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Giving your kids this Bunny-Chow

"Mummy can I have that easter bunny?"

"Not unless you promise to brush your teeth after eating it."

"What's easter mum? Why all these nice things like hot-cross buns for breakfast? And easter eggs. Do rabbits lay eggs in easter?"

"No Abdul, rabbits don't lay eggs. Easter is just a time of the year people celebrate."

"What do they celebrate?"

"Oh I don't know much about it. It was always there, so we follow! Ask your teacher!"

Yes, and that sadly, is the world we live in. A typical conversation between parent and child, evasive, obscure, and misguided from a muslim perspective.

In Cape Town easter is alive in muslim homes. The time of year when pickled-fish is served, no differently from the christian neighbours, who observe it, for the record, as a religious tradition.

In al-Kausar's Milaad issue we discussed the vital importance of adhering to the sunnah, the lifestyle of our Nabi ﷺ. The value of this cannot be adequately emphasised.

It is this issue of 'lifestyle' that defines the image and overall behavioural pattern of society. To a muslim this directly refers to what the Holy Prophet ﷺ often lovingly presented as his 'ummah'.

Imagine the ummah of Allah's final messenger running behind and aping a society who firstly, do not believe in Allah, do not accept His last apostle, and justify a way of life far from the truth of Islam.

Secondly these are the very people who have historically attacked muslims with armies, as the crusaders, and to this day, continue their onslaught through media and government.

Yet we iconise and imitate them slavishly. We gobble their culture, food, dress, social and educational values. We live like them, trade like them, judge like them, even dream like them.

We are drowned in materialism, forgetful that inevitably we have to die. As believers, we will be accountable for how we lived.

Somehow, the average man with his gamblers mindset refuses to accept that he could be the next corpse in the hearse. So he plays his game of Russian-roulette until the end.

Let us be proud of being muslim, and let us strive to preserve that identity within the boundaries of Allah's laws and the principles expounded by the Prophet Muhammad ﷺ. We have a duty not just to ourselves and our neighbours, but to our children and the future.

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GRILLED OR FRIED, SOMETHING TO BE TRIED

IMAM SALIH SHARFUD-DEEN AL-BUSAIRI ﷺ

The Writer of Qasidah Burdah Shareef

HAZRAT IMAM SALIH SHAR-FUD-DEEN ABU ABDULIAH MUHAMMAD BIN HASAN AL-BUSAIRI ﷺ had become paralysed. His doctors and physicians gave up all hope of his recovery. Eventually in this state of complete helplessness and despair he composed this poem expressing the grandeur and excellence of Sayyidina Rasuluallah ﷺ. Using this as his sole means of asking ALLAH Ta'alaah to cure him from his illness. He isolated himself in a quiet place one Thursday night and with complete devotion, concentration and sincerity he began reciting this poem. While reciting it sleep overcame him. He had a vision of Sayyidina. Rasuluallah ﷺ. He told Sayyidina Rasuluallah ﷺ of his illness whereupon Sayyidina Rasuluallah ﷺ passed his blessed hand over Imam Busairi's body. Through the barakat and blessing of Sayyidina, Rasuluallah ﷺ ALLAH Ta'alaah granted him complete cure from his paralysis. When he awoke he found a scarf or shawl on his body which he had seen Sayyidina Rasuluallah ﷺ place on his paralysed limbs. This resulted in the poem being named "Qasidah Burdah" (The Poem of the Scarf).

In the morning when due to some necessity, he went to the bazaar, a pious dervish greeted him with salaam and requested him to recite the qasidah which he had composed in praise of Sayyidina Rasuluallah ﷺ. The poet said that I have composed many poems in praise of Rasuluallah ﷺ, he requested which poem he wanted to hear? The dervish replied: "The one which begins with, A-min Tazak-kurin (i.e. Qasidah Burdah)". Upon this request the poet became wonder struck and said, "I take an oath that no one knows about this poem. Tell me the truth, from whom did you hear about it?" The dervish replied, "I take an oath by Allah that I heard it from you last night when in a dream you had recited it to Sayyidina Rasulallah ﷺ, whereupon Sayyidina Rasuluallah ﷺ became attentive towards you and because of its blessings ALLAH Ta'alaah granted you complete cure from your ailment". When the poet gave this poem to the dervish his secret became known to all the people and its barakat and blessings too became general for all.

When this poem reached Baha-ud-deen the governor of the country named Tahir, he so highly regarded and respected it that he would stand while listening to it. It is also narrated that Sa'aadud-deen Farouqi, who was a viceroy of Baha-ud-deen, had become blind. In a dream he saw a pious person who told him to take the Qasidah Burdah from Baha-ud-

deen and place it on his eyes. In the morning he told Baha-ud-deen about this dream. The Qasidah Burdah was brought and with full sincerity and conviction Sa'aadud-deen placed it on his eyes. Through its barakat ALLAH Ta'alaah granted him complete cure and restored his eyesight.

More than 90 commentaries have been written on this qasida, and it has been translated in Persian, Urdu, Turkish, Berber, Punjabi, French, and German, to name but a few languages. The Burda is in 10 parts and has 160 verses all of which end with the Arabic letter Meem.

His tomb and mosque in the Anfushi district of Alexandria have recently been restored with the help of local benefactors, and are again playing an important part in the life of the city, attracting visitors from around the world. The present structure mainly dates from the year 1863, when Muhammed Said Pasha, the son of the well-known Egyptian/Albanian governor Muhammad Ali Pasha, sponsored a complete reconstruction of a much older and more modest structure. The architecture is of Ottoman inspiration, with three large domes and a courtyard with ablutions-fountain (sadrwan). Further remodelling took place in 1889 under the khedive Tawfiq, and again in the late 1990s. The mosque is noted for its fine mural calligraphy, which includes 94 verses of al-Busiri's famous poem al-Burda inscribed in ta'liq script. There are also several important Qur'anic inscriptions by the calligrapher Abd al-Ghaffar al-Duri, together with dedicatory lines in Arabic and Turkish.

The verses of the Qasida Burda have since been learned by heart and inscribed on the walls of mosques and madrassas all over the Muslim world, and it is congregationally recited all over the world. The Qasida Burdah was written all over the Haram in Masjid-un-Nabawi but now slowly being removed by the Saudis.



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HAZRAT KHWAJA BAQI BILLAH ﷺ

THE SILENCE OF THE TOMBS BY MAYANK AUSTEN SOOFI

Outside is the usual Sadar Bazar chaos, and heat. Enter the green coloured gate and you step into calmness, and coolness. Amidst hundreds of tombs, clustered tightly on a rolling landscape, lays a mosque, a madrassa and the sufi shrine of Hazrat Khwaja Baqi Billah.

Founder of the Naqshbandia silsila in the Indian sub-continent, Hazrat Billah was born in 16th century Kabul. After wandering through cities like Samarkand, Balkh, Lahore and Multan, he settled in Delhi to spread the deen. Here he died; here he was buried making this burial ground a favorite among Delhi's Muslims.

However, if tombs scare you, walk straight to the Dargah. Its hushed ambiance is in sync with the pulse of the Naqshbandia silsila which is known for its silent remembrance of Allah. The Khwaja himself was a silent sort of man. He shunned publicity and was very selective about initiating disciples. That is why there is no celebratory chaos of Nizamuddin Dargah here. No picnicking crowd flock to this shrine as they to Khwaja Bakhtiar Kaki's in Mehrauli. Here there are no qawwals, no khadims, no beggars; only trees, tombs, the dry leaves, the occasional pilgrims, the crows perched on headstones.

They jointly lift you to a above-the-cloud haven where you feel free of the worldly trappings. Connaught Place is just ten minutes away by auto but, hanging in this suspended quietness, you would refuse to believe it.

If you are not an I-love-solitude type, climb the stairs to the madrassa. In its large hall, you might find almost a hundred children reciting the Quranic verses; each boy rocking to his own rhythm. Thanks to images beamed on BBC and CNN, a few of us unconsciously tag such sights with the would-be Talibani fighters of Afghanistan. That's rubbish. Step inside; the children would smile.

Once back in the courtyard, try chatting with Mr Salamatullah. He can be identified with his long white beard, a frail physique and sunken cheeks. His children are all married, his wife dead and he himself lives alone in this dargah-mosque-graveyard complex. Known as Peer Saheb, he could be curt in the beginning. But if you continue to show unfailing courtesy, he would open up

and tell you all that you need to know about Hazrat Billah.

"Aap lived in a mosque in Ferozeshah Kotla but Aap used to sweep in the kabristan behind (what is now) Maulana Azad Medical College," Peer Saheb told me. According to him, Hazrat Billah one day visited this graveyard and somehow got his clothes muddled here which prompted him to declare that this place would be his final destination.

According to a legend, Khwaja Billah had willed his funeral prayers to be led by a man who had never sinned, never missed a prayer, never skipped a night vigil. When he died at 40, a veiled person appeared from nowhere and declared that the Khwaja had asked him to lead the prayers. It was later discovered that the veiled person was the Khwaja himself.

Having always stressed on the concept of fanaa, the annihilation of the self, the Khwaja had wanted no dome to be built on his grave. So, in his Dargah, you sit under an open sky. They say that even if it is the sunniest day in peak summer, the barefooted pilgrims feel no heat.

Go, check out the claim.

Note: Sadly, women are not allowed to enter the grave chamber, though the rest of the area is freely accessible

THE DERVISH-LAMP

by Irshad Siddiqi

The hurricane swept with all its might
A guiding lamp burnt through the night
Regenerate ignition once again
Eternal the Light like Ink and Pen
Crowned by the king a divine re-birth
Arise, Shamsuddin sun of the earth!

For The Esaale Sawaab of:

My Peer-o-Murshid

Al Haj Goolam Mustapha

Al Edroosi R.A.

Mazaar Shareef Zeerust

& Late Hajee Cassim Sonvadi

From Hajee Goolam Saber
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SIGNIFICANCE OF THE BEARD

The beard is the Sunnah of the Ambiya (Alaihimus Salaam), the recognition of a Muslim and the beauty to the face of a man. Hereunder is proof from the Holy Qur'an and Ahadith about the importance of following this beautiful Sunnah of our Beloved Rasool (Sallallahu Alaihi Wasallam).

To shave off the beard is the way of the kuffaar, mushrikeen and majoosis (fire-worshippers). It is for this reason that Rasoolullah (Sallallahu Alaihi Wasallam) commanded us in numerous Ahadith to act against this by lengthening our beards and trimming our mustaches.

Hazrat Sayyiduna Abdullah ibn Umar (Radiallahu Ta'ala Anh) narrates that Rasoolullah said, "Oppose the mushrikeen (polytheists); lengthen the beards and trim the moustaches." [Bukhari Shareef] Imam Nafi' (Radiallahu Ta'ala Anh) further states, "Sayyiduna Abdullah ibn Umar (Radiallahu Ta'ala Anh), during Hajj or Umrah used to hold on to his beard with his fist and cut off whatever was in excess of that." [Bukhari Shareef] This Hadith in which we are commanded to lengthen the beards has also been narrated by Sayyiduna Abu Huraira (Radiallahu Ta'ala Anh) and he also trimmed his beard to one fist length. [Sahih Muslim]

The verdict of growing the beard as being Wajib is deduced from the above mentioned Hadith, which is one of many Ahadith with a similar command. This is because any explicit command of Rasoolullah (Sallallahu Alaihi Wasallam) is regarded as Wajib, if there is no apparent or clear proof which states that that particular command is for a certain preference. This is an established fact in the principles of Fiqh. Therefore it becomes Wajib upon us to follow the command of Rasoolullah (Sallallahu Alaihi Wasallam) in lengthening our beards. Allah Ta'ala has mentioned in the Holy Qur'an, "Therefore let those who do against the command of the Messenger fear, lest some trial befall them or a painful torment overtake them." [Surah Noor, Verse 63] This verse clearly tells us the result of not following the command of Rasoolullah (Sallallahu Alaihi Wasallam).

Furthermore, the Imams of all four Mazhabs i.e. Imam-e-Azam Imam Abu Hanifa, Imam Shafi'ee, Imam Malik and Imam Ahmad bin Hambal (Radiallahu Ta'ala Anhum) are in consensus that it is Haraam to shave the beard. Therefore no one can say that he belongs to a different Mazhab and is allowed to shave his beard.

A'la Hazrat Imam Ahle Sunnat Imam Ahmad Raza Khan (Radiallahu Ta'ala Anh) states that to shave off completely or trim the beard very short once is a minor sin and to habitually do so is a major sin. This continuous act will make one a Faasiq-e-Mu'lin (Open Transgressor) and the court of Shariah will reject such a person as a valid witness. To perform Salaah with Jama'at behind such a person is forbidden and if Salaah is performed, it will be incumbent to repeat that Salaah. [Malfooz Shareef]

We therefore learn from the above that it is Wajib for a

Muslim male to grow a beard. It is also Wajib to let the beard grow to a fist length and it is prohibited to shave the beard or to trim it less than a fist length. It is however permissible to trim the beard if it is beyond a fist length as reported by Hazrat Abu Hurairah (Radiallahu Ta'ala Anh) and other Tabi'een. [Fathul Baari]

Nobody has permitted the trimming of the beard to lesser than a fist length. [Durre Mukhtar, Fathul Qadeer]

Mufti Ahmad Yaar Khan Qadri Naeemi (Rahmatullah Alaih) explains some of the benefits of lengthening the beard:

- The beard is the beauty and the Noor of a man's face.
 - A beard hinders a person from committing sins.
 - A beard increases the virility of a man. [Islami Zindagi]
- But most importantly growing a beard is following the command as well as the beautiful Sunnah of Rasoolullah (Sallallahu Alaihi Wasallam). Do we even need any more motivation than this?

Some individuals acknowledge that it is Wajib to keep a beard, but argue that there is no mention of any specific length in the Hadith. Therefore if one has a bit of hair on his face, irrespective of the length, it would fulfil the command of growing a beard. This is due to a lack of understanding of the Hadith. Rasoolullah (Sallallahu Alaihi Wasallam) has commanded us to lengthen the beard and not just to keep a beard. The difference between the two is quite clear. If one just keeps a shortened beard he will not be fulfilling the command of Rasoolullah (Sallallahu Alaihi Wasallam). Therefore, to intentionally keep a short or stubble beard is not sufficient; lengthening the beard is Wajib.

Let us look at what Allah Ta'ala says in the Holy Qur'an with regard to following the commands of Rasoolullah (Sallallahu Alaihi Wasallam):

1. "O believers! Obey Allah and His Messenger, and turn not away from him after hearing him." [Surah 8, Verse 20]
 2. "Undoubtedly, you have the best in the following of the Messenger, for him who hopes for Allah and the Last Day and remembers Allah much." [Surah 33, Verse 21]
 3. "And whatsoever the Messenger gives you take it, and whatsoever he forbids you, abstain from that. And fear Allah; undoubtedly the torment of Allah is severe. [Surah 59, Verse 7]
 4. "O Beloved! Say you, "O people! If you love Allah, then follow me; Allah will love you and will forgive your sins and Allah is Forgiving, Merciful."" [Surah 3, Verse 31]
 5. "Whoso obeys the messenger, has indeed obeyed Allah, and whoso turns away his face, then We have not sent you to save them." [Surah 4, Verse 80]
- Allah Ta'ala clearly tells us in the Holy Qur'an to obey Rasoolullah (Sallallahu Alaihi Wasallam) and to take what he gives us. He has given us his beautiful Sunnah but we choose to ignore it and follow the appearance of the kuffaar. Allah Ta'ala says that if we love Almighty Allah then we must follow Rasoolullah (Sallallahu Alaihi Wasallam). Can we then claim to love Allah Ta'ala

HAZRAT KHWAJA SHAMSUDDIN TURK

Hazrat Khwaja Shamsuddin Turk was a Hasani Sayed and according to "Firdaus al-Wajoob" He was destined to be the only mureed and Khalifa of Sabir Paak due to His lineage. He was born in Turkey/Turkistan and like many of the great Mashaaikh He was a direct descendant of Rasool Allah (Sallallahu Alayhi Wasallam).

Hazrat Khwaja Shamsuddin arrived in the Indian subcontinent where He heard of the greatness of Baba Farid and desired to become His murid. He arrived in Paak Patan on 12 Zil Hajj 658 AH. and went to Hazrat Baba Farid requesting him to enrol them into the silsila. Baba Farid told them "Your share is not with me, go to my Makhdoom Alauddin Sabir. If Allah wishes your share is with him and shall receive it from him. He set out for Kalyar and arrived at the boundary of the 24 miles radius where none could cross. Alimullah Abdaal arrived and requested all of them to continue reciting the name of Hazrat Sabir Paak and took them across safely. There they found Hazrat Sabir Paak ﷺ standing in a deep state of istighraaq. They waited for a period of about 22 days waiting for Him to come into a normal state. In that time, the 21 people who accompanied Khwaja Shamsuddin lost their patience and left. He was left all alone and during that period, He says that he was so awe stricken that He forgot to eat and sleep.

When Hazrat Sabir Paak regained consciousness, He said "Shamsuddin you were sent here by Hazrat Baba Farid?" Khwaja Shamsuddin replied, "The master is aware of everything, what is there for me to say."

Hazrat Sabir Paak then said: "The sun of Allah is in the sky and the sun of this faqeer is on earth"

Hazrat Sabir Paak then made Him His murid and told him to stay for a period of 3 days then return back to Baba Farid and remain in his service until Hazrat Baba Farid makes wisaal.

Hazrat Sabir Paak was absorbed beyond description. He stood holding the branch of a goolar tree for 12 years waiting for the revelation of godly presence. The body dried up became thin, and immovable. Only eyes worked until at last he realized the Supreme Being. Baba Farid's inner powers revealed to him Makhdoom Sabir's state, so he asked his disciples: "Who would go to Sabir and make him sit, I will gave him a gift." Khwaja Shamsuddin agreed to go there. Baba Farid directed him not to stand before Hazrat Sabir but serve him from behind his back. (As it would be dangerous for Khwaja Shamsuddin). Khwaja Shamsuddin was a Hafiz-ul-Quraan, when he arrived in Kalyar he saw Hazrat Sabir Paak in an absorbed state, motionless like a statue, and standing by holding the branch of a tree, and his eyes are up towards the sky. Khwaja Shamsuddin stood behind him. He then began reciting Qur'aan, when Hazrat Sabir Paak regained consciousness he requested Khwaja Shamsuddin to sit and recite the Qur'aan. Khwaja Shamsuddin said 'how is it that this servant sits while the master stands' after this Hazrat Sabir Paak sat down for the first time in many year and Khwaja Shamsuddin continued reciting the Qur'aan for him and also sang some Sufi song in his charming voice. Hazrat Sabir asked Khwaja Shamsuddin, 'How is my Shaykh?' Khwaja Shamsuddin replied: "The Shaykh is well". When Khwaja Shamsuddin reached Pak-Pattan,

and told everything about Sabir Paak to Baba Farid. Baba Farid asked him: "Did Sabir asked about me?" Shamsuddin said: "Yes, he asked 'How is my Shaykh?'" After listening to this Baba Farid went into wajd, and said: "Today I've become a Shaykh". When Khwaja Shamsuddin asked Baba Farid to give him the gift as he promised; Baba Farid replied: "When you eventually go to Ali Ahmed Sabir, he will give you the gift".

Hazrat Khwaja Shamsuddin returned to Kalyar Shareef on 12 Muharram 661 AH after the wisaal of Baba Saheb on 5 Muharram 661 AH. Hazrat Sabir Paak bestowed upon him the Khilafat and granted him the title, 'Shahe Wilayat.' Khwaja Nizamuddin Aulia was present on this occasion when Hazrat Sabir Paak wrote out the authorisation and appointment with His blessed hand. According to the author of Siyarul Aqtaab, besides being the Khalifa of Hazrat Sabir Paak, he is also the Khalifa of his spiritual grandfather, Hazrat Khwaja Fariduddin Shakar Ganj. Hazrat Sabir Paak also revealed to him the Ism A'zam and instructed:

"The Walayat (spiritual kingdom) of Panipat has been allocated to you. After my death proceed to Panipat and take up residence there. Don't stay more than three days here (i.e. in Kalyar)."

During the period that he stayed with Hazrat Sabir Paak, Hazrat Sabir Paak remained in an engrossed state, most of the time. When azaan used to be given by Hazrat Khwaja Shamsuddin, Hazrat Sabir Paak used to regain his normal condition and say:

"Shamsuddin, shariat is such a beautiful thing, that it brings a Saalik from the presence of Allah into the presence of His creation."

Shariah is wonderful, draws one from presence to intimacy.

Khwaja Shamsuddin was taught spiritually by Hazrat Sabir Paak, without any words being uttered.

Hazrat Sabir Paak told Khwaja Shamsuddin that after his wisaal he will see him twice. The first was after the janaza when he saw the face of the person who performed Hazrat Sabir Paak's janaza was none other than Hazrat Sabir Paak himself. The power of that look was such that Khwaja Shamsuddin fell to the ground unconscious disappeared and landed in a city called Firkhour in Turkistan about 2000 miles from Kalyar. The second time was when after Hazrat Jalaaluddin Mahmud Umri Thanesri kabirul awliya his murid and Khalifa completed a 6 month mujaheda of hubse kabeer. A mehfil-e-sama was held in which Khwaja Shamsuddin was ushered into wajd. While in this state, a person came to see him with a veil on his face but seeing him in that state left a message with the congregation to tell him:

"A fakir has conveyed his salaam but found you in an ecstatic state therefore we did not meet again."

When this message was conveyed he became so sad saying, "my Murshid came to see me but I was unaware". Since that day he repented from listening to sama and he commanded that sama should not be held at his grave. Also from that day he spoke to nobody besides Hazrat Jalaluddin kabirul auliya. He remained in this state until his wisaal on the 10th Jamadul Akhir (718 AH/1318 CE).

HAZRAT HAFEZ-E-MILLAT ﷺ

Hazrat Hafiz-e-Millat Alaihi Rahma was born in Bhojpur, in Muradabad (Uttar Pradesh, India), on a Monday in the year 1894 CE. He was born into a poor but respected household. His father Hafiz Ghulam Nur, was pious, religious and a follower of the Sunnah. He named his son after Hazrat Shah Abdul Aziz Muhaddith Dehlwi Alaihi Rahma. His name is Abdul Azeez; kunya Abu'l Fayd and well known titles are Ustaad al-Ulama, Jalalat al-Ilm and Hafiz-e-Millat.

He completed his education at the hands of Hazrat Sadr Al Shar'iah Maulana Amjad Ali [author of "Bahar-e-Shari'at"] & graduated from Darul Uloom Manzar al-Islam in 1351 AH. He was granted Khilafah & Ijazah by Mawlana Sayyid Ali Husain Ashrafi Miyan & Hazrat Sadr Al Shar'iah (Alaihimur Rahmah).

EDUCATION AND TRAINING: He received his initial education from his father & in a local school in Bhojpur. He completed his memorisation of The Holy Qur'an under the guidance of his father. After receiving preliminary education in Urdu & Persian, he enrolled at Jamia NA'eemiya in Muradabad & stayed there for 3 years. His thirst for knowledge reached a pinnacle. He was searching for a new teacher & coincidentally, his search led him to Hazrat Sadr Al Shari'ah. He arrived at Madrasa Mu'eeniyah, in Ajmer in 1342 A.H.

The teaching of various books was shared by the teachers. Utmost effort & hard work was Hazrat Hafiz-e-Millat's motto & he completed the whole Dars-e-Nizami syllabus. His exam was taken which included a written & verbal test. Hazrat Hafiz-e-Millat Alaihi Rahma answered the questions with such brilliance that the examiner closed the book & stated that he would not examine him any further as his competence had reached a zenith.

He completed his studies of Hadith in Ajmer Sharief at the hands of Hazrat Sadr Al Shar'ah but due to some reasons, his graduation ceremony did not take place. He received his certificate of graduation in Bareilly Sharief in 1351 AH.

SERVICES: During the month of Shabaan in 1352 AH, Hazrat Sadr Al Shari'ah (Alaihi Rahmah) summoned Hafiz-e-Millat (Alaihi Rahmah) to Bareilly Shareef & said that because he (Sadr Al Shari'ah) had spent so much time away from his home district of Aazamgarh, it has become corrupted. Hence, he wanted Hazrat Hafiz-e-Millat (Alaihir Rahmah) to take up a teaching post at Madrasa Ashrafiya Misbahul Uloom. Hafiz-e-Millat (Alaihir Rahmah) replied, "When did I ask you to work? You will

not be working; rather, your will be serving the religion. Do not look at what you will get." The student accepted the instruction of his benevolent teacher. History is witness that Hafiz-e-Millat (Alaihir Rahmah) accepted a monthly salary of Rs.35 whereas he was offered Rs.100 in Agra & Rs500 in Calcutta.

On 29th Shawwal, 1353 AH (January 1934) he was appointed as the head teacher at Madrasa Ashrafiya Misbahul Uloom.

THE ASHRAFIYA ULOOM : From being an empty Madrasa, students began to flock from far & wide & in a short period, Indian & international students came to participate in the lessons of Hafiz-e-Millat (Alaihir Rahmah). Eleven months later in Shawwal 1353 A.H., the foundation of Darul Uloom Ashrafiya Misbahul Uloom was laid under his instruction. The first brick was laid jointly by Mawlana Sayyid Ali Husain Ashrafi Miyan & Sadr Al Shari'ah (Alaihimur Rahmah). Soon, this building reached capacity. Therefore, a plot of land outside Mubarakpur was purchased for this institute of knowledge & in May 1972 he inauguration ceremony of Al-Jamiat Al-Ashrafia was celebrated & work began swiftly. Huzoor Mufti-e-Azam Hind, Hazrat Mawlana Mustafa Raza Khan (Alaihir Rahmah) was at one stage also involved in the foundation laying of this great institute. Only a year in, teaching began at the new site. It was Hafiz-e-Millat's (Alaihir Rahmah) greatest wish that instead of serving just India, the institute should serve the whole world.

Hafiz-e-Millat (Alaihi Rahmah) once said that it his desire that his Madrasa will cater for branches of Islamic knowledge & sciences regardless but he also wants graduates to have such a strong grounding in Arabic & even English language & be of such a high competency that they could perform their duties of tableegh & spreading knowledge in any part of the world.

DEMISE : On Monday, 1st Jamadi-al-Akhir, 1396 A.H (31 May 1976), he gave his lesson of Sahih al-Bukhari. He taught from Kitab al-Jana'iz & lectured on the topic of death. During the lecture, he mentioned that today is Monday & this is the day that Sayyiduna RasoolAllah (Sallallahu Alaihi Wassalam) was born & the day he left this world. On the night of the 31 May 1976 at 11:55pm, this mountain of Knowledge left this world. Inna Lillahi Wa Inna Illayhi Raji'un.

Courtesy - Jamaat-e-Raza-Mustafa

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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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BY MOULANA
SHAH FAISAL
KHAN SAHEB

SALAAH WHILE SITTING !

Q1) If someone's knees are paining, can he perform Salaah while sitting on a chair?

A1) The standing posture in Namaaz is called Qiyaam, and Qiyaam is a Faraaidh of Namaaz.

Qiyaam:

1. The least level of Qiyaam is that if the hands are stretched, they should not reach the knees whereas complete Qiyaam is to stand erect. [Radd ul Mukhtar p163 vol 2]
2. The suration of Qiyaam and the Qiraat is same, standing in Qiyaam is Fard, Wajib or Sunnah for as long as Fard Qiraat, Wajib Qirat or Sunnah Qiraat requires respectively. [Radd ul Mukhtar p 163 vol 2].
3. Qiyaam is Fard for fard, witr, Eidain and the Sunnan of Fajr Salaah. If anyone offered any of these Salaah while sitting without a valid reason, Salaah would be invalid. [Radd ul Mukhtar p163 vol 2].
4. Feeling just slight pain in standing position is not a valid excuse, instead, a person can be exempted from Qiyaam when he/she is unable to stand or perform Sajda, or when a wound bleeds due to standing or performing Sajda, or a drop of urine is released, or his quarter Sitr is exposed, or he is quite unable to do Qirat. Similarly, if a person is able to enough to stand, but it will result in the intensity or prolongation of his illness or unbearable pain, he can offer Salaah while sitting. [Ghunya p 261-267]
5. If it is possible to stand for Qiyaam, leaning on something (crutches) or a wall, or by the help of a servant, it is Fard to do so. [Ghunya p261]
6. If it is possible to utter just the Takbir-e-Tahreema while standing, it is Fard to utter Allahu Akbar whilst standing and then (if it is not possible to remain standing anymore) he may sit down. [Ghunya p262]

Dear friends in Islam Beware!!!

Beware!! The people who offer their Fard Salaah sitting due to slight pain or injury should consider the forgoing ruling of Shariah, it is fard to repeat any such salaah offered sitting despite having the strength to stand. Similarly, it is also fard to repeat all such salaah offered sitting despite the fact that they could have been offered standing by leaning on something or with the help of a person. The same rule applies to women, i.e. they are not allowed to offer salaah in a sitting position without shari permission

7. Some masajid provide chairs on which some old people sit and offer salah despite coming to the masjid on foot, they even talk with others while standing after salaah. If such people offer salaah sitting without shariah permission, their salaah will be invalid.

8. It is permissible to offer nafil salaah sitting despite having the strength to stand, however it is better to offer it standing. Hazrat Sayyiduna Abdullah bin Amr ؓ narrates that the Prophet ﷺ said, "The salaah of the one offering in sitting posture is half of the one offering in standing posture (Sawaab would be half). However, the sawaab will not be reduced if someone offers it sitting with a valid reason. Nowadays, the trend of offering nafil salah in sitting posture has developed. People seem to be under the impression that offering these nafil salaah sitting would be better, it is their misconception. The same ruling applies to the 2 rakaat nafil after the witr salaah.

Q2) If I read namaaz at home with my wife behind, will it be like reading in Jamaat?

A2) It is waajib for a sane, adult, free and capable person to attend the primary jamaat of a masjid. The one missing jamaat even once without a valid reason is sinner and deserving of punishment. If he abandons jamaat many times, he is a transgressor and unqualified to give evidence and he will be punished sincerely.

Valid reasons for missing jamaat:

1. A patient having difficulty in getting to the masjid.
2. A disabled person.
3. A paralysed person.
4. One whose leg has been cut off.
5. One whose too old to go to the masjid.
6. A blind person even if there is someone who can take him to the masjid by holding his hands.
7. Heavy rain.
8. Too much mud (an obstruction)
9. Chilly weather.
10. Extreme darkness.
11. Tornado.
12. Fear of the loss of possessions.
13. Fear of a creditor and he is not in a position to pay back.
14. Fear of an oppressor.
15. Intense need of defecating.
16. Urinating.
17. Breaking wind.
18. Presence of food (desire of eating).
19. Fear of the departure of a caravan
20. Looking after a patient who will be distressed and confused if the attendee goes to offer salaah with jamaat. [Akhaan-e-Namaaz]

However, one can make Jamaat with his family members, males will be in first row and females behind. Allah and His Rasool ﷺ knows best!

THE EVIL OF LIES

Kizb (Lies) is such an evil, that people belonging to every religion speak out against it. It is forbidden in every religion. Islam has placed great emphasis regarding abstaining from this. It has been condemned in numerous places in the Holy Qur'an, and the curse of Allah is upon those who tell lies. The evils of (lies) have also been mentioned in the Hadith Sharif. With regards to this, a few Ahadith are being presented.

Hadith 1: It is in Sahih Bukhari and Muslim from Abdullah Ibn Mas'ud (Radi Allahu Ta'ala Anhu) that Rasoolullah (Sallallahu Alayhi wa Sallam) says,

"Make honesty essential (upon you), since truthfulness leads to good deeds and good deeds lead one towards the corridors of Jannat (Paradise). A man continuously speaks the truth and he continues to strive to be truthful, until by Allah, he is recorded as being a Siddique (Honest Person). Abstain from lies, for lies leads to corruption and corruption leads to the alleyway of hell, and man continuously tells lies and goes all-out to lie, until by Allah, he is recorded as being a Kazzab (Liar)". [Sahih Muslim, Kitab al-Birr, Page 1405, Hadith 105/2607]

Hadith 2: It is in Tirmidhi from Hadrat Anas (Radi Allahu Ta'ala Anhu) that Rasoolullah (Sallallahu Alayhi wa Sallam) said,

"The person who leaves telling lies, and it is futile (i.e. lies is something that one should leave), then a house will be erected for him on the perimeters of Jannat and whosoever abstains from disputing (quarrelling) even though he is on the truth, then a house will be erected for him in the middle of Jannat, and whosoever adorned himself with good character, then for him, a house will be erected in the elevated level of Jannat". [Jaami' Tirmidhi, Kitab al-Birr, Vol. 3, Page 400, Hadith 2000]

Hadith 3: It is in Tirmidhi from Ibn Umar (Radi Allahu Ta'ala Anhu) that Rasoolullah (Sallallahu Alayhi wa Sallam) said,

"When a person tells lies, then through its foul odour, the Angels stay a mile away from him". [Jaami' Tirmidhi, Kitab al-Birr, Vol. 3, Page 392, Hadith 1979]

Hadith 4: Abu Dawud reported from Sufyan bin Usayd Hadrami (Radi Allahu Ta'ala Anhu) He says I heard Rasoolullah (Sallallahu Alayhi wa Sallam) saying,

"To say something which is a lie to your Muslim brother, whereas he believes you to be telling the truth, is from amongst the things which are regarded as a breach of trust." [Sunan Abu Dawud, Kitab al-Adab, Vol. 4, Page 381, Hadith 4971]

Hadith 5: Imam Ahmad and Bayhaqi have reported from Abu Umaama (Radi Allahu Ta'ala Anhu) that Rasoolullah (Sallallahu Alayhi wa Sallam) said,

"The nature of a Muslim can consist of all traits, except distrustfulness and lies." In other words, both these things are contrary to Imaan. It is very important for a Momin (true believer) to stay away from these (traits). [Musnad Imam Ahmad, Vol. 8, Page 276, Hadith 22232]

Hadith 6: Imam Maalik and Bayhaqi have reported from Safwaan bin Sulaym that the Prophet (Sallallahu Alayhi wa Sallam) was asked,

"Can a believer be a coward?" He (Sallallahu Alayhi wa Sallam) said, "Yes". It was then asked, "Can a believer be a miser?" He (Sallallahu Alayhi wa Sallam) replied, "Yes." He (Sallallahu Alayhi wa Sallam) was asked, "Can a believer be a liar?" He (Sallallahu Alayhi wa Sallam) said, "No." [Muwatta Imam Maalik, Kitab al-Kalaam, Vol. 2, Page 468, Hadith 1913]

Hadith 7: Imam Ahmad reported from Hadrat Abu Bakr (Radi Allahu Ta'ala Anhu) that Rasoolullah (Sallallahu Alayhi wa Sallam) said,

"Abstain from lies, since (telling a) lie is contrary to Imaan." [Musnad Imam Ahmad, Vol. 1, Page 16, Hadith 22]

Hadith 8: Imam Ahmad reported from Abu Hurayrah (Radi Allahu Ta'ala Anhu) that Rasoolullah (Sallallahu Alayhi wa Sallam) said,

"A servant does not become a true believer unless he abstains from telling lies even when he is being humorous, and (unless) he does not abstain from quarrelling, even though he may be right". [Musnad Imam Ahmad, Vol. 3, Page 268, Hadith 8638]

Hadith 9: Imam Ahmad, Tirmidhi, Abu Dawud and Daarimi have reported on the authority of Bahz bin Hakeem, from his father, who narrated from his grandfather that Rasoolullah (Sallallahu Alayhi wa Sallam) said,

"May he be devastated, who speaks and whilst doing so lies to amuse people (causing them to laugh). For him there is devastation! For him there is devastation!" [Jaami' Tirmidhi, Kitab az-Zuhd, Vol. 4, Page 142, Hadith 2322]

Hadith 10: Bayhaqi reported from Abu Hurayrah (Radi Allahu Ta'ala Anhu) that Rasoolullah (Sallallahu Alayhi wa Sallam) said,

"A person, who speaks only so that he could amuse people, falls into hell at depth which is greater than the distance between the sky and the earth. The amount of errors that are caused by the tongue, are far more than the errors caused by the foot". [Shu'ab al-Iman, Vol. 4, Page 213, Hadith 4832]

Extracted from Bahar-e-Shariat, Vol. 16, Chapter 24,



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HOW WE DERIVE BENEFIT FROM DIVINE DISCOURSE

BY SHEIKH ZUZE ISHAAQ - HEAD OF DAWAH ACTIVITIES AT ORANGE FARM

It's a curved section which met regularly every Wednesday (Saaberie Chishty Dawah Centre), brought us considerably up as a moral conduct within by Moulana Sayed Yusuf. And by this we came to identify things closely and held them in great esteem and respect and to ensure that the light of Islam remained rekindled during anytime.

Moulana Abdul Haq Jami as our wise guide in whom we could confide has taught us how to consider certain aspects of the relationship between religion, education and to explore the common grounds for its practice, appropriately in our faith and way of life. These sessions are truly inspiring; it does take into account the spiritual and the higher intellectual aspects of the human personality.

During the past weeks sessions, which has gone automatically deep as we learnt more on one's soul-Emaan and love, the first article of faith, how deepen is our belief on it and the importance of the status of our beloved Nabi Muhammad (saw). All these consists of the relationship between one's and spiritual self, that is having Emaan- thus having a feeling of deep understanding of Allah and His Messenger (saw), and with this, one's Emaan becomes complete.

The greatest of person's personality is to have love. The Companions of Nabi Muhammad (saw) honored, respected, and love Him. A hadith concluded that while making Wudhu, the Sahaba's (r.a) used to surround Nabi Muhammad (saw) and collected the water before it reach the ground. That was great love and his important status. We have learnt a lot on this in such a way that touches our hearts and souls, with the increase of Emaan.

Preparations of the hereafter requires us to follow our Nabi's footsteps, and thinking that one day we will meet Allah- this thinking will eventually change everything upon our lives and bring the conscious that Allah is Watching us. This however will penetrate and clean our soul. Good soul= healthy mind, fit body and excellent deeds (happiness and harmony), and a

corrupted soul= perversity mind, filthy body and wicked deeds (various defilements, unable to have peace and to be happy).

The marvelous thing about these lessons is how spiritual dimensions of our being with everyday life and work are created. Its central theme and constancy is on the love and obedience of Allah, by being a Sunni that is belonging exclusively to Allah and have much love and respect of our beloved Nabi Muhammad (saw), and His companions and Auliyaallah (May Allah be pleased with them all). This however reminds us and helps us to be close and be near to Allah at all times and as much as possible.

Moulana Jami- His honesty and scholarly reflection on various educational and Islamic issues are truly inspiring. He is sincere prolific and unique. He drives us to the journey of the inner self and to the discovery of the reality and Majesty of the creator and relating to Allah's Messenger (saw), a cause that is dear to us all. In some instances it is a curriculum that trains us teachers on how to teach various disciplines for the Islamic point of view, a source of enormous strength and firm conviction. With the cream of this knowledge, we have invited Sheikh's from around our community to attend with us on such beneficial spiritual gathering and inshaa-Allah, as this has becoming our weekly Islamic circle-understanding of Islam spiritually.

If any good at all can be said, is to have love... A sterling advise from Hazrat Umar (r.a) he said 'Submit to Allah's obedience and always consult with those who fear Allah, they are bound to be of great benefit to you'. May our Ullama's be honored for such blessed indulgence because it's all benefiting us, most importantly as it signifies intellectual roots. May the light of truth shine in our hearts and mind. May this leads us to peace and certitude in this life and eternal bliss in the hereafter. Ameen!



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DAWAH

THE WONDERS OF WATER

BY HASINA BEGUM SAYED

Water prevents and helps to cure heartburn. Heartburn is a signal of water shortage in the upper part of the gastrointestinal tract. It is a major thirst signal of the human body. The use of antacids or tablet medications in the treatment of this pain does not correct dehydration, and the body continues to suffer as a result of its water shortage.

Not recognizing heartburn as a sign of dehydration and treating it with antacids and pill medications will, in time, produce inflammation of the stomach and duodenum, hiatal hernia, ulceration, and eventually cancers in the gastrointestinal tract, including the liver and pancreas.

Water prevents and helps to cure arthritis. Rheumatoid joint pain - arthritis - is a signal of water shortage in the painful joint. It can affect the young as well as the old. The use of pain-killers does not cure the problem, but exposes the person to further damage from pain medications. Intake of water and small amounts of salt will cure this problem.

Water prevents and helps to cure back pain. Low back pain and ankylosing arthritis of the spine are signs of water shortage in the spinal column and discs - the water cushions that support the weight of the body. These conditions should be treated with increased water intake - not a commercial treatment, but a very effective one.

Not recognizing arthritis and low back pain as signs of dehydration in the joint cavities and treating them with pain-killers, manipulation, acupuncture, and eventually surgery will, in time, produce osteoarthritis when the cartilage cells in the joints have eventually all died. It will produce deformity of the spine. It will produce crippling deformities of the limbs. Pain medications have their own life-threatening complications.

Water prevents and helps to cure migraines. Migraine headache is a sign of water need by the brain and the eyes. It will totally clear up if dehydration is prevented from establishing in the body. The type of dehydration that causes migraine might eventually cause inflammation of the back of the eye and possibly loss of eye sight.

Water prevents and helps to cure colitis. Colitis pain is a signal of water shortage in the large gut. It is associated with constipation because the large intestine constricts to squeeze the last drop of water from the excrements - thus the lack of water lubrication. Not recognizing colitis pain as a sign of dehydration will cause persistent constipation. Later in life, it will cause fecal impacting: it can cause diverticulitis, hemorrhoids and polyps, and appreciably increases the possibility of developing cancer of the colon and rectum.

Water and salt prevent and helps to cure asthma. Asthma, which also affects 14 million children and kills several thousand of them every

year, is a complication of dehydration in the body. It is caused by the drought management programs of the body. In asthma free passage of air is obstructed so that water does not leave the body in the form of vapor - the winter steam. Increased water intake will prevent asthma attacks. Asthmatics need also to take more salt to break the mucus plugs in the lungs that obstruct the free flow of air in and out of the air sacs.

Not recognizing asthma as the indicator of dehydration in the body of a growing child not only will sentence many thousands of children to die every year, but will permit irreversible genetic damage to establish in the remaining 14 million asthmatic children.

Water prevents and helps to cure high blood pressure. Hypertension is a state of adaptation of the body to a generalized drought, when there is not enough water to fill all the blood vessels that diffuse water into vital cells. As part of the mechanism of reverse osmosis, when water from the blood serum is filtered and injected into important cells through minute holes in their membranes, extra pressure is needed for the "injection process." Just as we inject I.V. "water" in hospitals, so the body injects water into tens of trillions of cells all at the same time. Water and some salt intake will bring blood pressure back to normal!

Not recognizing hypertension as one of the major indicators of dehydration in the human body, and treating it with diuretics that further dehydrate the body will, in time, cause blockage by cholesterol of the heart arteries and the arteries that go to the brain. It will cause heart attacks and small or massive strokes that paralyze. It will eventually cause kidney disease. It will cause brain damage and neurological disorders, such as Alzheimer's disease.

Water prevents and helps to cure early adult-onset diabetes. Adult-onset diabetes is another adaptive state to severe dehydration of the human body. To have adequate water in circulation and for the brain's priority water needs, the release of insulin is inhibited to prevent insulin from pushing water into all body cells. In diabetes, only some cells get survival rations of water. Water and some salt will reverse adult-onset diabetes in its early stages.

Water lowers blood cholesterol. High cholesterol levels are an indicator of early drought management by the body. Cholesterol is a clay-like material that is poured in the gaps of some cell membranes to safeguard them against losing their vital water content to the osmotically more powerful blood circulating in their vicinity. Cholesterol, apart from being used to manufacture nerve cell membranes and hormones, is also used as a "shield" against water taxation of other vital cells that would normally exchange water through their cell membranes.

source: www.water.com

WATER CURE

MONEY THE FACELESS STALKER

BY FAIZEL KHAMKAR

The old Ukrainian regime was overthrown because of a conflict of financial interest? The question supposedly posed was where should the financial alliance be placed? The western world was ambitious enough to employ the same tactics as applied with the "Arab Spring" utilising the unsuspecting masses to create a state which becomes ungovernable.

Similar to the so called Arab spring things turned out differently to the planned expectations. Russia stepped into the Ukrainian fray in a most dramatic and astounding way. The result was annexing Crimea breaking up and weakening an already small nation state and at the same time creating a military and security crisis for the new regime in Ukraine and leaving the western world breathless. Unlike other regime changes we find that both financially interested parties have massive military capabilities. We should therefore expect a stand off from a military perspective but with underground dirty tricks being played. All these "games" are played in order to either preserve or strengthen the economic order which these nation states have.

Ironically having been aced at their own game of power economics the Americans and their alliances are now crying foul. The economic goals are no different to what led to the invasion of Iraq, Afghanistan or any of the Arab countries where regime change became the order of the day.

Interestingly we find once more that those in power had fleeced the masses of massive amounts of resources. These are the resources which in reality belong to the people and not the elected elite. The opulence of the previous head of state was made public. The former minister of energy Eduard Stavytsky fled leaving behind more than fifty two million Rands worth of cash and a number of 1kg and 100 g gold bars and in other movable assets such as jewellery and watches. This does not take into account the wealth

what could possibly have left the country. This has effectively debunked the myth that only the so called third world countries leadership is corrupt, greedy and unscrupulous. The reality is that if there was no financial benefit than there would be no politicians on this world and if there was no principle of self enrichment at all cost than the world would be a better place to live in.

We need only look at the Presidential race in America where millions of dollars are spent in order to gain the ultimate control of the world economics. It would be foolhardy to belief that this investment is made without the intent of reaping the personal benefits that this position potentially holds.

In South Africa we only have to look at the debacle of Nklanda and the e-toll roads to realise that it is those in power that have benefitted. The economic puzzle is not only complex but important pieces of the puzzle has been withheld from the true owners of the resources (i.e. the masses) in order to hide the true extent of what can be called malpractices. The inflated prices are only a part of the bigger picture of self enrichment.

All of these problems flow from the lack of trustworthiness or more appropriately termed as "Amaanat" in Islamic terminology. This dilemma pervades not only all societies but also the different levels of society. The silent stalker is the greed for money and wealth which is seen as the key to power and control. Those in pursuit of these goals little realise that they are in fact being controlled by that which they are seeking.

Whether this attitude filters down or filters upwards is a mute point. We need to start addressing this problem by starting where it is possible to make a difference. That starting point is ourselves and our families.

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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Cairo, EGYPT - The death sentences handed out by an Egyptian court against 529 supporters of the outlawed Muslim Brotherhood have sparked widespread outrage and international condemnation. Rights groups, the United States and the European Union expressed concern and questioned the fairness of proceedings against so many defendants lasting just two days. The largest mass sentencing in the country's history was a sharp escalation of a crackdown on the Muslim Brotherhood that the military-installed government has declared to be a "terrorist organization."

New York, USA - UN Secretary-General Ban Ki-moon has blamed both the Syrian government and opposition forces for an increase in violence and the blocking of humanitarian aid across war-torn Syria. As a result of what he called the intensifying "indiscriminate and disproportionate violence and brutality," 3.5 million people are estimated to be in need of aid in hard to reach areas. More than 9.3 million people in Syria are in need of humanitarian aid, including 6.5 million internally displaced people, Ban said. Increased fighting between opposition groups such as the Free Syrian Army and the Islamic State of Iraq and the Levant has also complicated the delivery of aid and cut key access routes in some areas of the country.

Simferopol, CRIMEA - Muslim Tatars fear losing their identity and freedom after Russia annexed Crimea despite international opposition. They fear a

repeat of the exile and prosecution situation they faced in 1944 when the Tatars, who have inhabited Crimea for centuries, were deported by Stalin, who accused them of collaborating with the Nazis. The entire Tatar population, more than 200,000 people, was transported in brutal conditions thousands of miles away to Uzbekistan and other locations. Many died along the way or soon after arriving. The Soviets confiscated their homes, destroying their mosques and turning them into warehouses. The Tatars were only allowed back in 1988.

Rome, ITALY - Italian officials have expressed solidarity with the Muslim community after a mosque in the Italian city of Rieti in the Lazio region was damaged by vandals who stormed the mosque and burnt the Holy Qur'an. "Unknown people burned the sacred Koran, stole money, destroyed the paintings and writings relating to Islam and turned upside down the place of worship inside the mosque," the Italian newspaper Il Messaggero reported. The mayor of the city expressed his solidarity with the local Muslim community, calling on the city's officials to "respond collectively to the provocations of those who seek to undermine peace and tolerance in the city."

Lyon, FRANCE - A French prison has been ordered to provide Halaal meals for Muslim prisoners pending a definitive ruling on the latest issue to pit the country's secular tradition against Islamic practice. The French government is arguing that the prison was doing enough to ensure the

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respect of religious freedom by ensuring that prisoners always have the option of either vegetarian meals or ones without pork. There is also a ban on the wearing of veils in France, which has one of the largest Muslim populations in Europe.

Los Angeles, USA - Three Arab countries and Indonesia have banned the new movie Hollywood movie Noah, with more countries expected to follow suit. Censors for Qatar, Bahrain, and the United Arab Emirates (UAE) banned the \$125 million film starring Oscar-winners Russell Crowe and Anthony Hopkins, because it contradicts the teachings of Islam of showing the physical features of Prophets in the Quran. The producers of the film were also expecting it to be banned in Egypt, Jordan and Kuwait.

Tokyo, JAPAN - Fashionable modest Islamic designs stole the limelight at the Tokyo Fashion Week with designs that blend the traditional Muslim headscarf with haute couture. "We want to inspire people to think that wearing hijab is not something difficult, and could be worn by anyone," designer Windri Widiesta Dhari said. The fast-growing Islamic fashion industry is making a mark on runways from Indonesia and Dubai to Monte Carlo.

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