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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

New York, USA - Palestinian President Mahmoud Abbas has rejected the latest US peace plan because of its unilateral steps and because it violates United Nations resolutions. Speaking before the UN Security Council on the American 'deal of the century', announced by US President Donald Trump last month, Abbas said the plan annuls Palestinian legitimacy and rights to self-determination, freedom and independence while legitimising illegal Israeli settlements and annexation of occupied Palestinian land. Abbas said the US plan works against achieving peace because it cancels all UN resolutions and all rights of the Palestinian people. He called for convening an international peace conference with both Israel and Palestine participating in order to have an international mechanism to bring about real peace between the Palestinians and Israel.

Kuala Lumpur (UNA-OIC) – Pakistani Prime Minister Imran Khan and his Malaysian counterpart Dr Mahathir Mohamad have agreed to explore the trade and investment potential of their countries for a relationship based on strong economic cooperation. Khan, who paid a two-day visit to Malaysia on the invitation of Mahathir, said the purpose of his visit was to "further strengthen ties between Pakistan and Malaysia in view of their tremendous future in trade and investment cooperation. We held talks based on the idea to develop much greater trade relationship, investment and joint collaboration in defense," he said. Mahathir said Pakistan has a developing population of 200 million and their needs could be met by joint ventures with Malaysia.

Jeddah, SAUDI ARABIA - The General Secretariat of the Organisation of Islamic Cooperation (OIC) is developing a programme of tourism, culture, arts, heritage festivals and Islamic tourism exhibitions to commemorate Azerbaijan's city of Gabala as the OIC City of Tourism 2020. The Capital of Islamic Tourism is selected annually by the OIC in consultation with member states. The programme aims at developing the tourism industry and economies of the selected capitals, and enhancing Islamic solidarity through exchanging products and services.

Al Dhafr, ABU DHABI - The Federal Authority for Nuclear Regulation, the UAE's independent nuclear regulator, announced that it has granted Nawah Energy Company the operating license for Unit 1 of the Barakah Nuclear Power Plant, making the UAE the first country in the Arab region to operate a nuclear power plant. The plant has been granted a 60-year licence.

Dubai, UAE - As part of the Madrasa Program for 1 000 Villages, the Mohammed bin Rashid Al Maktoum Global Initiative has provided high-tech educational offline solutions to students in remote villages across Tunisia and Mauritania, in collaboration with the Emirates Red Crescent. The Madrasa e-learning platform will benefit up to 10 000 students and teachers in remote areas without internet access across both countries through tablets, Wi-Fi hotspots and charging units.

Kuala Lumpur, MALAYSIA - The Malaysia External Trade Development Corporation aims to achieve its RM50 billion halaal

export target by year-end through enhancing its global marketing activities for local halal products. Deputy Chief Executive Officer (Export Acceleration) Mohammed Mustafa Abdul Aziz said that Malaysia has a lot of advantages in the halal industry, especially in terms of certification, but Malaysian industry players must not remain complacent. "Malaysia's success in the halal industry has motivated a lot of other countries, both Muslim and non-Muslim, to explore the prospects of halal for their economy. We need to ramp up efforts to ensure the relevance of our local halal products globally, as there is still a major lack of understanding of what halal is all about among global buyers," he said. He said the growing Muslim population worldwide and the rising demand by non-Muslims for halal products also facilitated the rapid progress of the industry.

Geneva, SWITZERLAND – The President of Saudi Arabia's Human Rights Commission, Dr. Awwad bin Saleh Al-Awwad, affirmed that the Kingdom has welcomed cooperation in the field of human rights with the various bodies, committees and mechanisms of the United Nations, particularly the Office of the High Commissioner for Human Rights (OHCHR). After a meeting with UN Human Rights Office Field Operations Director Georgette Gagnon, Al Awwad highlighted Saudi Arabia's historical efforts in support of the UN initiatives and appeals for humanitarian response in many countries, where the Kingdom topped the donor countries within the UN Humanitarian Response Plan in Yemen 2019 with US\$968.4 million, or 28 percent of the total aid provided.

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Ramalah Bint Abi Sufyan

THE WIFE OF OUR PROPHET ﷺ

Abu Sufyan ibn Harb could not conceive of anyone among the Quraysh who would dare challenge his authority or go against his orders. He was after all, the chieftain of Makkah who had to be obeyed and followed. His daughter, Ramlah, known as Umm Habibah, however dared to challenge his authority when she rejected the deities of the Quraysh and their idolatrous ways. Together with her husband, Ubaydullah ibn Jahsh, she put her faith in Allah alone and accepted the message the Prophet (ﷺ). Abu Sufyan tried with all the power and force to bring back his daughter the religion of their forefathers. But this could not shake the faith of Ramalah. Abu Sufyan did not know how to face the Quraysh. When the Quraysh realized though that Abu Sufyan himself was unhappy by Ramlah, they treated them harshly.

In the fifth year of His (ﷺ)'s mission, the Prophet (ﷺ), gave permission to the Muslims to migrate to Abyssinia. Ramlah, and her family were among those who left. Abu Sufyan and the Quraysh leaders found it difficult to accept that a group of Muslims had slipped out of their net of persecution.

They therefore send messengers to the Negus to seek their extradition. The messengers tried to poison the mind of the Negus against the Muslims but after examining the Muslims beliefs and listening to the Quran being recited, the Negus concluded: "What has been revealed to your Prophet Muhammad (ﷺ) and what Jesus the son of Mary preached came from the same source." The Negus himself announced his faith in the acceptance of Islam. He also announced to protect the Muslim muhajirin. The long journey on the road of hardship and tribulation had finally led to the oasis of serenity. Umm Habibah did not know that the new found freedom and sense of peace were later to be shattered. She was to be put through a test of the most severe and harrowing kind. One day her husband Ubaydallah ibn Jahsh announced his rejection of Islam and his acceptance of Christianity. What a terrible blow! Ramlah did not expect this of her husband. Umm Habibah had three options before her.

She could either remain with her husband and accept his call to become a Christian in which case she also would commit apostasy and - ALLAH forbid - deserve ignominy in this world and punishment in the hereafter. This was something she resolved she would never do even if she were subjected to the most horrible torture. Or, she could return to her father's house in Makkah - but she knew he remained a citadel of shirk and she would be forced to live under him. Or, she could stay alone in the land of the Negus as a displaced fugitive - without country, without family and without a supporter. She made the choice that she considered was the most pleasing to ALLAH. She stayed in Abyssinia until such time as ALLAH granted her relief. She divorced her husband who lived only a short while after becoming a

Christian. He had given himself over to consuming alcohol, This undoubtedly helped to destroy him.

One morning, there was a loud knock on her door. It was Abrahah, the special maid-servant of the Negus. Abrahah was beaming with joy as she greeted Umm Habibah and said: "The Negus sends his greetings and says to you that Muhammad, the Messenger of ALLAH (ﷺ), wants you to marry him and that he has sent a letter in which he has appointed him as his wakil to contract the marriage between you and him. If you agree, you are to appoint a wakil to act on your behalf." Umm Habibah was in the clouds with happiness. She shouted to herself: "God has given you glad tidings.

She took off her jewelry and gave them to Abrahah. And indeed if she had possessed all the treasures of the world, she would have given them to Abrahah at that moment of sheer joy. Finally she said to Abrahah: "I appoint Khalid ibn Said ibn al-Aas to act as wakil on my behalf for he is the closest person to me." In the palace of the Negus, set in the midst of beautiful gardens and in one of the lavishly decorated, sumptuously furnished and brightly lit halls, the group of Muslims living in Abyssinia gathered. They included Jafar ibn Abi Talib and others. "The Messenger of ALLAH, (ﷺ) has requested me to conclude the marriage contract between Him (ﷺ) and Umm Habibah the daughter of Abu Sufyan.

On His (ﷺ) behalf I give her a mahr of 400 gold dinars." "I have agreed to do what the Prophet (ﷺ) has requested and acted as the wakil on behalf of Umm Habibah, Umm Habibah later described how she was eager to share her happiness. She said: "When I received the money as mahr, I sent 50 mithqals of gold to Abrahah and I said to her: 'I gave you what I did when you gave me the good news because at that time I did not have any money.' "Shortly afterwards, Abrahah came to me and returned the gold. She also produced a case, which contained the necklace I had given to her. She returned that to me and said: 'The King has instructed me not to take anything from you and he has commanded the women in his household to present you with gifts of perfume.' "On the following day, she brought me ambergris, saffron and aloes and said: 'I have a favor to ask of you.' 'What is it?' I asked. 'I have accepted Islam,' she said, 'and now follow the religion of Muhammad (ﷺ). Convey to Him (ﷺ) my salutation of peace and let him know that I believe in Allah and His Prophet (ﷺ). Please don't forget.' She then helped me to get ready.

"When I met the Prophet (ﷺ) I told him all about the arrangements that were made for the marriage and about my relationship with Abrahah. I told Him (ﷺ) she had become a Muslim and conveyed to Him (ﷺ) her greetings of peace. He was filled with joy at the news and said: 'Wa alayha as-salam wa rahmatullahi was barakatuhu and on her be peace and the mercy and blessings of ALLAH."



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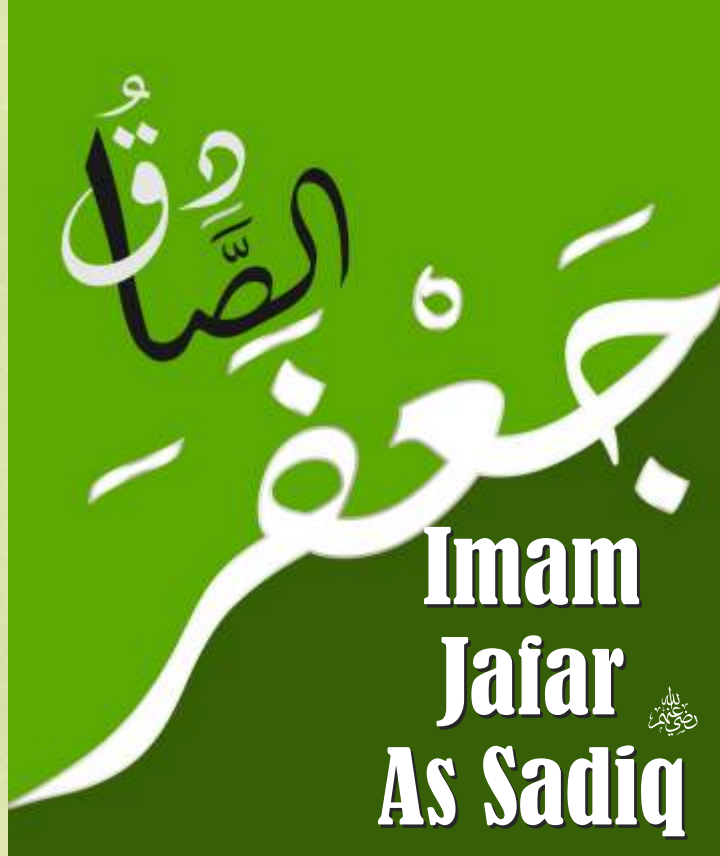


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The son of Imam Muhammad al-Baqir, son of al-Imam Zain al-`Abidin, son of al-Husayn, son of `Ali bin Abi Talib ؑ, Imam Ja'far was born on the eighth of Ramadan in the year 83 H. His mother was the daughter of al-Qassim whose great grandfather was Abu Bakr as-Siddiq ؑ.

He spent his life in worship and acts of piety for the sake of Allah. He rejected all positions of fame in favor of `uzla or isolation from the lower world. One of his contemporaries, `Umar ibn Abi-I-Muqdam, said, "When I look at Imam Ja'far bin Muhammad I see the lineage and the secret of the Prophet Muhammad ﷺ united in him."

He received from the Prophet ﷺ two lines of inheritance: the secret of the Prophet sallā through `Ali ؑ and the secret of the Prophet ﷺ through Abu Bakr ؑ. In him the two lineages met and for that reason he was called "The Inheritor of the Prophetic Station (Maqam an-Nubuwwa) and the Inheritor of the Truthful Station (Maqam as-siddiqiyya)." In him was reflected the light of the knowledge of Truth and Reality. That light shone forth and that knowledge was spread widely through him during his lifetime.

Imam Ja'far narrated from his father, Muhammad al-Baqir, that a man came to his grandfather, Imam Zain al-`Abidin ؑ, and said, "Tell me about Abu Bakr!" He said, "You mean as-Siddiq?" The man said, "How do you call him as-Siddiq when he is against you, the Family of the Prophet ﷺ?" He replied, "Woe to you. The Prophet ﷺ called him as-Siddiq, and Allah accepted his title of as-Siddiq. If you want to come to me, keep the love of Abu Bakr and `Umar ؑ in your heart."

Imam Ja'far said, "The best intercession that I hope for is the intercession of Abu Bakr as-Siddiq t." From him is reported also the following invocation: "O Allah, You are my Witness that I love Abu Bakr and I love `Umar ؑ and if what I am saying is not true may Allah cut me off from the intercession of Muhammad ﷺ."

He took the knowledge of hadith from two sources: from his father through `Ali ؑ and from his maternal grandfather al-Qassim. Then he increased his knowledge of hadith by sitting with `Urwa, `Aata, Nafi' and Zuhri. The two Sufyans, Sufyan ath-Thawri and Sufyan ibn `Uyayna, Imam Malik, Imam Abu Hanifa, and al-Qattan ؑ all narrated hadith through him, as did many others from later hadith scholars. He was a mufassir al-Qur'an or master in exegesis, a scholar of jurisprudence, and one of the greatest mujtahids (qualified to give legal decisions) in Madinah.

Imam Ja'far ؑ acquired both the external religious knowledge as well as the internal confirmation of its reality in the heart. The latter was reflected in his many visions and miraculous powers, too numerous to tell.

One time someone complained to al-Mansur, the governor of Madinah, about Imam Ja'far ؑ. They brought him before Mansur and asked the man who had complained, "Do you swear that Imam Ja'far did as you say?" He said, "I swear that he did that." Imam Ja'far said, "Let him swear that I did what he accused me of and let him swear that Allah punish him if he is lying." The man insisted on his complaint and Imam Ja'far insisted that he take the oath. Finally the man accepted to take the oath. No sooner were the words of the oath out of his mouth than he fell down dead.

Once he heard that al-Hakm bin al-'Abbas al-Kalbi crucified his own uncle Zaid on a date palm. He was so unhappy about this that he raised his hands and said, "O Allah send him one of your dogs to teach him a lesson." Only a brief time passed before al-Hakm was eaten by a lion in the desert.

Imam at-Tabari narrates that Wahb said, "I heard Layth ibn Sa'd say, I went on pilgrimage in the year 113 H., and after I prayed the afternoon obligatory prayer (salat al-`Asr) I was reading some verses of the Holy Qur'an and I saw someone sitting beside me invoking Allah saying 'Ya Allah, Ya Allah...' repeatedly until he lost his breath. He then continued by saying 'Ya Hayy, Ya Hayy...' until his breath was again lost. He then raised his hands and said, 'O Allah, I have the desire to eat grapes, O Allah give me some. And my robe (jubba) is becoming so old and tattered, please O Allah grant me a new one.' Laith bin Sa'd said that 'He had hardly finished his words before a basket of grapes appeared in front of him, and at that time there were no grapes in season. Beside the basket of grapes there appeared two cloaks more beautiful than I had ever seen before.' I said, 'O my partner let me share with you.' He said, 'How are you a partner?' I replied, 'You were praying and I was saying Amin.' Then Imam Ja'far said, 'Then come and eat with me,' and he gave me one of the two cloaks. Then he walked off until he met a man who said, 'O son of the Prophet ﷺ, cover me because I have nothing but these tattered garments to cover me.' He immediately gave him the cloak that he had just received. I asked that man, 'Who is that?' He replied, 'That is the great Imam, Ja'far as-Sadiq.' I ran after him to find him but he had disappeared."

From his knowledge he used to say to Sufyan ath-Thawri, "If Allah bestows on you a favor, and you wish to keep that favor, then you must praise and thank Him excessively, because He said, "If you are thankful Allah will increase for you"[14:7]. He also said, "If the door of provision is closed for you, then make a great deal of istighfar (begging forgiveness), because Allah said, "Seek forgiveness of your Lord, certainly Your Lord is oft-Forgiving" [11:52]. And he said to Sufyan, "If you are upset by the tyranny of a Sultan or other oppression that you witness, say "There is no change and no power except with Allah," (la hawla wa la quwwata illa-billah) because it is the key to Relief and one of the Treasures of Paradise."

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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)

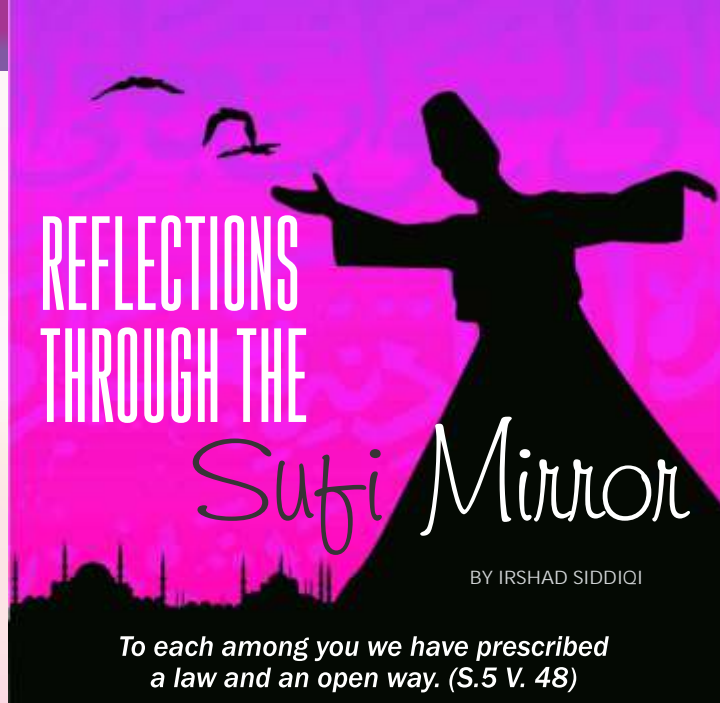


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To call oneself a Muslim nominally and present oneself as a Muslim formally does not make one a true Muslim. Just to know the teachings of Islam does not help. A person who does not know how to behave like a Muslim, although he or she knows the Shariah, is like a "donkey carrying a load of books." (Sura Jumu'ah.) Islam should make one Godly and not earth rooted. A true Muslim seeks the pleasure of Allah and not the ego.

The adoption of the Shariah has degenerated with the degeneration of Muslims. Sufi orders have also degenerated with the adoption of rituals as an end and not a means to an end. In most cases Sufism is viewed as ritualism through and through. The spirit of the rituals are not explained hence the misconception of attaching mystic significance to rituals, which were originally formulated to mobilise the heart in the quest for Allah, has replaced the "sulook" or journey toward Allah. The true methodology (Tariqah) is not undertaken and the faraid (compulsory requirements) is being neglected.

The love for Allah and Rasul (sallallahu alaihi wasallam) should lead to love for all creation. A Sufi lives for Allah, and in a spiritual sense with Allah and in Allah. To undertake the journey and propel oneself to Allah, human beings possess two wings: The wing of Law and the wing of Love. The Shariah is the (law) and the Tariqah is (love).

To make the Shariah a cult is not what is demanded by Islam. Islam is a revolt against the concept of cult. Islam is based on Tawhid or Unity hence the law and love should be blended with Hikmah (wisdom). If only one aspect is pursued it leads to imbalance and religiously unbalanced personalities. The law leads to academic pursuit or (Fikr) contemplation on the creation leading to knowledge of the creator with the External eye and love leads to Dhikr (remembrance of Allah), which leads to recognition or Ma'rifah of Allah. So Dhikr and Fikr take one to one's goal and the goal is Allah.

The love of Allah leads one to love those who loved Allah, who showed

how to love Allah - to the Aulia. The demonstration of love, for him who loves Allah and the Holy Prophet (sallallahu alaihi wasallam) and who loved the mission of the Holy Prophet (sallallahu alaihi wasallam) even the act of love is an act of piety, because those who cannot love a person who loved Allah cannot love Allah. It will be a hollow claim if they claim they love Allah, but they don't love those who love Allah and showed the way how to love Allah. The Aulia are the personification of love for Allah.

Electricity at the powerhouse is produced at a high voltage - transformers established to bring down the voltage at each level - reaches 220V allowed to go into the homes. For everything in the universe there is only one powerhouse - the being of Allah - life, light beauty and knowledge flows from here. This blessing must flow into the universe so that everything functions and remains alive but the Quran says that the radiator of this powerhouse is so infinitely powerful - the indirect radiation of this made Moosa (alaihi salaam) faint.

Therefore, it is established that nothing in this universe can bear the impact therefore Allah out of his mercy created the first transformer - the personality of the Holy Prophet (sallallahu alaihi wasallam). Nur-al-Muhammadi or the Light of Muhammed is the foundation of creation which is the cosmic personality of the Holy Prophet Muhammad (sallallahu alaihi wasallam). The cosmic personality is not separated from the Historic Personality. Only the Prophet (sallallahu alaihi wasallam) can bear the presence of Allah directly as was observed in the Mi'raj.

There are certain unfortunate people who are so limited in their perception that they are unable to understand this Transcendental Dimension. Islamic cosmology says the first Transformer - heart of the Holy Prophet (sallallahu alaihi wasallam) and there are other transformers in the serial line - the hearts of all the Ambiya who came and the hearts of all those who rose to the status of being Awliya Allah. It is through these transformers that the blessing of Allah flow into the dead universe and gives it light. We need to draw inspiration from the personality of the Holy Prophet Muhammad (sallallahu alaihi wasallam) and the true followers of the Holy Prophet (sallallahu alaihi wasallam) and make it a means of blessing and comfort for our hearts in these trying times.

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Excerpts from Qasida-e-Meraajia

قصيده معراج

BY ALA HAZRAT IMAM AHMED RAZA (R.A.)

Woh sarwar e kishwar e risalat jo arsh per jalwah gar huye thay
Naye nirale tarab kay saaman Arab ke mehman kay liye thay.
 When the supreme Prophet went to his journey to the Divine Throne
 of Allah, There were very special arrangements made to welcome the
 unique guest from Arabia'

Wahan falak per yahan zameen main rachi thi shaadi machi thi dhoomein
Udhar say anwar hastay aatay idhar say anwaar ooth rahay thay.
 On the Heavens above and the earth below there was festive
 celebration; The dazzling lights came down smiling and the fragrant
 perfumes went up on this occasion.

Khuda hee day sabr jaan e purgham dikhaon kyun kar tujhay woh
a'alam Jab unko jhurmat main lakay qudsi jinnah ka dulha bana rahay
thay.
 The moment was indescribably exciting, when the angels, pure and
 wise, Gathered round him and dressed him as the bridegroom of
 Paradise.

Utar ker unkay rukh ka sadqa yeh noor ka but raha tha bada Kay chand
suraj machal machal ker jabeen ki khairat mangtay thay.
 The light emitted by his face was distributed among the beggars with
 generosity. The moon and the sun begged most eagerly for this
 bright charity.

Wohi to ab tak chalak raha hai wohi to joban tapak raha hai Nahanay
may jo gira tha pani kataray taroon nay bhar liye thay.
 The same luminous water still shining in their bright path, Which the
 stars had gathered in their cups from his overflowing bath.

Bacha jo talwoon ka unkay dhouwan bana woh Jannat ka rang o roghan
Jinhood nay dulha ki payi utran woh phool gulzar e noor kay thay.
 With the surplus sole-washed water Paradise was painted bright,
 Those who wore his used-clothes became flowers, of the garden of
 light.

Ajab na tha rakhsh ka chamakna gizale dam khurdasa bharhakna
Shuaein bukey urha rahi then tadapte ankhoon pay saieqay thay
 It is understandable why the Prophet's horse startled like a frightened
 deer; The rays of light dazzled his eyes and the lightning flashed near.

Hujum e umeed hai ghatao muradein day kar inhein hatao
Adab ki baagein liye badhao malaika may yeh ghul ghule thay.
 The clouds gave alms to the beggars and made sure there was
 enough room;
 The angels held the reigns respectfully and welcomed the
 bridegroom.

Uthi jo garde rahe munawar woh noor barsa kay raaste bhar
Ghiray thay badal bharay thay jal thal umand kay jangle ubal rahay thay.
 The dust of the luminous path rose up like the clouds of light;
 The space overflowed with rain and the whole way was exceptionally
 bright.

Simat kiya kaisi mat kathi thi qamar! woh khak unkay rah guzar ki
Utha na laya kay miltay miltay
 O moon! You should have brought some dust from the Prophet's way;
 You would have got rid of your spots by rubbing it on them for a day.

Burraq kay naqsh o sum kay sadqe woh gul khilaye kay saray rastey
Mehaktay gulban lehakte gulshan hare bhare lahlaha rahe thay.
 The hoof-prints of the 'Buraq' filled the entire way with flowers;
 In no time all over the place there were fragment orchards and
 bowers.

Namaz e Aqsa main tha yehi seer ayan houn ma'ani awwal akhir
Key dast basta hain pichey hazir jo salatanat aagay kar gaye thay.
 The divine wisdom of 'Aqsa' prayer was to unfold the secret of first
 and last;
 All the Prophets prayed behind him, though they had actually lived in
 the past.

Yeh unki aamad ka dabdaba tha nikhar her shaiy ka ho raha tha
Nujoom o aflak jam o mina ujaltay thay khangalthey they.
 The dignity of his arrival brightened up everything immaculately;
 The stars, the skies, the cups and the containers cleaned smartly.

Naqab ultay woh mehr e anwar jalal o rukhsar garmiyoon per
Falak ko hebat say tap charhi thi tapaktay anjum kay aablay tha.
 When he advanced, his unveiled sun-like face shone with glamour;
 The sky felt over-awed and the stars became dimmer and dimmer.

Yeh joshay noor ka asar tha key aabay gohar qamar qamar tha
Sifaey rah say phisal fisal kar sitare qadmon pay laut'tay thay.
 The overflowing light filled the path with luminous water;
 The stars slipped time and again and fell at the feet of Allah's
 messenger.

Barha yeh lehra kay behr o hidat key dhul gaya naame raige kasrat
Falak key teloon ki kiya haqeeqat yeh arsh o kursi do bulbule thay.
 The ocean of Unity surged forward and washed sands of Diversity;
 Forget the dunes of the sky, just two bubbles were 'Allah's Arch and
 Kursi'

Woh zill e rehmat woh rukh key jalwe ke taare chupte na khilne paate
Sunehri zarbaft udi atlas yeh than sab dhoop chaoon ke the.
 His sun-like merciful face eclipsed the stars that shine;
 The moonlight and starlight looked like shadows in his sunshine.

Chala woh serve e chamaan khiramaan na ruk saka sidra say damaan
Palak jhapakti rahi woh kab kay sab aeno aan say guzar chuke thay.
 When the unique bridegroom advanced even the lote tree failed to
 hold him back;
 In the wink of an eye he went beyond this and that range of the track.

Jhalak see eik qudsiyoon per aayi hawwaa bhi daman ki phir na payi
Sawari dulha ki dur pohnchi barat main hosh hi gaye thay.
 The angels felt that a glimpse had flashed through their sight and
 mind;
 The bridegroom went far ahead but his companions were left behind.

Thakay thay ruhul amin key bazu chuta woh daman kahan woh pehloo
Rikab chooti ummeed tuti nigah e hasrat key walwaley thay.
 Gabriel's wings got tired and he could not accompany the divine
 guest;
 The Prophet's stirrup slipped out of his hands though he tried to hold
 it to his best.

Ravish ki garmi ko jis ney socha dimag say eik bhabuka phoota
Khir'ad key jungle main eik phool chumka dahar daher paerdh jal rahe
thay.
 He, who reflected on the Prophet's speed suddenly found his mind
 aflame;
 All the trees in the woods of intellect started burning with shame.

Jiloo main jo murgay a'qal uray thay abaj booray haloon girtay partay
Woh sidrah hee per'rahay thay thak kar charha dam tewar aa gaye thay.

The birth of intellect flying ahead of the Prophet ended in a miserable plight;
They could not go beyond the lote tree in their insurmountable flight.

Qavi they murgan e waham kay per uray to urdnay ko aur dam bhar Utha'ee seenay ki aisi thokar kay khoonay andesha th'oo'ktay thay.
The strong-winged birds of superstition flew but soon lost their breath;

They sustained a fatal blow on their chests and fell bleeding to death.

Suna yeh itnay mein arsh e haq nay kay lay mubarak ho taaj waley Wohi qadam khair say phir aaye jo pehle taaj e sharaaf tere thay.
At the moment of Allah's throne heard the angels raising a salutary uproar;
How nice to welcome back the same auspicious feet, which graced us before.

Yeh sunkay bay khud pukar utha nisar jaoon kahan hain aaga Phir unkay talwoon ka paon bosa yeh meri aankhon kay din phire thay.
On hearing this, the devotee exclaimed, "Where is my master?
How lucky that my eyes will again kiss the soles of Allah's Messenger!"

Jhuka tha mujre ko arsh e aala gire they sajde may bazme bala
Yeh aankhein qadmoon say mal raha tha woh girde qurbaan ho rahay thay.

Allah's throne knelt down to welcome, the angels fell again into a prostration'
It rubbed his eyes on his feet; they showed their utmost veneration.

Ziyein kuch arsh per yeh aaein kay sari qindileen jagmagayeen Huzoor e khurshid kiya chamaktay chairagh moun apna dekh tay thay.
Such a bright light shone that all the candles flickered;
The lamps felt ashamed when the 'sun' itself appeared.

Yehi sam'an tha kay paikay rehmat khabar yeh laya kay chaliye Hazrat Tumhari khatir kushada hain woh jo kalim per band rastaay thay.
In this atmosphere the Messenger of Mercy came respectfully to say;
"Those ways are open for you today, which were closed for Moses one day."

Badh aie Muhammad [Sallallahu 'Alayhi Wasallam] qareen ho Ahmed [Sallallahou Alayhi Wasallam] qareeb aa sarwar e mamajad Nisar jaoon yeh kiya nida thi yeh kiya samaan tha yeh kiya mazay thay.
"Move forward, O Muhammed! [Peace Be Upon Him] Come nearer,
O Ahmed, My beloved."
What a lovely call it was and what a joyful atmosphere it created!

Tabarakallah yeh shan teri tujhi ko zaiba hai bay niyazi Kahin to woh josh e lan-tarani kaheen takazay visal kay thay.
"O Allah, all praise be to You; You are undoubtedly carefree;
Once Moses insisted to see you; here You became anxious to see."

Khirad say keh do kay sir jhukaye lay gumaan say guzray guzarnay walay Pare hain yahan khud jaihat ko laalay kisay bataye kidhar gaye thay.
Let intellect bow its head, because it has traveled beyond imagination;
Direction itself is baffled and it cannot dare to imagine his destination.

Surag aino mataa kahaan tha nishan e kaifo illa kahan tha. Na koi rahi na koi sathi naa sang e manzil naa merhalay thay.
Who could answer where or when? Who could tell us what or how;
There was neither any companion nor any milestone between them and now.

Barhay to lekin jhee-jhaktay dartay haya say jhuktay adab say ruktay Jo qurb unhi ki ravish pay rakhtay to lakhon manzil kay fasilay thay.
He advanced hesitantly with feelings of respect and humility;
Allah led him on this endless journey with an exceptional agility.

Kisay milay ghat ka kinara kither say guzra kahan utra Bhara jo misle nazar tarara woh apni aankhoon say khud chupay thay.
Who could see this ocean's shore? It was all speed and surprise;
He leapt like sight and became hidden from his own eyes.

Uthay jo Qasray dana kay parde koi khabar dey to kiya khabar day Wahan to ja hee nahin duee ki na keh kay woh bhi na thay aray thay.

When the secrets of Nearness were unveiled, who knows what the Reality was?
There was no room for otherliness; don't say he wasn't; he really was.

Muhito markaz mein faraq mushkil rahe na faasil khutoot e wasil Kamaan e hairat mein sir jhukaye ajeeb chakar mein da'eray thay.
To differentiate between the circumference and the centre was difficult;
The arches bowed and the circles felt giddy as a result.

Hijab uhnay mein lakhon parde har aik parday main lakhon jalway Ajab ghari thi kay waslo furqat janam kay bichray galay milay thay.
Millions of veils disappeared revealing endless oceans of luminosity;
It was strange Union of Lights which symbolised diversity in Unity.

Wohi hai awwal wohi hai aakhir wohi hai batin wohi hai zahir Usi kay jalway usi say milnay usi say uski taraf gaye thay.
He is the First and the Last; He lives in the Absence and the Presence;
His own hidden light went to see His own visible existence.

Kaman e imakan kay jhutay nukto tum awwal akhir ki phair mein ho Muhit ki chal say to puchho kidhar say aaye kidhar gaye thay.
O dots on the arch of probability! Why do you guess the first and last?

Ask the track of the circumference, where did the process begin in the past?

Udhar say theen nazray shah namaz'ain idhar say inaam e khusravi mein Salam o Rehmat kay haar gundh ker glue e pur noor mein paray thay.
Here Allah gave His beloved Messenger a gift of formal and ritual prayers,
He also honoured him with garlands of durood, and salaam's regal flowers.

Zabaan ko intezaar guftan to gos ko hasrat e shunidan Yahan jo kehna tha keh liya tha jo baat sun'ni thi sun chukay thay.
The tongue was anxious to speak and the ear was eagerly to go very near;
Mysteriously and silently he said what he wanted to say and heard what he wanted to hear.

Woh burj e batha ka mahpara bahishat ki sair ko Sidhara Chamak pay tha khuld ka sitara kay iss qamar kay qadam gaye thay.
Then the distinguished guest was taken to Paradise soon;
The stars of Paradise felt honoured to see the glory of their Arabian moon.

Suroor e maqdam ki roshni thi kay tabishoon say mah e arab ki Jina kay gulshan thay jhaar farshi jo phool thay sab kanwal banay thay.
The Arabian moon was accorded a glorious welcome joyfully;
All the heavenly flowers became daffodils and the chandeliers shone more brightly.

Tarab ki nazish kay haan lachakiye adab woh bandish kay hill na sakiye Yeh josh e ziden tha keh poday kasha kish e arah kay talay thay.
The spirit of ecstasy edged him on but the sense of humility checked him modestly;
A real conflict of emotions: "To advance or just to stay there reverently."

Khuda ki qudrat keh chand haq kay kareroon manzil mein jalwa kar kay Abhi na taroon ki chaoon badli keh noor kay tarkay aa liye thay.
Allah's omnipotence be praised! His truthful moon shone at millions of stations on his way;
Even when he returned home by dawn before the starlight faded

Nabi E Rehmat Shafi E Ummat RAZA pay Lillah ho inayat Isay bhi unn khal'atoun say hisa jo khas rehmat kay waan bate thay.
Take pity on Raza, O our Intercessor and Allah's Messenger of Mercy!
Grant him a small share from the gifts distributed during the Meraj journey.

Sana e Sarkar hai wazifa qabool e Sarkar hai taman'na Na shayari ki hawas na parwah radi thi kiya kaisay kafiye thay.
My mission is to praise the Prophet; my aim is to achieve his pleasure;
The poetic rhymes and refrains have no value; Mustapha's Love is my true treasure.

Eyestrain

All you need to know

COMPILED BY HASINA BEGUM SAYED



Eyestrain occurs when your eyes get tired from intense use, such as while driving long distances or staring at computer screens and other digital devices.

Eyestrain doesn't have serious or long-term consequences, but it can be aggravating and unpleasant. It can make you tired and reduce your ability to concentrate. It usually goes away once you rest your eyes or take other steps to reduce your eye discomfort. But in some cases, signs and symptoms of eyestrain can indicate an underlying eye condition that needs treatment.

Signs and symptoms of eyestrain include:

Sore, tired, burning or itching eyes

Watery or dry eyes

Blurred or double vision

Headache

Sore neck, shoulders or back

Increased sensitivity to light

Difficulty concentrating

Feeling that you cannot keep your eyes open

Common causes of eyestrain include:

Looking at digital device screens

Reading without pausing to rest your eyes

Driving long distances and doing other activities involving extended focus

Being exposed to bright light or glare

Straining to see in very dim light

Having an underlying eye problem, such as dry eyes or uncorrected vision (refractive error)

Being stressed or fatigued

Being exposed to dry moving air from a fan, heating or air-conditioning system

Consider these lifestyle tips and home remedies to reduce or prevent eyestrain:

Adjust the lighting.

When watching television, it may be easier on your eyes if you keep the room softly lit. When reading printed materials or doing close work, try to position the light source behind you and direct the light onto your page or task. If you're reading at a desk, use a shaded light positioned in front of you. The shade will keep light from shining directly into your eyes.

Take breaks

When doing close work, take occasional breaks and rest your eyes by looking away from the digital screen.

Limit screen time.

This is especially important for children, who may not make the connection between extended viewing, eyestrain and the need to rest their eyes regularly.

Use artificial tears

Over-the-counter artificial tears can help prevent and relieve dry eyes. Use them even when your eyes feel fine to keep them well-lubricated and prevent a recurrence of symptoms. Your healthcare provider can suggest which eyedrops might be best for you. Lubricating drops that don't contain preservatives can be used as often as you need. If the drops you're using contain preservatives, don't use them more than four times a day. Avoid eyedrops with a redness remover, as these may worsen dry eye symptoms.

Improve the air quality of your space.

Some changes that may help prevent dry eyes include using a humidifier, adjusting the thermostat to reduce blowing air and avoiding smoke. If you smoke, consider quitting. Moving your chair to a different area may help reduce the amount of dry moving air on your eyes and face.

Choose the right eyewear for you

If you need glasses or contacts and work at a computer, consider investing in glasses or contact lenses designed specifically for computer work. Ask your optometrist about lens coatings and tints that might help too.

Tips for computer work

Computer use is a common cause of eyestrain. If you work at a desk and use a computer, these self-care steps can help take some of the strain off your eyes.

Blink often to refresh your eyes.

Many people blink less than usual when working at a computer, which can contribute to dry eyes. Blinking produces tears that moisten and refresh your eyes. Try to make it a habit to blink more often when looking at a monitor.

Take eye breaks

Throughout the day, give your eyes a break by looking away from your monitor. Try the 20-20-20 rule: Every 20 minutes, look at something 20 feet away for at least 20 seconds.

Check the lighting and reduce glare

Bright lighting and too much glare can strain your eyes and make it difficult to see objects on your monitor. The worst problems are generally from sources above or behind you, including fluorescent lighting and sunlight. Consider turning off some or all of the overhead lights. If you need light for writing or reading, use an adjustable desk lamp. Close blinds or shades, and avoid placing your monitor directly in front of a window or white wall. Place an anti-glare cover over the screen.

Adjust your monitor

Position your monitor directly in front of you about an arm's length away so that the top of the screen is at or just below eye level. It helps to have a chair you can adjust too.

Use a document holder.

If you need to refer to print material while you work on your computer, place it on a document holder. Some holders are designed to be placed between the keyboard and monitor; others are placed to the side. Find one that works for you. The goal is to reduce how much your eyes need to readjust and how often you turn your neck and head.



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Trump's Gamble in Iraq Backfires

-Assassination of Soleimani Has Huge Cost for America

Despite conflicting official statements by the Trump administration about the reason behind its decision to target Iran's most celebrated military official, the U.S. is adamant that its assassination of Qassem Soleimani and refusal to leave Iraq is about "protecting Americans".

From versions advanced publicly by former CIA chief Pompeo now serving as Trump's trigger-happy defense secretary, during his TV-road show, the world was told that Qassem Soleimani was killed because he posed an "imminent" threat.

This "official" narrative was spun to convince Trump's domestic audience that though the Democrats had ganged up against him, he remained concerned about America's safety and thus eliminated "bad" persons.

The targeted assassination of Qassem Soleimani and a senior Iraqi military leader Abu Mahdi al-Mohandis, has raised serious questions about Trump's real motivation. Notwithstanding the so-called justification being a vague, unproven claim of "imminent" threat of violence against Americans, Trump himself shot it down by saying that it "doesn't really matter" whether Soleimani and al-Mohandis posed an imminent threat.

In other words, as Commander-in-chief of America, I, Donald Trump can authorize the killing of anyone, regardless of whether the person singled out for extra-judicial execution is a serving official of any country, and it matters not whether the person poses any imminent threat.

Strangely, the facts advanced by Iraq's parliament particularly by Prime Minister Adel Abdul-Mahdi regarding the reason for Qassem Soleimani's visit to Baghdad on the fateful day he was assassinated, have either been downplayed or ignored.

In addition the Iraqi parliamentary session reveals how the emergence of China and development of strong ties to Baghdad may be shaping America's new Mideast strategy.

Clearly one cannot ignore what has been described as one of the most overlooked yet relevant drivers behind Trumps current policy with respect to Iraq: preventing China from expanding its foothold in the Middle East.

Indeed, some commentators have argued that the timing of Soleimani's assassination was directly related to his diplomatic role in Iraq and his push to help Iraq secure its oil independence.

Prime Minister Abdul-Mahdi's insistence that America's pressure on the Iraqi government arises from China's growing ties especially in the oil sector, hasn't received adequate media attention. While this may be due to much of the U.S. pressure being exerted on the caretaker government covertly and behind closed doors.

Now that the Iraqi Prime Minister has lifted the lid on Trump's bullying



tactics, mainstream media has no reason to shy away from it. The evidence strongly suggests that America under Trump cannot countenance China's presence nor Iran's substantial influence in Iraq.

The flip side is that both China and Iran are eager to free Iraq by ridding it of U.S. troops. Both have different means to do so which has the potential to saddle Trump with the prospect of exiting his army in ignominy.

The Trump administration is thus faced with a huge dilemma: how to depart gracefully yet retain a presence?

It knows that parliamentary approval to remove American forces along with all foreign troops, means the end of the road. Challenging it as Pompeo is doing, is unsustainable and to defy Iraq is in effect defying international conventions.

The martyrdom of Qassem Soleimani, Abu Mahdi al-Mohandis and a number of their colleagues on Iraqi soil, is the straw that proverbially broke the camel's back.

Far from attaining any of Trump's stated objectives, the targeted killings have had results entirely unfavourable to his goals.

Iran is firmly united behind its revolutionary leadership, while Trump is facing an impeachment trial in a country deeply divided. The notion of a superpower is in tatters while Iran's regional status has grown immensely.

China's entry will have further ramifications for America. This as one commentator explained: "China has the means and the ability to dramatically undermine not only the U.S.' control over Iraq's oil sector but the entire petrodollar system on which the U.S.' status as both a financial and military superpower directly depends".

Iqbal Jassat

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Organ transplant in Islam

BY MOULANA NASIK AHMED BROOD

Before even reading further regarding organ transplant in Islam, it should be noted that this article is in no way to prove or disprove the various viewpoints of the esteemed scholars of Islam. The main purpose is to bring about an awareness of what organ transplantation and organ donation is and, within due course, indicate what the various Islamic perspectives on the subject matter are, etc. as mentioned by various Islamic scholars.

As Muslims we are well aware of the fact that with regards to certain Islamic related matters, there have always been differences of opinion. There are those who would condemn certain actions totally, then there are those who would remain silent on the matter and then there are those who neither condemn nor reject. In the same way, the topic of organ transplantation and donation has had various views from many leading Islamic scholars. Organ transplant and donation has been a subject of great controversy. One of the main reasons obstructing Muslims from becoming organ donors and/or organ transplantation is the confusion and uncertainty some may have about the Islamic ruling/viewpoint on organ donation. It should be noted that all scholars agree on the fact that dissecting the body for scientific research, training and teaching is completely forbidden as it is contrary to the honor that Allah Almighty has bestowed upon the deceased and it involves the loss of dignity of the deceased.

The issue of organ transplantation and organ donation has been discussed in various Fiqh seminars, with many short and detailed works have been compiled on the subject. As such, the views of contemporary scholars are based upon the general and broad guidelines of Shariah. It is obvious that this will result in difference of opinion, thus no opinion should be condemned. The reason being, the intention of all the scholars of Islam is to please Allah Almighty and live a life that is in accordance with Shariah.

Our life is a gift and as human beings we must appreciate it. The sanctity of the human body, whether or dead, should be venerated and respected. The Holy Prophet (Sallallahu Alayhi Wa Sallam) has said: "Breaking a dead man's bone is like breaking it when he is alive" (Abu Dawood – 3207).

Organ failure causes severe problems not only to the patient, but also to the family. Without new organ replacements, patients normally have to go through a long, painful anguish and torture, as the failure

of an organ to function in the human body leads to various other illnesses and difficulties for the patient and the respective families, thus leading to the death of the patient.

Islam encourages a search for a cure and invokes Muslims not to despair, for there is certainly a cure for every ailment, although we may not know of it at the present time. The only thing there is no cure for is old age. The Holy Prophet (Sallallahu Alayhi Wa Sallam) has said: "Seek treatment, O servants of Allah Almighty! For Allah Almighty does not create any disease but He also creates with it the cure, except old age" (Ibn Majah – 3436).

Since this topic is very vast and requires an in-depth explanation and extensive research, it is entirely up to every individual to ensure that they educate themselves what organ transplant is and then make it a point and a necessity to consult their local Ulama who are able to explain what the reasons are for some scholars saying it is permissible and impermissible on the issue of organ transplant.

In conclusion, organ transplantation is a highly complicated issue from an ethical perspective and thus cannot be reduced to one single ethical value. The noble desire to help patients who are in need of organ transplantation by making more donated organs available does not justify overlooking other ethical values such as objectivity in communicating information, the requirement of informed consent, providing psychological care whenever needed and doing justice to the religious aspects of the issue. New frontiers have been opened and Islamic jurists are keeping pace with the tremendous advances in medicine and technology.

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BY FAIZEL KHAMKER

The corona virus which broke out in a place called Wuhan in China has as at the date of this report been responsible for the loss of life in excess of two thousand people with close to one hundred thousand people infected globally. These figures are the official figures circulated however the actual figure would end up making more grim reading. This virus is not new but according to various reports has mutated. This requires some kind of urgent intervention and sadly no immediate cure is in sight. The epidemic from various platforms has initially been put down to two possible reasons. The first is that it had been transmitted from animals eaten and we know that the Chinese have their own peculiar diet. The second comes from a report that certain bio hazardous chemicals were found in an abandoned embassy of the

An important question is: how do viruses mutate? A virus mutates by changing its character in order to survive. When a virus which is housed in animals mutates it then able to transfer to the human being and there are a number of factors which allows for both mutations and transfer of these viruses including but not limited to population size, ability of the hosts to resist etc. China's population unlike in previous eras are now more urban than rural and that huge numbers helps to facilitate the transmission by having more hosts. A second factor is the huge farming activities in pigs which are kept together and thus facilitating the virus mutations. This brief insight only applies to natural viruses and not to those viruses which are created in laboratories.

The reason forwarded with regard to the diet may be true however it must be challenged. Firstly this dietary custom is not limited to China but extends to a number of countries in the Far East and those other countries are relatively safe from the virus. Secondly this dietary preference has been in existence for a number of decades if not centuries the question that arises is: Why now? The second reason could be more plausible taking into account that China is now regarded as the enemy number one and this is mooted as the reason behind the trade war instituted by the United States against China. It is also known that the largest manufacturers and distributors of chemical warfare agents is the United States. The callousness of the United States and their record of human right abuses are well documented and this reason can therefore not be discounted.

On the bright side we have seen a number of critical interventions specifically in three areas. Firstly the will to prepare adequate facilities and the building of a hospital from scratch to completion in about ten days reflect that as a human race we are able to do amazing things, sadly however it takes a crisis to motivate us to act with purpose. The second aspect is the rapid realization of taking safety precautions both by the government as well as the populace.

The basics of washing our hands regularly, taking steps which would negate the speedy transmission of the virus such as wearing of masks and staying away from places where it is probable to get infected and to take more care with our dietary habits were clearly demonstrated and propagated.

We once need to answer the question why did it take a vicious period in the history of mankind to resort to what should have been routine? The third positive aspect was the general amicable co operation in the quarantine process that despite its inherent hardship the mutual feelings of societal well being became prevalent.

Taking into account the above we can as individuals and society play a massive role in the assisting the prevention of diseases irrespective if such disease was manmade or artificially induced by applying simple hygienic practices in both our actions and in the food chain from which we derive our dietary requirements. This can be done with no inconvenience at almost no cost. The corona virus has indeed left us with many lessons but are we willing to learn from it?

TEACHINGS OF Hazrat Khwaja Gharib Nawaaz

Closest to Allah is one who possesses the following three qualities:

1. Magnanimity of the river.
2. Kindness of the sun.
3. Humility of the earth.

Noblest of characters is possessed by one who is:

1. Bountiful in poverty.
2. Content in hunger.
3. Cheerful in grief.
4. Friendly in hostility.

The way to distance one's self from the punishment of hell is:

1. To feed the hungry.
2. To redress the aggrieved.
3. To help the distressed.

Other Sacred Sayings of Hazrat Khwaja Moinuddin Chishty

1. Without performing "Salaah", none can approach 'Allah' (God.), because 'Salaah' is the climax (mairaj) in the process of such approach for the pious.
2. If all rules of Salaah were not followed properly, it is struck back on the face on him who offers such a prayer.
3. The heart of a lover (True lover of Allah) constantly burns with the fire of love so much so that whatever intrudes upon its sanctity is reduced to ashes.
4. A sin committed does not harm an individual so much as the looking down upon one's own fellow beings.
5. Of all the worship that pleases Almighty Allah, the best is the grant of relief to the humble and the oppressed.
6. Performance of charity is the key of attaining the state of philanthropy.
7. One who does not perform devotion to 'Allah' (God) is engaged in the career of attaining a sinful earning.
8. There are four cardinal virtues of the individual self; firstly refraining from begging in the state of penury; secondly, showing the attitude of the well-fed when feeling hungry; thirdly maintaining cheerfulness in the time of sorrow and fourthly, befriending the enemy.
9. That man is a true devotee of Almighty Allah, who resigns with pleasure to the misfortune that comes from his beloved (Almighty Allah).
10. The part of Love of Allah (God) is such a path that who so ever steps into it, loses himself.
11. For a follower of the path of truth it is worse than a sin to degrade or look down upon any one.
12. Those who are true Lovers of Allah (God) give away both of the worlds for the sake of their Beloved and even then feel that they have done nothing worthy.
13. Perfection in faith is evident by three things:
 1. Fear (of Almighty)
 2. Hope
 3. Love