the masses should make their voices heard that all such experiments be halted with immediate effect and that such ban must be permanent with the necessary harsh punitive measures put in place and enforced. Lives, livelihoods and the general wellbeing of the global community must not be allowed to be sacrificed.

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# A'LA HAZRAT IMAM AHMED RAZA KHAN



Imam Ahmed Raza's Final Advise before his Demise; Wisaal of Imam Ahmed Raza

- \* 1. Nothing with photos of living objects should be near me when my Ruh (Soul) leaves.
- \* 2. Recite Sura Yaseen and Sura Ra'ad beside me.
- \* 3. Recite Duood in abundance.
- \* 4. Keep those who are weeping away from me.
- \* 5. Give my Ghusl according to the Sunnah.
- \* 6. Either Mawlana Haamid Raza or Allamah Amjad Ali should perform my Janaza Salaah.
- \* 7. Do not delay my Janazah.
- \* 8. When taking my Janazah, recite "Kaabe ke Badru Duja".
- \* 9. Do not read anything in my praise.
- \* 10. Place me softly in the grave.
- \* 12. My grave should be dug according to my height.
- \* 13. My Kafan should be according to the Sunnah.
- \* 14. The food of my Fatiha must be given to the poor.
- \* 15. Haamid Raza must give a fair share of everything to Chothe Mia (Huzoor Mufti Azam Hind). If not, my Rooh will be displeased.
- \* 16. All of you must remain steadfast on Deen. Do not leave the path of Shariah. Stay on the Deen on which I was.

WISAAL OF IMAM AHMED RAZA

The brightly shining sun of Bareilly Shareef, The Coolness of the Eyes

of the Ulema, The Mujaddid of the Century, The Imam Abu Hanifa of his time, The Ghousul Azam of his time, The Sweet-scented Rose from the Fragrant Garden of the Holy Prophet (sallal laahu alaihi wasallam), Sayyiduna A'la Hadrat, Imam Ahmad Raza Khan (radi Allahu anhu) left this mundane world on Friday, the 25th of Safar 1340 A.H. (28 October 1921) at 2.38 p.m.. It was the exact time of the Jummah Azaan.

At the time of the demise of Sayyiduna A'la Hadrat (radi Allahu anhu), a certain Saint of Syria, dreamt of the Holy Prophet Muhammad (sallal laahu alaihi wasallam) while he was in the Baitul Mukaddas. In his dream, the Saint saw many Sahaba-Ikraam (radi Allahu anhum ajma'in) seated around the Holy Prophet (sallal laahu alaihi wasallam). All of them seemed to be waiting for someone. The Saint says that, in his dream, he asked, "Ya Rasoolallah (sallal laahu alaihi wasallam)! Whose presence is being awaited?" The Holy Prophet

(sallal laahu alaihi wasallam) replied, "Ahmed Raza Khan." The blessed Saint then asked, "Who is Ahmed Raza Khan?" The Holy Prophet (sallal laahu alaihi wasallam) answered, "An Aalim from Bareilly."

When this Saint awoke, he immediately journeyed from Syria to Bareilly Shareef to meet A'la Hadrat (radi Allahu anhu), but to his dismay, he learnt that A'la Hadrat (radi Allahu anhu) had already departed from this world.

It is said by those true lovers of Sayyiduna A'la Hadrat (radi Allahu anhu) that after he passed away he was spiritually transported to Madinatul Munawwarah to be close to the Holy Prophet (sallal laahu alaihi wasallam). They say this because once, A'la Hadrat (radi Allahu anhu) personally said: "THE TIME OF DEMISE IS CLOSE AND INDIA IS INDIA. BUT, I DO NOT EVEN FEEL LIKE PASSING AWAY IN MAKKAH. MY DESIRE IS THIS, THAT I SHOULD PASS AWAY WITH IMAAN IN MADINATUL MUNAW'WARA AND THEN BE BURIED WITH KINDNESS IN JANNATUL BAQI. ALMIGHTY ALLAH IS MOST POWERFUL."

MAZAAR SHAREEF

The Mazaar Shareef (Blessed Tomb) of Sayyiduna A'la Hadrat (radi Allahu anhu) is situated in the Mohalla Saudagran, Bareilly Shareef in India (U.P.). Each year, in the month of Safar, during the Urs Shareef of Sayyiduna A'la Hadrat (radi Allahu anhu), hundreds of thousands of Muslims from all over the world present themselves in Bareilly Shareef to partake in the Urs Shareef of the Mujaddid of Islam, Sayyiduna A'la Hadrat (radi Allahu anhu).

May Almighty Allah shower his choicest blessings upon the Mazaar-e-Anwaar of this great Saint and Scholar of Islam.



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# Hazrat Pir Sayed Meher Ali Shah (R.A)

## Love of ALLAH and the Holy Prophet Muhammad (ﷺ)

The love of Allah was innate in Hazrat's temperament from the beginning, and music produced an electrifying effect on him. He had a good voice himself and enjoyed listening to good musical voice in others. His general manner of conversation was so sweet and sincere as to inspire feelings of tenderness in others. In those early years, he often used to go out in uninhabited, quiet places, and recited divine love songs aloud to soothe himself. People of the neighbourhood, including some of his class mates listened to these songs avidly but furtively.

## Zikr-o-Fikr (remembrance and meditation) of Hazrat (R.A)

Hazrat used to hold his sittings on a stone slab of the shape of a prayer mat, which was placed outside his hujrah (prayer cell) under the shade of trees. Hazrat often spent whole nights (including the long and exceedingly cold winter ones of this mountainous region) with only one blanket to cover him. He sat here completely motionless in single-minded contemplation until the break of dawn, when he rose to prepare for his morning prayers. The warmth of the love of Allah so permeated his body that even on the cold nights, he used to dip himself in the near-frozen water of the pond in the valley to soothe his nerves. Most often he used to perform the morning prayers with the ablutions of the preceding night's Isha prayers, thus keeping awake the whole night through.

These prolonged vigils and constant sitting posture had in course of time the effect of benumbing Hazrat's legs and thighs, severely restricting his movements. The local physician prescribed massage and horse-riding during the afternoons in order to obtain relief. This eventually helped in getting over the distressing condition, with the result that an afternoon spell of riding became an integral part of Hazrat's daily schedule until quite late in life.

## Ishq-e-Rasool (love of Holy Prophet) (ﷺ)

Ishq-e-Rasool (ﷺ) i.e. love of the Holy Prophet (ﷺ) is a basic element of Awlia-Allah. Hazrat Pir Meher Ali Shah (R.A) was indeed a figure of Ishq-e-Rasool (ﷺ). If anyone came to seek prayers from Hazrat on acquiring any wazifa, Hazrat always advised to recite Darud Sharif, as it is the key to the love of Holy Prophet (ﷺ) and to every problem.

It was due to this love of Allah and love of the Holy Prophet (ﷺ) that Hazrat Pir Meher Ali Shah was able to achieve higher states of Ma'rifat (a higher state in Sufism). Hazrat Sultan Bahu (R.A), a great Sufi poet of Qadriyah School says in this context:

During a journey from Makkah to Madina (eternal resting place of the Holy Prophet (ﷺ) after the main Hajj ceremonies, an incident happened that can best be described in his own words reproduced below:

" While passing through the Wadi-e-Hamra on the road to Madina Munawwara, it so happened that, because of the threat of an attack

on our caravan by robbers (which used to be a common occurrence in those days), I happened, while offering my Isha prayers, to default in carrying out the Sunnats (the part of the prayers in emulation of the Prophet's (ﷺ) ritual practice). I went to sleep at one end of the caravan. Maulvi Muhammad Ghazi, who had left his teaching activities in the Madressah-e-Saulatiyah was accompanying me during this journey. During the sleep I saw in a dream that while I was sitting in a mosque in a praying posture, the Holy Prophet graced the place by his Holy presence, giving me new life with the sight of his perfect beauty. Coming near me, he remarked that a member of his progeny (such as myself) should not default in performance of his Sunnat. There upon I immediately caught hold of the silk soft shins of the Prophet (ﷺ) in extreme humility, and started reciting the words: " Blessings and salutations be upon you, O Messenger of Allah" . Not fully sure at first that I was in fact in the presence of the Holy Prophet (ﷺ) himself, I asked him about his identity three times. Instead of answering my question directly, however, he only repeated his earlier admonishing about defaulting about the performance of the Sunnat prayers. For this, as well as from the fact that he did not forbid me from addressing him in the second person as " O Messenger of Allah" , I inferred that my august addressee was indeed the Holy Prophet (ﷺ) himself. Another indication about the identity of the personality facing me was the incomparable beauty of his face, indeed his whole person--- a beauty that neither tongue nor the pen adequately described, and could belong only to handsomest and the purest human being that had ever lived or will ever live again" .

The sentiments generated by the dream are reflected to some extent in the Punjabi language Naat (Eulogy of the Holy Prophet) that Hazrat composed during rest of the same journey between the valley of Hamra and Madina Munawwara. It is probably with reference to sentiments such as these that in his book Futuhat-us-Samadiyyah (Divine Revelations), Hazrat has written as follows: " One even now comes across persons belonging to the noble group on whom the Holy Prophet (ﷺ) bestows his latent (spiritual) bounties, either on the departure at the end of this stay in Madina or at anytime during their stay there, the like of which no eye has ever seen and no ear heard of".

The Punjabi Naat mentioned above, which Hazrat (R.A) composed as a sequel to his vision in the Hamra valley, had attained wide acclaim in Sufi circles, especially in the Punjabi knowing ones. It begins with the

**Aj Sik Mitran Di Wadheriye Kyu Dilri Udaas Ghaneriy**

"My yearning for the loved one has intensified today; why is my heart so very sad (today)?

**Lon Lon Wich Showq Changeriye Aaj Neina Laiya Kyu Jhariya**

"Love has permeated every tissue of my body. Why are my eyes shedding a shower of tears (due to separation) ?"

Its concluding verse, which has attained immortality and household character, runs as follows:

**Subhaanallah Ma Ajmalaka Ma Ahsanaka Ma Akmalaka**

Glorified be Allah, Who created thee (O Prophet) in the most beautiful, the best, and the most perfect mold (in every respect)";

**Kithay Mehr Ali Kithay Teri Sanaa Gustaakh Akheen Kithay Ja Ariya**

" Who is (the humble) Meher Ali to chant thy praises; what heights have his impudent eyes ventured to reach?"



# Mothers of the Believers

## The Blessed Wives of Nabi Muhammad

Part 3

By Shireen Ismail



### Sayyidah Zaynab Bint Jahsh (Radi Allahu Anha)

#### The Noble and Beautiful

Sayyidah Zaynab was the daughter of Jahsh bin Rabah and the cousin of Nabi Muhammad ﷺ. Nabi Muhammad's ﷺ father, Sayyiduna Abdullah bin Abdul Muttalib (رضي الله عنه) was the brother of Sayyidah Zaynab's (Radi Allahu Anha) mother, Umaymah bint Abdul Muttalib. Sayyidah Zaynab was born in Makkah and was extremely beautiful and one of the most attractive women in Arabia. Initially Sayyidah Zaynab was married to Zayd ibn Harithah and was later married to Nabi Muhammad ﷺ.

Sayyidah Zaynab was very generous and showered Sayyidah Aishah (Radi Allahu Anha) with great support during the challenging periods. Sayyidah Aishah acknowledged these noble qualities and recognised that Sayyidah Zaynab (Radi Allahu Anha) was pious and truthful. Sayyidah Aishah (Radi Allahu Anha) said, "I have not seen another woman more faithful than Sayyidah Zaynab, more righteous in the sight of Allah (ﷻ), truer in tongue, more considerate of family, more generous and active in performing good works than Sayyidah Zaynab."

Sayyidah Zaynab (Radi Allahu Anha) was known to be industrious and would tan skins and thread beads, selling them and giving the proceeds to the poor. It was reported by Ibn Hajr that Hazrat Umar ibn al-Kattab sent Sayyidah Zaynab 12,000 dirhams as annuity. Sayyidah Zaynab distributed the entire amount to the poor and needy. When Hazrat Umar (رضي الله عنه) heard this, an extra 1,000 dirhams was sent, but Sayyidah Zaynab (Radi Allahu Anha) distributed this money to the poor as well and said, "O Allah! May this money not come to me next year, for it allures me from Allah". Imam Bukhari and Imam Muslim reported that Sayyidah Aishah narrated: The Messenger ﷺ said, "One who has the longest hands amongst the wives would meet me most immediately". The Blessed Mothers of the Faithful would meet and stretch their hands toward the hall to see whose arm was the longest. When Sayyidah Zaynab (Radi Allahu Anha) passed on did the Mothers of the Believers then know what the Nabi Muhammad ﷺ meant. Sayyidah Zaynab did not physically have the longest arm but symbolically most generous. The products sold were made by Sayyidah Zaynab's own hands and the money received was then distributed to the poor. Sayyidah Zaynab was known as the almsgiver.

Sayyidah Zaynab once said, "I have already prepared my shroud and as Sayyiduna Umar (رضي الله عنه) will also send me a shroud (from the state), give one of them to the poor". Sayyidah Aishah said,

Sayyidah Zaynab was admired by Allah's Messenger ﷺ; none of the Messenger's ﷺ wives could compete on equal terms with me except Sayyidah Zaynab, and none of them occupied such a high position as I did, except Sayyidah Zaynab.

The death of Sayyidah Zaynab (Radi Allahu Anha) occurred in 20 A.H. during the Caliphate of Sayyiduna Umar (رضي الله عنه) who performed the funeral prayer and Sayyidah Zaynab was buried in Jannatul Baqi with the Mothers of the Faithful at fifty three years of age. Sayyidah Aishah (Radi Allahu Anha) said, "Alas, the pious respected lady is no more and has left the orphans and widows broken-hearted".

### Sayyidah Juwairiyah Bint Harith (Radi Allahu Anha)

#### The Blessing to the People

Sayyidah Juwairiyah (Radi Allahu Anha) was the daughter of Harith bin Abi Zrar who was the leader of the Banu Mustaliq tribe. Sayyidah Juwairiyah was married to a family member Musafai bin Safwan bin Shaghar. During a battle two hundred of the Banu Mustaliq families were captured and Sayyidah Juwairiyah were amongst these captives. When the spoils of war were distributed Sayyidah Juwairiyah fell in the lot of Hazrat Thabit bin Qais and requested a contract of release.

Sayyidah Juwairiyah went to Nabi Muhammad ﷺ and said, "O Messenger ﷺ of Allah (ﷻ) being the daughter of Harith bin Abi Zrar, the leader of his people, surely the Messenger ﷺ is aware of the calamity befallen me and the request for release. Help me to obtain the release and write the contract." The Messenger ﷺ said, "Would you prefer a better solution than that?" Sayyidah Juwairiyah (Radi Allahu Anha) asked, And what is that O Messenger ﷺ of Allah (ﷻ)?" Nabi Muhammad ﷺ said, "I will write a document of release and marry you." Sayyidah Juwairiyah exclaimed that she was being freed in the most honourable manner and was saved from humiliation and loss and accepted the offer with gratitude. The news spread and the people hurried to congratulate the bride whom their Messenger ﷺ honoured by marrying. The captives were freed and said, "They are now the relatives of the Messenger ﷺ of Allah (ﷻ)".

Sayyidah Aishah (Radi Allahu Anha) said, "No other woman has been such a blessing as Sayyidah Juwairiyah (Radi Allahu Anha) has been to her people." The marriage to Nabi Muhammad ﷺ meant hundreds of the Banu Mustaliq families were freed from captivity.

The Mother of the Faithful remained the household of Nabi Muhammad ﷺ for forty-five years worshipping Allah (ﷻ) until death in the fifty-sixth year of the Hirjah. Sayyidah Juwairiyah too was buried in Jannatul Baqi.

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# The true concept of Karamat considering Quran and Sunnah

by: Moulana Aslam

The month of Safar marks the month of the I'raas of many Awliyallah that have left this mundane world. There has been some misconceptions, arguments and debates regarding Karamat of the Awliya Allah. This article serves to make the reader understand the true concept of Karamat considering Quran and Sunnah.

QUESTION:

What do the ulama of the pristine Shar 'ah say concerning the proof for the Kar m t of the Awliy and the Islamic Ruling concerning the one who denies Karamat?

ANSWER:

The manifestation of phenomena, which break the habitual norm, without an accompanying claim of Prophethood, from a Wal ('friend' of All h/saint), are known as Kar m t (marvels). The Kar m t of the Awliy are a true reality and upon this there are numerous evidences from the Qur' n, the Sunnah and the reliable texts of the salaf (righteous predecessors). This belief is from the dar riyyat (necessary beliefs) of the Ahl al-Sunnah. Therefore anyone who denies the Kar m t of the Awliya' is a misguided heretic.

Some of these evidences are presented below:

All h mentions the statement of Hazrath Sayyidun Sulaym n (peace be upon him) states:

{Said Sulaiman, " O court members, which one of you can bring me her throne before they come humbled in my presence?" An extremely evil jinn said, " I will bring it in your presence before you disperse the assembly; and I am indeed strong and trustworthy upon it. Said one who had knowledge of the Book, " I will bring it in your majesty's presence before you bat your eyelid" } [Surah al-Naml 27:38]

The famous Qur'anic exegetist Muft Ahmad Y r Kh n Na' m (may All h shower him with mercy) states beneath this Ay h:

" From this it becomes known that Wil yah (the station of sainthood) is true and that the Kar m t of the Awliy are a true reality." [N r al-'Irf n page 816]

All h (Most Transcendent) also mentions:

{Whenever Zakaria visited her at her place of prayer, he found new food with her; he said, " O Maryam! From where did this come to you?" She answered, " It is from Allah" S rah Maryam 3:37]

In Khaz 'in al-'Irf n beneath this ayah it is mentioned:

" This ayah is proof that the Marvels of the Awliy are an established reality in that All h manifests at their hands matters which break the habitual norm."

The well-known Mufassir Muft Ahmad Y r Kh n Na' m (may All h shower him with mercy) mentions under the chapter of the Marvels of the Awliya':

" The word Kar m t is the plural of kar mah in the meaning of reverence and respect. In the terminology of the Shar 'ah kar m t are those strange and amazing matters that manifest at the hands of a Wal . The truth of the matter is that a matter which can be a Mu'jizah (Miracle) for a Prophet then that matter can also become a Kar mah (Marvel) for a Wal , except for that Mu'jizah which is a proof for Prophethood such as Wah (revelation) and the Qur'anic Ay t. The Mu'tazilah denied Marvels but according to Ahl al-Sunnah Kar m t are a proven reality. Sayyidun Asif bin Barkhiy 's (may All h be pleased with him) bringing of the Throne of Bilq s before the batting of an eyelid from Yemen to al-Sh m, Sayyidah Maryam's (may All h be pleased with here) conceiving without a husband and eating from food received from the unseen, Ash b al-Kahf's (the

sleepers of the cave) remaining alive for hundreds of years without food and water, are all kar m t established from the Qur' n. Sayyidun Ghawth e A'zham's kar m t are numerous."

[Mir' t al-Man j h Volume 8 page 268]

Al-H fizh Mull 'Al al-Q r (may All h shower him with mercy) states under the chapter of the Kar m t of the Awliy ':

" Kar m t is the plural of Kar mah and it is a noun derived from al-lkr m and al-Takr m and it is an action that breaks the habitual norm, which is not associated with a challenge. It has been acknowledged by the Ahl al-Sunnah and the Mu'tazilah rejected it. Ahl al-Sunnah establish proof upon it with the conceiving of Sayyidah Maryam (may All h be pleased with here) without a husband and the occurrence of food before her without any outward means. Also in the story of the Sleepers of the Cave (may All h be pleased with them) who remained asleep for 300 years and more in the cave, alive without any harm, is a clear evidence and similarly in Asif bin Barkhiy 's (may All h be pleased with him) bringing the throne of Bilq s before the blinking of an eye is a clear proof [the meaning of this has been mentioned above]." [Mirq t al-Maf t h Vol 11 pg 88]

'All mah al-Nasaf (may All h shower him with mercy) says:

" The Kar m t of the Awliy are a true reality. So we find the Kar mah manifesting by way of breaking the habitual norm for a Wal through covering a large distance in a short period of time."

In Sharh Fiqh Akbar it is stated:

" Kar m t are true for the Awliy i.e. they are established through the Book of All h and the Sunnah and no consideration is given to the opposition of the Mu'tazilah and others from Ahl al-Bid'ah in their denial of Kar m at." Sharh Fiqh Akbar pg 130]

Im m Ahl al-Sunnah Im m Ahmad Rid Kh n (may All h shower him with mercy) states:

" Denial of the Kar m t of the Awliy is misguidance."

[Fat w Ridwiyyah Volume 14 pg 324]

Sadr al-Shar 'ah Muft Muhammad Amjad 'Al al-A'zham (may All h shower him with mercy) states:

" The Kar m t of the Awliy are true, the one who denies this is misguided. Bringing the dead back to life, curing those born blind and lepers, traveling the entire earth from east to west in one step, for that matter all acts that break the habitual norm are possible for the Awliy except that Mu'jizah which is established as being impossible for others. Like producing a surah like the Glorious Qur'an or being blessed with the Divine Vision of Allah in this world in a waking state or to converse directly with Allah. Whosoever claims this for himself or any Wal is a disbeliever."

[Bah r e Shar 'at Volume 1 pg 268]



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# Civility Next Door

Moulana Naasik Ahmad Mohamed (Burood)

In brief, Islam requires all neighbours to be loving and cooperative with one another and share their sorrows and happiness. It enjoins that they should establish social relations in which one can depend upon the other and regard his life, honour and property safe among his neighbours. It can be far more peaceful to live among neighbours that like and respect each other, especially when they're living in close proximity. It is necessary to keep good and healthy relations with our neighbours. They can be of help at the time of need. They become like a part of the family if good relations are maintained with them. It gives us a sense of security as neighbours can lend a hand for support when required.

One of the greatest accomplishments of Islam is the way it organizes society in concentric circles. The innermost circle represents the parents, next is the one representing the neighbours, friends and acquaintances and so on until we reach the outer circle that represents strangers and non-Muslims. Now, let us examine one of these circles: that of good neighbourliness which represents cooperation and depicts all forms and goals of the Islamic bond. Fostering relations with the closest community at home and in the neighbourhood takes priority because it is the most able, the closest and the quickest to realise complementarity in due time and to evaluate the benefit in its manifest form. The Arabic term for neighbour is used to express a high rational and religious value. Neighbours fall into several classes and ranks; some are close; others are not so close. As Muslims, it remains an important duty on all our parts to ensure we are vigilant, compassionate, and loving neighbours no matter who may live in our communities. Hazrat Ayesha (Radiyallahu Anha) narrates that Nabi (Sallallahu Alayhi Wa Sallam) has said: "Jibraeel kept recommending me to treat my neighbour well until I thought that he would tell me to make him one of my heirs" (Bukhari – 6014). The Holy Quran is the complete code of life, every matter of life is discussed in it including the rights of neighbours. Because neighbours play important role in the makeup of an ideal society, it also affects the life of people and the welfare of community, which is why Allah Almighty makes it the part of our religion. Allah Almighty mentions in the Holy Quran: "And worship Allah Almighty, and associate nothing with Him, and be good to parents, and relatives, and the orphans, and the needy, and the



neighbours who are near and the distant neighbours..." (S 4: V 36).

In the world we live in today, everything is interconnected and society depends on the behaviour and interaction among people. It urges neighbours to create social ties where one can rely on other and to ensure that existence, dignity and asserts are secure among neighbours. A good neighbour should have high moral principles and respect the other people that live in his/her community. Such a neighbour would be reliable, respect one's privacy, and never gossip. Hazrat Abu Shuraih (Radiyallahu Anhu) narrates that the Holy Prophet (Sallallahu Alayhi Wa Sallam) said: "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Messenger?" He said, "That person whose neighbour does not feel safe from his evil" (Bukhari – 6016). All of these teachings of Islam corroborate the strong connection between belief and respecting the neighbours' rights. They show that the neighbours' rights are aspects and acts of faith. Mikhail Naimy, a Lebanese poet said: "Your neighbour should be close to your heart". Victor Bello Accioly once said: "The one who feels the pain of the neighbour shall be closer to the Almighty". Hazrat Abdullah bin Amr (Radiyallahu Anhu) narrated that the Holy Prophet (Sallallahu Alayhi Wa Sallam) said: "The companion who is the best to Allah is the one who is best to his companion. And the neighbour that is the best to Allah is the one that is best to his neighbour" (Tirmidhi – 1944). Imam Al-Ghazali said, "Know that it is not only the right of the neighbours to be safe from harm, but rather potential harm. He must be treated with kindness, good will, and virtuous conduct" (Ihya-ul-Uloom-ud-Deen – 2/13).

In conclusion, a good neighbour is that person that has high moral principles and respects the other people that live in their community. After all, people should try to accept each other and, subsequently, adjust to the conditions that the statute of a good neighbour implies.



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# Hadrat Data Ganj Bakhsh (Rahmatullahi 'alayh)



As-Sayyid 'Ali bin Usman al-Hujwiri, popularly known as Hadrat Data Ganj Bakhsh (Rahmatullahi 'alayh) traces his ancestry to our Beloved Holy Prophet Muhammad ﷺ through Imam al-Hasan ibn 'Ali (عليه السلام) and he traces his spiritual roots to RasulAllah ﷺ through Hadrat Junaid al-Baghdadi (Rahmatullahi 'alayh).

He was born in the year 400 A.H in Ghazni, in present day Afghanistan, which was one of the centers of Islamic civilization when the famous historical Sultan Mahmud al-Ghaznawi ruled there.

His Shaykh al-Kamil (perfect spiritual guide) was Hadrat Abul Fadl bin al-Hasan al-Khuttali (Rahmatullahi 'alayhi) whom he considered to be one of the awtaad (spiritual pegs). His Shaykh was resting in his lap when he breathed his last, such was the bond of love.

Hadrat Data Ganj Bakhsh was a sufi master, a sufi saint who migrated and settled in Lahore in 431 A.H, about a thousand years ago, and became the spiritual sovereign of Pakistan, and has remained so ever since. Allah is Al-Wahhab (The Bestower) and He bestowed on Pakistan, Data Ganj Bakhsh (which in Urdu means " the bestower of spiritual treasures" ). Pakistanis in the sufi tradition as well as the silent majority appreciate such a great bestowal on them.

Hadrat Khwaja Gharib Nawaz Mawlana Mu'inuddin Chishti (Rahmatullahi 'alayh) spent forty days in spiritual retreat worshipping Allah at the dargah (shrine) of Hadrat Data Ganj Bakhsh and when he left for Ajmer, India, he composed this memorable couplet in honour of Hadrat Data Ganj Bakhsh:

**Ganj Bakhsh-e Faize Aalam Mazhare Noore Khuda**

He is a generous bestower of spiritual treasures for the whole world, a manifestation of God's Light

**Naakisara Pir-e-Kamil Kaamilara Rehnuma**

A perfect spiritual guide for those yet imperfect, a leader of those who are perfect

Hadrat Khwaja Gharib Nawaz (Rahmatullahi 'alayh) then went to Ajmer to become Sultan-ul-Hind, the spiritual sovereign of India.

We can just imagine how much noor (spiritual light) and asraar (spiritual mysteries) Hadrat Khwaja Sahib must have witnessed there. And as he is a Pir-e-Kamil (Shaykh al-Kamil) himself, he recognized Data Sahib as Pir-e-Kamil (perfect spiritual guide)

The room in which Khwaja Gharib Nawaz spent forty days in spiritual retreat has till to-day been preserved as a blessed historical place. Those responsible in other countries, who have so senselessly destroyed the noble Islamic historical sites and landmarks should learn a lesson from this example, beg forgiveness from Allah and mend their ways.

Our Beloved Holy Prophet Muhammad ﷺ personified generosity. As-Sayyid 'Ali al-Hujwiri followed his example and came to be called Data Ganj Bakhsh (bestower of spiritual treasures). Mawlana Mu'inuddin Chishti followed the same Prophetic example and came to be called Khwaja Gharib Nawaz (the Patron of the poor). A line in a poem in Urdu has captured this most succinctly.

**Khwaja banaa diyaa kahin Data banaa diyaa**

He made someone a Khwaja, another one a Data.

Mawlana 'Abd al-Rahman Jami (Rahmatullahi 'alayh) has praised Data Sahib in his kitab titled Nafahatul Uns (Breaths of the Breeze of Friendship) while Hazrat Nizamuddin Awliya' (Rahmatullahi 'alayh) has praised him in Fawaidul-Fuad (Morals for the Heart).

Hadrat Data Ganj Bakhsh is a Shaykh al-Islam, a sufi master in the Ahl as-Sunnah wal-Jama'ah tradition, an 'aalim (scholar) in the Hanafi madh-hab (school of sacred Muslim law).

His miracles are well-known, one of which is that he converted many Hindus to Islam through his spiritually brimming personality, generous nature and convincing arguments.

When he built a masjid, he personally helped in lifting stones and

sand for its construction, just as the Beloved Prophet ﷺ had done in Madina. When the masjid was being built, some of the 'ulama (scholars) questioned that its direction for Salaah (Prayer) was not towards the Ka'ba in Makkah. So, when it was completely built, he invited them and they saw themselves facing the Ka'ba in Prayer.

Allahu Akbar! Allah is Supremely Great!

The masjid has since been expanded many times and can now accommodate more than 50,000 worshippers. Al-Hamdu Lillah (All Praise is for Allah).

He wrote many books, the most well-known of which is Kashf al-Mahjub (Unveiling the Veiled), in Persian, which he wrote in Lahore. This book is based on the Qur'an and the Sunnah and the explanations of these by sufi masters up to his time as well his own explanations. It unveils the veiled or hidden spiritual mysteries of Islam. The word " mahjub " is from the same root as the word " hijab " (veil). It means " the one who is veiled " , or " that which is veiled " . The word " kashf " means " to remove the veil " . When the groom unveils his bride on the wedding night, he realizes how truly beautiful his wife is. When Hadrat Data Sahib unveils for us the spiritual aspects in the beliefs and pillars of Islam such as Ma'rifa (gnosis, knowledge of Allah's Attributes), Tawhid (Oneness of Allah), Iman (Faith), Salaah (Prayer), Zakat (compulsory charity), Sawm (fasting in the month of Ramadan), and Hajj (Pilgrimage to Makkah), we begin to appreciate how truly beautiful the teachings of the religion of Islam really are.

He was Sahib ul-kashf (a man of spiritual unveilings) to whom Allah gave Kashf al-Mahjub (Unveiling the Veiled spiritual mysteries of Islam).

When we recite Kashf al-Mahjub, we appreciate the depth and breadth of his knowledge in both written and oral tradition. He was an international personality who had travelled to many countries such as Turkestan, Khurasan, Azerbaijan, Iran, Iraq, and Syria and met many sufi masters and mastered many sufi treatises including Al-Risala fi 'ilm al-Tasawwuf (The Epistle about the Sufi tradition) of Imam Abul Qasim 'Abd al-Karim bin Hawazin al-Qushayri (Rahmatullahi 'alayh), a foremost definitive work on the sufi tradition in Arabic. And so, his Kashf al-Mahjub became the first and most well-known definitive work on the sufi tradition in Persian.

The subject matter of the Sufi tradition (Tasawwuf) is Tazkiyatun-nafs (the purification of one's inner self of base qualities). The teaching is to cleanse the heart of all its diseases such as jealousy, doubt and hatred; and to adorn it with all noble attributes such as ikhlas (sincerity), tawakkul (reliance on Allah and trust in Him), mahabba (love), and yaqin (conviction about the truth of Islam). This is the specialization of the sufi masters, the Awliya' Allah (Friends of Allah).

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**Us Dil Afroze Saa'at Peh Laakho Salaam**

*That Delightful Moment In Which The Moon Of Taybah Shone  
Hundred Thousand Blessings On That Heart-illuminating Moment*

جس کے ماتھے شفاعت کا سہرا رہا اس جبینِ سعادت پہ لاکھوں سلام

**Jis Ke Mathe Shafa'at Ka Sehra Raha**

**Us Jabine Sa'adat Peh Laakho Salaam**

*Hundred Thousand Blessings On That Glowing Forehead  
On Which Is The Headdress Of Intercession*

جس طرف اٹھ گئی دم میں دم آگیا اس نگاہِ عنایت پہ لاکھوں سلام

**Jis Taraf Uth gahi Dam-me-Dam Aagaya**

**Us Nigahe Inayat Peh Laakho Salaam**

*Wheresoever It Fell, Life Itself Was Revived  
Hundred Thousand Blessings On That Life-Giving Gaze*

کاش محشر میں جب اُن کی آمد ہو اور بھیجیں سب ان کی شوکت پہ لاکھوں سلام

**Kaash Mehshar Me Jab Unki Aamad ho Aur**

**Bheje Sab Unki Shokat Peh Laakho Salaam**

*When He Arrives On The Day Of Judgement,  
Send Hundred Thousand Blessings On His Glorified Honour*

ہم غریبوں کے آقا پہ بے حد درود ہم فقیروں کی ثروت پہ لاکھوں سلام

**Hum Gharibo Ke Aaqah Peh be Had Durood**

**Hum Faqiro Ke Sarwat Peh Laakho Salaam**

*Countless Duroods Descend Upon The Master Of The Poor Like Us  
Hundred Thousand Blessings Upon The Assests Of The Beggars Like Us*

ایک میرا ہی رحمت میں دعویٰ نہیں شاہ کی ساری امت پہ لاکھوں سلام

**Ek Mera He Rahmat Me Dawa Nahi**

**Shah ki Sari Ummat Peh Laakho Salaam**

*I Alone Do Not Claim To Enjoy The Kings Mercy  
Hundred Thousand Blessings On His Entire Ummah*

مجھ سے خدمت کے قدسی کہیں ہاں رضا مصطفیٰ جانِ رحمت پہ لاکھوں سلام

**Mujhse Khidmat Ke Qudsi Kahe Ha Raza**

**Mustafa Jaane Rahmat Peh Laakho Salaam**

*May The Appointed Angels Of Durood Say Go Ahead Raza Recite  
Mustafa Jaane Rehmat Peh Laakho Salaam*