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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Colombo, SRI LANKA – After interventions by the General Secretariat of the Organisation of Islamic Cooperation (OIC), the Sri Lankan government has reversed its decision that it was compulsory for all Covid victims, including Muslims, to be cremated and not buried. The OIC Secretary-General Dr. Yousef Al-Othaimeen repeatedly called on Sri Lankan authorities to stop the compulsory cremation of Muslim Covid-19 victims and to allow their burial as per rituals in the Muslim faith. Al-Othaimeen also raised this concern at the 46th session of the United Nations Human Rights Council (UNHRC) last month. The OIC expressed the hope that the Sri Lankan government's decision to lift the ban on the burial of coronavirus victims would help preserve the broader human rights of Muslims in Sri Lanka.

Abuja, Nigeria - The 279 mostly Muslim Nigerian schoolgirls kidnapped from a boarding school in the northwestern Zamfara state were released after government interventions, the state's governor Bello Matawalle said. Gunmen abducted the girls from the Government Girls Junior Secondary School in Jangebe in the latest in a series of mass kidnappings of students in the West African nation. "Alhamdulillah! It gladdens my heart to announce the release of the abducted students of GGSS Jangebe from captivity. This follows the scaling of several hurdles laid against our efforts. I enjoin all well-meaning Nigerians to rejoice with us as our daughters are now safe," Matawalle said in a post on Twitter.

Maputo, MOZAMBIQUE - The Islamic Development Bank (IsDB), in partnership with the United Nations Educational,

Scientific and Cultural Organization (UNESCO), has launched a report on research and science in Mozambique. The project marks another significant milestone in reinforcing the policy-making capacities of the Republic of Mozambique for a meaningful contribution towards the achievement of the UN's sustainable development goals, said the country's Minister of Science, Technology and Higher Education, Daniel Nivigara.

Jakarta, INDONESIA - The number of Indonesians living in poverty rose by about 10n to reach 27.55 million of the population in September 2020 following the devastating effects of the Covid-19 pandemic last year, according to the country's Central Statistics Agency. The Agency said that the figure could have been much higher if the government had not implemented social protection programs. In June 2020, the World Bank in June 2020 had forecast that the number of poor people due to the pandemic in the world's largest Muslim nation would increase more than 11% without such government intervention.

Karachi, PAKISTAN - Foreign Minister Shah Mahmood Qureshi has said that Pakistan was committed to promoting the prudent use of marine resources for socio-economic development, while ensuring environmental sustainability. "We are ready to cooperate and collaborate with other friendly nations and partners around the world, to realise this goal for mutual benefit of the entire humanity," Qureshi said while addressing the International Maritime Conference titled 'Development of Blue Economy under a Secure and Sustainable Environment.'

Vienna, AUSTRIA – The government has lifted a ban on performing prayers in all mosques in the country. The Austrian Islamic religious authority stressed in a statement the need to wear a medical mask (N95), keep a two-metre distance, and worshippers bringing their own prayer mats to prevent the spread of coronavirus. Islam in Austria is considered the second largest religion after Catholic Christianity, as there are more than 800,000 Muslims in the country.

Jakarta, INDONESIA - Indonesia's halaal industry is targeting the huge global market of middle-class Muslims who have a high level of awareness about halaal issues, Indonesian Vice President Ma'ruf Amin said during a national webinar organised by the Sunan Ampel Islamic University. "Middle-class Muslims, with high halaal awareness, hold prospects for growth of the halaal industry, including halaal food, halaal fashion, halaal healthcare, halaal travel, and others," Amin said. He lamented the fact that despite having the world's largest Muslim population and being the biggest consumer of halaal products, the country still had to import halaal food.

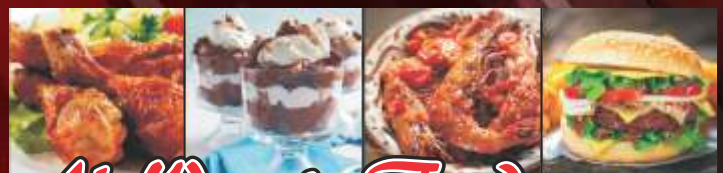
Rabat, MOROCCO – The Islamic World Educational, Scientific, and Cultural Organisation and its partners met late last month to prepare for the International Conference on the Civilizational Values in the Seerah (Biography) of Prophet Muhammad (PBUH), which they plan to host in May 2021. The team was briefed on the progress of the 'Encyclopaedia on Deconstructing Extremist Discourse', the first volume of which has been completed.

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Is the ICC decision to investigate Israel for war crimes a game changer?



In a historic departure after receiving more than 9,000 complaints about alleged crimes in more than 139 countries, the ICC has shifted its singular gaze from Africa to investigate Israel for war crimes committed against the Palestinians in the West Bank, Gaza and East Jerusalem regions.

Thus far, all the countries where the ICC has opened investigations have been on the African continent, opening the accusation of racism against the ICC.

Western countries have invaded, occupied, bombed, starved, sanctioned, imprisoned, tortured and killed millions of people in the Middle East, Asia, Africa and Latin America, and not a single leader held accountable. "That," said the former African Union (AU) chairman Jean Ping "is a problem."

This decision by the International Criminal Court (ICC) to investigate Israel for committing war crimes has elicited the expected accusation of "anti-semitism" by its prime minister Benjamin Netanyahu.

ICC chief prosecutor Fatou Bensouda determined that, at the end of her own five-year probe into the "situation in Palestine," and under the terms of the Rome Statute which established the ICC, that there was a "reasonable basis to believe that war crimes were committed" in the West Bank, Gaza Strip and East Jerusalem regions.

"There is a reasonable basis to believe that war crimes were committed in the context of the 2014 hostilities in Gaza" by the Israeli forces, for launching disproportionate attacks and "wilful killing and wilfully causing serious injury to body or health... and intentionally directing an attack against objects or persons using the distinctive emblems of the Geneva Conventions," she had stated in 2019.

Bensouda can now launch a criminal investigation into the 2014 Israeli invasion and devastation of Gaza, where about 2200 were killed. At least, according to the UN, 1473 of the dead were Palestinian civilians, including 501 children and 257 women. Six Israeli civilians were reportedly killed.

Israel bombed 18,000 homes, schools, hospitals, ambulances, poultry and agricultural industries, civilian infrastructure, water treatment plants and Gaza's only power plant.

The reckless and disproportionate use of force is a well-known Israeli military strategy known as the Dahiya Doctrine, which calls for the systematic use of massive and disproportionate force, including against civilian targets, in order to defeat and deter enemies.

The Rome statute defined four core crimes: genocide; crimes against humanity; war crimes; and crimes of aggression.

Israel claims that it is a liberal democracy, a country governed by law and subject to the supremacy of the law and equality before the law. Furthermore, it has an independent judicial and prosecutorial apparatus and an independent Supreme Court. It therefore claims that the ICC has no basis to intervene with the sovereignty of Israel.

It spuriously professes that all these qualities guarantee that Israel is capable of honestly investigating itself, indicting transgressors, and punishing IDF and police personnel who break the law. This Israel has been deceptively doing for decades, averting an ICC to investigation.

Ironically, it is PM Netanyahu himself, facing trial on three counts of corruption, fraud and breach of trust, that has been waging war on Israel's judiciary and legal system for many years. He has repeatedly attacked the state prosecution and courts, harshly criticized the legal system for framing him and fabricating allegations and indictments.

He has questioned the integrity of the prosecution team, accused the

entire legal system and the attorney general of corruption and political motives to bring him down, and has constantly undermined the legitimacy of the Supreme Court.

The ICC is meant to serve as a court of last resort when countries' own judicial systems are unable or unwilling to investigate and prosecute war crimes. Israeli Attorney-General Avichai Mandelblit rejected the ICC ruling, alleging that Palestine was not a sovereign state and as such there was no territory that belonged to such a state.

However, the ICC judges in the majority decided that war crimes suits could now be levelled at Prime Minister Benjamin Netanyahu, defense ministers and any other high-level officials involved in such activity since June 13, 2014, including soldiers and military commanders.

The Israeli fear is based on the ICC's founding charter (the 1998 Rome Statute), when not only Israel's crimes in Gaza but also the question of Israeli settlements in the Palestinian territories would be raised and Zionist leaders would be held accountable. The Rome Statute describes as a war crime "the transfer, directly or indirectly, by the occupying power of parts of its own civilian population into the territory it occupies."

This ruling could also be setting a precedent for Western countries such as the USA, United Kingdom and France, who have pursued genocidal policies with impunity resulting in the deaths of millions of people in Iraq, Afghanistan, Libya, Mali and Syria. They have imposed sanctions, unleashed wars on a pack of lies, and tortured thousands in Iraq's notorious Abu Ghraib prison, Bagram and Guantanamo Bay.

Former US President George Bush, his vice president Dick Cheney, who has proudly admitted on television that he authorized torture, former defense secretary Donald Rumsfeld, Obama, Macron and Blair, are amongst those guilty of war crimes and crimes against humanity.

Others, such as India's Narendra Modi for his rape of Kashmir; Xi Jinping brutality against the Uighurs, and the Saudi and UAE massacre of the Yemenis, need to be investigated. Unless this is done the credibility of the ICC is at stake.

There is a great deal of justifiable scepticism by many whether the ICC will deliver justice to the Palestinians and other oppressed people. Funded primarily by the European Union, the ICC, like the UN, IMF and the World Bank has been regarded as a Western instrument to force the weaker nations to follow the diktats of the more powerful.

Is the ICC is nothing more than an instrument in the hands of the imperialist powers?

Soon after the 2014 Israeli attack on Gaza, The Media Review Network (MRN) and the Palestinian Solidarity Alliance (PSA) requested the SA National Prosecuting Authority (NPA) to investigate Israel for committing war crimes. The Muslim Lawyers Association (MLA) settled the legal papers and made a direct representation to ICC's Luis Moreno Ocampo at The Hague, with no satisfactory outcome.

As Fatou Bensouda's term expires this June, is it realistic to hope that her successor will have the courage to indict any war criminal from Israel, any Western nation or their allies?

Millions of victims of war crimes, from Palestine to Iraq to Mali, have a hope, however feeble, that the ICC will bring some justice to them in the near future.

Dr Firoz Osman is the co-author of *Why Israel? The Anatomy of Zionist Apartheid-A SA Perspective*, and an executive member of the Media Review Network, an advocacy group based in Gauteng.

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HAZRAT ABU LUBABAH'S *Taubah*

Abu Lubabah ؓ was one of the distinguished companions (Sahaba) of the Holy Prophet Muhammad ﷺ and had participated in the battle of Uhud and the conquest of Makkah. One of the sensitive aspects of his life was the incident of his repentance (Tawbah and Istighfaar).

When the tribe of Bani Quraidhah violated their covenant with the Holy Prophet Muhammad ﷺ, the Holy Prophet Muhammad ﷺ initiated a military expedition against them and besieged their fort. Some persons from the tribe of Aus approached him and requested: "Just as you had handed over the fate of the tribe of Bani Qainaq'a to be decided by the tribe of Khazraj, leave it upon us to decide the fate of the tribe of Bani Quraidhah."

"Will you be satisfied if I were to appoint one person from your tribe to rule in the matter?" the Holy Prophet Muhammad ﷺ asked.

They agreed. The Holy Prophet Muhammad ﷺ suggested Sa'd ibn Mu'adh, chief of the Bani Aus tribe in Yathrib but the Bani Quraidhah refused to accept him. They told him to send Abu Lubabah ؓ to them so that they could confer with him. The Holy Prophet Muhammad ﷺ assigned Abu Lubabah ؓ, who had his house, property and family in the fort of Bani Quraidhah, the task of conducting consultations with them.

As soon as Abu Lubabah ؓ entered the fort, men and women, old and young, surrounded him and began lamenting and complaining to him (over the state of affairs) with the intention of attracting his pity and compassion. Then they asked: "Should we submit before the rule of the Holy Prophet Muhammad ﷺ?"

"You could do that," he replied, making a gesture (by pointing to his neck) to indicate that submission was equivalent to death.

Abu Lubabah ؓ quickly realized that by performing this act, he had been unfaithful and disloyal to the Holy Prophet Muhammad ﷺ. It was on this occasion that the following verse was revealed: "O you who believe! Be not unfaithful to Allah and the Messenger, nor be unfaithful to your trusts while you know. Know that your property and your children are a temptation, and that Allah is He with Whom there is a mighty reward." Noble Qur'an (8:27-28)

Overcome with shame, he came out of the fort and proceeded straight towards the mosque of Madina and, tying himself to one of its pillars in the mosque, called out: "None should untie me till Allah I accepts my repentance (Tawbah and Istighfaar)."

Abu Lubabah ؓ remained in that state for ten to fifteen days, allowing himself to be untied only for prayers or to go to the washroom.

"If Abu Lubabah ؓ had come to me, I would have sought forgiveness for him but since he himself awaits Allah's ﷻ forgiveness, leave him alone till Allah ﷻ forgives him," the Holy Prophet Muhammad ﷺ commented when he came to know what Abu Lababah ؓ had done.

Umm al-Momineen Umm Salamah states: "One day, at dawn, I saw the Holy Prophet Muhammad ﷺ happy and smiling. May Allah ﷻ always keep you smiling! What is the reason for it?" I asked him.

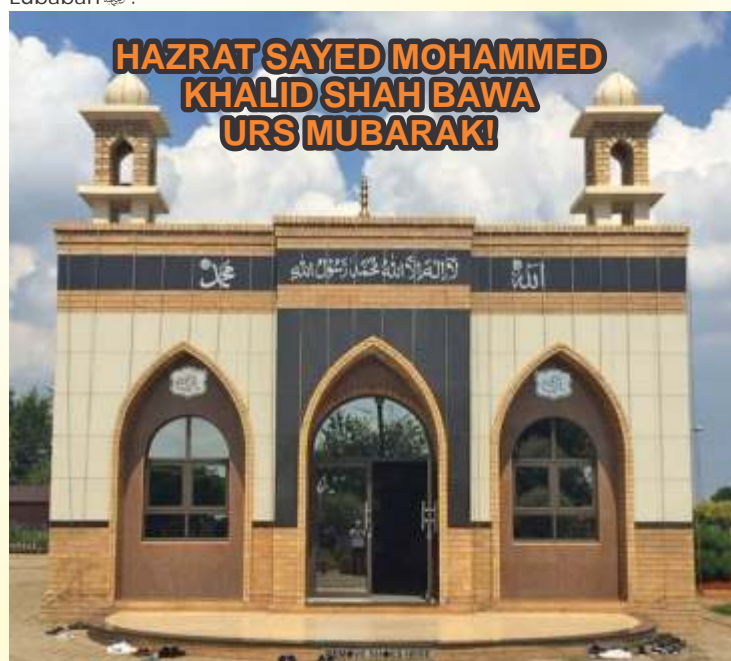
The Holy Prophet Muhammad ﷺ said: "Jibril ؑ has informed me that Abu Lubabah's ؓ repentance has been accepted."

"Do I have your permission to inform him of the good news?" I asked.

"You may if you wish," he answered. From inside the room I called out: "Glad tidings, O' Abu Lubabah ؓ! Allah ﷻ has accepted your repentance."

The people rushed forward to untie him but he ordered: "I place you under the oath of Allah ﷻ that none, except the Holy Prophet Muhammad ﷺ, should untie me."

When the Holy Prophet Muhammad ﷺ arrived in the mosque for the morning prayers, he untied Abu Lubabah ؓ from the pillar which stands even today, in the Mosque of the Holy Prophet Muhammad ﷺ and is popularly known as the 'Pillar of Repentance' or the 'Pillar of Abu Lubabah ؓ'.



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"O Mankind ! Eat of the lawful and good things from what is in the earth, and follow not the evil. Surely he is an open enemy to you (S2: V168)



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ETIQUETTE and VIRTUES of visiting Graves



Generally, visiting graves is mustahab (recommended) for men and permissible for women. Visiting the graves of saintly people, parents and close relatives is considered mandoob (desirable). It is permissible and possible for women to visit graves as long as they do not cry out, wail, behave hysterically and respect graves too much, which can cause mischief. This is because the Prophet ﷺ advised a woman who was wailing at her child's grave to endure; yet he did not forbid her to visit the grave. (Bukhari, Janaiz, 2, Ahkam II; Muslim, Janaiz, 15). In addition, it is narrated that Hazrat Aisha visited her brother's, Abdurrahman b. Abi Bakr, grave. (Tirmidhi, Janaiz, 61).

The Prophet ﷺ prohibited visiting graves during a period of time when belief in fate was not yet settled and traditions of the era of ignorance were still being practiced. However, later he permitted it. The following is stated in a hadith:

"I had prohibited visiting graves for you. From now on you can visit graves". (Muslim, Janaiz, 106; Adahi, 37; Abu Dawud Janaiz, 77; Ashriba, 7; Tirmidhi, Janaiz, 7; Nasai, Janaiz, 100; Ibn Majah, Janaiz, 47; Ahmad b. Hanbal, I, 147, 452, III, 38, 63, 237, 250, V, 35, 355, 357). Hadiths that state that the Prophet ﷺ cursed on women who visited graves too often (Tirmidhi, Salat, 21; Janaiz, 61; Nasai, Janaiz, 104; Ibn Maja, Janaiz, 49) belong to the period of time when visiting graves were prohibited. Tirmidhi stated it clearly (Tirmidhi, Janaiz, 60). Hazrat Aisha and Ibn Abdilberr agreed on it.

According to the sound view of Hanafis, it is permissible for women to visit graves as long as they do not display extreme behaviors such as wailing and behaving hysterically. This is because the permission mentioned in hadiths applies to women too. (Tirmidhi, Janaiz, 60, 61; Ibn Abidin, Radd al-Mukhtar, Istanbul, 1984, II, 242).

It has been observed in the stream of history that graves were also visited to ask for help from the dead and even to worship them.

This is the reason why visiting the Prophet's grave was prohibited in the early years of Islam. Jews and Christians made the graves of people, whom they considered saints, place of worship for themselves. In the Era of Ignorance, people used to prostrate before graves and worship idols. Idolatry started with respect and revering to eminent people's graves and eventually, that respect turned into worshipping idols. The aim of Islam was to place the principle of tawhid (accepting Allah as the unique Creator and worshipping to Him only) in people's hearts. Previously, Prophet Muhammad ﷺ had prohibited visiting graves because he found it risky for this reason. However, when the creed of tawhid was settled in people's hearts and well comprehended by Muslims, he permitted people to visit graves.

As a matter of fact, there are benefits in visiting graves both for the living and the dead. When the Messenger ﷺ of Allah was on the expedition to Makkah, he visited his mother Amina's grave and cried, and made the people around him cry too, and he permitted Muslims to

visit graves. (Ibn Majah, Janaiz, 48; Nasai, Janaiz, 101; Muslim, Janaiz, 36; Abu Dawud, Janaiz, 77). That permission and also encouragement of visiting graves are available in well-known hadiths. (Ibn Majah, Janaiz, 47; Tirmidhi, Janaiz, 60).

Benefits of Visiting Graves

- It reminds one of death and afterlife, and makes him draw a lesson from it for his afterlife. (Muslim, Janaiz, 108; Tirmidhi, Janaiz, 59; Ibn Majah, Janaiz 47-48; Ahmad b. Hanbal, Musnad, I, 145).
- It directs one to asceticism and taqwa (God-Consciousness). It prevents over-ambitiousness for worldly life and committing harams. It directs one to commit good deeds. (Ibn Majah, Janaiz, 47).
- Visiting graves of saintly people - especially that of our Prophet's - refreshes one's soul and helps to evoke supreme feelings in them. It is mandoob to travel to the graves of our Prophet ﷺ and Allah's saintly slaves in order to visit them. The Prophet ﷺ states in a hadith: "Whoever visits me after I die, it is as if he visited me when I was alive." (Mansur Ali Nasif, at-Taj, al-Jamiu'l Usul, II, 190).
- Visiting graves helps the strengthening of one's relations with his past, religious culture and history.

Benefits of Visiting Graves for the Dead

- Graves of parents, other relatives and friends are visited especially in order to pray for the peace of their souls and for their salvation. The fact that thawabs gained from good deeds that are performed on behalf of the dead will reach to them is stated in hadiths and determined by the consensus of Islamic scholars. When visiting the dead, one prays for the peace of their souls, reads the Quran and thawabs gained from those good deeds are donated to them. It is thawab to plant a tree at one's grave. There are hadiths stating that a tree planted at a grave will be a reason to ease the dead person's agony. It is makrooh (abominable) to put a wreath on graves as Christians do.

This Quranic verse indicates the fact that prayers and supplication made for the sake of the dead people's souls will be beneficial for them: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancor (or sense of injury) against those who have believed." (al-Hashr, 59:10). There are many hadiths on the issue (Ahmad b. Hanbal, Musnad, II, 509; VI, 252; Ibn Majah, Adab).

- The dead hear the living ones: It is stated in the hadiths that those in graves hear the ones who speak while visiting them and respond to their salutations. As narrated by Abdullah b. Umar, the Prophet ﷺ addressed the corpses of Quraish people lying on the ground after the battle of Badr: "Have you comprehended that the punishment the Lord promised to you was true?" Upon this, Hazrat Umar said to him: "O Messenger of Allah, are you addressing those emotionless corpses?" And the Messenger ﷺ of Allah said: "You do not hear more than those do. But they cannot answer." (Ahmad b. Hanbal, II, 121).

Narcissistic Abuse

PART 2

BY MOULANA NASIK AHMED BROOD



When we look at the word narcissism we need to understand that it is a pattern of traits and behaviours which signify infatuation and obsession with one's self to the exclusion of all others and the egotistic and ruthless pursuit of one's gratification, dominance, and ambition. A narcissist is a person who uses their looks to get what they want, loves themselves, self-promoting, thinks they can charm anyone, ambitious, think they are better looking than most people, believe that they are special, believes that other people are envious of them, loves to win awards, seductive, purposeful, believes in success through appearances, aggressive, believes they deserve all the good things they have, like to be popular, etc. Narcissists suffer from a mental disorder called Narcissistic Personality Disorder (NPD). Narcissistic abuse is an incredibly confusing and destabilizing form of emotional trauma. Those who are victims of it report feelings of helplessness, hopelessness, etc. What's worse, many of these sufferers do not realize that narcissistic abuse is at the core of various debilitating symptoms. Since narcissistic abuse is not widely understood, most victims of narcissistic abuse are suffering in silence.

As mentioned previously, narcissistic abuse can be understood as character assassination. This is considered one of the most dangerous and popular corruptions of the tongue. One method of character assassination is mentioning the hidden weak points and faults of the others so that if they hear, they will be disturbed. These points are either concerned with religious, moral, spiritual, and social aspects. In part one of this topic, I had pointed out that various reasons are made use of by people for assassinating other people's character. However, it should be noted that in most cases, these factors do not show off themselves simply and naturally in a person's existence because their conscience and mental personality do not allow it. So they change its appearance and narcissistic abuse in the form of compassion or forbid of wrong and or giving a lesson to others, and suppose that they have done a sacred action, while the main motive is one of the factors as discussed previously. It is proved that such narcissistic abuse is more dangerous than other types of abuse and treating it is more difficult. Although many people do not look at narcissistic abuse and character assassination as a vital issue, Islamic resources have put extra emphasis on it. The most vigorous interpretations are seen in the Holy Quran and Sunnah concerning narcissistic abuse. The Holy Quran has considered character assassination as an inhuman action and has introduced it as eating the flesh of a dead Muslim. This is mentioned in the Holy Quran

whereby Allah Almighty has said: "And do not backbite about one another. Would anyone of you like to eat the flesh of his dead brother?" (S 49: V 12). Human cannibalism is the most hideous and abhorrent action which may be done by a person and this interpretation is exclusively mentioned for this sin. Of course, the reason for this assimilation is clear. Because in Islam's view, a fellow Muslim's reputation and prestige are respectable as is his blood, as it is mentioned in the Hadith whereby Hazrat Abu Hurairah (Radiyallahu Anhu) narrates that Nabi (Sallallahu Alayhi Wa Sallam) has said: "All things of a Muslim are inviolable for another Muslim: his blood, his wealth and his honour" (Muslim - 2564). There is no doubt that character assassination lowers the reputation of a Muslim and damages his/her honour. In another narration, Nabi (Sallallahu Alayhi Wa Sallam) has said: "Character assassination (slander/backbiting) is worse than adultery" (Az-Zuhd - 1171).

Narcissistic abuse destroys good deeds probably because it destroys one of the greatest spiritual capitals of the one who is slandered about, that is his reputation, honour and social prestige. Ibaadah (worship) creates a condition of proximity to Allah Almighty and spiritual luminosity in a Muslim, and when a Muslim stains tongue with narcissistic abuse then that spirituality is significantly decreased, and the individual falls from the degree of proximity to Allah Almighty. It should be remembered that narcissistic abuse and character assassination are not compatible with Islamic brotherhood. It destroys good deeds, devaluates our Ibaadah, excludes a person from Allah Almighty's protection, and includes a person in the protection of Shaytaan.

There is so much more that can be discussed about narcissistic abuse and all other matters relating to it but there is insufficient space. Narcissistic abuse is worse than theft because it steals another person's dignity, reputation and credibility. As a result, I would like to advise all character assassins that:

1. When the feet slip you can get your balance back, but when the tongue slips there is no way to recover your words.
2. Never try to destroy someone's life with a lie when yours could be destroyed with the truth

Always remember that whoever is trying to bring you down is already below you. People who are intimidated by you will talk bad about you with the hopes that others will not find you so appealing.

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Tasawwuf

By: Moulana Mahomed Aslam Suliman

Part Eight

This is the sacred month of Shabaan. We are advised as per prophetic tradition that it is a month of "watering the seed". The seed is meant the spiritual being of a person by observing Tazkiyatun Nafs. In this edition, I would like to draw your attention to the concept of Tazkiyatun Nafs or purification of the self.

The word "Tazkiya" comes from the word Zakah which literally means to increase or grow and means to clean or purify from dirt or filth. "Nafs" means the soul.

Allah says in the Holy Quran, Surah 23, Verse 01:- "Successful indeed are the believers."

In Hadith e Qudsi, it is mentioned that "He who knows himself, knows Allah"

One of our great Imams, Hazrath Imaam Malik(radiyallahuanhu) has said:- "He who practices Tasawwuf without learning the Sacred Law (ie Shariah) corrupts his faith, while he who learns Sacred Law without practicing Tasawwuf corrupts himself. Only he who combines the two proves true." In another great saying, it is mentioned that:-"The one who studies only Fiqh but doesn't study Tasawwuf or follow a perfect shaykh, that person will be corrupted."Because he doesn't know how to synchronize, like in a car the two sides of the gearbox must be synchronized in order for the tires to work. You must synchronize Fiqh and Tasawwuf, and if you don't then you will be corrupted.

A great Sufi Saint has said:- " A bird needs two wings to fly high into the atmosphere. If either of the wings are injured, it will prevent the bird from flying. Similarly, a true student on the path of Sufism needs the wing of Shariah and the other wing of Tariqa to spiritually advance himself."

What does TazkiyatunNafs entail? :- Hazrath Imaam Al Ghazali (rahmatullaheelayhee) interprets it as:- " completing the perfection of ones' soul (nafs) by cutting down its desires and allowing its noble

characteristics to evolve". With Tazkiyatun Nafs, one takes control of their egos, greediness, anger, hatred, jealousy, injustice and all kinds of vices of the heart. Let's imagine the following scenario: You have a glass of water, which is infected and contaminated. You want to fill it with clean water to make use of it. What would you do? I'm sure; since you're concerned about your physical well-being, you will have to, first, cleanse and sanitize the glass, only after which, you will refill it with clean water, and make use of the glass safely and at peace of mind. Similarly this is the concept of TazkiyatunNafs.

Hadeeth of Rasulallah sallalhualayhee wasallam. When he advised the great companion, Hazrath Mu'aadh Ibn Jabal, radiyallahuanhu on his expedition to Yemen "O Mu'aadh, fear Allah wherever you are, and follow up a bad deed with a good one; it will wipe it out, and treat people in a kind manner." [Al-Tirmizhi].

Rasulullah sallalhualayhee wasallam reminded Hazrath Mu'aadh Ibn Jabal radiyallahuanhu of three things in order to achieve "Istiqamah" ie Steadfastness.

Taqwa (Fear of Allah) at all time; Following up bad deeds with good ones; and Treating people in kind manner (with respect and sincerity).Taqwa (Fear of Allah) at all time: is required from our part, if we strive to be steadfast Muslims and subsequently develop 'Tazkiyatul-Nafs'. We should be mindful of Allah in our private equally to how we "observe Him" in public (in the open). We should be mindful of Allah outside the mosques equally to how we are mindful of Him inside the mosques. We should be mindful of Allah outside Ramadhan similarly to our mindfulness of Him inside Ramadhan. We should be mindful of Allah in our actions similarly to the amount of our mindfulness of Him in our speeches.

Following up bad deeds with good ones; Human beings are meant to be imperfect in their deeds. However, we are expected to demonstrate that we could attain perfection if we were meant to be perfect. So Islam gives us the prescription for that; "follow up bad deed with a good one; it will wipe it out."

Treating people in kind manner (with respect and sincerity): Islam has equaled between mankind, especially when we have direct dealing with them. This is regardless of their faith, language, colour, wealth, or social class. If this is expected from Muslims toward people from different faith and culture, what more will be expected from us towards our fellow Muslims or family members?

In short, Tazkiyatul-Nafs requires actions, more than it requires claims and dreams!

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Waraqah Ibn Nawfal

رَضِيَ عَنْهُ

Waraqah Ibn Nawfal Ibn Asad RadiaAllahu Anhu was the first cousin of Khadija Radiallaha Anha. Waraqa RadiaAllahu Anhu was from the most noble of families In Makkah at that time. He was considered to be the most noble one of his noble family.

Waraqah RadiaAllahu Anhu is highly respected and regarded as a man of knowledge. He kept to himself, would not bother himself with affairs in the market place, only ate once a day and rejected the wealth of his family. His entire life was spent in the pursuit of religion. Waraqah RadiaAllahu Anhu did not worship idols. He had went to Ash Shaam to deepen his knowledge of the religion of Ibrahim Alaihisalaam. The arabs respected him as an authority figure and he was knwn for dream interpretation.

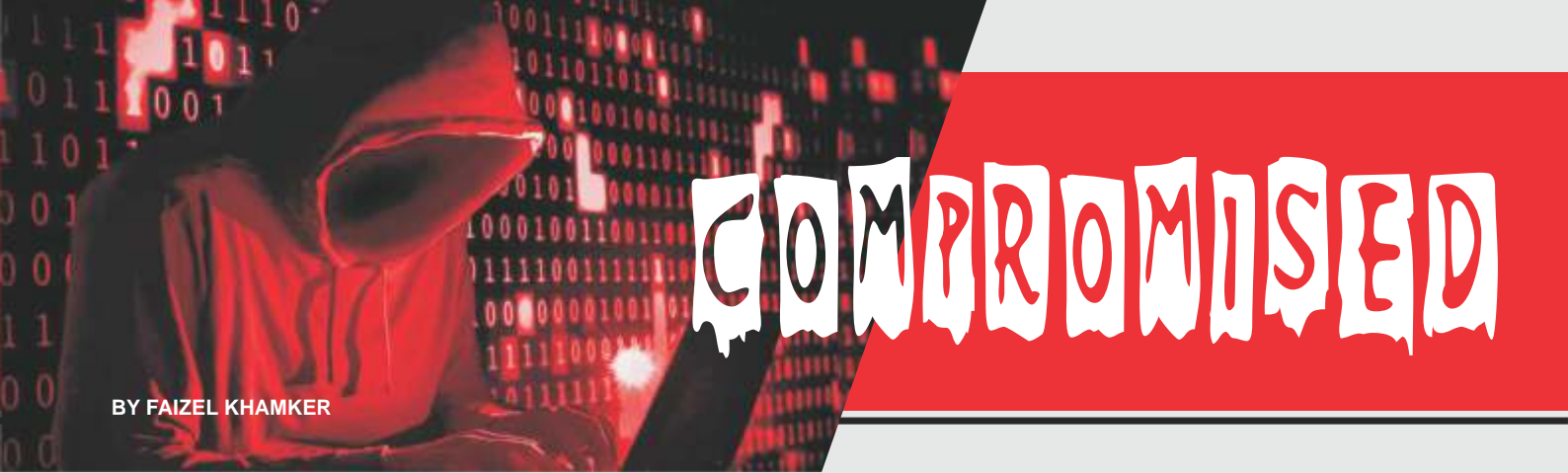
Khadija RadiaAllaha Anha had once informed Waraqah RadiaAllahu Anhu of a dream of the sun descending into her home. His interpretation of the dream was that Khadija RadiaAllaha Anha would marry a noble man or a prophet. Waraqah RadiaAllahu Anhu was literate in Arabic and Hebrew and studied the scriptures extensively. He was aware of and waiting for the coming of the last Prophet Sallallahu Alaihiwasallam.

When the Prophet Sallahu Alaihiwasallam started to receive revelation in the cave of Hira, Khadija RadiaAllaha Anha suggested that they go to Waraqah RadiaAllahu Anhu to clarify what it meant. At that time Waraqah RadiaAllahu Anhu was already in his nineties and had become blind. Khadija RadiaAllaha Anha said to him – “Oh son of my uncle, listen to the son of your brother.” Waraqah RadiaAllahu Anhu asked the Prophet Sallallahu Alaihiwasallam to explain what had happened. On hearing the details, he replied that this is the 'namus' that ALLAH had sent to Musa Alaihisalaam. The word namus indicates the one who bears secrets, referring to Jibraeel Alaihisalaam. This is the same angel who had come in a similar way to Musa Alaihisalaam. He then says to the Prophet Sallahu Alaihiwasallam- You are the Prophet of these people. Waraqah RadiaAllahu immediately says : “I wish I was young. I wish I was young. I wish I still had that young strength, I wish I could be alive that day that your people would run You out.” The Prophet Sallahu Alaihiwasallam asked about the people opposing him Sallahu Alaiwasallam. Waraqa RadiaAllahu Anhu relied that no

man has ever come with what You have come with, except that the people took him as an enemy. The Prophet Sallahu Alaihiwasallam was shocked by this as his people loved, respected and valued him. Waraqah RadiaAllahu Anhu responded and said that it is not about you. Its about the message that you have. He then says that if I live to see the day I will support you with everything I have, with all of my strength.

Howewever ALLAH had willed it that Waraqah RadiaAllahu Anhu had passed away a few days thereafter. Waraqah RadiaAllahu Anhu knew the virtues of those that follow the prophets in their most vulnerable of times and wanted to be amongst them. He had been waiting an entire lifetime for this opportunity. In an authentic hadith Khadija RadiaAllaha Anha had asked the Prophet Sallahu Alaihiwasallam: “Oh Messenger of ALLAH sallahu alaihiwasallam, Waraqah confirmed that he believed in You. And he died before you made you dawah public and what sin did this man commit? What would happen to him?” The Prophet Sallahu Alaiwasallam responded “Oh Khadija, I saw Waraqah in my sleep and he was wearing these white clothes. If he was to be of the people of the hellfire then I would not have seen him in that state...” In another narration from Ibn Asaqr where the Prophet Sallahu Alaihiwasallam was asked about Waraqah, the Prophet Sallahu Alaihiwasallam said, “I saw Waraqah in the middle of Jannah, literally in the stomach of it, in the belly of Jannah and he was wearing silk.”

Waraqah RadiaAllahu Anhu was the first to confirm the prophethood of the Prophet Sallahu Alaiwasallam SubhanALLAH. We Ask ALLAH to be pleased with him and with us, and to grant us a position in Jannah in the company of the righteous In Sha ALLAH.



BY FAIZEL KHAMKER

It has been alleged that a Chinese government hacked syndicate has hacked at least sixty million Microsoft user's personal details a month ago. The targeted victims were small businesses, small organizations and certain small government agencies and whatever personal details that they had on their computer systems were compromised.

During this attack it is believed that larger governmental organizations were also unsuccessfully targeted. Needless to say that this has created certain political tensions and it should be borne in mind that this is not the first time that the Chinese regime has been accused of cyber-attack.

Taking into account that a few months ago another cyber-attack was alleged against a Russian government sponsored group. This attack against google had caused the inaccessibility of internet services as well as you tube and other services for about an hour. Google as expected created a spin around this incidence. However personal information would have been compromised.

A message was put out in the public domain that government information has not been compromised, however the very nature of politics would demand such a reaction irrespective if there would be any truth to that or not. In South Africa a court judgement has effectively stopped indiscriminate monitoring of citizens through various means of hacking.

Should we be concerned about this? The answer must be yes. It will affect us directly either financially, socially as well as politically. Information classified as private has to be secured and those that are entrusted with this responsibility should take the brunt of this obligation even though the individual also has a responsibility which must be diligently followed.

In India alone cyber-attacks have increased by thirty-seven percent from one quarter to another. India is ranked 11th worldwide in the number of attacks amounting to 2299682 incidents in the first quarter of 2020 alone. These figures provide the seriousness of these crimes.

The ramifications from a political perspective is enormous. It provides information to one state about other states and this information can be

and in some instances will be utilised to promote a policy of entrenching their hegemony. These agendas will therefore severely prejudice the welfare of the citizens of the targeted country and becomes the ideal platform from which to launch and implement a neo imperialistic strategy. The dominance of the Chinese in developing countries can be attributed in part to the availability of sensitive information. The type of information available would also embolden certain hawkish states to launch military attacks and we have ample evidence of this over the last decade. In short the world populace remains at risk.

In a world where the populace is reeling economically from the effects of the lockdowns imposed because of the corona pandemic any further attacks on them by those who have illegally obtained personal information and uses this information for self-enrichment at the expense of the ordinary person on the ground can cause financial ruin and bring about further social and societal crises. With the hacking of the information and using this attack to manipulate the data those in dire need of assistance will be denied at the expense of a few nefarious groups. This should never be allowed.

The question of the legal safeguards both nationally as well as internationally must be examined in order to assess its effectiveness. Furthermore, there must be an ongoing assessment to ensure its effectiveness. It should be a strong commitment to this process as well as a strong will to ensure that social justice is delivered.

The challenge is enormous as the hackers, and specifically the state sponsored hackers have the resources and time to enable them to accomplish whatever they wish to see as outcomes. The challenge increases in magnitude when the social hackers as well as the hackers of organised crime is bought in the equation.

In order to overcome these challenges, it could require extreme vigilance, extra resources and the creation of a mechanism where these challenges can be met on at least an equal level. The individual has a duty to be more responsible in the utilisation of the various platforms available where their personal information can be compromised.

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Part - 4

Hazrat Asiya (RA)

The Perfect Woman of Paradise and Queen of Pharaoh

BY SHIREEN ISMAIL

Many years later, Nabi Musa (ﷺ) returns as a Prophet bringing Divine religious teachings and instructions for the Pharaoh to release the Banu Isra'il from his captivity. Nabi Musa (ﷺ) grew to be a great Prophet and called people to the worship of One Allah (ﷻ). Pharaoh proclaimed himself as lord and the Children of Israel were terrified to disobey him. Al-Quran Al-Kareem, (Surah An-Naziat Verse 23-24) states, "He gathered (his people) and proclaimed. 'I am your lord, the highest one'".

Pharaoh would punish those who believed in the message brought by Nabi Musa (ﷺ). "Firawn said, 'did you believe in Him before I permitted you? Undoubtedly, he is your chief who taught you magic. Then I swear necessarily I will cut off your hands and feet of alternate side and will crucify you upon the trunks of the palm-trees and certainly you will know, which of us is more severe and more lasting in punishment,'" (Surah Taha Verse 71).

Despite this persecution, Hazrat Asiya (Radi Allahu Anha) believed in Nabi Musa (AS)'s message and held firmly to a strong faith and was willing to die for it. Hazrat Asiya (Radi Allahu Anha) wept bitterly at the hardship Pharaoh placed on her people and said, "Firawn, you will be destroyed. May my Lord punish you".

Hazrat Asiya (Radi Allahu Anha) said, "I have believed in Allah (ﷻ) who is my Lord, yours and all these people and the entire universe." Firawn on finding out that Hazrat Asiya (Radi Allahu Anha) believed and worshipped One Allah (ﷻ), he ordered severe punishment. Allah (ﷻ) appointed angels to provide protection during this torture and showed Hazrat Asiya (Radi Allahu Anha) a house in Paradise so that all the hardship could be forgotten. It is stated in some traditions

that Hazrat Asiya (Radi Allahu Anha) had been raised into Heaven physically and will be married to Nabi Muhammad (ﷺ).

Our beloved Hazrat Asiya (Radi Allahu Anha)'s believe in Allah (ﷻ) was immensely strong and an everlasting symbol for all of mankind. Al-Quran Al-Kareem states in Surah At-Tahreem Verse 11, "And Allah (ﷻ) sets out for the believers an example of the wife of the Pharaoh when was said, My Lord, build for me a house with You in Paradise and deliver me from the Pharaoh and his misdeeds and deliver me from the unjust people." Allah (ﷻ) accepted the prayer and included Hazrat Asiya (Radi Allahu Anha) among the Martyrs of Paradise.

Pharaoh was caused to drown, "And Allah seized him as an example for the present (world) and for the Hereafter," (Surah An-Naziat Verse 25). Hazrat Asiya (Radi Allahu Anha) was a Queen and the wife of one of the most destructive and powerful men. Hazrat Asiya (Radi Allahu Anha) lived a life of unparalleled wealth and luxury and yet knew that the true home was in Paradise.

Hazrat Asiya (Radi Allahu Anha) had no attachment to this life and was not defined by the wickedness of the man married to. Hazrat Asiya (Radi Allahu Anha)'s mind, heart and soul remained with Allah (ﷻ) irrespective of the hardships of the tyranny of Pharaoh.

The heroic story of Hazrat Asiya (Radi Allahu Anha) is an eternal example of a woman who chose the Hereafter over all of the distractions of this world, and whose love for Allah (ﷻ) and the Home with Him inspired her to take on the greatest tyrant of all time and gave her life in the process.



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BY FAIZEL KHAMKER

The widely used "WhatsApp" facility, owned by another globally used computer application company "Facebook" had caused a stir amongst its users when it intended to change its policy on the question of privacy. The purpose behind the change in policy was in order to obtain monetary gain. A major backlash from the consumers followed and within a short space of time Signal and Telegram obtained one hundred and fifty million new subscribers.

A short while ago it was alleged that another computer application named Muslim Pro, an application which is widely used by the Muslim global community made its private data available to the United States military. A wide condemnation followed this allegation followed by a denial from the company owning this application. An important outcome of all of this is that the awareness of the importance of personal information was reinforced.

In South Africa the constitutional court passed a judgement that certain aspects of the "RICA" Act was unconstitutional. It found that there were certain safeguards with regard to the protection of personal information and privacy were lacking and ruled that these parts must be corrected through legislation. This brings to the fore the precarious position every one finds themselves in with regard to their privacy.

It must be remembered that privacy is a right afforded to the global community and is fundamental to the basis of democracy. Propagators to the right to privacy have for a number of decades warned that failure to uphold this right would lead to the creation of a "police state" associated with dictatorship. The question arises as to how far have we travelled down this path towards the establishment of a police state remains unanswered. These rights have known to be diluted under various pretences more so the in the utilisation of the pretence of security.

As lay persons we normally tend to ignore the technical aspects of the social media platforms that we use and thereby ignoring the danger posed to us or the fact that we are forfeiting some of our personal rights. The highlighting of these issues through the recent events which unfolded should alert us to be more vigilant. As an example we are informed that the end to end encryption is the safest method of protecting our privacy. Despite this, in not investigating various marketing plays we then opt to use the cloud technology and through

this choice we in turn compromises the end to end encryption safeguard. This lackadaisical attitude can have serious consequences to our privacy.

What is required of the individual is the self-assessment as to how important the issue of privacy is and what is being done to ensure that the level of privacy desired is protected. The safety sought in ensuring privacy lies predominantly with the individual and this cannot and should not be delegated to a third party or neglected. It is common cause that transgression against an individual normally is a result of the actions or inactions of the individual. It has been recorded in a kidnap case that the kidnappers found that their planning of the dastardly deed was made easy simply by following the various social media platforms of the mother of the intended victim. How much of the personal information posted on social media is designed to boost the ego and has no positive outcomes? It is these posts that not only infringes on your personal rights, which is forfeited by default, but also endangers the individual or those that are close to them.

Another aspect is that our activities on social media infringes on the personal lives or the privacy of others where we post items on social media (irrespective of whether there is truth in it or not). Have we considered the effects of our posts on others? In most cases we do not look at the consequences of our actions. These impromptu posts have serious consequences both at the spiritual level as well as the legal aspects. If our conscience has been aroused through some of the recent events, then it demands that we appraise our activity on social media thus increasing our safeguarding of our privacy as well as the privacy of others.

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RECOMMENDED WAZIFAS FOR

SHABE BARAAT

After Asr Salaah Recite 70 Times:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ ؕ

"Astagh Firullah Rabbi Min Kulli Zam Bin Wa A'tubu Elay"

Thereafter Recite 70
Times Durood Shareef

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ؕ

"Allahumma Swalle Ala Muhammadew Wa Ala 'ale Muhammadew Wa Barik Wa Sallim"

Thereafter Recite 70 Times

"Yaa Hayyu Yaa Qayyoom"

يَا حَيُّ . يَا قَيُّوْم .

Just before Sunset Recite 40 Times

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ؕ

"Laa Hawla Walaa Quwata Illa Billa Hil Aliyeel Azeem"

Recite the last 3 verses of Surah Hashr once:

Bismillah Hir Rahmanir Raheem

Huwal Laahul Lazi Laailaaha illaahu,
A'alimul Ghaibi Wash Shahadati Huwar
Rahmanur Raheem-Huwal Laahul Lazi
Laailaaha illaahu, Al Malikul Quddusus
Salaamul Mo'minul Muhayminul Azizul
Jabbaarul Mutakabbir, Subhaanal Laahi
Amma Yushrikoon. Huwal Laahul Khaaliqul
Baari-ul Musawwiru Lahul Asthma-ul-Husna
Yusabbihu Lahu Mafis Samaawaati Wal
Ard Wahuwal Azizul Hakeem.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ؕ
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عِلْمُ
الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ؕ
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ ۚ هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ
لَهُ الْأَسْمَاءُ الْحُسْنَى ۚ يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۚ

Recite the Dua for Shabe Baraat as many times as possible

(Allahumma) A'oozu bi Afwika Min Iqaabika
Wa A'oozu Biradaka Min Sakhatika Wa A'oozu
Bika Minka Jalla Wajhuka Laa Ohsi Sanaa'an
.Alayka Anta Kama Asnaita Ala Nafsik

O Allah I seek protection in Your forgiveness
from Your wrath and I seek shelter in Your
pleasure from Your displeasure and I seek
safety with You from You. Glory be to You I
cannot Fully praise You as You have praised
Yourself

(اَللّٰهُمَّ) اَعُوْذُ بِعَفْوِكَ مِنْ عِقَابِكَ
وَ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ
وَ اَعُوْذُ بِكَ مِنْكَ جَلَّ وَجْهُكَ
لَا اُحْصِي ثَنَاءً عَلَيْكَ اَنْتَ
كَمَا اَتَيْتَ عَلٰى نَفْسِكَ ؕ