

الکائر

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Qatle Hussain asl mai marge Yazeed hai
Islam zinda hota hai har Karbala ke ba'ad

Killing Hussain was actually death of Yazeed
Islam is resurrected with every Karbala



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Virtues of Muharram



BY MOULANA SHAH FAISAL KHAN

GRATITUDE AND CONGRATULATIONS

First and foremost we thank Almighty Allah, and through the waseela of his beloved and final Prophet ﷺ granted us with this beautiful Islamic new year known as the month of Muharram-ul-Haram which is one of the four sacred divine months and at the same time we take this opportunity to extend our congratulations to the entire Islamic world especially to all the Hajees who have returned from pilgrimage. Allah Ta'aala accepts all the Hajees hajj and grants every muslim the opportunity to visit the blessed city of Makkah al Mukarramah and Madeena al Munawwarah Ameen.

INTRODUCTION

With the sighting of the new moon of Muharram (Which is the beginning of the new Islamic month). Muharram itself means sacred and is from those months which have been mentioned as sacred in the Holy Quraan: "Four of them (Zil Qad, Zil Haj, Rajab, and Muharram) are sacred". (Surah Taubah)

VIRTUES

From the 4 months Muharram has been blessed with the certain specific virtues.

The Holy Prophet ﷺ has said: "The best of fast besides the fast of Ramadaan is the fasting of Muharram". (Muslim)

In another hadeeth

Hazrat Ibn Abbas ؓ reports: That the peace of our hearts and minds, the most generous and kind prophet ﷺ has said: "The one who keeps a fast in the month of Muharram will receive the reward of 30 fast for each fast (in this sacred month)."

Although the fast of Muharram are not compulsory, the one who fast out of his own will be entitled to a great reward by Allah Ta'aala. The hadeeth signifies that the fast of the month of Muharram are the most rewardable amongst the Nafl fasts. The hadeeth does not mean that the reward can only be attained by fasting for the whole month. On the contrary each fast during this month has a merit; therefore one should take advantage of this opportunity

THE DAY OF ASHURA

Although the month of Muharram is sacred as a whole month but the 10th Muharram is the most sacred amongst all. This day is called the Day of Ashura and it is the one of the most sacred days in the Islamic calendar.

According to Ibn Abbas ؓ When the Holy Prophet ﷺ migrated to Medina he found out that the Jews of Medina used to fast on the 10th of Muharram, They said that it was the day on which Prophet Moosa

ﷺ crossed the red sea miraculously and the Pharaoh was drowned in it, on hearing this from the Jews the Holy Prophet ﷺ has said: we are more closer to Moosa ؑ than you, so the Prophet ﷺ directed the Muslims to fast on the day of Ashura. (Abu Dawood)

SIGNIFICANT INCIDENTS THAT OCCURRED ON THE DAY OF ASHURA

There are several incidents which took place on the day of Ashura which have made their place in the glorious history, here are some of them.

- a) Rain descended from the skies for the first time.
- b) Mercy was revealed for the first time.
- c) Arsh, Kursi, sky, earth, sun, stars, moon, heaven was created.
- d) Adam ؑ's repentance was accepted on this day.
- e) Adam ؑ was born on this day and entered jannah.
- f) Hazrat Ebrahim ؑ was released and was safe from the fire of Nimrood.
- g) Hazrat Esa ؑ was raised up to the sky.
- h) Hazrat Muhammed ﷺ married Hazrat Khadija t on this day.
- i) Imaam Hussain t was martyred.
- j) The Day of Judgement will take place on this day.

RECOMMENDED DEEDS ON ASHURA

We learnt from previous narrations that there are lots of virtues on this day of Ashura in the court of Allah that is why Allah has chosen this day to be the day on which Imaam Hussain was martyred the beloved prophet r grandson.

Sayyidina Abbas ؓ narrated that when the prophet ﷺ fasted and ordered others to fast on the day of Ashura, some companions complained that this was a day which was commemorated by the Jews and the Christians as well as muslims. The messenger ﷺ said: If I remain on this earth until next year, I shall fast on the 9th (as well as the 10th) (Muslim) The Jurist state that it is sunnah to fast on the 9th and 10th of Muharram.

The Prophet ﷺ stated : whoever performs four rakaats salaah on the day of Ashura reciting in every rakaat surah Ikhlās 11 times after surah faatiha, Allah shall forgive 50 years of his/her sin and shall create a pulpit (mimbar) of light for that person. (Nuzha tul majalis)

It is stated by Sayyindina Ibn Mas'ood ؓ that the Prophet ﷺ said: "whoever is generous towards his family on the day of Ashura he shall always remain in affluence throughout the year. (Maathabata bis-Sunnah)

CONCLUSION

May Allah through the Sadaqa of his beloved Rasool ﷺ and Ahle bait, shower His divine mercy upon the entire ummat of Nabi ﷺ

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COLONIAL ERA POLITICAL SYSTEMS INVITE BEIRUT EXPLOSIONS

BY DR. FIROZ OSMAN - MEDIA REVIEW NETWORK

The devastating blast of earthquake proportion measuring about 4-magnitude ripped apart Beirut, yielding an equivalent of several hundred tons of TNT explosions.

Rated as one of the largest non-nuclear blasts in history, it killed and injured thousands of people, levelled the Lebanese capital's port, leaving more than 300,000 people homeless, destroyed its wheat and grain stockpiles, all at a time when the country is struggling both financially and politically, and facing the Covid pandemic.

Notwithstanding what or who sparked the explosion, it was the chilling threat by Zionist Israel's leader Bibi Netanyahu, who warned: "We hit a cell and now we hit the dispatchers. We will do what is necessary in order to defend ourselves. I suggest to all of them, including Hezbollah, to consider this... These are not vain words; they have the weight of the State of Israel and the IDF behind them and this should be taken seriously."

Israel has a long history of destabilising, invading and occupying Lebanon for decades. It occupied Lebanon for 22 years, from 1978 to 2000. Israel still occupies the Sheba farms. It bombed Lebanon for 33 days in 2006 destroying much of its infrastructure and continues to violate its airspace, and murders civilians through its drones with impunity.

In 2006 Israel devised a military strategy known as the Dahiya Doctrine, where the misnamed Israel "Defense" Force inflicted massive destruction of civilian infrastructure and the use of "disproportionate power" against their adversaries.

The doctrine is named after the Dahiya neighbourhood of Beirut, where Hizbullah was headquartered during the 2006 Israel invasion. This Israeli savagery has been repeated in its attacks on Gaza, whilst groups of Israelis gathered each evening on hilltops close to the Gaza border to cheer, whoop and whistle as bombs rained down on people in a hellish war zone a few kilometres away.

Just as reprehensible is the retort by the leader of the "Israeli" Zehut party, Moshe Feiglin who said: "I am happy with the scene of the Beirut explosion. This joy was given by God to the Israelis on the occasion of the Jewish Valentine's Day that started yesterday and ends today."

The United States of America had its own version of the Dahiya Doctrine, as demonstrated by the "shock and awe" murderous onslaught against Iraq in 2003, fabricating claims of weapons of mass destruction.

The war started with a month of massive bombing--followed by a four-day ground war. The USA coalition dropped 88,000 tons of bombs, equivalent to over seven Hiroshimas. Hundreds of thousands of Iraqi people, civilians as well as soldiers, were killed or injured.

Bombings destroyed much of Iraq's infrastructure--including bridges, electrical plants and water treatment plants. Without sewage treatment millions of civilians continue to die of disease after the war.

Air Force strategists admit this was a deliberate strategy--to give the United States leverage over Iraq by destroying facilities that could only be repaired with foreign assistance.

There has been a systematic, Western -orchestrated destruction, destabilization and regime change in Afghanistan, Iraq, Libya, Lebanon, Syria and Iran, primarily to maintain Western hegemony over the oil supplies and to protect the Zionist entity. The West and its surrogates have always played the divisive sectarian and tribal card to maintain inter-Muslim conflict.

The lies and deception are being replayed, with the same actors, the same plot and the same aim in the Muslim East. The same scenario played out in Iraq, Libya, Syria and now Lebanon.

To this end, the February 2011 NATO intervention was accompanied by a concerted media campaign which promoted the line that its objective was to protect the Libyan people from massacres by Muammar Khadhafi and to bring about democracy and respect for human rights. Libya has since been ruled by a patchwork of rival heavily armed gangs that have sown terror in the population, turning it into a failed state.

Syria followed after Afghanistan, Iraq and Libya. The so-called 'Caesar Act' came into force imposing sanctions Syria with Secretary of State Mike Pompeo served notice that additional, more punishing, sanctions were to follow. Similar sanctions were imposed on Iraq, setting the stage for the invasion and occupation of the country and the killing of over one million of its citizens.

American administrations impose sanctions, strangulating embargoes and a series of counter-revolutionary, state-sponsored acts of terrorism and sabotage with the deliberate intention of grinding down the mass of the people of the targeted country and worsening their suffering, in the hope that this will provoke them to rise up against their ruling regimes and overthrow them.

In Syria, the proxy armies came from the combined forces of the regional USA allies in the Gulf, financed by Saudi Arabia and United Arab Emirates. This USA openly declared a 'New Middle East', subordinating every country of the region, by reform, unilateral disarmament or direct overthrow.

In fact, not long after the 9/11 attack, former NATO general, Wesley Clark, exposed US global war plans stating: "[W]e're going to take out seven countries in five years, starting with Iraq, and then Syria, Lebanon, Libya, Somalia, Sudan and, finishing off, Iran." All these countries are on the Pentagon's drawing board. These seven countries have directly or indirectly been the object of US aggression. Israel has carried out several attacks on Syrian and Lebanese targets, hoping to pull Hezbollah into a military confrontation. US President Trump was virtually the only world leader to go public and called the massive Beirut blast a "terrible attack" and a "bomb of some kind."

The war on Syria and Lebanon is a proxy war against Iran, the final NATO target. If the Arab and Muslim world does not reform its political system based on the colonial-era tribal and sectarian structure designed to create perpetual conflict led by corrupt elite and despots, there will be unceasing regional chaos, strife and suffering.



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Imam ZAIN AL-'ABIDEEN, (RA)

Muharram is attached to the remembrance of the sacrifices made by the blessed Ahle Bait, especially at Karbala. Muharram is also the wisaal of one such member of that illustrious family - Sayyiduna Abu al-Hasan Ali, Imam Zain al-'Abideen - the son of Imam Hussein, grandson of Hazrat Ali (ؑ). He is the fourth Imam and Shaykh of the Silsila Aaliyah Qaadiiriyah Barakaatiyah Razviyah Nooriyah. He was one of the greatest Aabids of his era. Imam Zuhri (ؑ) says, (In my era) I have not seen any Quraysh more excellent than Imam Zain al-'Abideen (ؑ). Hadrat Ibn Abbas (ؑ) used to look at Imam Zain al-'Abideen (ؑ) and refer to him as the Beloved of the Beloved.

Abu Haazim says, I have not seen any Jurist more exalted than him. Zahbi and Ainiyah have said, we have not seen any Quraish more exalted than him. Hadrat Imam Maalik (ؑ) says, He is from the Men of Excellence. Ibn Abi Shaiba says, In Hadith, the most exalted chain of transmission is that which is narrated from Imam Zain al-'Abideen, (ؑ) where he narrates from his father Imam Hussain (ؑ). [Masaalik as-Saalikeen] Hadrat Imam Zain al-'Abideen (ؑ) was always prepared to sacrifice everything he had for Islam. He sacrificed all his wealth twice for Islam. He was a very generous person. He used to discreetly send money to the poor people living in Madinah Shareef and none of them knew that the money was coming from him. The only time this became known was after his wisaal.

He was a person with great patience. After the Battle of Karbala, HE was marched to Damascus in chains and in the time of Abdul Malik bin Marwan, he was arrested and chained. He was then forced to walk from Madinah to Syria in chains. With all this, he never complained or said one word about his condition. He instead remained patient and made Shukr (thanked ALLAH) on every step. Imam Zain al-'Abideen's most loyal student Sayyiduna Imam Zuhri could not bear to see the Imam in this condition, so he went to Abdul Malik bin Marwaan, and had the great Imam released. He then took him back to Madinah Shareef with great respect. [Khazinat al-Asfiyah, Vol.1, Page 31/32]

A person once swore at Imam Zain al-'Abideen (ؑ) and made slanderous remarks to him. In response, Imam Zain al-'Abideen (ؑ) said to him: 'If the attributes, you accuse me of, are found in me then I

repent to ALLAH and ask for forgiveness. If the attributes are not found in me then I ask ALLAH for forgiveness and repentance for you.'

After the shahaadat of his blessed father Imam Hussain (ؑ), he completely divorced himself from the materialistic world. He spent all his time in the remembrance of ALLAH. He would pass his days and nights thinking of the tragedy of Karbala and weeping. When Hadrat Imam Zain al-'Abideen (ؑ) used to sit down to perform wudhu, then his face used to become pale, and when he stood in Namaaz, then his complexion would change to such an extent, that it would be difficult to recognise him. The people would ask, O Beloved of the Prophet (ﷺ)! What has happened to you? And he said, O People! Salaah is a time when you are present in the Court of ALLAH. Who is so naive as to smile and look happy, when he is standing before his Creator? [Awaarif al-Ma'arif, Page 475]

He used to perform one thousand rakaats of nafil salaah every night. One night whilst he was performing his nafils, his house caught on fire. The people were rushing around trying to put out the fire, but he continued his Salaah with total sincerity. After he completed his salaah, the people told him that his house had caught on fire and yet he continued reading his Salaah without any showing any sign of panic. He said, You were trying to extinguish this fire, and I was trying to extinguish the fire of the hereafter. [Khazinat al-Asfiyah, Vol.1, Page 31]

The Karaamats of Imam Zain al-'Abideen are numerous, but a few are being quoted for attaining blessings. Incident During Hajj: Two people were making tawaaf of the Kaaba and came to Hajr-e-Aswad. When they touched the Hajr-e-Aswad, both their hands became stuck on it. People tried very hard to release their hands, but it was not possible. Hadrat Imam Zain al-'Abideen entered the Haram whilst this was happening. He said Bismillah hir Rahmaan nir Rahim and then placed his hands on the Hajr-e-Aswad. Immediately the two people's hands were released. [Khazinat al-Asfiyah]

A Deers Complaint: A deer once came to Hadrat Imam Zain al-'Abideen (ؑ), whilst he was in a jungle. The animal fell to the ground and began to say something. Those with the Imam asked what had happened. The Imam said that the deer was complaining about a man who captured her child. Hadrat Imam Zain al-'Abideen (ؑ) summoned the man. The man brought with him the child belonging to the deer. Imam Zain al-'Abideen (ؑ) asked him to release the deer, which he gladly did. After some time, the deer took its young, and said something and then left. Those present were amazed and asked the Imam what the deer said as she left. The Imam said, she said, JazakAllahu fi Darain Khair. [Masaalik as-Saalikeen]

Imam Zainul Abideen (ؑ) departed from this world when he was given poison by Waleed bin Abdul Malik and was thus made shaheed on the 18th of Muharram and according to some narrations on the 12th or 22nd of Muharram at the age of 57 or 58. He passed away in Madinatul Munawwarah and his Mazaar Shareef is in Jannatul Baqi. Few have said that his Mazar Sharif is in Egypt and there is a Mosque and Shrine of Imam Zain al-'Abideen in Cairo, Egypt as well but the majority have accepted his Mazar Sharif in Jannatul Baqi ALLAH Knows the Best!

After his wisaal, his camel placed its head on his mazaar shareef and cried. Hadrat Imam Baqir (ؑ) tried to move it away, but it refused. In the end, he said, "She will die in this exact place." Eventually she did pass away at the Mazaar of Imam Zain al-'Abideen (ؑ). [Masaalik as-Saalikeen, Vol. 1, Page 207]

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Supporting Children's Mental Health

Returning to School During Covid-19

The coronavirus outbreak has resulted in major disruptions and changes to daily life for many children. Going back to school during a pandemic like the covid-19 can be challenging for children and youth.

Children may feel differently about returning to school.

Some children may be happy and welcome returning to school and look forward to seeing their friends and teachers. Other children could experience worry and anxiety about what to expect at school and whether it is safe to return to school, while some could be angry at returning to school after a long period at home. These are normal feelings and responses to abnormal stressful situations. However, children may not always be able to express their feelings, and their behaviours will be good indicators to observe such as changes in eating, sleeping, irritability, mood swings, restlessness, acting out and psychosomatic symptoms (headaches, stomach aches or chest pains).

The good news is that there are many things that you can do to support your children and youth with going back to school, whether or not your child will be returning to school physically or virtually during covid-19.

Helpful tips as schools reopens

Emotional Awareness

- Creating a space where children can express their feelings to parents or caregivers.
- Checking in during different times of the day and before bedtime to see how they are doing.
- Validate and normalize their feelings and emotions.
- Have discussions with your child and remind them of the positive aspects of school they enjoy.
- Reassure your child that the school has safety measures and precautions in place.
- Talk them through what to expect when they return to school.
- Remind them about the need to keep the masks on and wash their hands.
- Manage your own emotions and fears as children will take their cues from you and other adults.
- Remain calm, listen to children's concerns, and speak kindly to reassure them.
- If your child is very emotional remember the 3 R's: -regulate – help your child feel safe and calm, relate – connect with your child in a sensitive, compassionate manner and reason – support your child to talk about feelings and look for solutions.

Social connections

- Encourage healthy social connections with their friends and peers within the covid-19 regulations
- If they cannot meet face-to-face and social distance, try a video call, messaging or even write a letter to a friend

Routines

- Gradually return into school structure and routines
- Set a bedtime and wake up time and move it closer to what it should be for school
- Set a technology screen curfew (a "downtime" after which point there are no screens)



BY SHIREEN ISMAIL

· Consider posting a family calendar with the school start date marked down, to help your family see how many days are left until school starts.

· Ask about routines to continue, "What new covid-19 routines would people like to continue during the school periods, for example, regular family walks after dinner, praying together, family time, etc

· Write down the new covid-19 school period schedule with time slots for waking up, leave for school, school time, arrive at home, wash hands, homework, prayers, religious studies, play, family dinner, free time (non-educational electronics only allowed on Fridays and Saturdays), screen time finished, bedtime routine, lights out.

Normalize mask-wearing

· Some children will be able to wear masks easily, but others may find it difficult to wear masks for lengthy periods of time.

· Try giving your child some of the newer child-friendly designs to choose from or get them to help decorate a pre-made mask.

· Create an exposure hierarchy to understand your child's fears from least scary to most scary it might be - seeing others wear a mask, seeing a mask, touching a mask, putting on a mask for short periods of time and putting on a mask for longer periods of time.

· Practice calming strategies like deep breathing, going outside, going for a walk, or distraction strategies like playing a game while wearing a mask, etc

Help your child continue to cope

· Stay connected to your child -Children do best when they feel loved by their caregivers, which happens when you spend quality time with them.

· Listen, validate, and empathize with their feelings (as opposed to seeing adults as being angry, upset, and emotionally unavailable to them)

· Model healthy coping skills - Children do best when they learn healthy ways to cope with adversity, such as following public health recommendations with masks and physical distancing (as opposed to unhealthy strategies such as focusing on negatives and blaming)

· Attach positive meaning to the pandemic - Children do best when they can have a positive meaning of a situation, for example, you might say: "On one hand, this pandemic has not been easy. On the other hand, we've been able to have a lot more quality times together as a family,"

· Consider seeing a psychologist or your health-care provider should additional assistance be required to ease the transitions of the changes for children.



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INSPIRATIONS

from the Life of

Hazrat Bibi Maryam (RA)

Part 4

BY SHIREEN ISMAIL

"And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation, (S3 V42)" .

The Birth of Nabi Isa (ﷺ) ibn Hazrat Bibi Maryam (RA)
There seem to be two dialogues recorded in most traditional Sunni accounts which have occurred in the life of Hazrat Bibi Maryam (RA) soon after the conception of Nabi Isa (ﷺ). One the conversation between Hazrat Bibi Maryam (RA) and the wife of Nabi Zakariya (ﷺ) and the other with Joseph the Carpenter depicting the respective responses to the awareness of the miraculous conception.

Ashya (RA) the wife of Nabi Zakariya (ﷺ) said to Hazrat Bibi Maryam (RA), when I am in your presence, I find that the baby in my womb honours respect to the baby in your womb. Thus, the wife of Nabi Zakariya (ﷺ) implicitly accepts the miraculous conception of her sister Hazrat Bibi Maryam (AS) as her own conception of Nabi Yahya (u) past the age of childbearing too had been a miracle.

According to the narration, Joseph the Carpenter a spiritual servant at the Mihrab once aware of the conception and knowing Hazrat Bibi Maryam (RA)'s greatness, knowledge, piety, righteousness, respectability, religiosity and worship found it to be a strange matter. So, he was determined to speak and hence said, 'O Maryam, I desire to ask you about a matter.

Hazrat Bibi Maryam (RA) said: What is it? He said: Has there ever been a tree without a seed? And has there ever been a plant without a seed? And has there ever been a child without a father? She said: Yes, and she understood to what he was alluding. As to your question about the tree and the plant, well in the first instance, Allah created the tree and the plant without seeds.

And as to your question of whether there has ever been a child without a father, well, Allah, the Highest created Adam (ﷺ) without either father or mother. Joseph the Carpenter then believed Hazrat Bibi Maryam (RA). However, there were those who began to make suspicious accusations of the miraculous conception and Hazrat Bibi Maryam (RA) withdrew to a place far away.

"And the pangs of childbirth drove her unto the trunk of the palm tree. She said: Oh, would that I had died before this and had become a thing of naught, forgotten!
Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee, And shake the trunk of the palm tree toward thee, thou wilt cause ripe dates to fall upon thee.

So, eat and drink and be consoled. And if thou meetest any mortal,

say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal, (S19 V23-26)".

There is no clear statement amongst the traditional Sunni scholars about the length of time which separated the miraculous conception from the birthing of Nabi Isa (ﷺ).

Some indicate no time elapsed while others noted one hour each between pregnancy, labour, and delivery. There is also mention of a long period of six to eight months. The labour pains drove Hazrat Bibi Maryam (RA) to a palm tree where the birth of Nabi Isa (ﷺ) occurred. Suffering from false accusations Hazrat Bibi Maryam (RA) cried out to the Lord of creation and as a mercy, a voice cried out 'from below' indicating the miraculous appearance of food, drink and informing of a fast.

Many of the scholars are of the opinion that the voice from below was the Angel Jibra'eel (ﷺ). The miraculous nature of the event in the Noble Quran Kareem is further emphasized by the fact that it was winter when even fruit-bearing trees are dormant. Allah Almighty consoled Hazrat Bibi Maryam (RA). The dates and water provided healing and strength to Hazrat Bibi Maryam (RA) and the baby was brought to the people.

"Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.
Oh sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.

Then she pointed to him. They said How can we talk to one who is in the cradle, a young boy?

He spoke: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet, And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and alms giving so long as I remain alive,
Peace on me the day I was born, and the day I die, and the day I shall be raised alive!

Such was Nabi Isa (ﷺ), son of Hazrat Bibi Maryam (RA): (this is) a statement of the truth concerning which they doubt.

It befiteth not (the Majesty of) Allah that He should take unto Himself a son. Glory be to Him! When He decreeth a thing, He saith unto it only: Be! and it is, And lo! Allah is my Lord and your Lord. So serve Him. That is the right path," (S19 V27-36).

Allah Almighty miraculously allows the new-born infant to speak thereby by revealing Nabi Isa (ﷺ)'s relationship to Allah as His Messenger. "And (remember) Hazrat Bibi Maryam (RA) who Guarded her chastity: We breathed into her of Our Spirit, and We made her and her son a sign for all people," (S21 V91).

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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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"Truth Has Come And Falsehood Has Vanished"

BY IRSHAD SIDDIQI

In such modern times as these, Karbala serves as a reminder of the ultimate destination, which concerns every single soul, ever created by the Almighty.

When Imam Hussain ؑ surrendered his dear life so that Truth may live on, he gave Martyrdom its highest evaluation, glorifying all who had perished before and after under the banner of Islam.

Recounting the circumstances and scenes connected to Karbala brings about deep sadness and regret, a state which sometimes obscures the greatness of the achievement. Karbala was not a loss, but a victory!

Allah himself, has immortalised these noble personalities in the Holy Quraan- And say not of those killed in the way of Allah that they are dead. Nay they are alive! But you cannot perceive this.

These highest achievers in the journey of life, those whom Allah endears to Himself, honouring them as Awliya-Allah (Friends of Allah) are aptly described as those who have no fear upon themselves, nor grief.

Bearing in mind, the odds stacked against Imam Hussain and his supporters before the fighting began, it is clear that they were not overcome with any fear, despite the fact that they would be facing an army much larger and better equipped than theirs.

Gruesome as the final battle scenes may have been, Truth had won. A victory that will be considered as such until eternity. Imam Hussain will always be a hero whose pedestal will be the highest in the history of martyrdom.

"Wa laa hum yahzanoon (and neither upon them is grief)" is how Quraanic advice would shape our sentiments.

Love and emotion is a necessary part of faith. In fact it is the very essence of worship. But it is dependant upon Truth. Truth ranks higher. Truth is Allah!

Certainly Karbala is about Truth! However, every speaker has his own style. Some may emphasise the facts and thereby draw the ultimate conclusion of victory for the martyrs. Others may colour the details and lose the plot.

It is important that the presenters take careful consideration and utilise the opportunity to open the doors of Islamic revivalism. The opportunity prevails.

Let us discourage the mentality that leads to the actions of "maatam" and similar forms of mourning, which is rife nowadays, even in our own country. We should be engaging in thanksgiving and glorification of Allah, in honour of the victory, achieved by Imam Hussain and the Shuhada of Karbala.



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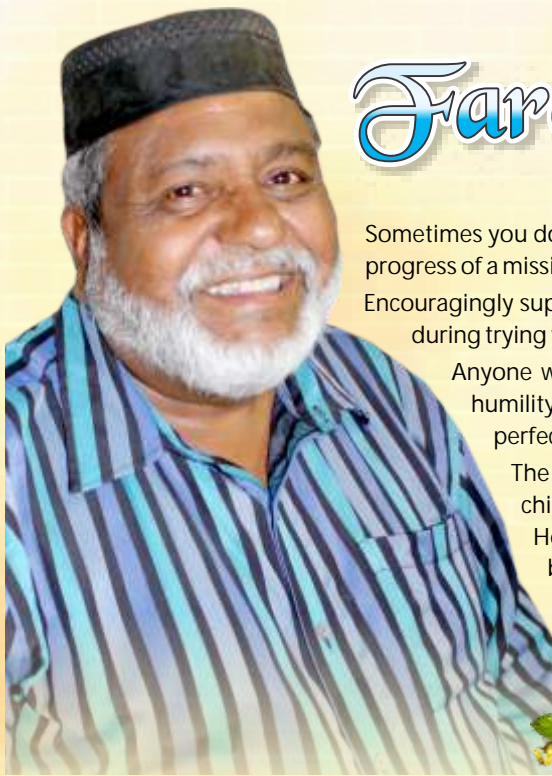
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Farewell Osman Sayed

by Irshad Siddiqi

Sometimes you don't have to be the most vocal, the most conspicuous, or famous to affect the flow or progress of a mission, yet in your absence a void is felt. Osman Sayed was of that category.

Encouragingly supportive, calm, and always obliging, he was a positive force unifying the Sayed family during trying times that saw the rise of the Saaberie-Chishty Society since its foundation.

Anyone who had the privilege of being associated with Osman will testify to his exemplary humility, his amicable disposition, and the seniority his presence offered, providing the perfect blend at honorary directorship level.

The perfect gentleman of the Sayed family, he will be sorely missed by his wife and children, his siblings, relatives, friends and neighbours, for the fine human being he was.

He will be honoured by the organisation for his service in the capacity of President, and by the followers and supporters who will no doubt miss the ever-smiling host at the Milaads and Urs functions in the future.

May Allah bless his soul and grant him paradise!



Tribute to the late

Mr Abbas Sayed

by Mln Mahomed Aslam (Sultan Bahu Centre)



We begin by praising Almighty Allah, thereafter, sending choicest of blessings, durood and salaams upon our noble messenger, Hazrath Sayeedena Muhammad ur Rasoolulallah salallahu alay hee wasallam.

Indeed it is with great sadness that not only the community of Lenasia or the province of Gauteng but many parts of South Africa together mourn the passing away and pay tribute to the loss of a great pioneer, stalwart, brother, musalli and friend, the Late Abbas Sayed. We have known Uncle Abbas at Sultan Bahu Centre for many years.

As a Musalli:- He used to frequent our Musjid every Jummah Salaah for all the years during which time he had his business in the Fordsburg Area (Kings Hiring). With a kind smile, Late Uncle Abbas always greeted us and shook hands with us. If there was a need for an announcement to be made on behalf of Saaberie Chishty Society, Uncle Abbas had a very humble approach in asking that it be made. This characteristic is something that I cheer even up to today.

Leadership in the Burial:- My personal experience with Uncle Abbas with regard to the Saaberie Chisthy Burial was like a 'father and son' relationship. I would at times phone Uncle Abbas at 03H30 in the morning about a Janaza pickup from either a Government or private Hospital. He used to take my call immediately without any fuss. He used to ask me to give me the deceased name, immediate family contact number and hospital. Within 30 minutes, a hearse was dispatched to pick up the body. Uncle Abbas always made a follow up call to ask me: - " Moulana, is everything OK " . Not a single day did Uncle Abbas demand payment for services rendered by the Burial Society. In fact, I used to phone and tell him Uncle Abbas, please send the Documents for so and so deceased, we need to pay. He used to tell me:- " Moulana, why are you stressing, don't worry " . I would find so much ease when he used to talk to me in this tone and mannerism.

Respect for Ulama:- For those Ulama that knew Uncle Abbas will agree with me that he was a man of great stature, command and respect. I used to and still attend functions ie URS Functions or Fundraising Dinners etc of the Saaberie Chishty Society. Late Uncle Abbas together with his brother viz Moulana Sayed Yusuf gave us such respect that even if we had to come late for a function, he would make sure that we would be directed and be seated on the stage. At some occasions for an URS Niaz, Uncle Abbas made sure that the Ulama were well taken care of first then his immediate family and friends.

General:- Even serving as the Chairman of Saaberie Chishty Society, this man was so humbled that if permission was needed for their Hearse to be parked at our Fete Grounds, Uncle Abbas would write a letter and sign it to the Offices of the Sultan Bahu Centre seeking permission. Upon the completion of the event, Uncle Abbas would phone me personally and thank us, Our Organization for allowing the hearse to be parked there. He was a sincere and committed student / disciple (murid) of the Chishty Saaberie Sufi Order and dearly loved his Murshid. The love of the Kwajeegaan always reflected in his attire and character and seen in the various Urs Functions when not only speakers but the different Qawwals used to sing the Manaqqib of the various Awliya e Ikraam.

For me Late Uncle Abbas was always passionate in whatever he done. He did not seek glory, accolades or praises for whatever he done rather his motives were always for the betterment of uplifting Society or the Saaberie Chishty Organization.

We are certainly going to miss him dearly and I pray that Allah through the Wasila of Rasul (salallahu aly hee wasallam) grant him and his brothers , the Late Uncle Sayed Shabbir and the Late Uncle Sayed Osman Jannatal Firdous and a very special place with his special servants and illuminate their Qabrs with NOOR, Ameen

Tribute To My Dear Brother

Abbas



by Fakir Hassen

The tragic loss of Osman is no less than that of Abbas, but it is Abbas who became almost like a brother to me as our relationship developed over the years, hence this tribute focusing more on him. I could never have known when our paths first crossed as young teenagers, when my late father took me along to the Urs in Greyville, just how intertwined they would become less than two decades later.

At that stage I just knew that Abbas was one of the sons of the founders of the Urs, and would only learn much later that the Urs had in fact been initiated by him. The idea of the Urs in Greyville which would grow to huge proportions was sparked by a visit to Ajmer when Abbas was a teenager.

Abbas wanted to know from his father and uncles why they could not also emulate the religious and charitable work which being done at Ajmer at home in South Africa. After their return, an Urs, a small commemoration of the saint buried in Ajmer, at their humble Lenasia home, soon exponentially snowballed into a variety of charity and welfare projects for all communities when they saw the squalid conditions around them in the apartheid era.

Abbas was among the six siblings who continued and expanded the work of the society started by their father, uncles and aunts to include feeding schemes, build mosques and madrasahs, and even a free ambulance service when there were no such facilities from government in the sprawling Indian township of Lenasia where they lived.

The gentle giant was also the lifeblood in securing donations for these various projects. I was often with Abbas when his genial nature won over the hearts of even the most tight-fisted businessmen and women to contribute to the cause. Abbas was also the most even-tempered person, never losing his cool.

I recall a number of instances where the late Shabbir or others would be fiery in their interactions with people and Abbas would step in to temper them down and facilitate amiable resolutions! In some years, when I would be travelling abroad or be somewhere else in the country due to work commitments and could not attend the functions of Saaberie Chishty, Abbas made sure that there was some biryani, kichra, haleem or other delicacies that have become the Saaberie Chishty hallmark delivered to my residence through someone so that I could savour it upon my return.

Among the thousands of condolences received by the family was one from Lucknow that said about Abbas and Osman: " Like their forefathers, they worked tirelessly throughout their lives to serve the community with dedication. Tears flow as we remember their smiles and our insightful conversations with them."

The message could not have better summed up my own feelings, especially since I was privileged to share in a small way for over four decades the path that they followed. Usually in situations such as this, we make a plea to Allah that the marhoom be granted an abode in Jannah. At the risk of sounding almost presumptuous, I believe that their places have already been guaranteed through their work in their lifetimes. The legacy that they have left will no doubt inspire the next generation of the Sayed family to continue the tradition of dedicated community service.





LEST WE FORGET

BY FAIZEL KHAMKER

The events unfolding daily has diverted our focus to the issues currently raised through various platforms from important humanitarian crises which has not been resolved and are still ongoing but placed on the back burner nor has critical contributions made by people from all walks of life on crises both big and small been acknowledged in the manner that it should. This diversion must be understood in the context of the influence of the prejudiced media and our inability to remain focused on critical standards based on strong principals.

When we look at how the Hagia Sofia issue has been dealt with in the media where the arguments were based on inter religious dialogue and political ideals the diversion based on these ideas became the standard arguments.

Mischievous reporting goes as far as misconstruing established Islamic rulings, historic facts as well as bringing in the need for paganism to be recognized and subtly arguing for the inter religious dialogue to be extended to the pagans who are falsely treated as having a historic right to such dialogue.

The same standards were never applied when mosques were converted to museums, temples or churches by bigots. The standard principles of the right to religious freedom and the right of sovereignty has conveniently been forgotten. The contribution made by Caliph Mehmood II has also been ignored. The church which had been run down and disused was purchased by him after he was approached and it was a matter of willing buyer and more than willing seller without any coercion being exercised. The mosque which he then built on his property before granting it as a legacy to the Muslim ummah was from his personal pocket.

It is from this Mosque that various projects which benefitted the community came about. At a local level can we forget the contributions of Marhoom Abbas Sayed who was fundamentally one of the architects of the Saaberie Chishty Complex, a place renowned for its contribution to society. He had the same foresight as Caliph Mehmood II in realising the importance of having a spiritual base from which society can benefit.

In the beginning of the year the world was alerted to the raging fire in Australia which rightfully was classified as an ecological disaster. The result of this disaster was the loss or endangerment of an extra ordinary amount of animal and other species and the endangerment of the global environment. This crisis did not only impact on a region or state but had the potential to affect people on a global scale. The

world rightfully came to the assistance of the Australian people in that time of need. Currently a similar problem is being faced by Mauritius when a Japanese tanker broke up and spilling thousands of litres of oil causing a similar ecological disaster as the one Australia.

The difference was the muted response to the Mauritius crises. The difference between the two countries on the wealth index is a good indication to the difference in response. The Mauritius government had to go as far as threatening legal action in order to obtain some form of humanitarian aid. The standard of a humanitarian is that the need is responded to and not the status of the person or the status of a group of people who are in need. Marhoom Abbas Sayed was that humanitarian that refused to look at the status of a person but rather at the need and responded accordingly.

When we look at the Zionist State of Israel and their continued oppression and their illegal treatment to those who have legitimate grievances we find the perfect example of what not to do. Sheigh Riad Saleh who in following the footsteps of many of his predecessors in standing up for the legitimate right of his oppressed people has now been imprisoned after spending some years in forced isolation. The honourable approach that he took in not succumbing to brutal pressure to remain silent in the face of injustice must be applauded. His stand for justice for all must be a standard to be emulated by all. Once more we are directed that locally we had a person in the form of Marhoom Abbas Sayed who stood firm on justice.

Lest we forget and our attention becomes diverted it is important to remember the contributions no matter how big or small of those that had contributed to our society in order to be inspired to uphold the high moral ground.

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MOULANA MUSTAPHA RAZA KHAN QADRI

Mufti-E-Azam-E-Hind

Moulana Mustapha Raza Khan رحمۃ اللہ علیہ, commonly known among the Muslims of the Indian sub-continent as "Mufti-e-Azam Hind" was born in Bareilly (India) in 1892. His father, Moulana Ahmed Raza Khan (1856 - 1921) (radi Allahu anhu), and grandfather, Moulana Naqi Ali Khan (d. 1880) (radi Allahu anhu), were recognised as great scholars of Islam in Islamic academic circles all over the world.

Educational Background: He was born into a scholarly atmosphere. His family was reputed for its services in Islamic Traditional Sciences. His father especially, a "Mujaddid" of the 14th century A.H., is profoundly respected in the Muslim world for his struggle in social, political, educational and spiritual fields for the resurgence of "Deen". Moulana Mustapha Raza Khan (radi Allahu anhu) completed his religious education under the guidance of his learned father as well as other great Ulema.

Academic Status: Moulana Mustapha Raza Khan (radi Allahu anhu) was well versed in more than twenty branches of oriental learning, including Tafseer, Hadith, Fiqh, Sarf, Nahv, Tajweed, Balghat, Tassawuf, Mantiq, Seerah, Tareekh, Kalam, Aqa'id, Reyazvi, Touqee, Jafar and Hayat.

Sufism (Bai'ah): He was a Shaikh of the Qadriya order. His own spiritual guide, Shaikh Shah Abul Hussain Noori (1839-1906) (radi Allahu anhu), of Mahrehra Shareef (India) was a great Sufi and spiritual guide. It is estimated that nearly ten million Muslims received spiritual guidance from Huzoor Mufti-e-Azam Hind (radi Allahu anhu).

Pilgrimage (Visit to Haramain Sharifain): He visited Haramain three times. During his two pilgrimages in 1905 and 1945, photographs were not introduced for the Haj journey. But on his last visit in 1971, although visa and passport photographs were introduced, he was given special permission to travel to Saudi Arabia without providing his photograph for passport or visa by the governments of India and Saudi Arabia. This event showed the strict adherence of Huzoor Mufti-e-Azam Hind (radi Allahu anhu) to the Shariah.

A Great Mufti and Faqih: He started issuing Fatawa while he was only a boy of 13 years old. His first Fatawa was on "Raza'ah". At the age of 13 he became a recognised "Mufti" and it is estimated that he issued more than 50 000 Fatawas during his lifetime. All the contemporary Ulema and Fuqaha respected his opinion on current issues and accepted his Fatawa as the most reliable religious verdict in the sub-continent. Collections of his Fatawa have been published in Urdu in two volumes under the title "Fatawa Mustafawiya".

As a Teacher: He started teaching in Jamia Manzare Islam, Bareilly in 1910. He served in this prominent institution for a period of about 27 years. He was a proficient scholar of Hadith and Fiqh. Several famous Islamic teachers of the sub-continent who were his pupils went on later to teach in the prominent Darul Uloom of India and Pakistan. Some of them are: Moulana Sardar Ahmed Razvi, Moulana Ejaz Wali Khan, Moulana Hashmat Ali Khan and Moulana Mufti Shareef-ul-Haq.

Hundreds of his students are serving all over the sub-continent and other parts of the world as Heads of Religious

Institutions and Muslim organisations.

As an Author: In spite of his round the year journeys all over India, and his deep commitment to his Central Darul Ifta, he wrote many books and commentaries on some of the books of Fatawa and Fiqh. It is estimated that he has left about 40 books on a variety of subjects and important issues. He followed the methodology of his great father in his writings. His style was straight and clear. He was very bold and strong while expressing his views and presenting his ideas. His books mainly consists of refutations against the invalid views and heretical ideas of deviant sects and groups of the Ummah. He mainly targeted "Wahabi" institutions in the sub-continent.

As a Religious Leader: He offered a dignified and powerful leadership to Muslims throughout his life. He was a man of principle and high morals. He never agreed to such proposals or plans that might harm the interests of the Muslim Ummah, and he never remained silent on such occasions when the reputation of Islam and Muslims came under threat.

He was at the forefront during the movement to restore the Shahid Ganj Mosque at Lahore in 1935 and declared that participation in this movement was Fard for Muslims. Similarly in 1976 when the programme of compulsory sterilization (Vasectomy) was forced upon Muslims along with other Indian communities, by the Central Government of India, Mufti-e-Azam Hind (radi Allahu anhu) was the only Muslim leader to oppose the campaign vigorously and publicly. He issued his Fatawa against the government and arranged its distribution all over India. At that time he took all the possible risks and proved to be a practical leader of Muslims and a true servant of Islam and lover of the Holy Prophet Muhammad ﷺ.

Demise: He passed away on the eve of the 14th of Muharram 1402 A.H. in Bareilly Shareef.

It was estimated that over two and a half million Muslims from all over the world attended his funeral prayer. He is buried in Bareilly Shareef beside his father, A'la Hazrat, Imam Ahmed Raza Khan (radi Allahu anhu). His Urs Shareef is held every year in Bareilly Shareef and in various other countries around the globe. He left behind six daughters and one son. His son, Hazrat Anwar Raza (radi Allahu anhu), passed away during childhood.



Hazrat Baba Farid



Al-Kausar

Hazrat Baba Faridudeen Gang Shakar was one of the most influential and pivotal figures in the Chishtiyya silsila, and is widely renowned for his intensely rigorous mujahedas in Allah's path.

After the premature death of Khwaja Qutubuddin Kaki only a year after the demise of Khwaja Moinudeen Chishti the bulk of the work begun by the latter fell upon his shoulders. It was he who, in his 37 years as head of the silsila, ensured the propagation of Islam throughout India and the lands beyond.

Miraculous events surrounded Baba Faridudeen's birth. He was born on the 29th Shabaan in 569 AH, the son of a pious alim and a waliah (female saint). As the night was cloudy, people did not know whether Ramadaan had begun or not. But a dervish told them that a wali had been born who would be the Qutb (spiritual monarch) of his time, and that they must look to the child for their answer.

Sure enough, the one-day old Baba Faridudeen did not touch his mother's milk after sehri, indicating to all that Ramadaan had in fact begun. Baba Faridudeen was a direct descendent of Hazrat Umar Farooq. At the age of 7 he memorised the Qur'an and later became an alim. When Khwaja Qutbudeen Kaki visited the city of Multan, where he was studying, he was so impressed by the child's spiritual prowess that he immediately accepted him as a mureed.

Baba Faridudeen was then ordered to go to Hansi and begin preaching Islam there. But before he had even settled down, he received the sad news of Khwaja Qutbudeen Kaki death, and rushed back to Delhi arriving, as Khwaja Qutbudeen Kaki had prophesied, three days after his death. There he was given the khilafa-e-azam of Khwaja Qutbudeen Kaki and decided, because of the political upheavals occurring in Dehli, to move the Chishtiyya headquarters to Ajodhan, the city renamed Pak Pattan in honour of him.

Ajodhan was a small, isolated town surrounded by jungles and wild animals, but with the spiritual blessings of Baba Faridudeen it soon became a bustling centre of Islam. Scholars and sufis flocked from all over India and the lands around to study under the great wali, who built up a veritable university of Islamic education along with a great khanqah. From Ajodhan would leave many missionaries who spread out over the whole of India to propagate Islam and Sufism.

His great popularity aroused their and jealousy of Ajodhan's qadhi, who out of his envy wrote a letter to the leading ulema of the time complaining about Baba Faridudeen's love of Sama. But the ulema rebuffed him, saying, "Baba Farid is the Qutb of our time, and the highest authority on Shariah among all of us. If he says Sama is permissible, then it is."

The above incident bears ample testimony to the universal awe in which Hazrat Baba Faridudeen was held. His mujahedas were of such rigour that few in the history of sufism have managed to surpass them. Once he was ordered by Khwaja Qutbudeen Kaki to perform a forty night seclusion whilst suspended upside down in a well, being pulled up only for salaah and to perform more ordinary devotions. On another occasion, he was so exhausted by his mujahedas that he could not stand up to greet Khwaja Moinudeen Chisti when he came to visit. At that, Khwaja Moinudeen Chisti remarked to Khwaja Qutbudeen Kaki "You have captured a hawk whose nest is no lower than the 7th heaven", and a divine voice proclaimed, "We have accepted Farid."

Baba Faridudeen's kindness and forbearance were legendary. Once a soldier came with the intention of killing him, but the great saint merely told him, "Dear brother, I have done you no harm. Why would you kill a dervish and earn the curse of God?" When the man relented, he immediately embraced and forgave him.

He was the most humble of men; despite all the vast knowledge he had at his disposal, he would refrain from even correcting those who came to him arrogantly for fear of puncturing their egos. Baba Faridudeen enjoined the strict adherence to Shari'ah and the necessity of renouncing the pleasures of the world as prerequisites for embarking on the journey towards Allah.

His love for the Prophet was so intense that he would sometimes break down and cry whilst lecturing on him, realising his own worthlessness as compared to that of our beloved Prophet. As with all the great sufis, the object of his life was devotion to Allah and service of mankind.

Hazrat Baba Faridudeen left 14 khulafa behind, principal of whom were Hazrat Sabir Paak the founder of the Sabriyya silsila and Hazrat Nizamudeen Auliya Mehboobe Elahi founder of the Nizamiyya order. Hazrat Nizamudeen was his principal khilafa, and was located in Dehli. Under him, the Chishtiyya silsila achieved the zenith of its glory and influence. He collected the gathered teachings of his master as Baba Farid had collected those of his murshid Khwaja Qutbudeen Khaki.

Death comes to all, even the greatest of saints, but the manner in which we receive it is not the same for all. As Baba Faridudeen was born in a state of devotion, so too he died in that state. For days before his death he maintained complete silence within his cell, only speaking for salaah and to recite the Holy Qur'an.

Eventually, his illness grew so severe that after Isha salaah he became unconscious. Upon waking, he decided to perform his Isha again, but once more he passed out. In sajdah on his third Isha salaah, he breathed his last. His last words were, "Ya Hayyo ya Qayyum."