

# Al Kausar

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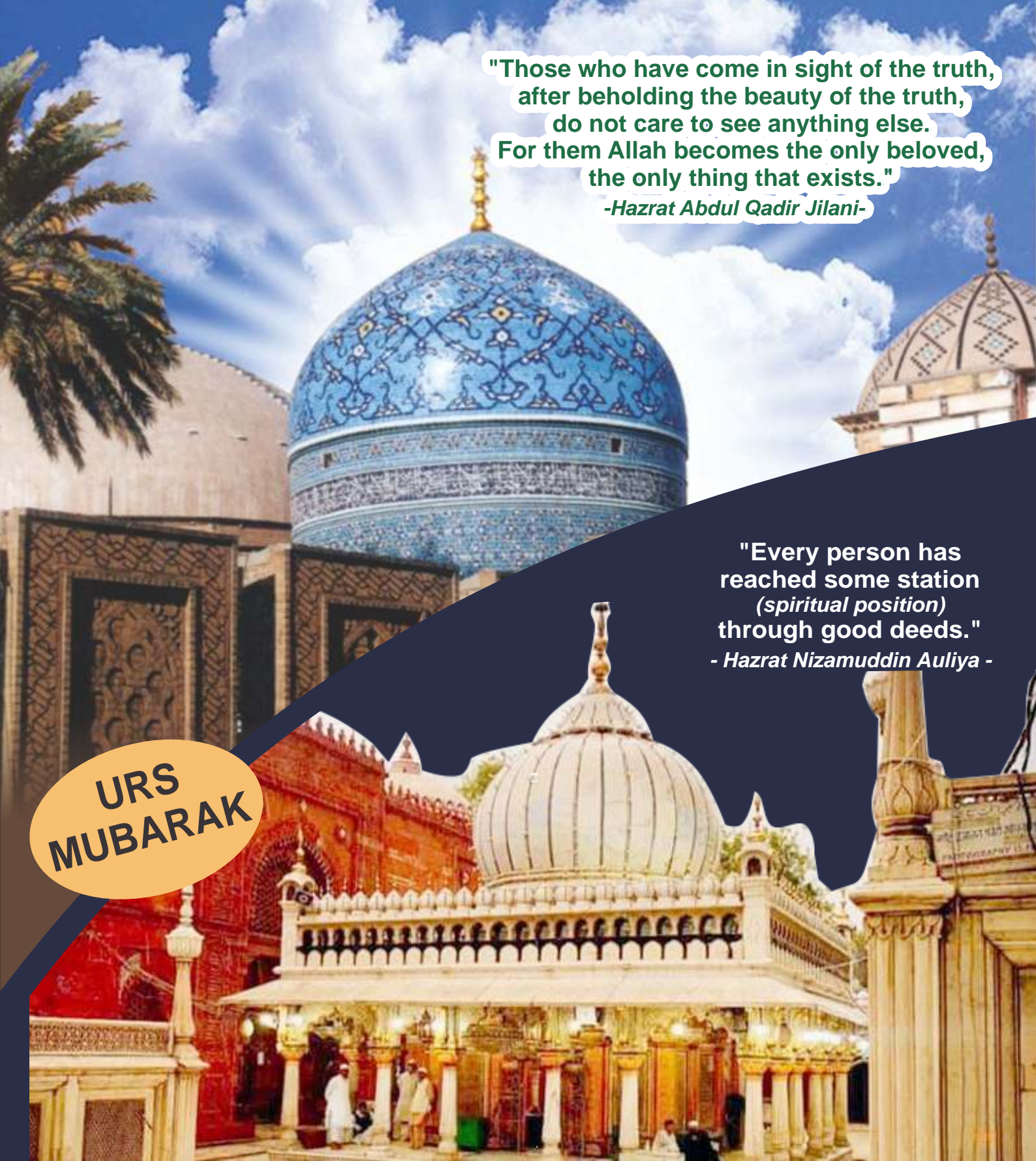
"Those who have come in sight of the truth,  
after beholding the beauty of the truth,  
do not care to see anything else.  
For them Allah becomes the only beloved,  
the only thing that exists."

-Hazrat Abdul Qadir Jilani-

"Every person has  
reached some station  
(spiritual position)  
through good deeds."

- Hazrat Nizamuddin Auliya -

URS  
MUBARAK







# HAZRAT IMAM MALIK

## A True Lover of Madina



The Maliki Madhab named after Imam Malik, is one of the four schools of jurisprudence that are followed by Sunni Muslims to this day. Imam Malik was a student of Imam Abu Hanifa and Imam Ja'far al-Sadiq. Imam Malik was born the son of Anas ibn Malik (not the Sahabi) and Aaliyah bint Shurayk al-Azdiyya in Madinah around 711. His family was originally from the al-Asbahi tribe of Yemen, but his great grandfather Abu 'Amir relocated the family to Madinah after converting to Islam in the second year of the Hijri calendar, or 623 CE. According to Al-Muwatta, he was tall, heavysset, imposing of stature, very fair, with white hair and beard but bald, with a huge beard and blue eyes.

Imam Malik was a man of aura, meaning he was a man of respect. Every scholar was a man of respect. When you looked at Imam Malik, even if you didn't know that he was an imam, his features struck you. You would find something inside of you forcing you to respect this man. In Arabic this is called aura. He used to say there is nothing harder upon me in life than when I was asked a question on Halal and Haram because I am representing the Hukm, the ruling of Allah Himself, the Creator of the world.

Imam Malik spent his whole life in Madinatul Munawwarah – the land of Rasulallah (ﷺ). He lived for 90 years. He never left Madinah in his entire life, only to Makkah when he went to perform his Hajj and Umrah. In fact, not only did he ever never leave Madinah in his life until his passing, but he never rode on a camel or any transport vehicle. Because in his righteousness and love for Rasulallah (ﷺ) and as a role model, he saw it befitting himself as a scholar in Madinah to always have his feet stuck to the ground of the land where the blessed body of Rasulallah (ﷺ) is buried. He saw it disrespectful as an imam, representing his deen in the highest esteem to lift himself off the ground, out of respect for Rasulallah (ﷺ) whose blessed body was in the ground. Never in his 90 years, except for Hajj and Umrah – when outside Madina – did he lift his legs off the ground.

In the time of imam Malik's middle ages, a young man, at the age of about 13 years old, his mother from Makkah said to him, "My son you are now well known. You have memorised the whole Quran and you have memorised the hadeeth. You have memorised poetry. I want to send you to Imam Malik to learn his adab (character) before you learn his knowledge." She got him ready. She wrote a letter to the governor of Makkah who happened to be her cousin asking him to write a letter to the governor of Madinah requesting him to go with her son to Imam Malik, to intercede for him to be his teacher. The young boy took the letter, along with some food, he set off through the dessert seeking knowledge.

He reached the governor of Madinah and gave him the letter written by

the governor of Makkah. The governor of Madinah's face changed when he read the letter. He began to sweat. The young boy looked at him and asked, "What's wrong?" He said, "Wallahi if the governor of Makkah asked me to walk barefoot in the middle of the dessert with nothing on my head it would be easier than for me to go to Imam Malik's house – because he had so much respect for him.

The boy innocently said to him, "You don't have to go to him, make him come to you." He didn't realise that going to Imam Malik wasn't as simple as going to the officials. The governor of Madinah laughed and together they went to Imam Malik's house. The knocked on the door and Imam Malik's servant answered. The governor of Madinah asked for Imam Malik. She said to him if it they had a religious question they could write it on a piece of paper and he will answer it for them. If they want to learn Ahadeeth they should go to his circles of dars (lessons) and if it is a government issue, this was not the time, there is another time for it. The governor of Madinah said to the servant, "I have a letter for him from the governor of Makkah."

A big, tall man, blonde, white, coloured eyes, unlike the people of Madinah came to the door. They looked up at him and a servant lady brought him a chair and he sat on it. He sat and said, "What does the governor of Makkah want from me?" Without a word, the governor of Madinah gave Imam Malik the letter. When Imam Malik read the letter he threw it away saying, "There is no power or might except by Allah. Has it come to this that knowledge now needs connections?" He looked at the young boy and the young boy said to him, "May Allah straighten the path of the Shaykh." Out of respect he said, "I am a Qureshi, out of the lineage of Rasulallah (ﷺ)." In saying this he forced the Imam to listen to him. "I am Qureshi. I have memorised the Quran at the age of seven. And you muwatta, the whole of it, I have memorised it with its chain of narrations, I have memorised it by the age of 10. My mother sent me here to learn from you."

Imam Malik looked at him and said, "Oh young boy, Fear Allah and stay away from sins. If you do so there will be something of your future." This young boy was Imam Muhammad ibn Idrees ash Shafi'i.

Imam Malik passed away at the age of 84 in Madinah in 795 and is buried in Jannat ul-Baqi across from Masjid – un – Nabawi. Imam Malik's last words were related by Isma'il Ibn Abi Uways who said, "Imam Malik became sick, so I asked some of our people about what he said at the time of his death. They said, 'He recited the shahadah (testification of faith), then he said, 'Their affair is for Allah, before and after.'"

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# Ghaus Paaks

## WORDS OF WISDOM



MOULANA SHAH FAISAL KHAN

Q.) This is the fourth month of our Islamic Lunar Calendar (Rabbi-ul-Akhir), which is dedicated to the remembrance and Giyaarwee Shareef of Sarkaar-e-Ghaus-e-Azam Sheikh Sayed Abdul Qaadir Jilani. Please could you tell us of some of his words of wisdom, it will be highly appreciated.

A.) All praises and thanks are due to Almighty Allah, our Creator, Cherisher, Sustainer, who send His Last and Final Most Beloved Holy Prophet Muhammad ﷺ, divine peace, blessings and salutations be upon Him, His family and followers till the day of Judgment. As a role model for the entire world, specially for the people of Love and Imaan. His light and love spread in many times and places; one of his most shining and illuminated glimpse or manifestations is none other than our Great Guide, Mentor, King of all Auliya Sayyiduna Sheikh Abdul Qaadir Jilani (R.A)

No pen, no tongue, nobody has the ability to mention the full excellences of this great luminary of Islam. According to your request, just to attain some blessings of this Great Sufi soul, some of his words of wisdom and encouragements are mentioned as following:

- \* If you do not find the sweetness of doing a good deed, then be aware that you have not done that deed.
- \* Disrespect earns the displeasure of the Creator and the creation.
- \* The one who cannot educate his own soul, then how is he going to educate others.
- \* The person who becomes aware of Allah then he becomes hospitable towards the creation.
- \* Preach according to religion otherwise remaining dumb is better.
- \* Always hold the best opinions about others and think ill of yourself.
- \* Your speech will tell you what is in your heart.
- \* A wise person first questions his heart then speaks.
- \* An oppressor destroys the world of the oppressed and his own in the hereafter.
- \* To start something good is your job and to see it completed is the work of your Lord.
- \* That person who is never distressed has no virtue.
- \* Material people chase the world while the world chases the friends of Allah.
- \* Suspicion closes all the benefits to be accrued.
- \* A disrespectful becomes the object of displeasure and wrath of both the creator and creation.
- \* First their is ignorance, thereafter knowledge, the follows practice upon your knowledge, thereafter sincerity upon that action and finally comes understanding and wisdom of the heart.
- \* You are busy fulfilling the desires and wishes of the soul (Nafs) while it is busy destroying you.

- \* That person is close to Allah who is kind and affectionate towards the creation.
- \* Hundreds and thousands of people are fattened and then swallowed by this world.
- \* Do not be fooled by your youthful appearance, for very soon it would be taken away from you.
- \* To make a poor person happy makes one the warrior of an undisclosed amount of reward.
- \* To remember death is the best treatment for all ailments.
- \* The key to the closeness to the truth is in private consultations and journeys.
- \* The obedience of Allah is by asking and not by desiring.
- \* It is not beneficial to be a master of ceremony when you are immature at heart.
- \* Be obedient with a direction, don't become obedient to the masses.
- \* Your action are proof of your belief and your exterior appearance is a sign of your interior condition.
- \* Do not turn away from the Creator because of some misfortunes, because He might be testing you.
- \* O! Doers of good deeds, adopt sincerity otherwise it is a wasted effort.
- \* To love the creation is in its well wishing.
- \* To give is better than to receive.
- \* Hide your troubles and you will receive closeness to Allah.
- \* Do not spend even one night in the hate and malice of anybody.
- \* Give priority to the hereafter over the world and you will benefit in both, but if priority is given to the world then you would suffer losses in both.
- \* A Mu'min, as he grows older faith becomes stronger.
- \* Adopt patience as this world is an assembly of troubles and calamities.
- \* The sum total of all the essence of good deed is to seek knowledge practice upon it and teaching it to somebody.

May Allah Ta'aala bless all with the Faizaan of Sarkaar-e-Ghaus-e-Azam !



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# CROSSING THE RED LINE

BY FAIZEL KHAMKER



Extremism in any form is characterised by the inability to recognize that there are boundaries which should not be crossed, generally termed the red line. Crossing that red line leads to certain untenable situations. It is at this juncture that we find chaos, infringement of human dignity, abuse, a certain level of anarchy and a host of other negative factors. In the modern world this extremism is also hidden in nationalistic doctrines. This is further complicated with an equal opposing strong movement of the globalism.

In the recent elections held in the United States between Biden and Trump the above mentioned struggle becomes extremely clear. The American people were in effect (because of the system) left with no choice and one of the core issues were the approach to Covid 19. The nationalistic viewpoint would define SARS-COV2 as an epidemic whilst the globalist approach would require the classification to that of a pandemic. A reading into the race for a mandatory vaccine makes that very clear. Imagine anyone having to choose a leader of two old people, where one is an arrogant narcissist bigot and the other has a history of warmongering and suffering from dementia. If the consequences were not that severe this would be an ideal fairy tale script. Despite this a record voter turnout was recorded.

In France some strange political phenomena are playing out at the moment, where all the political parties want to portray themselves as having the same political platform and where such a situation may even be classified as unique. On the one hand they are all liberal defending freedom of speech (only as far as it relates to Muslims and their belief system) but on the other hand they display themselves as the supreme hard line nationalist as previously displayed by the Nazi's and lastly as the imperialist, the tyranny of which was the foundation of their present day society.

Effectively they are fighting for the same podium in a manner which can be expected from some spoiled brats. In the various unprovoked statements by Macron the French president, leading up to the cartoons and this was followed up by killings and then a further round of cartoons authorised by none other than the leader of France. This demonizing of Muslims has led to a global backlash even from those quarters that France did not expect. The tap on the back of the hand like economic sanctions shook France to the core of its boots. However, in typical French culture this was not well

received and many diplomatic spats arose. At the end of the day sheer stupidity by the French president in knowingly crossing over that red line and finding one of the few matters that the global Muslims can unite on. This however does not bode well for the future as this race for power fuelled by absolute arrogance cannot be of benefit to those who need it the most.

In South Africa the rampant corruption of epidemic proportions reached its height during the blatant corrupt activities during the various stages of corona virus lockdown in its absolute callous character. The disregard for those in need was never a consideration but the trying times the general populace was put to the reported corruption at that point became the red line from which pressure on taking action against corruptors or alleged corruptors took on a renewed energy. Since then some arrests were made and many alleged perpetrators found themselves at the court of law. Interestingly one of those is the highly placed secretary general of the African National Congress and former premier of the Free State province. Some may regard this as purge between the power struggle within the party where the party is divided up into the globalist and nationalistic groupings. The end result of this tug of war will have serious negative connotation for the citizenry of this country.

All these battles for power is carried out in the name of disadvantaged masses who will never get true justice irrespective of who wins and it is time to forget all the postulating and start doing things for the ordinary citizen.

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# FIRST GREET, THEN EAT THEN TALK

## HAZRAT NIZAMUDDIN AULIYAH رحمۃ اللہ علیہ

The 14th century Chishti Shaikh Nizamuddin Auliya was legendary for his generosity, humanitarianism, wit, and personal frugality. At the langar of his residence, the dargah, excellent food was served each day to all visitors. His compassion was reflected in the khanqah's rules, which preserved the dignity of all who ate there.

Dervishes were advised, "First greet, then eat, then talk;" they were not allowed to ask whether a visitor was fasting or needed food; they were instructed to eat two meals, one right after the other, if needed for the sake of guests. Such rules made it impossible to discern who was hungry and in need, or who took food for its baraka, the blessing power of God; and ensured that those who needed food would be able to eat as soon as possible.

The Shaikh taught that one should remember God whenever one ate.

He once cited the example of a dervish who at each meal, before taking a bite, would utter: "I take this in the name of God!" One disciple took this admonition so literally that he would say "Bismillah ar-Rahman ar-Rahim" before every mouthful.

The Shaikh often joined his dervishes at their evening meal, where both serious and casual subjects were discussed. All would first wash hands, dervishes assisting guests in this task. Surah Ma'ida, "The Table Spread," would be recited, then the meal would begin with a bite of salt. The memoirs of the Shaikh's students attest to his love of conversation. Once during the three days following the Feast of the Sacrifice, so many people came to the khanqah that meals were served constantly for hours at a time, one group of visitors giving way to the next at the end of each meal. This prompted the Shaikh to comment, "A dervish was asked what verse of the Qur'an he liked best? He replied: Eat always! (13:35)."

This generosity and apparent extravagance raised the suspicions of Sultan Alauddin Khalji. He sent spies to the khanqah to investigate what was being served there. When the Shaikh learned of their presence, he teasingly ordered his dervishes to expand the menu with delicious dishes of tahiri (a rice dish), qurs (round cakes), halwa and sambusa.

Shaikh Nizamuddin often fasted, and always ate sparingly, usually no more than a small loaf or portion of bread at iftar, with bitter vegetables or rice. At meals he would offer morsels from his plate to everyone else at the table; he might take a bit of rice, but never touched the meat. When asked whether he was satisfied by what little food he ate, the Shaikh answered, "Well! I could eat one more bread, but I do not." Offered pomegranate seeds dipped in rose water, or black sugar cane out of season, he accepted the gifts, but gave them away to all present. He vicariously enjoyed the delicious food and drinks relished by his disciples and guests. When he quoted a saint as saying, "People who eat food in front of me, I find their food in my own throat, that is, it is as if I am eating that food," he was, in fact, referring to his own state.



One day a visitor to the khanqah, seeing the quality of food served, asked to dine with the Shaikh himself — certainly the menu of the pir would be extraordinary! So he insisted on eating only what the Shaikh ate. The Shaikh and his dervishes tried to discourage him, warning that he would surely regret his decision, but were unsuccessful. Though a generous spread was laid, the Shaikh did not partake of it. At last, after the dervishes and guests had eaten their fill, the

Shaikh invited his guest to sit. A bowl of bitter greens was set before them. Nizamuddin picked out the toughest roots and stems for himself, and offered the tastier leaves to his guest. Stunned, the visitor asked if any other dishes were to follow. The shaikh replied that this was all that would be served; he had invited him only because he had insisted. The guest tried to eat but could not. In the end he left the dargah in great humility and respect.

Although large stores of food were needed to feed the stream of guests, the Shaikh wished to cultivate an atmosphere of tawakkul (trust in God) and acceptance of God's will. Therefore, food was distributed almost as soon as it arrived, and the stores were swept and cleared out every Friday morning.

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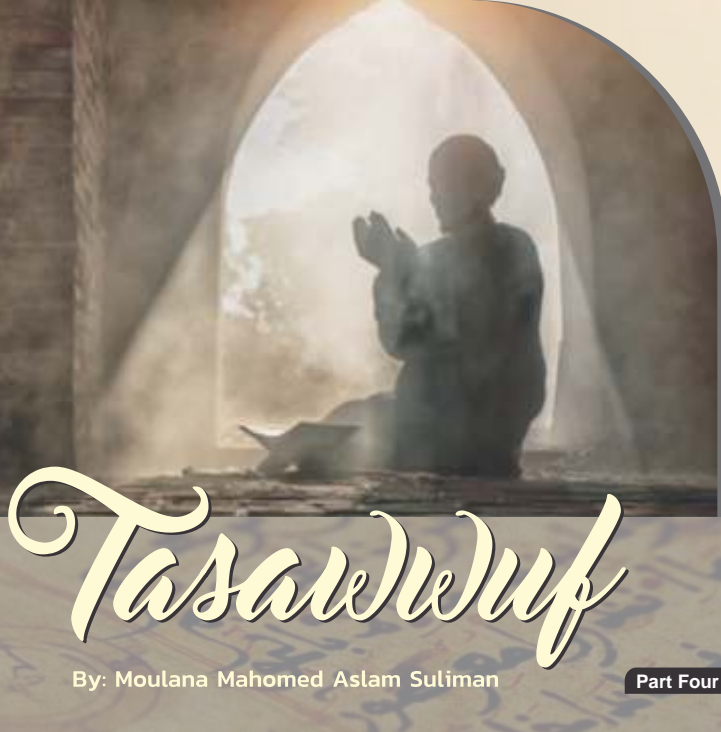
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# Tasawwuf

By: Moulana Mahomed Aslam Suliman

Part Four

## The Murid

In this edition, I would like the readers to focus their attention on the discussion of a Murid which simply means a Disciple, Student or Seeker of the Path. Today, becoming a Murid of a Murshid, Peer Sahib or Sheikh is easy and simple. Previously, the murid had to undergo many trials and tribulations before being accepted as a disciple.

Becoming a Murid means that the Disciple follows the teachings, guidance and practices of his spiritual mentor. The Murshid will help the Murid in coloring his inward and outward states in the services of Allah and obedience to the ways and practices of Rasul (salallahualayheewasallam). A Murid must always remain truthful and loyal to his Murshid. He must try day and night to annihilate himself in the unconditional love of his Murshid.

In a Kitab titled Maqaamate Awliya, Page 180, it has been mentioned that: One day Hazrath Kwaja Gareebun Nawaz (rahmatullahheelayhee) visited his Calipha viz Hazrath Kwaja Bakhtiyar Kaki (rahmatullahheelayhee). Kwaja Bakhtiyar (RA) told his murid, Baba Farid (R A) to kiss the feet of his Dada Pir (ie Kwaja Sahb). As per the instruction of his Murshid, Baba Farid attempted to kiss the feet but kissed the feet of Kwaja Bakhtiyar (R A).

This happened a few times. Hazrath Kwaja Bakhtiyar (R A) asked Baba Farid as to why is he kissing his feet instead of Kwaja Sahb's Feet. In response Baba Fareed says :- " When I bend down to kiss his blessed feet, all I see is the feet of my Murshid and no one else's." Upon this reply, Hazrath Kwaja Gareeb Nawaaz (R A) tells his Calipha that:- " Baba Fareed has spoken the truth. He has reached such high spiritual levels that nothing is visible to him but you." In other words, he has become

Fana Fi Sheikh. Readers are cautioned to understand that kissing the hands or feet of ones Murshid, is NOT Worship but Love. If kissing of ones' kids, Parents and spouse is not considered an act worship but Love, then indeed kissing the Murshids' Hands or feet is done as a mere act of Love.

There are certain guidelines that a Murid should adhere to. Mufti Mohammed Faiz Ahmed Owasi( rahamtullaheelayhee ) states in his book:- " Adaab ul Murshid wal Murid" the following useful information. I have listed just a few for the benefits of our Readers.

- A Murid is always to focus his attention with respect to his Murshid. He shouldn't perform any Nawafil or Azkaar without his permission.
- The Murid is not to talk or raise his voice unnecessary in front of or to his Murshid otherwise he will be deprived of spiritual Faiz and Baraka. Always address your Murshid with adab. Never call him directly by his name rather call him eg:- Ya Hazrath or Ya Sayidi
- When the Murshid speaks, the Murid is to listen attentively without any disruption, lower his gaze and follow his advises that are based on the Rulings of Shariah. When the Sahaba Ikram (radiyallahuanhum) used to sit in the presence of Rasul (salallahualayheewasallam), they sat with such stillness with adab that even if birds were to perch on their shoulders, they would.
- The Murid should not attempt to commence any important religious or worldly work without the consultation, advices and permission of the Murshid.
- The Murid should not stand or sit on that place of his Murshid. He should not use the same utensils to eat and drink that his Murshid uses.
- The Murid is not to expose or publicize the inner spiritual secrets of his Murshid without his permission. The Murshid has HIKMAH(wisdom) in not revealing or unveiling his spiritual status due to corruption or controversy in the public.
- The Murid is not to question, argue or debate about his Murshid's inward or outward state.

Hazrath SultanulAarifeen Sultan Bahu (rahmatullahheelayhee) says in Sultanul Waham Khurd:-

The Seeker should always stay in the state of Zikr (remembrance of Allah) and should not come out of this state. He should seek solitude and retirement with Allah so that he achieves Istiqamat (steadfastness) in the Zikr of Allah, in this way he can negate himself and get rid of Satan. He should lessen the worldly pleasures and lust so that he finds pleasure and contentment in the Zikr of Allah and attains Marifat (Gnosis) of Allah and finally achieves the status of a true slave of Allah.

May Allah grant us all to be sincere and truthful Murids of our Murshid and grant us all the ability to serve them with Love, dedication and respect so that we be the recipient of their Fayz and Baraqa in this world and in the Hereafter. Ameen.



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# IMAM GHAZALI'S ADVICE TO THE YOUTH



Imam Abu Hamid al-Ghazali wrote a small book of advice on written request by one of his close disciples and although it is nearly a thousand years old, it has a rich trove of advice for the current youth in our times who are trying to navigate around the complex experiences and challenges that make up the modern life in order to change from a heedless and neglectful state to a altered state or condition. Below are just a few snippets of examples from this wonderful book and their relevance and applicability for the youth in their contexts:

## Advice 1:

Imam al-Ghazali states: "Even if a person reads and teaches a hundred thousand books on intellectual and knowledgeable issues but does not act on any of it, then it will not benefit him at all..."

Some of the young Muslims – especially those who read Islamic books or even academic material – only love debating, arguing and talking about Islamic topics and issues (especially in 'aqidah and fiqh) but they do not act on what they know. Their knowledge is almost academic and non-practical. Imam al-Ghazali is advising that this is wholly inconsistent and a big failing. It is inconsistent because a person ought to practice what they know and teach it to others and it is a failing and weakness because their knowledge should make them act but it does not and this is the most unfortunate kind of knowledge.

## Advice 2:

Imam al-Ghazali states: "...O beloved disciple, knowledge without action is madness and action without knowledge can't be!"

The advice here is extremely important in that a person needs both knowledge and action. If he does not have the required knowledge then he may not know whether he is performing his actions correctly and acceptably according to the rules of the Shari'ah (e.g. he may be praying incorrectly, fasting incorrectly, buying and selling incorrectly, justifying disobedience to Allah without knowing, etc.). However, if one has knowledge but it does not cause them to move and act then this knowledge is not beneficial and in effect makes it pointless and this is the most unfortunate kind of knowledge. Thus, both knowledge and actions have to be combined for a person to have a consistent Islamic personality (shakhsiyyah). Both the mentality (outlook, ideas and concepts) as well as one's behaviour (actions, morals and disposition) must be consistently based on one standard and belief – the Islamic standard and belief.

## Advice 3:

Imam Abu 'l-Qasim al-Junayd al-Baghdadi remarks: "...we only benefitted from the small units of Prayer we did late at night."

Some youth love partying and socialising, some only focus on studying while others on playing consoles like Playstation, Xbox, Wii and yet others spend most of their time in sports. Imam al-Ghazali is warning us with this quote from al-Junayd that all this is not beneficial if it means our acts of worship and devotion (ibadah) decrease or become non-existence. In a society that directs our attention to mainly entertainment and pleasure, this should be looked at as a distraction from our important obligations which is to worship Allah, come to have knowledge of Him, carry da'wah ('the Islamic call, invitation to Islam') as well as to prioritise what He and His beloved Messenger (saw) have prioritised. This does not mean young Muslims should not enjoy themselves with games, sports and relaxing with each other; they should as these are all mubah ('allowed'). What it means is that learning Islamic knowledge, praying, da'wah and any other fard ('obligation') must not be neglected for something merely allowed. Priorities should not be confused.

Some of the youth sometimes see spirituality and personal devotion as something uncomfortable, uncool; something only for those who have boring lives and those who are out of touch or even something the parents and grandparents and their generation do. This is incorrect. Individual extra Prayers, dhikr (remembrance of Allah), durud, du'as ('supplications') and recitation of the Qur'an must be continual acts in order to keep a

person connected with Allah and habituated on good actions. This is what Islam teaches.

## Advice 4:

Imam al-Ghazali states: "...Know that true obedience to Allah and true worship of Him involves following the commands and prohibitions of Shari'ah in both word and acts..."

Imam al-Ghazali unequivocally advises that true obedience to Allah and true worship is only possible if it agrees with the rulings and commands of the Noble Shari'ah. No other criterion is acceptable. However, our youth today whether knowingly or unknowingly have taken either, culture, friends, society, their own ego (nafs) or their own minds and other philosophies as their criterion of deciding whether or not something is right, wrong or acceptable and unacceptable. This is not correct. The criterion of the Shari'ah is what a Muslim must hold for their actions.

If true worship is only achieved through the Shari'ah and if we look to our lives today, we know and can see that the Shari'ah is absent in our lives and because of this absence, Muslims are politically disunited, weak, economically impoverished, oppressed, attacked, exploited and occupied as a global Ummah. This should make our youth think about this serious situation and how to reverse it.

## Advice 5:

Sayyiduna `Umar Ibn al-Khattab (ra): "Account yourself before you are brought to account and measure your actions before they are measured..."

All Muslims, whether young or old, must prepare themselves for the Hereafter (akhira). They must be ready for when Allah will account everyone for everything they did in this world. Imam al-Ghazali through this quote is alerting and advising that before Allah accounts you, you should account yourself and prepare yourself for that Day by preparing now through learning about Islam and its subjects, practicing it, delivering it to others, sharing it and keeping firmly on it.

## Action plan:

What is it then that the youth can do? Something that will help them when nothing else can or something that will be with them when nothing else will: righteous actions (a'mal salihah). Imam al-Ghazali quotes Shaqiq al-Balkhi as follows:

"When I observed people I saw them loving others dearly and being attached to them. Some of these people they loved and were attached to will be with them when they're ill or when they're being lowered in the grave. However, all of these beloveds will return and will go back and leave them, desert them all alone. They will not be able to enter with them in the grave and help them. So I contemplated long and hard and came to the conclusion that: the best thing for a person or the most beloved and dear thing to a person should be what can enter with him into the grave and be close to him there. What I found that to be was nothing more than righteous actions or good deeds. So I took it as something dear and beloved to me so it can be a radiant lamp for me in the grave, be close to me and not leave me..."



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# Is there such a thing as Female Sufi?

(Friends of ALLAH)

"One of my favourite verses of the Quran is from Surah Al Azhab which makes it clear that spiritual blessings are intended for both righteous men and women who are equal in the eyes of ALLAH. The female "auliya" meaning friend of ALLAH appeared in the early history of Islam and the dignity of sainthood was conferred on women as much as men. The doctrine of Sufism which seeks Union with ALLAH through love and devotion does not leave space for the distinction of sex. Islam has no order of priesthood and nothing prevents a woman from achieving great mystical heights. Sufis themselves have chosen the famous Rabia Basri (died 801) as the representative of the first known development of mysticism in Islam.

Rabia was consumed by love and desire for ALLAH and a famous anecdote explains the Sufi attitude. Rabia was found running while carrying a fire torch in one hand and a pail of water in the other. When people asked the meaning of her actions, she replied, "I am going to burn paradise with the fire and dampen the fires of Hell with this water so that people love ALLAH for the sake of ALLAH and not for want of paradise or the fear of Hell."

Among the other early female Auliya ALLAH are Umm Haram whose tomb is in Cyprus, Rabia bint Ismail of Syria, Muadha al Adaiyya of Syria, Nafisa of Makkah, Zainab and Ishi Nili of Persia. These women made major contributions to the vitality and development of Islamic thought. For Sufis, it is the inner purpose of heart that matters and not outward forms.

Bibi Fatima Sam's shrine is in Kaka Nagar in Delhi and the tombstone recognizes her title as the Rabia of Delhi. The mystic woman is frequently mentioned in the published discourses of Hazrat Nizamuddin Auliya, who met her when she was alive and continued to visit her Mazaar for meditation. Commenting on Bibi Fatima's spiritual status, the Sufi master said "When the lion has come out of the forest, nobody asks if it is male or female." She was the adopted sister of my master Baba Farid Ganj e Shaker. Bibi Fatima Sam once told me "The saints will cast away both worldly and religious blessings to give a piece of bread or a drink of water to someone in need. This is a spiritual state one cannot obtain by one hundred thousand fasts and prayers."

Bibi Zulekha known as Mai Sahiba is the mother of Hazrat Nizam ud din Auliya. Widowed early, she brought up her son and daughter Bibi Jannat under great hardship earning a living by weaving cloth.

When there was nothing to eat in the house, Mai Sahiba would say, "Nizamuddin. Today we are the guests of ALLAH". She explained to the



children that ALLAH sent down spiritual nourishment which was different than the taste of worldly food.

Mai Sahiba was a pious woman completely devoted to ALLAH. One new moon she said, "Nizam! At whose feet shall you put your head next month" The Shaikh with tears in his eyes said, "At whose care shall you entrust me". "I will tell you tomorrow." Mai Sahiba replied and directed him to go and sleep in the neighbouring house of Shaikh Najeeb ud din Mutawakkil, Baba Farids brother and disciple. In the early hours of the morning the maid servant rushed to call Mai Sahiba's son who hurried to the house. She held his right hand and said, "O ALLAH. I entrust him to Thee". Having said this, Mai Sahiba breathed her last of this mundane world.

Mai Sahiba's Mazaar is on Sri Aurobindo Marg earlier known as the Udhchini village. The Mazaar is visited by hundreds of devotees especially women. It is believed that Mai Sahiba cannot bear the sorrow of a woman and bestows her blessings on them immediately. Whenever in acute distress Hazrat Nizamuddin Auliya used to go and pray at his mother's Mazaar and said his prayers were always answered.

Jahanara (1614-1681) daughter of the Emperor Shahjahan, like her brother Dara Shikoh was a Sufi and like him an the author of biographical works on contemporary and historical Sufi saints. Jahanara wrote a biography of her Sufi mentor Mulla Shah as well as a literary biographical account of the famous Sufi of Ajmer, Moinuddin Chishty. Jehanara spent many weeks along with her father Shahjehan at Ajmer seeking the blessings of Khwaja Gharib Nawaz. Of Khwaja she wrote, Our Moin ud-Din is annihilated in ALLAH, and after that he subsists in the absolute essence.

Jehanara spent many weeks along with her father Shahjehan at Ajmer seeking the blessings of Khwaja Gharib Nawaz. She use to spend many days seeking blessings from Sultan-e-Hind Khwaja Gharib Nawaz.

The Sufi princess is buried in a small white marble tomb, open to the elements and devoid of any dome opposite her beloved Sufi Hazrat Nizam al-Din Auliya in Delhi.

"You may seek love and you may seek soul.

Seek them both, but it won't be easy."

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# Alassane Ouattara

## A fake democrat and puppet of FRANCE



Dr. Mustafa Mheta  
Senior Researcher/Head of Africa Desk  
Media Review Network.

One wonders why African leaders are always making fools of themselves in front of the other world leaders. From the 1990s, many African countries adopted the American political system whereby a president is elected for two 4- or 5-year terms and thereafter, leave power altogether. Many African countries rushed to amend their countries constitutions to accommodate this as law but 10 years later, many are beginning to renege and are busy amending their constitutions to reverse the same. The likes of President Alpha Conde of Guinea, President Museveni of Uganda, President Paul Kagame of Rwanda, and recently, President Alassane Ouattara of Ivory Coast.

This article zooms into the behaviour of one African leader Alassane Ouattara of Ivory Coast as an example. Ivory Coast is emerging from a civil war in 2002 and the country was split in two, the north held by rebels and the south by forces of then-President Laurent Gbagbo. At least 30 died in clashes in the lead-up to the vote, reviving fears for many Ivoirians of a repeat of the West African nation's 2010-2011 post-election crisis when 3,000 people were killed. Tensions erupted in August when Ouattara, in power for 10 years, announced he would run for a third term, angering opposition leaders who dismissed it as an unconstitutional "electoral coup". Opposition leader Henri Konan Bedie, an old Ouattara adversary, called for an active boycott and a campaign of civil disobedience to halt or disrupt the election.

Thousands of opposition supporters had rallied in Abidjan to protest Ivorian President Alassane Ouattara's plan to seek a third term, as tensions rose in the lead-up to the country's high-stakes election. Three weeks before the October 31 vote, some 20,000 people made their way into a stadium in Ivory Coast's commercial capital by early afternoon on Saturday, with some holding banners reading: "The people say no to an illegal third term."

When President Ouattara was in opposition politics, fighting former President Laurent Gbagbo, we thought, that he was the democrat that was going to bring change to his country and indeed, the rest of Africa. But that was never to be so. The first bad sign was when he allowed the French Army to intervene on his behalf against former President Gbagbo, and what followed was the humiliation of Mr. Gbagbo and his wife after their capture by the French Army. He concocted a lot of lies against former President Gbagbo and handed him over to ICC in the Hague to be prosecuted.

Ouattara, 78, announced in August he will seek another term after the sudden death of his handpicked successor the previous month created a leadership vacuum at the governing RDHP party.

The president's decision infuriated the opposition who says Ouattara is violating the constitution by seeking another term. Ouattara, in power

for a decade, says a 2016 constitutional change means his two-term limit has been reset.

Amid the rising tensions, envoys from the Economic Community of West African States (ECOWAS) regional bloc, the African Union and the United Nations headed earlier this week to Abidjan where they met officials, the opposition and members of the civil society.

"The joint mission expressed deep concern over the lack of trust among Ivorian political actors," according to a joint statement from the delegation led by Shirley Ayorkor Botchwey, Ghana's foreign minister and current chair of the ECOWAS council of ministers.

The delegation "strongly condemned the acts of violence and hate speech with ethnic overtones, which have unfortunately entered the field of political competition and are likely to have a negative impact on the progress made so far in the country", it said.

This week's mission was the second by the UN's special envoy for West Africa, Mohamed Ibn Chambas, who last month called for a "peaceful, inclusive, transparent and credible presidential election" after meeting with President Ouattara.

The constitutional council has cleared him and three other candidates to run, including 86-year-old former President Henri Konan Bedie. Those barred include Ouattara's predecessor Laurent Gbagbo and former rebel leader and Prime Minister Guillaume Soro, both of whom played key roles in a crisis that claimed more than 3,000 lives after disputed elections a decade ago. Both men are living outside the country but retain powerful support at home.

More than a dozen people have been killed in violent protests in recent weeks, sparking memories of the 2010-2011 civil war that broke out when Gbagbo refused to stand down after the electoral commission declared Ouattara the winner. The International Crisis Group last week called for the election to be postponed and for ballot preparations to be overhauled. "The chances of this election spawning a serious crisis are high," the independent think-tank said.

We call upon the African Union (AU) to come out and condemn this blatant violation of the constitution of the country. ECOWAS must reign in on Mr Ouattara and tell him that in no uncertain terms will he be allowed to get away with such violation of his country's constitution. He should also be reminded that it does not pay to be a puppet of the former colonial masters. Mr Ouattara is such kind of leader who receives instructions from Paris to the detriment of his own people.

Unfortunately, at the time of writing this article, the elections were held and Alasane Ouatarra was declared the winner and the new President of the Ivory Coast.



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# Shortness of Breath

HASINA BEGUM SAYED

Most cases are because of either a lung condition or a heart disorder. The lungs and the heart play a pivotal role in the transport of oxygen to the cells of the body as well as in the getting rid of the carbon dioxide; and if there is a disorder with either system, your breathing gets affected.

Remedies that work fabulously!

The most important aspect of effective management is to stay absolutely calm in the face of an attack. Panic worsens your symptoms significantly. When an attack is coming on, you get nervous and fretful; this, in turn, sets off a clasp response which further restricts the airways and the breathlessness snowballs.

## 1. Turmeric:

Turmeric is a giant powerhouse! Everyone's had haldi doodh – it's absolutely delicious and truly nutritious! Adding a dash of honey can make a haldi doodh, a comforting and delicious beverage! Packed with oodles of curcumin – the active principle, turmeric is one of the most effective anti-inflammatory agents. It is also a powerful anti-microbial and anti-septic. The spice provides potential allergy assistance because curcumin helps ward off allergic responses and the release of histamine. It can hold back the release of COX-2 prostaglandins, which are involved in inflammation. It can also help manage shortness of breath that's related to lung infections. In asthmatics, curcumin is potent enough to diminish the degree of the attack and stave off episodes as well.

## • Onion:

This is a very important home remedy for breathlessness. Quercetin found in onions fights off allergy-triggered gasping and breathlessness. Quercetin – a super powerful antioxidant is a potent natural antihistamine. It has the ability to inhibit the synthesis and release of compounds which have a part to play in the body's allergic responses. Onions contain organic sulphur compounds as well as the enzyme alliinase, which offer wonderful respiratory benefits. Strong vapours that emanate when an onion is cut ease your breathing.

## • Carom seeds or Ajwain:

Ajwain is strongly aromatic and pungent. The active principles – thymol oil, terpine, and limonene are robust antioxidants and anti-spasmodic agents. Consuming 1 spoon of carom seeds with warm water quickly expels mucus from the body and is very useful in the treatment of asthma.

## • Eucalyptus oil:

This essential oil is the perfect shortness of breath treatment at home.

It is an all-natural way to make your distress a little less painful! Eucalyptus oil boasts of strong anti-bacterial, antiviral, and anti-fungal properties. Add 10 drops of eucalyptus oil to a bowl of boiling water, and inhale the steam. The vapours help ease breathing and help reduce anxiety as well.

## • Bromelain:

Bromelain is an enzyme that is derived from the fruit and the stem of the pineapple, which offers very strong anti-inflammatory properties. Bromelain shows tremendous promise in the effective management of asthma by inhibiting airway inflammation. Research and clinical trials reveal that bromelain decreases inflammation in the respiratory airways, especially inflammation that is associated with allergies. As much as possible, incorporate this tropical fruit in to your diet. If you can't find the fresh fruit, select a bag of frozen fruit. You can snack on sliced pineapples or add it to your smoothies for a sweet nutritious drink!

Omega 3 – a lesser known home remedy for breathlessness!

An inflammation-causing fat in our diet is the arachidonic acid. Arachidonic acid is present in certain foods – shellfish, egg yolks, and meat. Decreasing the intake of these foods or eliminating them from your diet altogether helps reduce inflammation and breathlessness. Another way of decreasing arachidonic acid levels in the body is to increase the intake of the beneficial omega-3 fatty acid. Omega-3 fatty acids, found in salmon, tuna, and mackerel function like leukotriene inhibitors – i.e. drugs which help deal with breathlessness.

Adopt these self-care measures

- Take your medications regularly and diligently: Not adhering to the medicine routine causes exacerbations.
- Stop smoking: Quit smoking, and also make sure you aren't exposed to second hand smoke. Quitting decelerates the progression of a lung disease and wards off complications.>
- Circumvent exposure to allergens: As much as possible, stay away from irritants, chemical fumes, smoke, and environmental toxins.
- Avoid extremes in temperature: Very cold as well as exceedingly hot conditions amplify breathlessness.
- Avoid strong smelling things: Perfumes and deodorants, heavily fragrant shampoos and conditioners and strongly aromatic foods - do what you can to avoid them.
- Acclimatize when travelling to a high altitude: Avoid exertion until you have acclimatized well to the high altitude area.
- Exercise regularly: Exercise enhances fitness levels appreciably. Maintaining an ideal body weight is critical to warding off gasping and shortness of breath. Converse with your doctor before embarking on to an exercise routine though.
- Watch your diet: Eat small, frequent meals through the day, and do not eat right before you go to bed. Upward regurgitation of stomach acids is also known to set off tightness in the chest and breathing difficulty. Also, if you are over-weight or obese, make a conscious effort to shed all the unwanted weight.

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# KHUBAIB IBN 'ADIY

## A story not to be missed

Khubaib Ibn 'Adiy is undoubtedly a hero whose story is not to be missed. He has taught the lesson of sacrifice in such a way that no believing heart could ever forget the magnificence of his story. Khubaib's story beautifully demonstrates how ALLAH'S religion built men with unimaginable glory, strength, firmness, determination and loyalty. Khubaib Ibn 'Adiy was an Ansaar belonging to Aws tribe. He was a devout follower of Islam & firm in his belief. He prayed at night & fasted during the day. At the battle of Badr, he fought boldly & daringly. One of the polytheists he slayed during the battle of Badr was Al-Haarith Ibn 'Aamir Ibn Nawfal. The sons of Al-Haarith had learnt the name of their father's killer & had vowed revenge.

Concerned about preparations for a battle to revenge Badr, the Beloved Prophet (SAW) chose a delegation of 10 men who would set out to determine the Quraish's plans. Khubaib Ibn 'Adiy & Aasim Ibn Thaabit led the expedition. The Quraish soon heard about the expedition & sent 100 of their skillful spearmen to deter them. Before they knew it the Prophet's (SAW) men were besieged. They refused to surrender themselves & thus seven men were martyred. The spearmen promised the remaining 3 that they would be unharmed if they surrender. As the first 2 men descended (Khubaib & Zaid Ibn Ad-Dithinnah), they were captured & tied up. The third companion on seeing this realized the deceitful intentions of the spearmen & tried to escape. He was also martyred. Khubaib & Zaid were taken to Makkah & sold to the polytheists. The sons of Al-Haarith heard of Khubaib's capture & became inspired by hatred & revenge. They were determined to buy him, in fact, almost every family in Makkah who had lost kin in the battle of Badr, competed to buy him. Each had their own need to take revenge. They had collectively decided that Khubaib be the target of their revenge on ALL Muslims.

Zaid was taken by the other polytheist who tortured him severely. No matter what terror stood in the face of Khubaib, he always remained fearless & tranquil. His heart was completely submitted to ALLAH. "ALLAH was with him and he was with ALLAH. ALLAH'S hand was over him, and he could almost feel his fingers within his chest."

One day, one of Al-Haarith's daughters ran out in shock & astonishment from the room in which Khubaib was being held captive. She swore that she saw Khubaib eating of a big bunch of luscious grapes, even though he was heavily chained & at this time there wasn't a single grape in

Makkah! - This could only be the blessing of ALLAH. The polytheist soon informed Khubaib that his companion Zaid had been killed. They had hoped that this news would weaken him. He however remained Fearless & tranquil.

They persistently tried to bargain with him, ensuring him of freedom if he renounces his faith. When the polytheist lost hope in persuading him, they took him to place called AL-Taniim where he would be killed. On arriving there Khubaib asked to be allowed to pray 2 Rak'ahs salaah. They thought that he might be asking for this time to reconsider & so he was granted permission. During his prayer Khubaib so enjoyed the sweetness of faith with his soul that he could have carried on praying forever. However, he knew that if he prolonged his prayer his assailants would think he was hesitant & that he feared his death. He openly declared that he did not care in what way he died as long as it was for the sake of ALLAH. If ALLAH wished he would bless every cut limb.

The polytheist had prepared a huge cross made from a palm tree, on which Khubaib was tied - he was to be crucified! They sharpened their spears & swords in front of him and began to de-skin him, tearing away his flesh from his bones. Khubaib did not even blink an eyelid but remain absolutely tranquil. At that point one of the Quraish leaders asked him whether he wouldn't like to be in comfort & safety amongst his family and have Muhammed (SAW) in his place. Khubaib thundered back that he would not even let a tiny thorn hurt his Beloved Prophet (SAW) for all the comfort and luxury in the world. In astonishment Abu Sufiyan declared, "By God, I've never seen anybody love somebody else the way Muhammed's companions (R.A) love Muhammed (SAW)." Khubaib's provocative words intensified the anger & hatred of the enemy. They madly & cruelly attacked his body & tore it into pieces until he was martyred. Before he was martyred he asked ALLAH to inform the Prophet (SAW) of his & Zaid's fate. ALLAH accepted the dua. As the prophet (SAW) sat amongst his companions in Madinah His (SAW) heart became filled with sadness & tears filled His (SAW) eyes. He (SAW) could see the crucified body. The Prophet (SAW) sent two of the companions to lower the body of the honorable martyr to rest in the pure soil. Nobody knows where Khubaib is buried but the memory of his valiant & inspirational sacrifices occupies a definite place in the heart of every Muslims!



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# INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Widespread condemnation from the Muslim world followed the comment by French President Emmanuel Macron that "Islam is a religion that is in crisis all over the world today." His comment followed an incident where a teacher was beheaded after he shared with his learners cartoons of the Prophet that had earlier caused global outrage when they were published by the magazine Charlie Hebdo.

In Cairo, the Grand Imam of Al-Azhar Sheikh Ahmed el-Tayeb called on the international community to criminalize anti-Muslim actions, "These offensive cartoons are absurd, slapstick, chaotic, and outright hostile to the Islamic religion and its Holy Prophet," Sheikh el-Tayeb said. Muslims around the world reject all forms of terrorism committed in the name of religion and affirm that Islam and its Prophet have nothing to do with terrorism, he added.

In Islamabad, Pakistani Prime Minister Imran Khan vowed to run a campaign calling on the leaders of Islamic states to make the Western world understand that Muslims get extremely hurt by disrespect of Holy Prophet Muhammad (Peace Be Upon Him). "We are 1.25 billion Muslims. Why can't we do that? I feel sad to say that it is a great failure of the Muslim world leaders," Khan said.

In Jakarta, Indonesian President Joko Widodo denounced both Macron's statement and the violence in France.

At the United Nations in New York, the High Representative of the United Nations Alliance of Civilizations (UNAOC), Miguel Ángel Moratinos, said that freedom of expression should be exercised in a way that fully respects the religious beliefs of all religions.

The Maldives government said it "strongly refutes any attempt to link the peaceful religion of Islam with terrorism or violent extremism."

Jeddah, SAUDI ARABIA – Good news for Muslims worldwide is that Umrah visits have been restarted, subject to strict Covid-19 protocols. The first batch of Umrah performers for this Umrah season, from Indonesia and Pakistan, are already in the country. Pilgrims will be subject to a three-day medical isolation upon their arrival.

Khartoum, SUDAN – The country was in national mourning after world-renowned Quran reciter Sheikh Nurin Muhammad Sidiq died in a car crash in Omdurman. The country's Minister of Religious Affairs and Endowments Nasruddin Mufreh said in a message posted on Facebook that Sidiq and three other Quran activists died in the crash. Sheikh Nurin recited the Quran in various styles and also served as the imam of a famous mosque in the Sudanese capital of Khartoum. He won several international Quran competitions, including in Dubai and Malaysia, and was highly-acclaimed internationally.

New Delhi, India – Amid increasing concerns about marginalisation of Muslims in Indian politics, a total of 19 Muslim candidates won seats in the assembly elections in Bihar - eight from the Rashtriya Janata Dal (RJD), five from the All India Majlis-E-Ittehadul Muslimeen; four from the Congress Party; two from CPI Liberation and one from the Bahujan Samaj Party (BSP).

Meanwhile, in the US national elections, the Council on American-Islamic Relations said of the 110 Muslim-Americans who ran for a variety of posts, 57 emerged victorious.

Jerusalem, PALESTINE – Celebrated Indian Muslim poet and philosopher Iqbal had cautioned against the establishment of a Jewish state in 1948, and was one of the earliest supporters of the cause of the Palestinian people, a researcher in Palestine said as his 143rd birth anniversary was commemorated this month. "As far back as the early 20th century, Iqbal had alerted the Muslim world of the upcoming ploy to create a homeland for the Jews at the cost of Palestinians. Iqbal died in 1938. But his prediction came true within 10 years," said Sari Orabi, a Palestinian researcher in Arab and Islamic affairs.

Islamabad, PAKISTAN - Pakistani Foreign Minister Shah Mahmood Qureshi and his counterpart in Afghanistan Mohammad Haneef Atmar have discussed ways to develop bilateral Afghan-Pakistani relations, and the ongoing peace process in Afghanistan. Qureshi referred to his country's desire for Afghanistan to enjoy stability, peace and prosperity, stressing the need for intra-Afghan dialogue to achieve lasting peace. He provided an assurance that Pakistan would continue to make sincere efforts to promote stability and peace in the region, including in Afghanistan. Warring parties in Afghanistan have been engaged in peace talks in neutral countries for some time now.

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