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سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ
لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَا

O Allah
Grant us blessings
in the month of Rajab
& Shabaan, and
make us reach
the month of
Ramadaan

Chishtiyya
URS
Mubarak!

Exalted is He
who took
His adoring servant
by night
from
Masjid al Haraam
to
Masjid al Aqsa

Washington, USA - President Joe Biden has nominated Nusrat Jahan Choudhury as the first American Muslim woman and first Bangladeshi-American to serve on the federal bench. Choudhury, who is currently the legal director of the American Civil Liberties Union (ACLU) of Illinois, has been nominated to serve as US District Judge for the Eastern District of New York. "At a time when inequalities in the justice system are front and centre, Choudhury, who dedicated her career to protecting the civil rights of Muslims and other marginalized communities, would bring legitimacy to the judiciary by pushing it towards justice," said Co-Interim Executive Directors Asifa Quraishi-Landes and Farah Brelvi of the civil rights group Muslim Advocates. Her position still has to be confirmed.

Dhaka, BANGLADESH - Foreign Secretary Masud Bin Momen has urged the United Nations to play an effective role in a durable solution to the protracted Rohingya crisis. He said the UN should work towards creating conducive conditions in Myanmar for the return of the Rohingyas in safety and security. Bangladesh is still grappling with multiple challenges of hosting more than a million who were forcibly displaced from neighbouring Myanmar five years ago.

Manama, UAE - The General Council for Islamic Banks and Financial Institutions, which is the global umbrella of Islamic financial institutions, has released a Special Report titled 'Global Islamic Funds: Trends, Challenges, and Opportunities'. The report aims to present a point of reference for the

industry to understand the Islamic funds market, its current practices, its key opportunities, and the main challenges that may impede its growth.

Islamabad, PAKISTAN - Foreign Minister Shah Mahmood Qureshi has said that for Pakistan to achieve its foreign policy objectives, putting its 'economic house in order' was crucial. He was addressing the launch of the report 'Leveraging Private Investment for Pakistan's Sustainable Development', where he said the government was working towards a more hospitable investment environment to help bolster the confidence of investors.

Jakarta, INDONESIA - Turkey and Indonesia, the latter having the largest Muslim population in the world, should work together to support the Muslim community against Islamophobia and discrimination, Turkey's foreign minister Mevlüt Çavuşoğlu said after meeting his Indonesian counterpart Retno Paresusi. Çavuşoğlu said the countries had also agreed to increase the bilateral trade volume to \$10 billion from the current \$1.5 billion, as well as to boost investments in both nations.

Abuja, NIGERIA - Nigeria's Kwara state has reaffirmed its stance of allowing Muslim girls to wear the hijab in public schools, saying it will not tolerate any form of religious bigotry at educational institutions. The State Commissioner for Education and Human Capital Development, Hajia Sa'adatu Modibbo-Kawu, said the government met with Muslim and Christian leaders over the headscarf issue in the state. "The policy

statement of the Kwara state government allowing willing Muslim schoolgirls to wear the hijab in all public schools, including grant-aided ones, is binding," said Modibbo-Kawu. This conforms to the judicial pronouncements of the courts of law and the constitution of the Federal Republic of Nigeria," he said.

Paris, FRANCE - Lawmakers have voted in favour of an amendment prohibiting the wearing of the hijab to maintain "neutrality" on the sports field. Sports Minister Roxana Maracineanu expressed her dissent over this particular amendment, which she reminded lawmakers was against the spirit of secularism guaranteed by the country's constitution. Officials of the National Association of Students in Sciences and Techniques of Physical and Sporting Activities also denounced the amendment.

New Delhi, INDIA - A group of Muslim students at a college in the southern Indian state of Karnataka were prevented from attending classes for weeks after their principal refused to let them wear the hijab in the classroom. Earlier, tensions erupted at two government colleges in the state's Balagadi village and Mangaluru after a group of students turned up wearing saffron scarves, the colour used by those promoting Hindutva, but simultaneously asked their female classmates from the Muslim community not to wear the hijab during classes. The authorities resolved the matter by banning the wearing of all hijabs and saffron scarves on the campus.

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"Your Spares Paradise"

Masjid al-Aqsa

A Beacon of Hope for the Ummah

by: Ebrahim Moosa – Palestine Information Network

In everyday conversation, it has become routine to view Masjid al-Aqsa through the prism of conflict, suffering and injustice. This is no doubt the consequence of decades of crimes in Bayt al-Maqdis, and the ongoing occupation of the Masjid.

Commenting on this widespread characterisation, in a recent online discussion, Palestinian scholar and activist Sheikh Raed Salah advised a rethink of the kind of language employed to discuss and express solidarity with Masjid al-Aqsa.

"Our rhetoric has to be positive," he exhorted. "Yes, Al-Aqsa is under occupation, we see it live before our eyes. Still, we have to be positive, and present our ideas positively, because it is a Quraanic prophetic promise that this is a victorious issue. Why then, do we have to sound desperate and negative?"

As we remember the Isra and Mi'raj, and its inextricable connection to Masjid al-Aqsa, I find it worthwhile to share the reflections of researcher in Islamic Jerusalem studies, Dr. Abd al-Fattah El-Awaisi, on how this majestic journey, and by extension Masjid al-Aqsa, represents hope for the Ummah, and, as such, can be an example of the positive language we can employ in speaking about al-Aqsa.

Mi'raj, he points out, occurred at a harsh and critical time when the Prophet Muhammad ﷺ and the oppressed Muslims were enduring all kinds of injury, challenges and persecution by their people in their home town of Makkah. This had become worse for the Prophet ﷺ, especially after the death of his guardian uncle Abu Talib, and that of his beloved, caring and trusting wife Khadijah, his strongest moral and financial supporter who passed away in a similar period. The deaths of these two most significant individuals in the year that came to be known as the Year of Sorrow, added anguish to a climate of overall suffering and oppression. On top of this, the Prophet's ﷺ quest for a new base in Taif ended unceremoniously, as the chieftains incited their ruffians and slaves to insult and pelt the Beloved of Allah ﷺ, injuring him until he bled.

It was in the wake of this progression of distressing setbacks that Allah ﷻ raised His Beloved servant ﷺ physically to Him, and

furthermore chose Masjid al-Aqsa as one of the arenas for this honour to be manifested. Al-Aqsa, thus, was for Nabi Muhammad ﷺ not a place of grief and despondency, but a shining land of hope.

In a similar vein, El-Awaisi references how the same was true of this Blessed Land in the case of Sayyiduna Ibrahim (AS), another of the high ranking Prophets. After being rejected by his people in Iraq and their attempt to incinerate him, Allah ﷻ rescued him as well as his nephew, Sayyiduna Lut (AS), to the land that was blessed "for all the worlds" (Qur'aan 21:71).

Taking a cue from experiences of the two most esteemed Ambiyaa, we appreciate how Bayt al-Maqdis, has always been a symbol of hope for Muslims.

"Even with all the turmoil and troubles in the region," writes El-Awaisi, "it still represents for contemporary Muslims the land of hope for the future."

In chronicling the Isra, the Qur'an identifies barakah as being a salient feature of Masjid al-Aqsa and its surroundings. Among the manifestations of this barakah are: multiplication of reward for salaah therein, its association with the Prophets, the demise of tyranny and crushing of oppression upon its lands, and it standing forth as a beacon of hope for the believers.

One of the greatest honours afforded to the Messenger of Allah ﷺ on the night of Mir'aj was the physical illustration of his status as Imam al-Ambiyaa and Khatam an-Nabiyeen, when he led all the Ambiyaa in Salaah at the precincts of Masjid al-Aqsa.

As much as this was an honour bestowed on the Beloved of Allah ﷻ, it also is a source of great pride for members of his Ummah, as this represents the occasion when the mantle of the leadership of humanity was formally passed on to followers of the final Nabi ﷺ. On the remembering of the Isra and Mi'raj, we take solace in the lessons of hope drawn from Masjid al-Aqsa, and remind ourselves that just as the Ummah of the Prophet ﷺ took in its hand the honour of leadership of humanity at Masjid al-Aqsa, it likewise cannot recover its status and izzah except with Masjid al-Aqsa in its hand.



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RAJAB-UL-MURAJJAB

BY MOULANA SHAH FAISAL KHAN SAHED

Dear and respected readers of this monthly Islamic and spiritual magazine of Al-Kausar. Firstly, on behalf of every one of us, we would like to extend our deepest and sincerest congratulations to one and all of the entire Ummah of the Noblest Prophet and Rasool of Almighty Allah. On the arrival of this great and sacred and significant Islamic month of Rajab-ul-Murajjab Shareef. This is the seventh month of our Islamic calendar. On the arrival of this month, Our Holy and Honourable Nabi ﷺ used to supplicate in the court of Allah Paak by saying:
Translation- Oh Allah! Please send down your special, divine blessings upon all of us in the months of Rajab, Shabaan and take us forth to the great and glorious month of Ramadhan Shareef. (Ameen)

Meeraj-un-Nabi ﷺ

The 27th of this month of Rajab is the day on which the blessed and beloved Prophet of Allah was given prophethood. [Shoab-ul-Iman]. And on the 27th night of Rajab Shareef, the great miracle of Mee'raj (The Holy Ascension) took place.

Urs Shareef of Khwaja Ajmeri

The chatti shareef of this spiritual king of India, who is a great gift of Rasool of Allah to the people of India, is celebrated on the 1st to 6th of Rajab Shareef, not only in India, rather all over the world wherever Indian Origin Muslims are living.

The fasts of Rajab

Dear Readers

There are 4 months that are specially sacred in the court of Allah- it is stated in Surah Taubah:

Translation- Indeed the number of months before Allah is 12 in the book of Allah- since the day He created the heavens and the earth, of which 4 are sacred, this the straight religion, so do not wrong yourselves in those months and constantly fight against the polytheists as they constantly fight against you and know well that Allah is with the pious.

Dear Readers

The foregoing blessed verse refers to lunar months which are based on the appearance of the moon. The rulings of Sahriah are also observed on the basis of the lunar months. For example, the fasts of Ramadhan, Zakaah and Haj rites, Islamic festivals such as Eid Meelad-un-Nabi, Eid-ul-Fitr, Eid-ul-Adha, Shabe-Meraj, Shabe-Baraat, Giyaarwee Shareef, yearly Urs of Saints etc. Are all celebrated according to the lunar months.

Unfortunately, today's Muslims have drifted away from religious teachings to such extents that they don't even know the exact Islamic dates. Probably, if a million Muslims are asked a question as to what the exact Islamic date with month and year today is, there will hardly be only 100 Muslims who will reply correctly.

The reward of two years

Sayyiduna Anas narrates that beloved Rasool said: the one fasting 3 days (Thursday, Friday and Saturday) in the sacred months will get the reward of 2 years of worship.

The month of sowing seeds

Sayyiduna Allama Safaari says: Rajab is the month of sowing seeds, Shabaan is the month of watering them and Ramadhan is the month of reaping the harvest. Therefore if someone does not sow the seeds of worship in Rajab and does not water them with tears of remorse in Shabaan, then how will he be able to harvest of the mercy in Ramadhan? He further says "Rajab purifies the body, Shabaan purifies the heart and Ramadhan purifies the soul"

Five blessed nights

Sayyiduna Khalid bin Ma'dan says, "There are 5 particular nights in a year, the one spending them in worship testifying them with the intention of gaining virtues will enter heaven.

- 1) The first night of Rajab (one should worship at the night and fast during the day)
- 2) The night of Eid-ul-Fitr
- 3) That of Eid-ul-Adha (fasting is impermissible on both Eids)
- 4) The 15th night of Shabaan
- 5) The night of Ashura (10th night of Muharram) [Ghunya tut Talibeen]

The fast compensates for 3 years of sins Sayyiduna Abdullah bin Abbas narrates that Beloved Rasool r said, "The fast of the very first day of Rajab is the kaffarah (expiation) for 3 years, the fast of the second day is the kaffarah for 2 years and the fast of the 3rd day is the kaffarah (expiation) for 1 year. And then the fast of each remaining day is the kaffarah for 1 month.

The fast of the 27th compensates for 10 years sin Ala Hazrat Imam Ahmed Raza Khan says that it is written in Fawa'id-e-Hanad that Sayyiduna Anas has narrated that the merciful Rasool r said, "I was given prophethood on the 27th of Rajab whoever fasts on this day and says at the prayer at the time of Iftar, it will be kaffarah (expiation) for the sins of 10 years. [Fatawa Rizwia]

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SADC MUST TAKE A LEAF FROM ECOWAS WHEN IT COMES TO DISCIPLINE IN ITS RANKS

By: Dr. Mustafa Mheta

The Southern Africa Development Community (SADC) must learn from the Economic Community of West African States (ECOWAS) when it comes to disciplining its errant members not wanting to tow the line. Recently, ECOWAS imposed sanctions on Mali for refusing to set a clear timetable for returning to civilian rule.

ECOWAS and the West African Economic and Monetary Union (UEMOA) imposed a raft of economic and diplomatic sanctions in response to Malian military leaders' desire to push back elections until 2025.

In August 2020, army officers, led by Colonel Assimi Goita, toppled the elected President Ibrahim Boubacar Keita amid street protests against his unpopular rule.

Under threat of sanctions, Goita subsequently promised to restore civilian rule in February 2022 after holding presidential and legislative elections.

But he staged a de facto second coup last May, forcing out an interim civilian government. The move disrupted the reform timetable and was met with widespread diplomatic condemnation. ECOWAS insisted that Mali hold elections in February. But the government then said it would only set an election date after holding a nationwide conference – arguing a peaceful vote was more important than speed.

The government suggested that a transition could take anywhere between six and five years.

This timetable "simply means that an illegitimate military transition government will take the Malian people hostage", it said.

The 15-member bloc said it had agreed to impose additional sanctions with immediate effect, including the closure of members' land and air borders with Mali, the suspension of non-essential financial transactions, and the freezing of Malian state assets in ECOWAS central and commercial banks.

Regional monetary union UEMOA instructed all financial institutions under its umbrella to suspend Mali with immediate effect, severing the country's access to regional financial markets.

We have seen action by ECOWAS in similar circumstances before on its other members. This is a clear example of what a regional body should react to any one of its members who dare break the laws of which they were part of crafting in the first place.

We don't see this happening in SADC. The modus operandi in SADC has always been that of leaders protecting and covering for one another. The best example in the SADC region is what is currently happening in eSwatini. King Mswati has continued to

violet the democratic rights of his people with impunity and nothing stern has been done.

SADC continues to treat him with kid gloves and always on his side and never on the side of the people of eSwatini. This calls for radical changes in the way SADC is being run and its high time the regional body moves to prevent this wantonly berating of its own rules.

Furthermore, SADC is allowing itself to be used as hired mercenaries in Cabo Delgado, Mozambique. They are fighting the so-called war on terror on behalf of Imperial France protecting its energy interests in that part of the world. This is demeaning to our regional and African institutions.

We want to see a situation where respect for our own institutions and rules made by the people of SADC becomes sacrosanct if we are to make our region a better place for investors and tourists to visit. In that way, we can also ensure peace in our region, because quite often, its these kind of things like non-adherence to own rules that grows indiscipline amongst people

In other words, there should be no untouchables, everyone should be treated equally before the law regardless of his position or station in society. The rule of law should be the clarion call.

At the moment, this has been lacking in SADC, instead, we have seen the opposite of it. The leadership of SADC has on many occasions ganged up with their own in the leadership at the expense of the general population who makes them what they are. These are the same people who vote for them and yet they are treated like outcasts when it comes to matters that concern them.

We call upon SADC to imitate and follow EOWAS lead in this regard and rise up to reprimand any of their members that dare tramp on its own peoples rights.




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THINGS WHICH SHAYTAAN FLEES FROM

1. When you say: **La ilaha illAllaah - wahdahu laa shareeka lahu - lahul-mulku wa lahul-hamdu - wa huwa 'ala kulli shay'in qadeer.** [There is none worthy of worship except Allah alone. He has no partners. To Him belongs the Dominion, to Him belongs all praise and He is capable over all things] a hundred times a day.

Reported in the Saheeh of al Bukhari and Muslim from Hazrat Abu Hurayrah ؓ that Rasulullāh (ﷺ) mentioned the above words and then said: **"He will receive the reward of setting free ten slaves, a hundred good deeds will be written for him and a hundred bad deeds will be erased from him. It will be a sanctuary from Shaytaan for him on that day until he reaches the evening. No one will come with something better except one who increases beyond that".**

2. When you recite the **M'uwadhdhataan** [Surah al-Falaq and Surah an-Naas].

Hazrat Abu Sa'eed ؓ said, "Rasulullah (Sallallaahu alaihi wa Sallam) used to seek refuge from the jinn and from the effects of the (evil) of men until the m'uwadhdhataan were revealed. When they were revealed he clung to them and abandoned what was besides them." (at-Tirmidhi, hasan; an-Nasa'ee and Ibn Majah - saheeh).

3. **Recitation of Ayaat ul-Kursi when you go to bed.** Hazrat Abu Hurayrah ؓ reported that Rasulullāh (ﷺ) put him in charge of guarding the zakaah of Ramadan and someone would come and take handfuls from the zakaah for two nights in succession. On the third night, he (Abu Hurayrah) grabbed him and said: "I will take you to Rasulullāh (Sallallaahu alaihi wa Sallam)". He (the thief) said: "Leave me alone and I will teach you some words by which Allah will benefit you". He then said, "When you depart to go to your bed recite aayaat ul-Kursi until you complete it. There will never cease to be from Allah a guardian to protect you and Shaytaan will not approach you until you wake up". When he explained this to Rasulullāh (ﷺ), he said, **"He has told you the truth although he is a great liar"**. (al-Bukhari).

4. Upon saying, when leaving the house **"Bismillah tawakaltu 'ala Allah, la hawla wa la quwata illaa biLlah"** [In the Name of Allah, I place my trust upon Allaah, There is no power nor movement except by Allaah].

Hazrat Anas ؓ reports that Rasulullāh (ﷺ) said, **"Whoever says (when he leaves his house): 'In the Name of Allah, I place my trust upon Allaah, There is no power nor movement except by Allaah' it is said to him: 'You have been sufficed, you have been protected and you have been guided'". Then one of the devils turns to another and says, 'How can you get to a man who has been sufficed, protected and guided'".** (Abu Dawud, at-Tirmidhi, hasan saheeh).

5. **Remembering Allah the Sublime and Exalted when entering the house and before eating.**

Hazrat Jaabir ؓ said: "I heard the Prophet (ﷺ) say: **"When a man enters his house and remembers Allah the Exalted upon entering and before eating, Shaytaan says: 'There is no place for you to spend the night and there is no supper for you.' When he enters the house and does not remember Allaah, Shaytaan says: 'You have found a place to spend the night' and when he does not remember Allaah upon eating his food, Shaytaan says: 'You have found a place to stay and some supper'".** (Muslim)

6. **When reciting the Qur'aan.** Rasulullāh (ﷺ) went out one night and passed by Hazrat Abu Bakr ؓ who was praying with a lowered voice. Then he passed by Hazrat Umar ibn al-Khattaab ؓ who was praying with a raised voice. When they came together with the Prophet ﷺ, he said, "O Abu Bakr! I passed by you while you were praying with a lowered voice." Abu Bakr ؓ said, "I made the one with whom I was conversing with (i.e Allah) hear it, O Rasulullāh." He then said to 'Umar ؓ, "I passed by you while you were praying with a raised voice". 'Umar ؓ said, "O Rasulullāh! I was inciting those who were asleep and driving away the Shaytaan." The Prophet (Sallallaahu alaihi wa Sallam) then said, **"O Abu Bakr! Raise your voice somewhat"** and he said to 'Umar, **"lower your voice somewhat"**. (Abu Dawood, al Haakim, who declared it saheeh as did adh-Dhahabi).

7. **When you move the finger during the prayer.** It is established that Rasulullāh (ﷺ) used to move his finger, supplicating with it (Abu Dawood, an-Nasa'ee,) and the Messenger of Allah said, **"It is more powerful against the Shaytaan than iron"** - meaning the forefinger. (Ahmad and others).

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HOW FAR CONCESSIONS CAN GO

BY: FAIZEL KHAMKER



Europe has seen a number of ongoing massive protests against the covid 19 regulations over the past year. In Canada a protest by more than forty thousand truckers has brought that country to a standstill. Australia has not been spared from these considerable protests either. It must be understood that these regulations not only undermined basic rights of the global citizens but globally there were systemic flaws within the application of the political system in place. The most critical was the under resourcing of key societal infrastructure such as the medical infrastructure. This has led to distrust in the government.

A number of countries has either dropped its pandemic regulations altogether or has reduced the draconian level of these regulations to almost pre-pandemic days. Examples are Britain, Denmark, Sweden and Singapore. Much of this is as a result of the protest and demonstrations referred to above. Another reason is the realisation that doing the same thing time and time again only brings about the same end result. In this instance the end result was coming back to step one at every step despite a few moments of respite. Effectively concessions were forced onto the various governments. However, some governments have dug their heels in and have instituted more draconian measures.

From a government viewpoint concessions are normally made when there is fear of losing the grip of the power held or when there is a belief that such concessions would assist in retaining the political power. It becomes clear that it is only the concern of holding on to power becomes the yardstick when deciding on concessions. Israel which sees itself as secure primarily with the backing of America is therefore not willing to make any concessions against its inhumane stance in the Middle East generally and in respect to the Palestinian people in particular. It is this sense of security that makes it act even more brutally. It has however shown its concern over the BDS movement as well as the work of some NGO's operating in the field of human rights which has the potential of threatening its power.

The same sense of security can be found in China where its gross human rights abuses against the Ughyar Muslims continue unabated. The same can be said of the BJP ruling class in India.

The important lesson learned from these experiences is that the masses need to be conscientized and mobilised on a strong moral basis. This will then bear enough pressure on the ruling government parties who may interpret this pressure as a danger to their power base and then be forced to react in a manner more

suitable to the title of leadership. The elephant in the room would be mainstream media who having the power to negate the correct moral stand and start propagating false or disingenuous positions. This in turn must lead to a concentration of healthy education and mass dissemination of the factual position and the correct moral stance.

Those in power who may see that their reign may come to an end may take to more draconian positions resulting not only in freedom being denied but could see unnecessary deaths and mayhem. In this country we have witnessed the assassination of potential rivals at council level simply to ensure that a certain level of power is achieved from which personal interest takes centre stage. This in return will require the masses driven by a strong moral compass to be resolute and demand that certain sacrifices be made. Those that have taken this position of self-sacrifice have had their names written in history as true revolutionaries.

In order to bring the world on a more just, moral and humane platform concessions must be forced from those in power and that coercion can only come from a united stand from the masses who have not lost their sense of fair play.

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"HAZRAT KHWAJA QUTBUDDIN MOUDOOD CHISHTI رضي الله عنه"

By: NAEEM KHAN SABRI

Hazrat Khwaja Moudood Chisti (RA) was a very great sufi of his era. He was born in Afghanistan. For thirty years, he stayed awake during the nights making Allah's Ibaadah. He was great Aalim (scholar) of his time. There was not an action of his that was against the Shariah (Islamic Law). Whenever he desired to do anything, he first supplicated in the court of Allah, and did only that which "The Divine Voice" ordered him to do. He was the leader of all the dervishes of his time. Whoever he looked at became pious. If anybody stayed in his Khanqah for at least three days, all their difficulties were removed, and they became perfect sufis by attaining nearness to Allah. Whoever became his mureed, all the veils were removed from their eyes, so much so that they could see from the Arsh of Allah, right until the Abyss. All his mureeds became so perfect, that by the will of Allah, they were bestowed with the power of performing miracles.

Hazrat Khwaja Moudood Chisti (RA) became the mureed of Hazrat Khwaja Nasiruddin Yusuf Chisti (RA). After becoming a mureed (disciple), his murshid (master) addressed him by saying, "O Qutbuddin Moudood, adept of the path of faqr." (The word faqr is literally translated as poverty, but in the language of Sufism, it means to be rich with Allah. It is for one to have total trust in Allah, and not to be dependant on any other but Allah) Faqr is the way of the dervishes. The more one travels on the path of faqr, the higher one's status becomes. Our Prophet (Salallahu Alaihi Wasallam) is the leader of all Prophets (Alaihis Salaam) and dervishes, and he adopted this path. He said, "Faqr is my pride," and after returning from the night of Mi'raj, he performed Fajr Salaah with all the Sahaaba (companions) behind him, and afterwards made dua to Allah by saying, "O Allah, let me live amongst the poor, take my life away whilst amongst the poor, and raise me on the day of Qiyaamat amongst the poor." All our Grand Masters loved the Fuqara, and to love the poor is the Sunnah of Rasoolallah (Salallahu Alaihi Wasallam), "and remember, whoever loves the poor and destitute, is loved and worthy of respect, and whoever shows dislike to the poor, stay very far from them because they insult the sunnah of Rasoolallah (Salallahu Alaihi Wasallam)."

Hazrat Khwaja Moudood Chisti (Radi Allahu Anhu) accepted his murshid's advice. After this, he went into seclusion and remained absorbed in the worship of his creator for twenty years. During this period, he used to eat once every five to six days. He used to complete two (complete) recitations of the Qur'aan during the day, and two during the night. He used to constantly make the zikr of "La ilaha illallah." Due to all his ibaadah, everything that was happening in the universe became apparent to him, and nothing was kept hidden.

It is stated that when certain people used to come to him he used to tell them their problems and solve it for them even before they could ask him anything. A person questioned Hazrat Khwaja Moudood Chisti (Radi Allahu Anhu) as to how he knew what was hidden when the angels Kiraman Katabeen, who records all the good and bad deeds of a person, and who are with a person all the time, does not even know. He said, "Whatever I say is by the command of Allah." He further says that there are certain

beloved servants of Allah amongst the ummah of Rasoolallah (Salallahu Alaihi Wasallam), that between them and Allah, they communicate what even the closest angels of Allah are unaware of.

Hazrat Khwaja Nasiruddin Yusuf Chisti (Radi Allahu Anhu), upon receiving Divine inspiration from Allah, bestowed his khilafat of the Chistiya Silsila upon Hazrat Khwaja Moudood Chisti (RA). After bestowing upon him the khilafat, his murshid addressed him thus, "O Qutbuddin Moudood. The cloak of the dervishes is worn by one who walks on the path of spiritual striving, ones whose heart is free from jealousy, one who looks at insults and praises as equal, one who does not get happy at praises and does not become sad at being insulted. Always remain steadfast in the remembrance of Allah." Thereafter, Hazrat Khwaja Yusuf Chisti (Radi Allahu Anhu) taught him the Isme Azam (Secret Names of Allah) that he received from his murshid, Hazrat Khwaja Muhammad Chisti (Radi Allahu Anhu). After he recited this Isme Azam, the secrets of inspired knowledge (Ilm Laduni) opened up to him and all the secret knowledge became known to him.

He always was the first to greet people. He always considered everyone else better and greater than himself. In this regard, he says, "On the night of Mi'raj, when Rasoolallah (Salallahu Alaihi Wasallam) presented himself in front of Allah, Allah being the King of All the Worlds and creation, greeted Rasoolallah (Salallahu Alaihi Wasallam) first. And when, Rasoolallah (Salallahu Alaihi Wasallam) who is the greatest prophet and most beloved of Allah, saw anyone, he was always the first to greet. Therefore, to be the first to greet is a very virtuous act.

He loved the listening of sama. On many occasions during his sama mehfil he used to suddenly disappear and after sometime re-appear. One Sufi asked him the reason for this to which the Kwaja (Radi Allahu Anhu) replied, "Your inner eye has not become bright as yet. The people of sama reach a remote area of noor during sama. One cannot see this place with one's physical eyes".

Hazrat Khwaja Moudood Chisti (Radi Allahu Anhu) passed away in Rajab, 527 A.H. and is buried in the village of Chisht in Afghanistan. He bestowed the khilafat of the Chistiya Silsila upon his dear mureed, Hazrat Khwaja Haji Shareef Zandani (RA).



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The POISONOUS Shark

By: Naasik Ahmad Mohamed (Burood)

Poison isn't always something you eat or drink – it can be an emotion. And hate is one of them, eating you up inside and causing destruction. Hatred is the most destructive affective phenomenon in the history of human nature. Hate is a mighty strong emotion. This mental venom can pollute your spirit, poison your soul and seep into all of the relationships that surround you. Anyone who has found themselves wrapped up in the arms of hate knows how damaging and mind-consuming it can become. While hate can be directed at almost anything, the most destructive is hatred toward other people. People often ask if there is any medical indication regarding what hatred can do to a person. According to an article titled "Neural Correlates of Hate" published by the National Centre for Biotechnology Information, it states "The neural correlates of hate have been investigated with a functional MRI (fMRI) procedure. In this experiment, people had their brains scanned while viewing pictures of people they hated. The results showed increased activity in the middle frontal gyrus, right putamen, bilaterally in the premotor cortex, in the frontal pole, and bilaterally in the medial insular cortex of the human brain. In short, hatred affects the brain in a negative way.

Hate shares characteristics with several other negative emotions, especially anger, contempt, or moral disgust. A person once said: "Embracing hatred is like grabbing a hot coal with the intention of throwing it at someone else; in the end you are the one who gets burned". This coincides with the fact that the hand that slaps also has the potential to become the hand that comforts. It all depends how you choose to use that hand. A grandfather talking to his young grandson tells the boy he has two wolves inside of him, struggling with each other. The first is the wolf of peace, love and kindness. The other is the wolf of fear, greed and hatred. "Which wolf will win, grandfather?" asks the young boy. "Whichever one you feed" is the reply. From this we can see that the more we hold onto hatred, the more likely it is that the hot coal of the emotion will burn us. And the more we feed it, the stronger it becomes. Dr. John H. Sklare says: "I've developed a different meaning for "hate" – an acronym of the mindset you need to counter this destructive emotional assault on your mind and body. Simply think of H.A.T.E this way: Healing Aggressive Thoughts Emotionally".

Islam disallows hatred. Hazrat Anas bin Malik (Radiyallahu Anhu) narrates that Nabi (Sallallahu Alayhi Wa Sallam) has said: "Do not nurse hatred, nor jealousy, nor enmity, and become as fellow

brothers and servants of Allah Almighty" (Muslim – 2558). Al-Hakim Al-Samarqandi reported: "Some of the Sahaabah (Radiyallahu Anhum) said: 'Whoever desires the virtue of the worshipers, then let him reconcile between people and let there not be any enmity and hatred between them.'" (Tanbi h al-Gha fili n 1/184). Hazrat Umar (Radiyallahu Anhu) has said: "Do not let your love be a total infatuation. Do not let your anger be destruction." I (Aslam) asked: 'How is that?' He replied: "When you love, you are infatuated like a child. When you hate, you desire destruction for your companion". (Al-Adab Al-Mufrad – 1322). In another narration Hazrat Abu Hurairah (Radiyallahu Anhu) reported that the Holy Prophet (Sallallahu Alayhi Wa Sallam) said: "The gates of Paradise are not opened but on two days, Monday and Thursday. and then every servant (of Allah Almighty) is granted forgiveness who does not associate anything with Allah Almighty except the person in whose (heart) there is hatred against his brother. And it would be said: Look towards both of them until there is reconciliation; look toward both of them until there is reconciliation; look towards both of them until there is reconciliation." (Muslim – 2565).

Allah Almighty mentions in the Holy Quran: "And He has made hateful to you disbelief, wickedness, and disobedience. Those are the rightly guided." (S 49: V 7). Hence, Allah Almighty has made it a condition of faith to hate evil deeds, but He does not command us hate the people who do them. This is called hatred for the deed. This places our hatred toward the abstract evil in a constructive manner so as to avoid unjustly harming people. Hazrat Zubair bin Awwaam (Radiyallahu Anhu) narrates that Nabi (Sallallahu Alayhi Wa Sallam) has said: "There have come to you the diseases of the nations before you: envy and hatred, and hatred is the razor. It shaves the religion and it does not shave hair. By the one in whose hand is the life of Muhammad (Sallallahu Alayhi Wa Sallam), you will not believe until you love one another. Shall I tell you something which, if you did, you would love each other? Spread peace between yourselves." (Musnad Ahmad – 1412).

We need to ask ourselves these questions: Does hate have a place in my life? Do I harbor any feelings of hatred toward myself or anyone else? If you do, it is vital to address this negative feeling before it becomes something much more dangerous. Hate, when left unchecked, will drain your spirit, tarnish your soul and darken your days.



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how to make your Salaah a Meraaj!

The Nabi ﷺ was resting one evening and he saw a man enter the mosque and then come out soon thereafter. He asked the man what he did in the mosque and the man replied that he had prayed the Asr Salaat. The Nabi ﷺ told him that he had not prayed Asr and asked him to return to the mosque and to pray Asr. The man again came out after a short while, and the same conversation occurred. After the third time, the man mildly protested that he had indeed prayed Asr all these times, and yet the Nabi ﷺ sitting outside was telling him that he had not. The Nabi ﷺ then explained to him that the ritual actions during salaah each take some time to perform, and in the time it was taking him to pray Asr, he could not possibly have been performing his prayers with the devotion that it requires.

You often see Muslims performing sujood, for example, by merely touching their forehead to the ground and lifting it as if the musalla was a hot plate, and they barely straighten their backs before they repeat that quick sajdah in a time that one can not even say a part of Subhana Rabbiyal A'ala. The Nabi ﷺ sometimes used to sit between sujood for so long that the congregation behind him would think that he had forgotten to perform the second sajdah! If you would just think about the beauty of the declaration, "Subhana Rabbiyal A'ala" (Glory be to the Sustaining Lord the Most High), and imagine the feeling of love and submission that must come from the heart when you recite this, you would automatically find it lingering on your tongue and affecting your entire being.

To improve the quality of salaah and to inject Khushu in it, it could be useful to remember the occasion of Meraaj when Salaah was ordained on muslims. In the presence of Allah ﷻ, separated by only a veil, Nabi Muhammad ﷺ stood respectfully with a bowed head and folded arms, and among other praises recited, "Glory be to Thee O Allah, and Thine is the praise, and blessed is Thy name, and exalted is Thy Majesty, and there is no deity besides Thee".

Then after reciting Surah Fateha and some other verses, he bowed, and repeated several times, Subhana Rabbiyal Azeem: Glory be to the Sustaining Lord, the Great".

When he stood up, Allah ﷻ said, "Sami Allahu Liman Hamidah: Allah listens to the one who praises Him".

Moved by this, the Nabi ﷺ responded, "Oh Lord, Thine is the praise", and with Allahu Akbar (Allah is the Greatest), he prostrated himself and repeated an even more glorified praise several times, "Subhana Rabbiyal A'ala". When he finally assumed a sitting position and recited Attahiyat: "All services rendered by me by words, and bodily actions, and sacrifice of

wealth are in honor of you, Oh Allah", Allah ﷻ replied, "Assalaamu Alaika ya ayyuhan-Nabiyu wa Rahmatullahi wa Barakatuhu: My peace on thee Oh Nabi, along with My Mercy and My Blessings".

The Nabi ﷺ was ever desirous that his disciples should share in any gift that Allah had bestowed on him, and he said, "Assalaamu Alaina wa alaa ibaadil-laahis saaleheen: Let the peace of Allah be on the worshipers and on the righteous ones". Allah ﷻ asked the Nabi ﷺ what he would give in exchange of this magnanimous gift that he had asked for, and his reply was, "Ashadu An-la Ilaaha illal-Laahu: I bear witness that there is none worthy of worship but Allah". This was very pleasing to Allah ﷻ and He declared, "Wa ash-hadu anna Muhammadan Abduhu wa Rasooluhu: And I bear witness that Muhammad is His slave and His Messenger".

Then Allah ﷻ asked the angels in the gathering to send prayers of exaltation and blessings on Nabi Muhammad ﷺ. After some du'ah, when the Nabi ﷺ completed his prayers by greeting salaam to the assembly of angels to his right and to his left, he yearned that his followers be given the privilege of performing this Meraaj as well, so that their heart would be moved by this experience as much as his own was. And Allah ﷻ gifted mankind with salaah as a Meraaj-Al-Mohmineen, a conversation that they could have with Him not once in a lifetime, but fifty times a day (as we know, this was later reduced in number to five times a day, but with the same reward as fifty times a day).

Hence, when we perform salaah, let us imagine that we are in the Divine presence of Allah ﷻ, and that when we praise Him, He replies, "Sami Allahu Liman Hamidah", and that we Glorify Allah ﷻ in our rukuh and sujood, and we join with the angels in giving salutations and blessings to the Nabi ﷺ. For then, Insha'Allah, each salaah of ours will be truly a Meraaj-Al-Mohmineen.



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Hazrat Owais Qarni ﷺ

When Hazrat Muhammad ﷺ told persons like Hazrat Umar ﷺ and Hazrat Ali ﷺ to ask Owais Qarni for Dua:

WHY? WHO IS OWAIS? WHAT DID HE DO?

Then the Holy Prophet ﷺ said:

"He has served his mother so well that whenever he raises his hands to ask Allah ﷻ. Allah ﷻ doesn't send those hands back empty."

Who is Owais Qarni? Once Prophet Muhammad ﷺ said to Umar, "O Umar, there will be a person in your time by the name of Owais. His tribe will be called Muraad. His village will be Qarn. His complexion will be dark. He will be of medium and there will be a white mark on his body. O Umar and Ali, When he comes, ask him to supplicate(Dua) for you."

Why Hazrat Umar & Ali were told to ask Owais for Dua? Hazrat Umar and Ali (رضي الله عنه) stood in astonishment that they were being told to ask Owais to make Dua for them for they were sahabah and he was a Tabi'ee. Then the Prophet said, "He has served his mother so well that whenever he raises his hands to ask Allah, Allah doesn't send those hands back empty."

In search of Owais Qarni. So when Umar (رضي الله عنه) became the Khalifah, he would do hajj every year. Every year he would search for Owais Qarni. It may be the middle years, when Umar (رضي الله عنه) gathered all the pilgrims.

He said them to stand in front of him. He then requested, "everyone to sit down apart from those who are from Yemen." Everyone sat down apart from Yemenis. He then said, "Everyone sit down apart from those of the tribe of Muraad."

So all the Yemenis sat down apart from those of the of the Muraad tribe. Then Umar (رضي الله عنه) said, "Those of the tribe of Muraad sit down, those of Qarn remain standing." Then only one man remained standing there. So Umar (رضي الله عنه) asked, "Are You Qarni?" He replied with yes. Then he was asked, "Do you know Owais?" "Yes, I know him, he is my nephew but he is a bit crazy, why do you ask about him?", the man replied. Umar (رضي الله عنه) began to cry and said, "He is not crazy, it seems you are the crazy one." He then asked, "Where is he, has he come to hajj?" His uncle replied, "He has come but he has gone towards Arafat to graze his camels."

The meeting of Hazrat Umar & Hazrat Ali with Uwais al-Qarni. Hazrat Umar and Ali (رضي الله عنه) then hastened towards Arafat and when they arrived they saw a person praying underneath a tree whilst the camels were grazing around him. They then sat down and waited. Owais felt some people were waiting for him so he shortened his prayer.

When he finished, Umar (رضي الله عنه) asked, "Who are you?" He replied, "I

am a worker." He asked, "What is your name?" He replied, "Abdullah(The servant of Allah)" Umar (رضي الله عنه) then said, "We are all the servants of Allah, I am asking you the name which your mother called you with.

Owais Qarni didn't recognise that this was Khalifah Umar and this was Ali, رضي الله عنه as this was the first time he had come for Hajj.

Owais said, "Who are you to ask me?" Then Hazrat Ali (رضي الله عنه) said, "This is Ameer ul mumineen Umar ibn Khattab and I am Ali Ibn Abi Talib".

Then Owais Qarni shocked and made salaam to them saying, "I apologise, I didn't recognise you".

Umar (رضي الله عنه) said, "Raise your hands (in supplication for us), Raise your hands...." He exclaimed, "How can I raise my hands for you? Me? What is my significance that I make Dua for you?" He heard the reply, "Yes, we were ordered by the Prophet ﷺ, if you see Owais, then you must ask for his dua, When he raises his hands for Dua, it is answered." Then Owais Qarni made a Dua for them.

When Owais Qarni Couldn't Meet Prophet Muhammad ﷺ: Did you know that Hazrat Owais Qarni is the only person who had been accorded the status of a "Sahabi" by Prophet Muhammad ﷺ even though He couldn't meet him personally?

Prophet Muhammad ﷺ was quoted as saying about Owais Qarni: I can smell the beauty of my friend from the land of Yemen.

Once Owais Qarni took permission from his mother to meet Prophet Muhammad (ﷺ) to which his mother said, "If our beloved Prophet (ﷺ) is at home, you may meet Him; if not, come straight back here." Owais Qarni walked a month of three from Yemen to Madinah to meet the beloved Prophet (ﷺ).

When he reached, He met Hazrat Aisha (رضي الله عنها) on the door. Upon knowing that Prophet Muhammad (ﷺ) was in Masjid, Hazrat Owais Qarni remembered his promise to his mother and replied,

Please convey my Salaams to my Beloved (ﷺ). Kindly inform him that Owais came from Yemen, didn't find him at home and is now returning to Yemen since he didn't have permission from his mother to meet Him in Masjid.

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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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The Last Sermon
Hazrat Khwaja
Moinuddin Hassen
Chishty Ajmeri



*"Love all
and
hate
none..."*

*Mere talk of peace will avail you naught.
Mere talk of Allah and religion will not take you far.
Bring out all the latent powers of your being and
reveal the full magnificence of your immortal self.
Be surcharged with peace and joy, and scatter
them wherever you are and wherever you go.
Be a blazing fire of Truth; be a beauteous blossom
of love; and be a soothing balm of peace.
With your spiritual light, dispel the darkness of
ignorance; dissolve the clouds of discord and war,
and spread goodwill, peace and harmony among the people.
Never seek any help, charity or favors from anybody except God.
Never go to the courts of kings and rulers,
but never refuse to bless and help the needy and the poor,
the widow and the orphan, if they come to your door.
This is your Mission of Peace, to serve the people...
Carry it out dutifully and courageously
so that I, as your Pir-O-Murshid (spiritual guide),
may not be ashamed of any shortcomings on your
part before Almighty Allah and our
holy predecessors on the Day of Judgment."*