



گنج بخش فیض عالم مظہر نور خدا
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"Ganj Bakhsh Faize Aalam Mazhare Noore Khuda
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The treasure house of Blessings upon the world,
manifestation of Divine light.
A guide for the seeker, and also the perfected.

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MUBARAK**

THE SUFI LEGACY BY IRSHAD SIDDIQI

For reward forwarded upon our grandmaster amongst the
sufis **HAZRAT DATAALI HAJVERI R.A.**

Most of us worship on the flimsiest knowledge and understanding
of God. Were we to seek that knowledge, the signs and evidence
would lead to increased perception enhancing the
requested state of Worship.

Then when the seeker tastes his first drop of the
wine of 'closeness' to his Creator, his entire
being changes, where he is ready to surrender
all that is known for more of the unknown.

When he senses the possibility of an actual
relationship with the Creator his elation turns
him into an infatuated lover.

He feels jilted when the lure of
intimacy wanes, falling into
despair and sorrow. This then
becomes the state of worship
that the favoured ones are
blessed with.

Yet there are some from
this group who surrender
these volatile states
imagining a higher perch of
achievement, and fixed
permanence. They are
unfazed by

separation or
closeness.

Servant-hood!
With
patience,
and
resignation
to the
Divine
Will as
their
ultimate
worship.

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Q & A صَفَرُ الْمُظَفَّرِ

SAFAR-UL-MUZAFFAR

MOULANA SHAH FAISAL KHAN QADRI MISBAHI

Q1) There is a general perception that the months of Muharram and Safar (first two months of the Islamic calendar) have an evil in them and anything major done in these months for eg, purchasing a business, house, wedding etc it is unsuccessful. Kindly explain if the perception is correct or not according to the Shariah.

A1) To regard the months of Muharram and Safar as "unlucky" months and suspend important matters with the belief/fear of them being unsuccessful was the belief of the pre Islamic era. The Holy Prophet ﷺ condemned this belief. Hazrat Abu Huraira ؓ said "There is no bad omen". In another narration it is recorded "There is no (bad omen) in (the month of) Safar. [Mishkaat Shareef].

Therefore one should not suspend any matter in the months of Safar, with the belief that they are unlucky months. Yes, on the arrival of every new month, new year rather than every new day, we should discharge some Sadqah in appreciation to Allah's countless blessings bestowed upon us, physically, spiritually.

According to Hadith Shareef of the Most Beloved Prophet of Almighty Allah saying "Subhanallah" and "Alhamdulillah" is also Sadqah. Creating brotherhood and reconciliation between two fighting and separated family members is also Sadqah and removing any harmful object from the path, road or passageway is also Sadqah. The best way of Sadqah is to help and feed the destitute people, to bring happiness in the hearts of fellow Muslims is a great Ibadah of Almighty Allah.

Another holy Hadith of the holy Prophet ﷺ guides us "The Sadqah removes calamities". Along with all these, one must remember his creator, cherisher, sustainer before every place, everything, every month and time. Everybody is in His divine control and He Almighty has promised us in His noble and glorious book of Al Quraan "You remember me, my mercy, my power, my majesty, my creation will remember you.

The remembrance of Allah is hidden in the remembrance of His most beloved and beautiful prophet, whose remembrance is hidden in the following:
Loving and respecting His Holy Messages and His beautiful teachings who has said:

One must perform Ibaadah and avoid any sin.

One must perform do's and don'ts.

Love and respect your creator, His Prophets, your teachers, your parents, your neighbours, your people, etc.



Allama Iqbal Lahori said very beautifully,
"Aaj bhi ho jo braheem sa imaan paida,
aag kar sakti hai andaaz-e-gulistan paida"

Translation- even today in this time and era too that burning fire and its blazes can turn into a beautiful garden, provided that someone must have that strong love, dedication and Iman of Sayyiduna Ebrahim ؑ.

Incorrect Beliefs:

Today too, there are some Muslims who hold incorrect beliefs regarding the month of Safar.

1. A nikah performed in this month would not be successful.
2. This month is full of misfortune and calamities.
3. To commence any important venture, business etc. during this month will bring bad luck.
4. The first to the thirteenth of Safar is ill-fortune and evil.
5. The person who distributes food or money on the 13th of Safar will be saved from its ill-fortune.
6. To celebrate the last Wednesday of Safar and regard it as a holiday.

What to do:

1. To shun all types of erroneous beliefs regarding the blessed month of Safar.
2. To understand that the most unfortunate person is he who disobeys Allah Ta'ala's commandments e.g. does not perform the five daily salaah etc. It is narrated in a hadith that Rasoolullah (ﷺ) said: "Pray, O Allah! Cause not anyone of us to be a wretched destitute." He then asked: "Do you know who is a wretched destitute?" Upon the request of the Sahabah (رضي الله عنهم) he replied, "A wretched destitute is he who neglects his salaah."
3. We should understand that all conditions which befalls us, good or bad, favourable, or unfavourable are from Allah Ta'ala, (as a result of our actions). Allah Ta'ala says: "Whatever misfortune befalls you, it is due to the things your hands have wrought, and He forgives many a sin." (Surah 42 - Verse 30).

This can also be confirmed by the following Hadith: Sayyadina Jabir (رضي الله عنه) has said that, "I have heard Sayyadina Rasoolullah (ﷺ) saying, the descending of illness and evil superstition befalling in the month of Safar is untrue."

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Quality at its Best

United Nations Failures in Africa

By: Dr Mustafa Mheta



The United Nations (UN) formed in 1945, aimed at promoting global peace and security. However, rising interests and different ideologies have led to the emergence of different conflicts. In return, this has called for greater UN roles in restoring stability in conflict areas. History has shown that the UN has succeeded in restoring peace in some conflict zones while failing in others.

In the 1990s, the civil war in the Balkans led to the formation of United Nations Mission in Bosnia and Herzegovina (UNMIBH 2000-2002). The mission provided millions of US dollars to support capacity development and reconstruction. A success in UN peacekeeping in Southern Europe. In Asia, The United Nations Integration Mission in East Timor (UNMIT, 1999), formed by UNSC resolution 1704, and headed by Ameer Haj, an American, was a UN success. The mission supported the government in consolidating stability enhancing the culture of democratic governance and facilitated political dialogue among East Timorese and prepared them for eventual referendum leading to independence. Immediately after its closure (UNMIT), China built the presidential palace, Brazil provided financial support and Cuba trained its (East Timorese) doctors. Despite the UN successes in other parts of the world, most of the UN missions failed in Africa and the question one must ask is: Why do UN missions fail in Africa?

During the civil war in Sierra Leone, the UN Security Council (UNSC) failed to enforce an arms embargo on Eastern European countries (Ukraine, Kyrgyzstan and Slovakia) who shipped weaponry to Liberia and later smuggled to Sierra Leone, through a European arms dealer, with an accomplice from an alleged West African nation.

In addition, the UNSC failed to authorize a strong mandate to United Nations Mission in Sierra Leone (UNAMSIL) to enforce the arms embargo on the Revolutionary United Front (RUF) especially in Kailahun district. The civil war in Liberia between 1989-2003 led to the formation of a UN mission known as United Nations Mission in Liberia (UNMIL 2003), however, the presence of UNMIL did not stop the blood diamonds trade that led to thousands of people dying. In fact, allegations still linger on until today about the alleged role of European millionaires who participated in the trade and whose revenues was allegedly used to finance Charles Taylor's government in Monrovia.

In 1994, before the Rwandan genocide, Gen. Dallaire notified the then head of UN peacekeeping force, Dr. Kofi Annan, about the impending danger. His warnings were ignored. Instead, western embassies in Kigali arranged the withdrawal of expatriates claiming the conflict had nothing to do with Europe! Furthermore, the Ministry of Defence in Belgium confirmed to supply arms to Hutu extremists in Kigali, regardless of the warnings given by Gen. Romeo Dallaire who demanded an explanation. He asked for more peacekeepers and more power to stop the looming genocide (UN Mission in Kigali was mostly comprised of Belgian and French forces), but the Belgians told him not to worry and to let the shipment go through and no additional peacekeepers would be sent.

On one occasion, Gen. Dallaire was infuriated and turned on his Belgian officer asking to justify why he was working for a nation that was arming the men that might kill him. The Belgian officer replied, "peacekeeping is peacekeeping, business is business, and the business of Belgium is arms."

Furthermore, the US knew exactly what was going to happen more than two weeks before it started, but they decided not to get involved because Rwanda had no value to American interests. "Whether we get involved in any of the world's ethnic conflicts", Clinton said, justifying his decision, "must depend on the cumulative weight of the American interests at stake." In his words, the US Assistant Secretary for African Affairs at that time, Prudence Bushnell, said "America has no friends, American has

int
erests.

In the case of Rwanda, America has no interest! Since America has no friends, the lawmakers did not prevent the genocide. In 1997, after the war, Bill Clinton visited Rwanda where he said: "America regrets not preventing the Rwanda genocide."

In the DRC, The United Nations Mission in Congo (MONUC 1999-present) {MONUC is an acronym of its French name "Mission de l'Organisation des Nations Unies en Republique democratique du Congo"} failed to protect the civilians from the marauding militants in the east of the country. Despite the mission presence, civilians continue to suffer at the hands of militias who continue to receive arms from individual arms dealers. The alleged role of Rwanda and Uganda in the DRC resource plundering was kept secret by the UNSC which refused to publish the report. By so doing, the UN became an accomplice to those who were guilty of atrocities and human rights violations so they and their patrons could continue to plunder the DRC.

In Darfur, the United Nations Mission in Darfur (UNAMID) failed to bring peace to Western Sudan. UNAMID's failure was not a surprise since it was a competition of power between the European powers and the African Union. The rivalry between the two parties affects their ability to operate. It is similar to that of a master and his slave. In addition, UNAMID suffers from the divided UNSC over different interests in the Sudan, including American interest! UNAMID also lacked a mandate and the equipment to intervene. Some of its soldiers were armed with pistols against a government force with tanks.

In Libya, what the Americans described as the Arab Awakening, evolved into a civil war that saw the Jamahiriya disintegrating into clan-based regions. While the Arab oil flows cheaply to Europe via the Benghazi oil terminals, Africans continue to suffer under ISIS. Regardless of this, the UNSC never intervened except for NATO that came to Libya, bombed and left. In his remarks before leaving office, President Obama said, "We regret killing Muammar Gaddafi."

The Africa Mission in Somalia (AMISOM) formed in January 2007, by the AU Peace and Security Council, and authorized to support the Transitional Government of Somalia have shown achievements. Comprised of Ugandan, Burundian, Rwandan and Kenyan armies it helped expel Al Shabab militants from Somali cities, helped in transitioning from Transitional Government of Somalia to the Federal Government of Somalia.

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QURAN CONTAINS EVERYTHING . . .

HAZRAT PEER MEHR ALI SHAH SAHEB'S Reply to American Priest

Once an American Priest questioned Hazrat Peer Mehr Ali Shah Saheb ؒ, 'Why there is no reference of Hazrat Imam Hussain ؑ in Quran which is against the Muslim claim that everything is found in Quran.

Hazrat Peer Mehr Ali Shah Saheb ؒ response:

An American priest/clergyman on a visit to Golra Sharif once raised this objection in Hazrat Peer Mehr Ali Shah Saheb's ؒ presence: "The Muslims claim that the Quran contains a reference to everything in the universe. Yet it makes no reference to Imam Hussain ؑ, even though it kept being continuously revealed during the first six years of the Imam's life. This is a surprising omission, considering the supreme sacrifice that the Imam offered in the cause of Islam. Hazrat Peer Mehr Ali Shah Saheb ؒ asked the clergyman to quote any part of the Quran so that his objection could be responded to. When the latter recited Quran's opening Ayah before reading a substantive portion of the Quran, Hazrat asked him to stop there. He then drew the cleric's attention to the fact that from the point of view of "Abjad", the number of the various letters of the words totals to 786. Thereafter, he asked the cleric to note down the number of Sayedna Imam Hussain's name and related episodes of his life as follows:

The name, Imam Hussain = 210
Year of Birth = 4 (A.H)
Year of Martyrdom = 61 (A.H)
The words Karb-o-Bala = 261
The name Imam Hassan = 200
Years of his Martyrdom = 50 (A.H)
Total = 786

Hazrat Peer Mehr Ali Shah Saheb ؒ thus demonstrated that a reference to Sayeduna Imam Hussain ؑ, his brother Sayeduna Imam Hassan ؑ, the years of their martyrdom etc. appeared in the very first verse of the Quran.

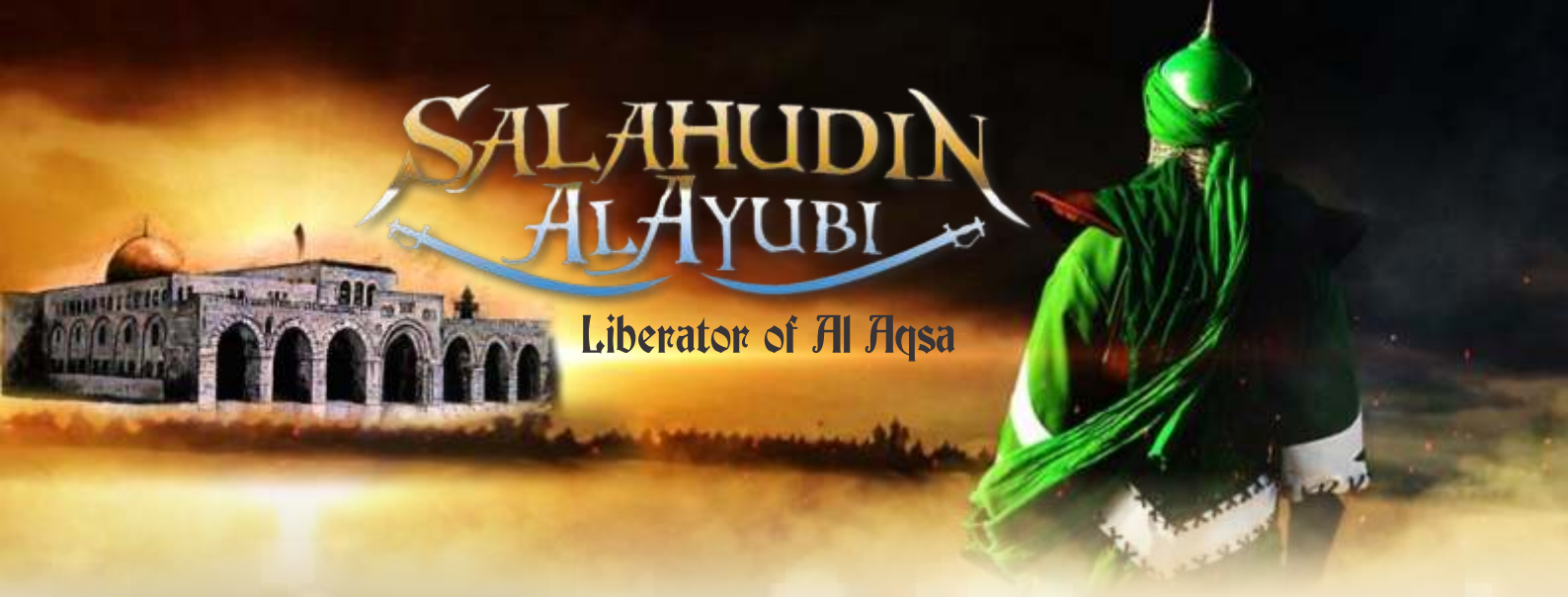
This discourse of Hazrat Peer Mehr Ali Shah Saheb ؒ left the American clergyman amazed at the depth and breadth of the research that Muslim scholars and divine had carried out over the centuries into various aspects of the Holy book which they staunchly believe to be the Word of God Himself.

The whole life of Hazrat Peer Mehr Ali Shah Saheb ؒ was a model for the whole Ummah. All his life, he cleansed the hearts of the people who were in search of the righteous path of Allah, purifying them from all the worldly things and enlightened their hearts with the love of Allah and the Holy Prophet ﷺ. One can find the code of life and its pattern in Hazrat's sayings.

Following are some of the sayings which are mostly extracted from the "Malfuzaat-e-Mehria", (letters) of Hazrat Mehr Ali Shah Saheb ؒ.

- * Every breath of life is a priceless treasure; it should be devoted to the remembrance of the Lord (Allah Almighty), and to the seeking of His pleasure.
- * True faith can be sustained through the love of Allah.
- * The true Abd, (i.e., slave) of Allah derives infinitely more happiness and satisfaction from spreading his hands before Him in prayer than from achieving his own worldly objectives.
- * The love of Allah and His Prophet ﷺ is infinitely superior to the love of mortal human beings and of other worldly things.
- * Observance of the Holy Prophet's ﷺ Shariah and of his personal example (Sunnah) has precedence over everything else.
- * There is no conflict whatsoever between the "Shariah" and the "Tariqah". While the former constitutes the injunctions of Allah and His Prophet ﷺ, the latter consists in acting meticulously upon those injunctions.
- * Spiritual elevation does not give any one a license to ignore the shariah. Indeed, the higher a person goes on the spiritual scale, the greater should be his observance of the Prophet's shariah ﷺ.

- * One should carry on one's legitimate business in life, and should at the same time consider Allah to be Omnipresent and All-Seeing.
- * The (true) dervish considers every one else better than him self; he tries to rectify his own faults instead of finding faults with others.
- * A dervish is one who opposes whatever his baser self (Nafs-e-Ammara) impels him to do.
- * Being a dervish is a state of mind, and does not necessarily depend on the type of dress that one wears, or the food that one eats, so long as these are acquired through lawful means. Ideally, of course, it is preferable to follow the example of the Holy Prophet ﷺ who prided in simplicity and frugality.
- * One should answer humility with humility, but need not be humble before the proud and the conceited.
- * A Salik (traverser of the path) should have nothing to do with the good or the bad of the world; he should devote his entire attention to his Lord at all times.
- * The life and the death of Awlia-Allah (friend of Allah) are devoted solely to seeing the Lord's pleasure, and must not be compared to or equated with the life and death of the common people.
- * Prayers and recitations should be performed primarily with the object of earning Lord's pleasure, this can lead, as a by-product, to worldly gain also which lies in the hands of the Lord. It is inconceivable that man should devote himself wholly to the remembrance of his Creator and that the latter should not fulfill his ambition and needs.
- * One should endeavour to do good deeds; Allah's forgiveness, however, depends on His Mercy and Grace and not necessarily in one's good deeds.
- * Man's greatness and nobility lie in his character, and especially in practicing humility and self-effacement, and not merely his lineage.
- * Pride and conceit destroys all good deeds.
- * Avoid extremes in religious as well as worldly matters, for peace and salvation lie only in following the middle path.
- * As far as possible, one should endure the unkindness of others with patience, and leave revenge and retribution to Allah.
- * Ibadat (or devotion) consists of submission without argument, acceptance without dissent, patience without complaint, faith without uncertainty, perception without concealment, and attention without diversion.
- * All Sufi schools have the same ultimate objective, namely the attainment of spiritual elevation and union with Allah; no school should, therefore claim superiority over the others.
- * Denunciation of Muslims as "kaafir" (infidel) on petty sectarian grounds or on the basis of doubt or supposition only, is highly loathsome, and must be avoided at all costs. This alone can ensure the unity of the Ummah and thereby help it regain its lost glory.
- * "Wahdat-ul-Shahud" is the beginning of the "Suluk" (i.e., spiritual journey) and "Wahdat-ul-Wajood" its ultimate and perfected state.
- * While reason and intellect do facilitate the formal study of religious and spiritual sciences, access to the deeper meanings of these sciences is possible only through the Grace of Allah with the help of an accomplished guide and teacher (a Peer).
- * Power and authority are sure touchstones to a person's real character and nature. The mean person in power indulges in cruelty, oppression and injustice, while the noble one in a similar position exercises kindness, generosity and justice.
- * Sama is not an end in itself for men of God. At the same time, its importance should not be denied, since many eminent religious and spiritual personalities are known to have listened to sama as a spiritual vehicle.
- * The Murid should obey the commands of his Shaikh (spiritual guide) in every thing and particularly in the regular performance of religious rituals and the wazaifs (recitations) enjoined by the Shaikh, in order to derive maximum spiritual benefit, those who are not content with the guidance provided by their own Shaikh-e-Kamil and keep seeking it from others, ultimately waste their efforts (just as a rolling stone gathers no moss).



Gentle hearted Salahuddin Ayyubi became one of the world's greatest warriors by defeating the crusaders and capturing the holy city of Jerusalem.

Born in Tikrit, Iraq, Salahuddin, his Arabic name is Salah al-Din Yusuf ibn Ayyub. At the age of 14 he joined other members of his family (the Ayyubids) in the service of the Syrian ruler Nur ad-Din. . He was brought up by his noble father and talented uncle, Asad-uddin Shirkhu. Salahuddin was a very intelligent and noble person. He loved peace and never enjoyed fighting battles but he and his uncle were ordered to travel and fight in three expeditions. And when the young boy who didn't like fighting in battles fought, he fought with great bravery and strength.

Between 1164 and 1169 he distinguished himself in the three expeditions sent by Nur ad-Din to aid the decadent Fatimid rulers of Egypt against attacks by the Christian Crusaders based in Palestine. In 1169 he was made commander in chief of the Syrian army and vizier of Egypt. Having revitalized Egypt's economy and reorganized its land and naval forces, Salahuddin repelled the Crusaders and took the offensive against them.

After Nur ad-Din's death in 1174, Salahuddin became head of state, Salahuddin expanded his power in Syria and northern Mesopotamia. Following the submission of Damascus (1174), Halab (Aleppo) (1183), and Mosul (1186), numerous Muslim armies, allied under Salahuddin's command were looking immortal, The Crusaders were not happy by Salahuddin's increasing power and success. Uniting their forces, they planned a decisive attack on Muslim area. Battle of Hittin took place. Muslims won under the leadership of Salahuddin. Thousands of Crusaders were arrested. Salahuddin treated the prisoners with tolerance.

In 1187 CE, Salahuddin conquered Jerusalem. Thousands of Crusaders were arrested. However, when their mothers, sisters, and wives appealed to Salahuddin, he released them. Many crusaders were ransomed. However, he paid for many of them. In addition, he provided them transport, etc. He allowed neither massacre nor looting. He gave free pardon to all citizens. He even arranged for their traveling. He granted freedom to Christians to

leave the city if they paid a small tribute. Salahuddin paid it, himself, for about ten thousand poor people. His brother paid it for seven thousand people. Salahuddin also allocated one of the gates of the city for people who were too poor to pay anything that they leave from there.

On Friday 27th Rajab 583 AH, Salahuddin entered Jerusalem. After entering the city they went straight to the Mosque and cleaned it. Then for the first time in more than 80 years, the people of Jerusalem heard the Azan (Being prayed aloud) from Al Aqsa Mosque.

In 1189 the nations of Western Europe launched the Third Crusade to win back the holy city. But they failed. On March 4, 1193 (27 Safar 589 AH), Salahuddin passed away in Damascus. He died with no possession of Gold coins, Palaces, Slaves, but The Holy Land of Jerusalem.

He is remembered by Muslims as well as Non-Muslims as a kind hearted un-selfish Warrior. He was a religious person and followed the teachings of Quran (Book of God) and Prophet Muhammad's (SAW) teachings regarding War, he treated all of his Prisoners with Respect and dignity, no torture, massacre, mass killing, took place during his time. Unlike all other Sultan's he did not build a single Palace or any building for himself yet he erected Masjids, palaces, hospitals, and universities in for his Muslim brothers in Cairo. This is why he is a favourite topic to write on even by Westerners.

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Hazrat Sayed Waris Ali Shah Saheb

Hazrat Sayed Waris Ali Shah of Dewa came of a family of Hussaini Sayeds distinguished for piety and learning. His genealogy shows that he was born in the 26th generation of Hazrat Imam Hussain. The date of his birth is disputed varying from 1233 A.H. to 1238 A.H. The author of Maarif Warisya has put the date of his birth as 1234 A.H. corresponding to 1809 of the Christian era. His father, Sayed Qurban Ali Shah belonged to a land-lord class and was a man of considerable learning having completed his education in Baghdad.

Hazrat Waris Ali Shah was not yet three years old when he lost his parents and the burden of his upbringing fell on the feeble shoulders of his grandmother. At the age of five he started learning 'Quran' and committed it to memory. He seldom read his books but to the amazement of his tutor he could say his lessons correctly. He preferred solitude to books and often slipped away out of doors to spend long periods in retirement and contemplation. He was never seen playing with children of his age and took pleasure in giving them sweets and distributing money among the poor. It soon became evident to those around him that he was not quite of the earth. His brother-in-law Haji Syed Khadim Ali Shah who lived at Lucknow took charge of his education and initiated him in the mysteries of occult science, giving him the necessary training. It was not long before Haji Sayed Khadim Ali Shah died and his mentle descended upon the boy at the age of fourteen. Hazrat Waris Ali Shah started initiating people in his order and had a number of disciples. When he was only fifteen, the burning glow of divine love impelled him to start on a pilgrimage to Mecca, he gave away all his property including a valuable library to his relations and destroyed documents relating to his estate.

A SUFI SAINT

Sufism is based on love, which they say is the eternal order of the universe. All matter is composed of invisible particles or atoms by the force of gravitation. This natural phenomenon is interpreted in Sufism as the tendency of LOVE. Since God created man in his own likeness, the man as the highest form of creation must essentially claim affinity with the divine and the absolute.

Haji Saheb was so possessed of the divine idea that he practically lost all self-consciousness. His inward bent of mind prevented him from holding long discourses. He was one of those Saints whose thoughts are altogether absorbed in the contemplation of the Almighty and had no room for anything else.

EXTRA ORDINARY POWER

Haji Waris Ali Shah never claimed any extra ordinary powers for himself. but there are innumerable instances of his having healed the sick by a glance or by a touch. Once on his way to Bahraich, he wanted to cross the river Ghaghra in floods, but no boat was available at the ferry. He decided to swim across the river with his companions. They were in the state of terrible fright and reluctant to follow him, but to their astonishment, the water was found to be only knee-deep, when they got in and simply waded through it. His feet never showed any sign of dirt though he remained bare-footed, nor did they leave any mark on the carpet when he stepped in the room.

INFLUENCE

Hindus held him in high esteem and regarded him as a perfect Sufi and a follower of Vedant. To the Hindus he said 'Believe Brahma Do not worship idols and be honest'. Thousands of Hindus, including Sadhus and Fakirs of different Panthas paid homage to him and entered his order. He always welcomed them with these words 'You and I are the same' he recognised God in every individual, because he had realised, Him in himself. He did not ask non-Muslims to abjure their religion on the contrary he advised them to follow it with greater zeal and sincerity.

Haji Waris Ali Shah was as popular with the English educated youth as with the people of the old generations, English knowing men flocked to him in hundreds and sat at his feet. He was the first Sufi Darvesh to have crossed the Seas and visited Europe and was also the first to have attracted the English knowing Class. A Spanish Noble by the name of Count Galaraza came all the way from Spain to visit him and had an interview with him at Dewa.

PASSING AWAY

Haji Waris Ali Shah a monarch in the domain of Sufism passed away for his heavenly abode on April 7th, 1905, after a brief illness. His mission was to teach the love of God as well as universal love by rallying men of conflicting creeds under one common banner. He was buried at the spot where he died and this place is marked by a splendid monument erected in his memory by some of his devoted followers.

Every year Urs is held at the scared tomb in the month of 'Safar' with non-stop quawwali recitals.



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Do not assume if you do not know

BY MOULANA NASIK AHMED BROOD

Imaam Shafi (Rahimahullah) is reported to have said: "A person who asks or enquires may go through some embarrassment for the moment he asks. Thereafter he will enjoy the clarity of his enquiry".

For the moment we ask, we would seem that we are unaware of this aspect of Deen. Some people will look down upon the person who is enquiring and will tell him that it is such a simple matter and yet you have to enquire about it. We must remember that when we ask and when we have received clarity on our enquiry, we will be able to live life knowing that there is no ambiguity on this matter which you had asked or enquired about.

However, a person who does not enquire or ask, for the moment he would seem to be aware of the answer and educated about that specific aspect. But he will then perpetually live in disgrace, especially when he realises that he was ignorant of the matter. This person will then always live a life of confusion and ambiguity. He will not be at ease and will not want the people to know that he was ignorant even though he portrayed himself to be knowledgeable. In the verse of the Holy Quran Allah Almighty says: "Ask those who know if you do not know." (S 16: V 43) Allah Almighty categorises us in two categories: Those that know and those that do not know.

This verse of the Quran is clear. There is nothing which is ambiguous and it is not a mind boggling situation. It is either you know it or you do not know it. If you know it then you can assist others by educating them about it. But if you do not know it then do not assume that you know it.

The problem we have in today's time is that we do not enquire about certain matters and since we do not know about this matter we rather assume what the answer would be. These are the clever jacks of today.

One person whilst travelling was aware that Salaah becomes Qasr when on a journey. So he came to a specific town and he joined the congregation for the Asr Salaah. He thinks to himself that since he is a traveller then Salaah is Qasr and so after the second Rakaah he made Salaam. After the Salaah he was asked why he did what he did. He responded by saying that he is a Musaafir (traveller) and he has to make Qasr Salaah. This man did not understand that this ruling applies to a traveller who is performing Salaah individually or an Imam who is also a traveller like himself.

This is what happens when we do not ask and just assume the answer of certain matters. Let us look at another example whereby we can understand the problem we can encounter when we do not ask or do



not refer. Either we use our brains by pretending to know the answer or feel too embarrassed to ask.

A person was moving with a group of students. This person was a lecturer in the Arabic language at the university. The time of Salaah came and they started looking for water to make Wudhu but they could not find any water. Allah Almighty mentions in the Holy Quran: "If you cannot find water then take clean sand (make Tayammum)" (S 4: V 43) This person then says to himself that since he is a lecturer and a master in Arabic, the Holy Quran says that Tayammum is the substitute for Wudhu if there is no water. So he climbs out of the car. The students are watching him so that they can imitate him; follow him, because he is a master in the Arabic language. They felt that they only have the basic Madrassah knowledge. So now this lecturer is reasoning with himself because he finds it beyond his dignity to go and find out from the students what the procedure of Tayammum is. He felt that if he has to ask then he will embarrass himself. So now he begins to apply his own reasoning in such a way that he thinks to himself that since Tayammum is the substitute for Wudhu then the same procedure should be followed. He takes the sand and rubs it around his hand. Now the students are eager to see the next step. So then he takes another lump of sand and puts it in his mouth. The students could not stop laughing and asked the lecturer as to what he was doing.

The problem here was that he was incapable of extracting and deriving the laws pertaining to Tayammum from the holy Quran and Hadith. This man found it beyond his dignity to ask the students what they had learnt in the Madrasa regarding the method of Tayammum. Due to him assuming and not asking, he brought about embarrassment to himself. This is exactly what Imam Shaafi (Rahimahullah) is saying that if you do not ask or enquire then you have to live a life of disgrace, shame and humiliation. A person once said that making assumptions simply means believing things are a certain way with little or no evidence that shows you are correct, and you can see at once how this can lead to terrible trouble. The difference between knowing and assuming is like the difference between the brightness of the sun and the moon.

We must remember that a person who speaks about Islam on the basis of their own personal opinion without knowledge will definitely live a life of dishonour, confusion and degradation.

May Allah Almighty, through the Wasilah of Nabi (Sallallahu Alayhi Wa Sallam), grant us the strength, ability and courage to avoid assuming and find the courage to ask and enquire. Aameen!

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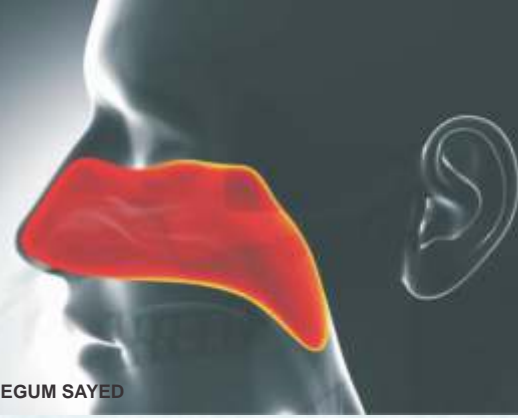
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Treating Sinus at home



A person can treat sinus pressure with medication, but plenty of home remedies may also help to ease symptoms and speed up recovery.

The sinuses are lined with a type of skin called mucous membrane. This membrane protects the body by producing mucus, which catches dirt and other particles that might otherwise cause illness.

The lining of the sinuses can swell if a person has an allergic reaction or infection. Swelling may lead to a feeling of pressure around the nose, cheeks, and above the eyes. These areas of the face may feel painful or tender.

Infections or allergies can lead to uncomfortable pressure in the sinuses. Clearing the nose can help to ease this symptom.

Below are natural alternatives to over-the-counter medications for sinus pressure.

1. Saline nasal spray

Saline nasal sprays are a popular remedy for sinus pressure and can be made at home.

Inhaling saline solution can help to clear a blocked nose.

A saline solution can easily be made at home using sterile water, salt, and baking soda. Combine the following ingredients:

1/4 pint of clean water

1/4 teaspoon (tsp) of salt

1/4 tsp of baking soda

Sniff this into the nose from cupped palms, one nostril at a time.

Alternately, use a clean, dry spray bottle. Gently insert the nozzle into a nostril and spray in the solution. Repeat two to three times per day.

2. Neti pot

Some people use neti pots to rinse out the nose, which helps to keep the mucous membrane moist and relieve pressure in the sinuses. The device looks like a small pot with a long spout.

Here is how to use a neti pot:

wash the hands

fill the pot with sterile water

lean directly over a sink

tilt the head sideways

gently insert the spout into the highest nostril

breathe through the mouth

pour water into the nostril

Water will run from one nostril to the other, which should flush out pollen, bacteria, and other debris. A person should repeat this process on both nostrils.

It is essential to use sterile or distilled water, which can be bought at a pharmacy not tap water. Alternately, boil water and allow it to cool.

3. Steam inhalation

Using steam to open the passages in the nose can help to relieve sinus pressure.

Steam inhalation is easy to do at home. Boil water, pour it into a large bowl and lean over, so the face is directly above the water. Cover the

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head with a towel, and breathe through the nose.

4. Acupressure

Massaging pressure points at the base of the skull and top of the neck may help.

Acupressure is a key part of traditional Chinese medicine. It involves applying pressure to specific points in the body, to relieve pain or symptoms of illness. Scientists are not clear on whether acupressure works, but it may ease some symptoms.

Acupressure has long been used to treat colds, types of flu, and sinus problems. It can be done at home or by a professional practitioner.

Be careful not to apply too much pressure, causing pain or discomfort.

Here is how to use acupressure for sinus pressure:

link the fingers of both hands together, forming the shape of a cup

use the linked hands to cradle the back of the head, where the neck and skull join

extend the thumbs and find the dips on either side of the spine

use the thumbs to massage the area in small circles

relax, breathing slowly and deeply

do this for 4 to 5 seconds at a time

Using the fingertips to massage the cheeks and the bridge of the nose may also help to relieve pressure. This massage should be firm, but gentle.

5. Hydration

Any time a person is unwell, it is essential to keep the body hydrated.

Keep the mucous membranes in the sinuses moist by drinking plenty of fluids. This helps them to work properly.

Water, fruit juices, and herbal teas are good alternatives to tea and coffee.

6. Warm washcloth compression

Applying heat to the sinus area can also help to relieve pressure. One of the easiest ways to do this is using a warm washcloth.

Run a clean washcloth under reasonably hot water and wring it out. Fold it, and lay it across the bridge of the nose and cheeks for a few

minutes.

7. Essential oils

Menthol oil is thought to help open the nasal passages, although research has not supported this.

Menthol creates a sensation that the nasal passages are opening.

Add a few drops of the oil to hot water, and gently breathe in the steam through the nose.

8. Rest and relax

Concentrating on work or studies can be difficult for a person with sinus pressure. Taking a break and getting plenty of rest can help the body to recover.

What is the outlook for sinus pressure?

If caused by an infection, such as sinusitis, the pressure should go away within a few weeks.

If caused by an allergy, sinus pressure may come and go. Taking antihistamines before coming into contact with an allergen, such as grass or pet fur, can prevent sinus pressure.

The natural remedies above can help to relieve sinus pressure and related discomfort. They can also help to speed recovery.

However, home remedies may not always work. If an infection has not gone away within 2 to 3 weeks, people should see a doctor for advice and treatment.



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ALARM BELLS FOR MUSIC?

BY IRSHAD SIDDIQI

Naturally, using anything of benefit against its prescribed application is bound to bring adverse results. Water, for one, has many applications. In its naturally pure form it is vital in sustaining life. Its uses and benefits cannot be counted. Yet the same life-supporting substance can be life - threatening in another situation, sometimes mixed or abused with toxic effect.

That is hardly a case for preventing its use, but certainly calls for appropriate measures to prevent its abuse. Everyone needs to drink water, but drinking it in an alcoholic form is quite something else.

Take music. Sound. Essentially necessary in Communication. Voice and speech. Sound. An utterance of sound is the first action. Then to listen. Perception of the vocal signal results in a cognitive response. This basically is communication and its result is multiple interaction.

A good lecturer will use variety in tone and achieve amazing results employing variations based on musical notation during a speech. Out and out singing could achieve even more. Music has been harnessed to such levels today, abused, to the extent of causing harm. Used suitably, its benefits are apparent.

In its condemnation, Religion has not made any great issue of it, except for leniency in application. Objections from the Islamic faith were largely based on certain statements of the Holy Prophet ﷺ, who

referred to the abuse of music as symbolic of the escalation of evil during the end of time, and its prevalence against the backdrop of such fearful eventualities, made large numbers refrain or consider it impermissible. Yet, neither the Qur'an nor the traditions (hadees) directly forbade it.

Dawood, (AS), a divine messenger was aided by his musical talent in propagating the Psalms (Zaboor). In fact there are traditions proving that even Muhammad ﷺ was tolerant towards its use according to certain situations.

Narrated Abu Musa: "That the Prophet ﷺ said to him 'O Abu Musa! You have been given one of the musical wind-instruments of the family of David.'"

Anas bin Malik narrated that once Allah's messenger ﷺ was walking in Madina thereby he passed by (women) playing on Daf & singing saying : we are nearby sons of Najar Muhammad is a dear neighbor.

Thus the prophet ﷺ replied: Allah knows that I love you.

Bukhari, Volume 2, Book 15, Number 72: Narrated Aisha: Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Buath. And they were not singers. Abu Bakr said protestingly, "Musical instruments of Satan in the house of Allah's Apostle!" It happened on the 'Id day and Allah's Apostle said, "O Abu Bakr! There is an 'Id for every nation and this is our 'Id."

Many great personalities, saints, scholars, especially the sufis agreed on the permissibility of music, conditionally, and loosely by the ecstatic spiritual groups like the qalandars who use music to achieve or enhance states of love and proximity with the Divine.

Imam Ghazali ؒ was one of those who endorsed the validity of music. The famous Sheikh Abdul Qadir Jilani ؒ chose avoiding it.

The Sultan of the lovers (of God), Mevlana Jalaluddin Rumi ؒ, turned it into the signature of his spiritual movement, and to this day the captivating sight of his 'whirling dervishes' is watched by audiences representing almost every country on earth, observing the proceedings with more than just curiosity. Rumi literature is on the rise as the most widely read in the world.

In India, the revered Sufi saint Khwaja Muinuddin Chishty ؒ, first observed the level music played in the lives of Hindus, and decided to adopt it in his approach towards preaching Islam. To this day Qawwali and musical concerts are integral in the Chishty Order and their ideology of achieving Divine Love as the supreme objective.

On a practical note, the average Muslim will always have some contact with music, and sometimes unavoidably so. Participation in concerts, no matter how conformative or highly spiritual, is never a replacement or even substitution for a single obligatory prayer. Let's step away, however, from the "music is haraam" brigade, because surely Almighty Allah has appointed a trumpeter, by name of Israfil ؑ, to blow the call for attention on the last day!

Some well researched contributions on the subject are available and it would further clear doubts regarding the legality and excellence of music.

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XENOPHOBIC CONSEQUENCES OF FRUSTATIONS

BY FAIZEL KHAMKER

The recent xenophobic attacks through various parts of the country displayed a lack of leadership qualities from key role players throughout the country. The ruling party made some muted statements but could not be found. Had this happened near an election time these very same leaders would have been very visible. The cultural leadership went either missing or did not regard these events of looting, burning of property, and loss of life or the physical harm to people as a priority.

Worn out clichés such as these were acts of criminality and not xenophobic attacks. The other often used cliché is that of poverty and lack of housing for the indigenous. There may be an element of truth in these statements but the fundamental issues were never addressed. When the question is raised: "Would these attacks have occurred had the locals been employed and adequately remunerated and they were adequately housed and were in receipt of efficient delivery of services?" The answer must be a resounding no. This would lead us to the fundamental problem and that these attacks even though they are xenophobic in nature lies in the venting of frustrations of hopes not realised. These hopes were embedded in the political cliché: "A better life for all". With these hopes fading into the distance the venting of these frustrations in a violent and inhumane manner must be expected.

These hopes came from the political powerful together with false promises that were intimidated by big business. The late Joe Slovo in his writings had clearly mentioned the collusion between the two. The big business enterprises despite what is called the fiscal drag enjoyed the preferential tax rate of twenty eight percent despite overseeing the unjustifiable transfer of billions of Rands from this country. This exacerbated the financial constraints within the country and resulted in the promises which had raised the hopes of the people not been addressed at all. The creation of this financial pressure had forced some of the locals to sell their property to the foreigners which when witnessed by the locals in turn created more frustrations. The fleeing of capital to secure the greed of the capitalist would have prevented the shedding of jobs by these named capitalist in the mining industry, the banking sector and many other sectors.

Tito Mobowene's new idea of savings the economy is a typical case of creating frustrations for the masses whilst big capital will be the only

winner. The document titled "Economic Transformation, Inclusive Growth and Competitiveness: Towards an economy strategy for SA" was not only done without consultation within the ruling party but appears to have been initiated by the capitalist. The failure of state owned enterprises must be placed at the feet of government and this failure without a doubt has fuelled the frustrations of the masses. If this strategy is to be implemented we can be assured of further job losses. The fact that this document was criticised and its flaws publicly exposed has not deterred the finance minister from pursuing this strategy.

The president of this country had set up a team of envoys to go to seven countries in Africa to diffuse the political hotbed which was created by the venting of frustrations leading to the looting and xenophobic attacks in this country. This came about as a result of negative political reactions by these governments against South Africa in what they see as unjustified attacks on their citizens. These measures included the cancelling of an international soccer match. There may be merits in this venture but the core problem of addressing the hopes of the masses at home has been ignored. The ignoring of the masses and the cuddling up to the capitalist being the fundamental problem needs to be addressed.

What is required is an honest indaba including all role players of this country to candidly deal with these pressing needs. This indaba should not be in the sole control of the government or the capitalist. The reality is that this country has come to a cross road and decisions must be made and mechanisms must be implemented to ensure that the required outcomes are delivered.

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The earth moves constantly about its own axis and also round the sun, which is stationary. This theory espoused by Copernicus, Kelper and Galileo, gained popularity all over the world. The theory says that the speed of rotation of earth is 1036 miles per hour i.e. 17.26 miles per minutes i.e. 30389 yards per minute i.e. 506.4 yards per second. Against this theory, nobody could speak. It was Alahazrat who challenged it and declared:

"The Islamic principle is that the sky and earth are stationary and the planets rotate. It is the sun that moves round the earth, it is not the earth that moves round the sun".

in order to substantiate it, Alahazrat put forward two-tier arguments. First, he quoted a number of verses from the Holy Quran and Hadith, the translation of some of which is given below:

The movement of the sun and moon is according to a course (Surah Rahman, verse 5). The sun and the moon are sailing within a circle (Surah Yasin, verse 40).

The moon and the sun were besieged for you, which are constantly moving (Surah Ibrahim, verse 33).

(For detailed please refer to "Nuzool-e-Ayat-e-Furqaan Besukoon-e-Zameen-o-Asman" of Alahazrat written in 1339 A.H., published from Raza Academy, Bombay).

It is thus; quite clear that the sun moves and it is obligatory upon every Muslim to believe it because it is what Allah ordains us to believe. In light of the Holy Quran and Hadith, the theory of rotation of earth is absolutely wrong. Such arguments were more than enough for Muslims but for Muslims only. For others, Alahazrat presented a number of arguments based on scientific understanding "C technical and otherwise. Alahazrat wrote several books on this subject. In 1920, he presented his book "Fauz-e-Mubin Dar Radd-e-Harkat-e-Zamin", published from Idara Sunni Dunia, Saudagaran, Bareilly. This book contains 105 arguments, dozens of diagrams and lots of calculations in refuting the said theory. Out of 105, I am giving below gist of only five logical and axiomatic arguments which are quite easy and which can be understood by a man of average intelligence.

If a heavy stone is thrown up straight, it would fall on the same place from where it was thrown, whereas according to the theory of movement of earth, it must not happen. According to it, if the earth were moving towards east, the stone would fall in west because during the

time it went up and came down, that place of earth from where the stone was thrown up, due to movement of earth, would slip away towards east. Suppose, the process of stone going up and coming down took a time of 5 seconds, then according to the said speed of movement of earth, that is 506.4 yards per second, the earth would slip away towards east by 2532 yards i.e. about one and a half miles. In other words, the stone must fall in the west of that place (place of throwing up the stone) at a distance of about one and a half miles but actually it would fall on the same place from where it was thrown up. It shows that the said theory of movement of earth is wrong.

If two stones are thrown away at the same time and with the same power "C one towards east and the other towards west, then what should happen according to the said theory of movement of earth, is that the stone going towards west must appear to be going very fast and that the stone going towards east very lazy. Suppose the power of throwing the stone is 19 yards within three seconds, then the respective stones would

fall in the east and west at a distance of 19 yards only but according to the said theory, by the time the westward stone would cover a distance of 19 yards in three seconds, the place from where the stones were thrown, would slip away towards east by 1519 yards (506.4 \times 3). In this way, it must fall at a distance of 1519 + 19 i.e. 1538 yards, whereas it would actually fall only at a distance of 19 yards. Similarly, the other stone going towards east must fall in the west at a distance of 1519 "C 19 i.e. 1500 yards, whereas actually it would fall in the very east at a distance of 19 yards only. It shows that the said theory of movement of earth is wrong.

Suppose, from a tree, two birds fly with equal speed and for equal period, one of them goes towards east and the other towards west. Now if their flying speed is equal to the speed of movement of earth, that is, if they fly at a speed of 1036 miles per hour, then according to the said theory, the bird going towards west must fly at a speed of 1036 + 1036 i.e. 2072 miles per hour (being its own speed added by the speed of movement of earth), while the bird going towards east would not be able to move even an inch as its speed after adjusting the speed of movement of earth (both being equal) would become zero. On the contrary, what would actually happen is that the bird going eastward would go in the east to a distance of 1036 miles during an hour and the bird going westward would go in the west at a distance of 1036 miles. It shows that the said theory of movement of earth is wrong. For a bird, the abnormal speed of flight of 1036 miles per hour has been assumed only to bring it parallel to the speed of movement of earth and simply to prove that according to the said theory, the bird flying towards east would not be able to cover any distance even if it comes abreast of a plane in the matter of speed and flies at a rate of 1036 miles per hour.

If it is intended to kill a bird appearing at a distance of 10 yards in the air from a particular place and suppose it takes two seconds in stringing the bow and shooting the arrow, then by the time the arrow is shot, that particular place would slip away within these two seconds at a distance of 1013 yards at a speed of 506.4 yards per second being the speed of movement of earth and thus the arrow can never reach the target, whereas it may be taken for granted that the arrow would hit the target. It shows that the theory of movement of earth is wrong.

If a bird is sitting on a pillar near its nest just at a distance of one yard, even then it can never reach the nest, because in order to reach the nest, the bird shall have to fly "C may it be for a second or part thereof. The fact is that, the bird can never surpass the speed of 1036 miles per hour, which is said to be the speed of movement of earth. It shows that the theory of movement of the earth is wrong.

Need you go yet for further arguments? Go on thinking over plane, gun, cannon, missile and so forth.

Thus, we can come to the conclusion that a person who challenged the great scientists like Copernicus Kelper, Galileo, and Newton etc. must have been a great genius himself. I would like to add that what is required to disprove the theories of these scientists, Alahazrat has done ahead of it but sooner or later its credit will be bagged by someone else who will win the fight in the name of a scientist for, Alahazrat is better known as a Muslim theologian rather than a scientist.

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Jeddah, SAUDI ARABIA – The bombing of major Saudi oilfields has put not just oil prices and subsequently the price of petrol under pressure, but also escalated tensions in the region as Houthi militants from neighbouring Yemen claimed responsibility for the drone attack which went undetected by Saudi forces, although a number of international countries have pinned the blame elsewhere. The incident, which affected output of almost half of the world's oil production, has been roundly condemned as a terrorist attack by leaders across the globe. But at the time of going to print, Saudi Arabian Energy minister Prince Abdulaziz bin Salman said that the country's oil supply levels were back at the levels they were at before the attack. He provided an assurance that the country's oil market would be fully back to normal by the end of September. The Minister also made a plea to the international community to find those responsible for the attack and take strong action against them for what he called "the attack on the global economy and energy markets."

anxious about the deteriorating situation there. The Indian Government revoked Article 370 of its constitution which had ensured the protected status of the Indian-controlled state of Jammu and Kashmir. The decision is now being challenged in the country's Supreme Court.

Makkah, SAUDI ARABIA – Believe it or not, there were 298 379 'illegal' pilgrims at this year's Hajj, as was confirmed at a press conference by Prince Khalid Al-Faisal, Chairman of the Central Hajj Committee. That is almost three times the population of Lenasia! Although there was no detail on what the definition of an 'illegal pilgrim' was, analysts said this referred to people resident in Saudi Arabia who did not go through the proper accreditation channels. The prince revealed that 41 million cubic meters of water were pumped to the holy places, half a million pilgrims had been provided with medical treatment, and more than 25 million meals were distributed by charitable organizations.

constant, inclusive and sustainable economic growth; full and productive employment; and decent work for all.

Islamabad, PAKISTAN - Pakistan has successfully carried out a training launch of a surface-to-surface ballistic missile. "Pakistan successfully carried out night training launch of surface to surface ballistic missile Ghaznavi, capable of delivering multiple types of warheads up to 290 kilometres," said the Director General of Inter-Services Public Relations Maj. Gen. Asif Ghafoor. The test has raised further concerns about the ever-escalating tensions with neighbouring India., as the two countries born out of the partition of British colonial India have fought several wars in the past and now both have nuclear capabilities.

Oxford, UK – A partnership signed between the Oxford University and the Islamic Development Bank will provide support for up to five postgraduate scholars per-year. The scholarship will be open to academically outstanding and meritorious scholars ordinarily resident in any of the 57 IDB member states who already hold an offer to study a master's or DPhil in a social science subject relevant to the sustainable development goals. Officials of the University welcomed the move as a positive step towards encouraging post-graduate research on these issues, adding that the University will financially match the contribution of the IDB.

London, UK - The Muslim Council of Britain has called on the British Government to demand a halt to what it called "the provocative actions by India as it continued to lay siege on Kashmir and curtail further the rights of its people." Hundreds of thousands of Indian troops have occupied the region, its political leaders are under house arrest, and communication has been all but cut off. Many British Muslims have

Rabat, Morocco – The Islamic Educational, Scientific and Cultural Organization (ISESCO) called on its 54 member states to strengthen their capacities and join efforts towards achieving greater literacy rates across the globe. ISESCO, commenting on World Literacy Day, which was marked on 8 September, said integrating literacy programs are at the heart of the Sustainable Development Goals by



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