

Our Duty Calls
MASJID AL AQSA

نَصْرُ مَلِكِ الْفَتْحِ قَيْسِ





HAZRAT PEER SAYED MEHR ALI SHAH SAHEB

Hazrat Peer Sayed Mehr Ali Shah Saheb of Golra Sharif (to be referred hereinafter simply as "Hazrat") was a descendent, on his father's side, of Hazrat Sayedna Ghaus-e-Azam Shaikh Abdul Qadir Jilani ؒ in the 25th generation, and of the Holy Prophet ﷺ of Islam through Sayedna Hassan Ibn-e-Ali ؑ in the 38th generation.

On the side of his mother, he descended from Hazrat Ghaus-e-Azam ؒ in the 24th generation and from the Holy Prophet ﷺ through Sayedna Hussain Ibn-e-Ali ؑ in the 37th generation.

It is universally acknowledged that in the matter of nobility of ancestry in relation to the Holy Prophet ﷺ, no one can equal Sayedna Hassan ؑ and Sayedna Hoosain ؑ, the two sons of Sayedah Fatimah-tuz-Zahrah ؑ, the youngest and the dearest daughter of the Holy Prophet ﷺ whom the Prophet ﷺ had termed "a piece of my being", and Sayedna Ali ؑ, the Prophet's cousin and son in law, who became the fourth Righteous Caliph of Islam after the Prophet ﷺ.

Out of affection the Prophet ﷺ himself called Sayedna Hassan and Hoosain his grand children his own sons on a number of occasions. The reference to "our sons" in ayah (verse) 61 of Surah Al-e-Imran (chapter 3) of the Holy Quran is also interpreted, on the basis of the Prophet's ﷺ own example as referring to Sayedna Hassan and Hoosain ؑ.

According to Quranic teaching, the real test of nobility in the sight of Allah lies in the beauty of a person's righteous character and the extent to which he (or she) fears God and performs good deeds (ayah 13 of Surah XLIX). While personal qualities and endeavour are essential in socio-religious and spiritual spheres as in any other, noble lineage and environment undoubtedly provide the backdrop in which piety and virtue can germinate and thrive.

Distinctive dignity of kinship with the Holy Prophet ﷺ

Holy Prophet Muhammad ﷺ being the last and the greatest of all true Prophets of Allah, ancestral link with him constitutes a criterion of nobility unequalled by any other similar link. At many places in the Quran, special rules of conduct are laid down by Allah for members of the Prophet's ﷺ household (Ahl-e-bai'at) (cf. Surah 33, Ayah 28-30),

special tests of virtue and vice and requital therefore are prescribed for them and a categoric assurance is given that Allah wishes to "cleanse the Ahl-e-bai'at with a thorough cleansing".

Confirmation of Hazrat Peer Mehr Ali Shah's ancestral link with the Holy Prophet ﷺ

A testimonial was granted to the two of the ancestors of Hazrat Peer Mehr Ali Shah ؑ, Peer Sayed Roshan Din Shah and Peer Sayed Rasul Shah in the year 1211 A.H by the then head of Hazrat Sayedna Ghaus-e-Azam's shrine at Baghdad, Hazrat Sayed Habib-e-Mustafa Ibn Sayed Qasim Qadiri ؑ, confirming the Prophetic lineage of Hazrat's family.

It stated that:

"In point of ancestry and lineage, these two gentlemen, Peer Sayed Roshan Din and Peer Syed Rasul Shah, are off-springs of Hazrat Sayedna Shaikh Abdul Qadir Jilani ؑ. In point of grace and blessedness, they are his true heirs and legatees, and I regard them as my own sons. Devotees of the exalted Qadriyah Silsila (chain) should therefore regard their hand as my hand and their word as my word".

When the family of Hazrat, after its sojourns in various parts of India on migration from Baghdad, finally settled down in village Golra of the Punjab province of this country, the people then inhabiting this area were greatly impressed by the piety and saintly character of its members, and started thronging to them for guidance and blessings. However, the veneration accorded to this newly arrived family aroused feelings of jealousy among the "Sayeds" already living in the area, who were mostly of Shi'ah denomination and felt their own position and influence threatened by the new-comers.

One of the ploys used by these people to undermine the popularity of Hazrat's family was to refuse to accept their prophetic lineage until concrete and conclusive written proof in support of it was produced by them. Since such proof was duly forthcoming, the detractors gained nothing but ignominy from their campaign. The family's position was, however, decisively vindicated by an incident that occurred around this time. In a gathering at the house of one of the detractors, the latter challenged Peer Sayed Roshan Din, Hazrat's great-Grand father who was one of the invitees, to produce his irrefutable evidence about his being a true "Sayed". Peer Sayed Roshan Din first requested the person to desist from such improper behaviour, which violated the accepted Peer Saheb put down the cap he was then wearing on his head on the floor and challenged any one then present to lift it if he could.

Several persons in the audience tried one after another to lift the cap but failed to do so until the Peer Saheb himself accorded permission for this purpose. The detractor, publicly put to shame in this manner, apologized for his unbecoming behaviour. The incident added greatly to the prestige and estimation of the family of Hazrat, and the people of the area started rallying to it in ever-greater numbers to seek its blessings and solicit its guidance.

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UAE Capitulation to Zionism

It is neither shocking nor surprising that one of the Arab gulf despots has finally succumbed to Zionist pressure by openly declaring its abandonment of Palestine.

In a carefully choreographed public announcement, Donald Trump, Benjamin Netanyahu and Abu Dhabi's Crown Prince Mohammed Al Nahyan, released details of the UAE's capitulation to Israel.

In contrast to the misplaced selling point of a "historic breakthrough to advance peace in the Middle East" which is clearly designed to shape public opinion, I believe that it is a betrayal of Palestine's freedom struggle.

That the UAE and its unelected ruler had cultivated secret ties with the settler colonial regime, particularly in the field of security and intelligence is no secret. What has emerged now is thus a confirmation of the decades old relationship between Dubai's corrupt family fiefdom and the illegitimate occupiers of Palestine. We denounce Mohammed Bin Ziyad (MbZ) for his treachery and treason and remind him that his authoritarian conduct does not in any way represent the Arab street.

Dragging the Gulf emirates to "normalize" ties with Israel is in reality an absurd symptom of the extent of abnormality which defines the UAE. We also dispute the notion advanced by the UAE that succumbing to Zionism's racist ideology is a "win for diplomacy". It is in fact a shameful display of impotency, cowardice and corruption.

Trump's re-election campaign which is on shaky grounds and Netanyahu's inability to escape domestic anger fuelled by his corrupt policies needed a scapegoat to boost their political fortunes. By concluding this act of treason against Palestine, MbZ served as a useful prop.

We also question the truthfulness of the undertaking that Israel would suspend its plans to annex large parts of the occupied West Bank, when it's known that settlement activities are going ahead and Palestinian homes are being demolished.

We anticipate deep-seated anger across Arab streets in solidarity with

Palestine but fear too that the tyrannical rulers will wield brutal power to silence and suppress outpourings of dismay and disgust.

Though the Arab League has been called upon to convene an urgent meeting, the tragedy is that most if not all Arab regimes are unprincipled, weak cowards with a horrendous record of betrayal of Palestine.

We remain fully committed to Palestine's just struggle to free themselves from an oppressive tyranny which has not only occupied them but continues to subject them to relentless persecution.

That the UAE has officially begun the process to normalize ties in defiance of the aspirations of Palestinians, makes them directly complicit in Israel's war crimes.


We therefore condemn this alliance and deplore UAE's outrageous choice to partner with Israel's violations of fundamental human rights and practice of dehumanizing policies.

We call on human rights organizations and freedom loving people to reject this betrayal of Palestine's freedom struggle.


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TREASURED MOMENT IN THE LIFE OF ALA HAZRAT Imam Ahmed Raza Khan (RA)

Once a great scholar known as Ahmed Raza (Ala Hazrat) (Rahmatullah alay) came to meet Maulana Fazl-e-Rehman Gunjmuradabadi (Rahmatullah alay). When He reached at the khutiya (Hut) of Maulana Fazl-e-Rehman Gunjmuradabadi (Rahmatullah alay) he asked the khadim of Maulana Fazl-e-Rehman Gunjmuradabadi (Rahmatullah alay) that he wanted to meet Maulana Fazl-e-Rehman Gunjmuradabadi (Rahmatullah alay).

On which the khadim went to Maulana Fazl-e-Rehman Gunjmuradabadi (Rahmatullah alay) and told him that Ala Hazrat Imam Ahmed Raza (Rahmatullah alay) wants to meet. On hearing this Maulana Fazl-e-Rehman Gunjmuradabadi (Rahmatullah alay) said what he want from a fakir there are so many scholars in his khandan (family).

I don't have any thing to give him, after hearing this the khadim told Ala Hazrat (Rahmatullah alay) what Hazrat Maulana Fazl-e-Rehman Gunjmuradabadi (Rahmatullah alay) has told but Ala Hazrat (Rahmatullah alay) requested once again to meet him on hearing this Hazrat Maulana Fazl-e-Rehman Gunjmuradabadi (Rahmatullah alay) called him, Ala Hazrat (Rahmatullah alay) asked Hazrat Maulana Fazl-e-Rehman Gunjmuradabadi (Rahmatullah alay) what does he think of Meelad Shareef instead of replying to the quetion Hazrat Maulana Fazl-e-Rehman Gunjmuradabadi (Rahmatullah alay) asked him what

do you think of "Meelad Shareef" to which Ala Hazrat (Rahmatullah alay) replied for me it is mustahab on hearing the answer Hazrat Gunjmuradabadi (Rahmatullah alay) said for me it is sunnat, and said that the Sahaba-e-Karam (Radi Allahu anhum) who use to take part in jihad use to praise our Holy Prophet (Salla Allahu ta'ala 'alayhi wa Sallam) among their people and use to tell all people that how Allah has blessed his Holy Prophet (Salla Allahu ta'ala 'alayhi wa Sallam) and many other things this is what we do in Meelad Shareef the only difference is that the Sahaba-e-Karam (Radi Allahu anhum) use to distribute their head while you people distribute Laddu (sweet) and after this Ala Hazrat (Rahmatullah alay) asked him for any guidance tips on which Hazrat Maulana Fazl-e-Rehman Gunjmuradabadi (Rahmatullah alay) replied don't do takfir in a hurry, Ala Hazrat (Rahmatullah alay) on hearing this started thinking that I called only those people kafir who disobeys our Holy Prophet (sal-lal-laho-tala-alihi-wasalm) Hazrat Maulana Fazl-e-Rehman Gunjmuradabadi (Rahmatullah alay) came to know what Ala Hazrat (Rahmatullah alay) was thinking by KASHF and replied yes undoubtedly if any one disobeys the Holy Prophet (sal-lal-laho-ta ala-alihi-wasalm) even in a slightest manner is undoubtedly Kafir.

Then Hazrat Maulana Fazl-e-Rehman Gunjmuradabadi (Rahmatullah alay) removed his cap (topi) and placed it on the head of Ala Hazrat (Rahmatullah alay) and said that like the cap is shining on your head Ala Hazrat (Rahmatullah alay) one day you will shine in the whole universe and as you people can see how the fame of Ala Hazrat (Rahmatullah alay) is today all over the world because of the dua of Sarkaare Fazle Rehman Gunjmuradabadi (Rahmatullah alay).

The topi Mubarak (cap) is still present at the dargah shareef of Ala Hazrat (Rahmatullah alay) which is in Bareilly Shareef and is nicely kept with the Taburukaat of Ala Hazrat (Rahmatullah alay) and are shown to the people on Friday's and on some special occasions. You can have a look at the topi mubarak in the link below.

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Practicing Self-Care During the Covid-19 Pandemic



Tips for Educators



BY SHIREEN ISMAIL

Educators are navigating many changes and challenges due to the outbreak of the Covid-19 pandemic. Educators may be adapting to new schedules and different ways of teaching alongside trying their best to meet the needs of their learners, husbands, children, family, friends, and community.

Nourishing the spiritual mind, heart, and soul through prayers, etc and practicing self-care is therefore essential to an Educator's well-being in times of uncertainty and transition which can become overwhelming and anxiety-provoking.

Here are five ideas for practicing self-care while schools are coping with the Covid-19 pandemic.

1. Set and maintain boundaries

Dealing with changes to routines and schedules can be challenging. Working from home can blur the lines of when the workday starts and ends. Determine a schedule that takes into account a start and end time, your spiritual, self-care practices, and breaks.

Students often use visual schedules and graphic organizers to organize information. Those same tools can help Educators process their thoughts and prioritize tasks. For example, when-then sentences can help set and maintain boundaries. You might write, "When it is 10 a.m., then I take a five-minute break." Post your when-then sentences near your work station as a visual reminder of your self-care commitments. In addition, perhaps schedule time for meals, and actually turn off the computer during that time.

2. Reflect on your feelings and needs

It is important to recognize and name your emotions. When you're aware of a new feeling, take a moment to reflect:

- Name the feeling and why you may be feeling that way.
- Think about what you might need at that moment and in the future.

For example, you might say, "I'm feeling overwhelmed because there is a lot of new information about how my curriculum will change. I need a five-minute break. Then, I need to write down my questions and identify a person on my team who I can problem-solve with."

Educators may want to schedule a time in their day to reflect on their

emotions and needs. Journaling, art, music, and other creative outlets can help you process how you are feeling.

Take time for yourself each day to do something that is not technology-related, for example, take a walk, sit outside, read your favourite book, go on a hike, exercise, or spend time with your family doing something enjoyable.

3. Recognize what is and isn't in your control

With a rapidly changing world and the sudden shift in how you teach, it can seem like there are more questions than answers. This can cause worry and anxiety. One way to gain perspective is to recognize what is within your control and what isn't.

For example, you might be learning how to meet the needs of your students who learn and think differently during distance learning. One thing in your control is the ability to review your students' special education accommodations and think about how to apply them. One thing outside of your control is finding out when you'll be able to teach some of your students in person again.

Consider using a simple T-chart to write down what is and isn't in your control.

"Allow yourself to be vulnerable and be OK with saying that you don't know something," and that "It is also OK for you to learn throughout this time as well."

4. Acknowledge moments of gratitude or joy

Look for moments of joy and connection and hold on to them. Try writing down humorous moments, something that made you smile, or something you're thankful for. You can write these moments in a journal or jot them down on a note to put near your work station. You can also share these moments with your students and ask them to share their own.

5. Use self-care routines throughout your day

Starting and ending your day with self-care practices can be very helpful. For example, you might start your day with a guided meditation and end your day with exercise. But it's important to look for small ways to take care of yourself throughout your day. Consider trying a deep-breathing exercise for teachers as a midday break. You can explore for more ideas on self-care activities.

No matter which self-care practices you choose, remember to use them throughout the day. Stop to reflect on your feelings when you're upset. Pay attention to self-talk. Can you talk to yourself the way you would talk to a friend? Remind yourself what is in your control when you're anxious.

The new transitions, changes and shifts are challenging for Educators which require time to process. Remembering Educators are important individuals therefore self-care, empathy, compassion, and kindness to yourselves are central to your well-being and those around you.



Abbaad Ibn Bishr رضي الله عنه

WITH HIM WAS THE LIGHT OF ALLAH

Abbaad was amongst the first noble Ansaar who instinctively took allegiance with Mus'ab Ibn Umair (رضي الله عنه) in Madinah. From the very moment he pledged allegiance right up until his demise Abbaad (رضي الله عنه) surrendered himself passionately and wholeheartedly to the cause of Islam. He fought in the forefront of every battle and partook in every affair that concerned his Deen. His involvement was however not marginal. Rather, Abbaad (رضي الله عنه) was "completely consumed and dedicated with heart and soul in a dazzling, overwhelming way."

After the military campaign of Dhaar-Ar-Riqaa, the Muslims had to stop and spend the night at a certain place. The Glorious Messenger (ﷺ) appointed Ammaar Ibn Yaasir and Abbaad Ibn Bishr (رضي الله عنه) as guards to watch over the resting army. It was decided that they would take shifts so that both could also get some rest. Abbaad (رضي الله عنه) noticed that Ammaar (رضي الله عنه) was already quite exhausted.

He thus suggested that he take the first shift. This would allow Ammaar (رضي الله عنه) to get some sleep. Abbaad (رضي الله عنه) watched for a while. It seemed as though things were very quiet. Abbaad (رضي الله عنه) thus assumed that it was safe. Since there seemed to be little threat of attack, Abbaad (رضي الله عنه) felt his time would be better spent in Ibaadat. In this way he would achieve benefit and be rewarded both for praying as well as standing guard.

He stood in complete meditation of his Lord and prayed with conviction and sincerity. After reading Surah Al-Faatihah, Abbaad (رضي الله عنه) began reciting another Surah from the Quraan. All of a sudden an arrow flew towards him and landed in his shoulder. Instead of screaming with pain and taking cover or alerting the others, Abbaad (رضي الله عنه) calmly removed the arrow and continued his recitation.

His concentration did not seem to be affected in the least. Soon another arrow pierced through the darkness towards his body. Once again Abbaad (رضي الله عنه) merely pulled out the arrow and commenced with his prayer. He went into Ruku and thereafter into Sajdah. Abbaad (رضي الله عنه) began to feel weak. While in Sajdah he extended his right arm outwards to awaken Ammaar (رضي الله عنه). He then sat up, recited Tashahud and completed his prayer.

Ammaar (رضي الله عنه) awoke and was startled to discover what had happened. He started yelling and frightened the intruders away. Ammaar (رضي الله عنه) was astonished to see the wounded Abbaad (رضي الله عنه) and enquired as to why Abbaad (رضي الله عنه) had not immediately awoken him. Ponder on Abbaad's (رضي الله عنه) reply and one will begin to gain some idea of his devotion caliber and spiritual rank. Abbaad (رضي الله عنه) replied "In my prayer I was reciting verses from the Quraan that filled my soul with such awe that I didn't want to interrupt it nor cut it short. By ALLAH, I swear, because I did not want to lose a single word, which the Messenger (ﷺ) of ALLAH ordered me to preserve. I would have preferred death more than interrupting those verses which I was reciting." This extreme devotion and love infiltrated his life right to its end.

It sprang forth when the Beloved (ﷺ) of ALLAH saying to the Ansaar "You are my people. You are the people who protect. I cannot be defeated through you. There is no nation which has come like you before," and it surged forward thereafter with unbounded passion.

He was a man of great faith, being completely enveloped in worship and absconded in the remembrance of his creator. His Companions (رضي الله عنه) described him as possessing a light from ALLAH. This light gave Abbaad (رضي الله عنه) amazing clarity and radiance in vision, which had the capacity to guide one to certainty and goodness without difficulty. Abbaad's (رضي الله عنه) brothers once narrated that as he walked in the darkness a light would emanate from him and brighten the way.

A day before the battle of Al-Yamaamah Abbaad (رضي الله عنه) had a dream in which he saw the sky open up. Then it closed and covered him. He interpreted it as signifying martyrdom for him in the battle to come. On the day of the battle he fought valiantly. When he saw that the enemy was becoming victorious, he remembered the words of his Beloved Aaqaa (ﷺ): "You are my people. You are the people who protect. I cannot be defeated through you. There is no nation which has come like you before," it was as if the Messenger (ﷺ) was standing right in front of him and saying this. These words penetrated his heart, soul and his entire being. Abbaad (رضي الله عنه) felt that it is the Ansaar who must now win this battle for the Prophet (ﷺ). They must live up to His (ﷺ) expectations and not let him down. He went onto a hill and yelled: "O People of the Ansaar! Carry your sword in a valiant way, and be honoured and distinguished among the people!"

Four hundred Ansaar rushed towards him, responding to his call with conviction. Abbaad (رضي الله عنه) led them back into the battle. They fought with renewed ferocity. It was however destined that Abbaad (رضي الله عنه) would be martyred on that day. His earlier vision was Haq. The doors of Jannah opened gladly to welcome the beautiful spirit of Abbaad Ibn Bishr (رضي الله عنه).



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RELIGIOUS TOLERANCE

BY FAIZEL KHAMKER

In the context of the prevailing environment of intolerance towards religious beliefs the United Nations general assembly declared the 22 August 2020 as the International Day Commemorating the Victims of Acts of Violence Based on Religion or Belief.

This should have been a historic occasion in that this was the inaugural year, however the muted response of mainstream media ensured that this intolerance of religious beliefs and practises remains out of the eyes of the general populace except where an incident which arises would be deemed to be marketable and financially gainful.

Unlike Father's day or Valentine's Day where no profit could be made it is unsurprising that the business sector did not buy into this declaration. As historic as the occasion may have been we have learnt over the passage of time that the United Nations is a toothless body except in those instances where it pursues the Zionist agenda and the placing of this declaration into the public domain became critical.

The above declaration should have the affect of enforcing democratic principles specifically the right to freedom of religion.

An interesting constitutional court judgement was issued in a case where the neighbour to a golf course took the matter to court in terms of his rights being compromised. He had lost the case on the basis of a "live and let live" dictum.

The above background was necessary to understand the case held in Kwa Zulu Natal where an intransigent neighbour to a Mosque had taken the Mosque to court in order to stop the adhaan from being proclaimed. In an interview with the media the applicant had clearly announced his Islamophobic viewpoints. Unfortunately, Judge J. Mnagadi who was presiding over the case took an opposing view to the Constitutional Court Judgement and ruled in favour of the applicant. Taking into account that the court is part of the democratic structures the outcome was surprising and directly opposed to the spirit of the United Nations declaration.

The broader community of South Africa stood up for the principle of freedom of religion and the support came from all sectors of society. This support demonstrated the principle of religious tolerance. However, of greater concern is the rise of RSS religious intolerance in

this country. This country cannot afford such attitudes and the Hindutva (as opposed to Hinduism) philosophy must be challenged. A certain Professor A. Singh went on social media to attack Islam as a means of attempting to vindicate the applicant in a manner not becoming of any member of academia. The obsession for religious bigotry was clear for all to see. Where a member state of the United Nations that passed the resolution becomes directly or indirectly complicit in acting contrary to the resolution that they were part of, and export such hate than the value of such resolution has little value and the responsibility should then be taken up by the masses as was the case of the mass support in the response to the legal case mentioned above.

It should be remembered that human dignity goes hand in hand with tolerance and ensuring for both human dignity and freedom of religion is an embedded duty of government and it is strange that in Egypt this principle was discarded for the sake of a capital infrastructure. The Sidi Abu al Ikhlas al Zarqani compound, which included a mosque, shrine, hospital and charity centre, was demolished in order to make way for integrated motor way costing five and a half billion Egyptian pounds. It goes without saying that such a project would have required careful planning and such planning ignored the principle of religious tolerance. If an act such as this would hurt if undertaken by a non-Muslim, then the pain becomes so much greater when committed by Muslims themselves.

In France the Charlie Hebdo publication in an attempt to boost sales flagrantly re published defamatory cartoons of the Beloved Prophet alayhi salaam. Unfortunately for them no terrorist attacks could now be attached to this re publication as was the case previously and the profit motive at the expense of religious intolerance by this sleazy publication proved to be futile. However, the French government's reaction the first time and their deafening silence this time demonstrates that the resolution which was passed by the United Nations in their presence was also directed to them.

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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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Hazrat Asiya (RA)

The Perfect Woman of Paradise and Queen of Pharaoh

BY SHIREEN ISMAIL

Part - 1

Allah (ﷻ) introduces Hazrat Asiya (Radi Allahu Anha) in the Noble Quran Kareem in Surah At-Tahrim (Surah 66) subsequent to Verse 10 which indicates disbelieving wives even though married to righteous prophets, "Allah citeth an example for those who disbelieve: the wife of Noah and the wife of Lot, who were under two of our righteous slaves yet betrayed them so that they (the husbands) availed them naught against Allah and it was said (unto them): Enter the Fire along with those who enter." Hazrat Asiya (Radi Allahu Anha) is mentioned as the Wife of Pharaoh in (Surah 66 Verse 11), "And Allah citeth an example for those who believe: the Wife of Pharaoh when she said: My Lord! Build for me a home with Thee in the Garden and deliver me from Pharaoh and his work and deliver me from the evildoing folk," which is followed by (Surah 66 Verse 12) which makes reference to Hazrat Maryam (Radi Allahu Anha), "And Hazrat Maryam (Radi Allahu Anha), daughter of Nabi Imran (ﷺ), whose body was chaste, therefore We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His Scriptures and was of the obedient".

Allah (ﷻ) shows us in the above verses that even if married to prophets the wives can be disbelievers, and with Hazrat Asiya (Radi Allahu Anha) married to the worse disbeliever was a woman of perfect Iman (believe) next to Hazrat Maryam (Radi Allahu Anha) also a woman of perfect Iman.

The name Hazrat Asiya (Radi Allahu Anha), sometimes called Hazrat Asiya (Radi Allahu Anha) bint Muzahim is synonymous with the feminine origin in the Arabic language meaning, 'Queen, the Great and Strong Woman, the Perfect Special Woman, Kind, Blessed, Warm Hearted and the One Who Heals or Comforts'.

Most of the biographical history of Hazrat Asiya (Radi Allahu Anha) is silent and secretive. There are narrations indicating that Hazrat Asiya (Radi Allahu Anha) was a Beautiful and Generous Woman hailing from a very wealthy family. Hazrat Asiya (Radi Allahu Anha)'s father was also

an important person. Hazrat Asiya (Radi Allahu Anha) was in an arranged marriage as was the tradition and became the Great Royal Wife of the ancient Egypt's tyrant king Firaun and the adoptive Mother of Nabi Musa (ﷺ).

Nabi Muhammad (Sal lal laahu Alay hi wa sallam) mentioned Hazrat Asiya (Radi Allahu Anha) as one of the greatest women of all time. One day, Nabi (Sal lal laahu Alay hi wa sallam) was sitting with the Companions and drew four lines and asked, "Do you know what this is?" And they replied, "Allah (ﷻ) and His Nabi (ﷺ) know best." Nabi (Sal lal laahu Alay hi wa sallam) said, "The Best of Women of Paradise are Khadijah (Radi Allahu Anha) daughter of Khuwailid, Fatimah (Radi Allahu Anha) daughter of Nabi Muhammad (Sal lal laahu Alay hi wa sallam), Asiya (Radi Allahu Anha) daughter of Muzahim, the wife of Firaun and Maryam (Radi Allahu Anha) daughter of Nabi Imraan (ﷺ) (Sahih Al-Bukhari).

Narrated by Abu Musa Al-Ashari that Allah (ﷻ)'s Nabi (Sal lal laahu Alay hi wa sallam) said, "Many amongst men attained perfection but amongst women none attained the perfection except Hazrat Maryam (Radi Allahu Anha), the daughter of Nabi Imran (ﷺ) and Hazrat Asiya (Radi Allahu Anha), the wife of Pharaoh. And the superiority of Ai'sha (Radi Allahu Anha) to other women is like the superiority of Tharid (that is, an Arabic dish) to other meals, (Jami'at-Tirmidhi).

The verse from the Noble Quran Kareem and the Hadith of Nabi (Sal lal laahu Alay hi wa sallam) depicts Hazrat Asiya (Radi Allahu Anha)'s strength and status as an eternal example for all of mankind. Hazrat Asiya (Radi Allahu Anha) was a Woman who never allowed herself to be defined or limited by her painful circumstances. Hazrat Asiya (Radi Allahu Anha) instead was a Woman of perfect Imaan with deep, intense faith in Allah (ﷻ) who was willing to die for what she believed in. The story and lessons from the life of Hazrat Asiya (Radi Allahu Anha) which began in Egypt at the river Nile will be continued in Part 2.

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Pride

The Disease of Humanity

MOULANA NASIK AHMED BROOD



Pride is an inwardly directed emotion that carries a negative connotation because pride refers to an inflated sense of one's personal status or accomplishments. Pride could also be referred to as a disagreement with the truth.

Pride could also be defined as indirectly or directly humiliating someone etc. merely for our own gratification. The only pleasure that people with pride acquire is that they think that by ill-treating others they make their own superiority greater. Pride itself is associated with more intra-individual negative outcomes and is commonly related to expressions of aggression and hostility.

Excessive feelings of pride have a tendency to create conflict and sometimes terminating close relationships, which has led it to be understood as one of the few emotions without any positive or adaptive functions. Pride and vanity is believed to be justified by one's own achievements and actions, but sought by pretence and appeals to superficial characteristics. There is no tongue that can express, or heart that can conceive the horrid sins and miseries that pride has ushered in among human beings.

Life is about keeping our heart pure and one of the greatest impurities is pride. The disease of pride and arrogance deletes all traces of goodness and piety. This is the worst vice in causing havoc to Deen and a regrettable disease to have for the believers of this perfect and exalted religion. It launches a direct attack on beliefs and principles. If ignored and overlooked for some time it becomes fatal and incurable, and gives rise to other spiritual vices. It is imperative to refrain from such a dangerous and deadly calamity which leads to loss of knowledge, inability to understand the commands of Allah Almighty and Sunnah of the Holy Prophet (Sallallahu Alayhi Wa Sallam), disgrace in this world and the Hereafter and painful torment therein. No wise person can be neglectful in the matter of such a harmful and destructive calamity. Pride as a sin is considered to be insignificant in comparison to other major sins by a vast majority of the people. This is an entirely false thought and huge misconception. The way in which the disease of pride is reflected is that the person refuses and does not want anyone to correct them.

Arrogant people imagine that every characteristic they possess belongs to them. For example, they imagine that their intelligence stems from themselves. Instead of realizing that it is a blessing bestowed on them by Allah Almighty and giving thanks for it, they regard it as something to be proud of. By overestimating this attribute in their own eyes they belittle and disparage those around them. As a result of this behavior, their associates find them unattractive and repellent.

That means that arrogant people never have true, honest friends who feel a genuine affection for them. They also find it difficult to demonstrate affection towards others. They always want to be the object of love and affection, because in their own eyes they are superior to everybody else. This state of mind leads to another behavioral defect: envy.

They envy the intelligence, reason, moral values or good character of others. They regard everything those people possess with a jealous eye. If someone with superior features to their own is present, they immediately want to leave.

Their envy means they are invariably unable to get along with others. Allah Almighty has given a troublesome mood to these people who are grabbed by the sickness of pride. In the same way that arrogant people gain nothing but trouble, sorrow and unhappiness in the life of this world, they also forego the Hereafter and, most important of all, the love of Allah Almighty.

Allah Almighty mentions in the Holy Quraan: "He does not like the prideful." (S 16: V 23) In another verse of the holy Quraan Allah Almighty says: "Surely Allah Almighty does not love those who are arrogant and boastful." (S 4: V 36) There are many verses in the Holy Quraan whereby Allah Almighty indicates His dislike and punishment for those who are proud. The Holy Prophet (Sallallahu Alayhi Wa Sallam) has mentioned: "He who has in his heart the weight of an atom of pride shall not enter Paradise." (Muslim)

A great scholar once said that sitting with wise people makes a person wiser; sitting with ignorant people makes a person ignorant; sitting with poor and less fortunate people removes the ego and pride from one's heart.

My teacher had informed us that as long as a person is proud then that person cannot understand and differentiate right from wrong or good from bad. The reason is because a proud man is always looking down on other people; and, of course, as long as a person is looking down that person cannot see something that is above them. I believe that pride and arrogance is a cover up for insecurity.

May Allah Almighty, through the Wasilah of Nabi (Sallallahu Alayhi Wa Sallam), grant us the strength and ability to refrain and forsake such a contemptible outlook from our lives, Aameen!

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Tasawwuf

The Spiritual Master - Pir -o- Murshid

By: Moulana Mahomed Aslam Suliman

Part Three

Continuing this series of Tasawwuf and related matters, we would like the readers to focus and further attempt to digest few important aspects pertaining to a Spiritual Master as there are great amount of skepticism, doubts and false allegations from the general public. One must differentiate between who the True Murshids are from the False Ones.

Just as it is necessary for a physician or qualified doctor to diagnose and provide proper medications for your bodily ailments or sicknesses, a spiritual doctor is needed to attend, diagnose and provide proper "medications" for our inward sicknesses. The spiritual doctor is the Pir o Murshid. He can take the seeker by his hand, cleanse his inward being and with Allah's permission transform him to higher levels of spirituality.

In Surah 17, Verse 71 of the Holy Quran, it is mentioned:- " That day (ie day of Qiyamat), we will call all people with their Leader (Imaam)". In Tafsir Tibyanul Quran (Volume 6 page 763), it is mentioned that :- Hazrath Imaam Abu Jaffar Muhammad Bin Jarir Tabri (rahmatullahee alay hee) has mentioned that the most correct saying about " Imaam " in the verse is attributed to those people who were following a particular person in this world.

Historically proven and will be accepted until the Day of Qiyamat is that the Greatest Murshid that walked on the face of this earth is Rasul (salallahu alay hee wasallam) and the most dedicated and sincere Murid is Hazrath Abu Bakr As Siddiq (radiyallahu anhu).

In Maqsudal Hasana, Hadith Number: 409, it has been mentioned that: "The Sheikh / Murshid amongst his murids (students / seekers)

is like the Prophet amongst his UMMAH "

A'la Hazrath, Imam Ahley Sunnat , Hazrath Imaam Ahmed Raza Khan (rahmatullah hee alay hee) has given guidelines in choosing a proper Murshid. We have summarized it here for reference purposes: -

- * Must be of Sahih Sunni Aqeedah
- * Must have the knowledge of Shariah and be a strict follower of the Sunnah.
- * He must be free of being a Faasiq Maloon (open transgressor)
- * His Silsila must be linked to Rasul (salallahu alay hee wasallam)

In this day and age, we find that many followers, students and disciples erroneously use the word " Murshad instead of Murshid . Meaning that the letter Sheen in the word instead of reading with Kasrah (Zer) they wrongfully read it with a Fatha (Zabar). Grammatically and in Translation throws disrespect to your spiritual mentor and must be avoided. In the Glorious Quran, the word Murshid has been used. Surah Kahf Verse 17: - "He whom Allah guides is rightly guided but he whom he leaves astray never will you find a protecting GUIDE"

The Ism e Fa-eel of the word Irshaad is called Murshid (He who shows you the path).

The Ism e Maf-ool of the word Irshaad is called Murshad (He whom the path is shown). When the student respectfully addresses his spiritual mentor, should say: - My Murshid instead of My Murshad Hazrath Sultanul Aarifeen, Sultan Bahu (rahmatullah hee alay hee) in one of his abyats mentioned:-

"You should only choose someone as your Master who bestows the blessings of both worlds on you. First, he will drive the wolf from your door then reveal to you the path of Allah. He will transform the barren ground of your heart into fertile soil, so the seed of Allah's Name can grow. If a Master has not accomplished this for you in this very Life, you can be sure he is feeding you false promises."

Explanation of Abyat:- "drive the wolf from your door " means that he will help you purify and cleanse your lower self and the vices of the heart which stagnate your spiritual progress.

"barren ground" means the hearts that have become dead and useless. Corrupted and has become chaotic with anger, enmity, jealousy, greed and other obstacles.

"So, the seed of Allah's Name can grow" means that your Murshid teaches and guides you towards Allah. He plants the sacred name of Allah within your heart. You must water that seed with pious acts and Azkaar so that it grows into a beautiful fruit bearing tree.



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Data Ali Hajweiri and Classical Sufism

By Irshad Siddiqi



One Ramadaan, the sufi Bayazid Bustami was returning to his hometown, after a long absence, spent journeying in the 'path' to God. Having no idea, though, about how famous he had become during this time, he advanced with trepidation through the gates of the town, only to find that a large crowd had already lined the entrance to receive him.

Overwhelmed by that reception, the mystic froze in his tracks, appearing intent on turning back, when he suddenly dug a piece of bread out of his pocket and ate in full view of the people. The crowd dispersed. Bayazid quietly returned home.

Apologetic, he confessed later, that he had felt better about breaking his fast, earning blame and disgrace from the people, than having to absorb such attention and praise.

Bustami and several other classical sufis are extensively quoted in Hajveiri's Kashful Mahjoob, the oldest book of Sufism, translated from Persian.

Originally prepared as a manual to guide his followers, the book is still revered and considered exceptional value for students and followers of authentic Sufism.

Ali Hajveiri, popularly known as Data Saheb, himself no ordinary sufi, is acclaimed amongst the great muslim saints of the Indo-Pak subcontinent, and is linked with the great Chishti icon Khwaja Mu'inuddin, as a spiritual benefactor of the latter.

In his book he chronicles the roots of Sufism from the Holy Prophet's (ﷺ) times, his family and companions, and the Righteous Caliphs from Abu Bakr to Ali (ؓ), and the adepts in their succession.

Emphasising austerity, humility, and piety combined with service to the under-privileged and exemplary conduct, the picture is different from what Sufism is being misrepresented as, today.

The sufis were anything but pretentious, using dress and appearance to attract respect, while the traditional sufi garb was made from the roughest materials, the sufis, themselves, chose it to destroy the ego instead of attracting attention towards themselves, by dressing that way.

The great sufi and scholar, Ja'far as-Sadiq (ؑ), was once questioned about his fine dressing, when he invited the inquirer to place his hand under his garment. He felt an inner garment made of crude cloth.

The saint explained, that his outer garment was to hide his inward state thus saving him from any pretentious treachery of the ego while his inward state was his reality in his private relationship with the Almighty.

Akhlaaq, good conduct, is one of the weightiest components of the sunnah, or the Prophetic example. Courtesy and modesty feature highly, and a hadees reveals the admiration of Muhammad (ﷺ) for his companion, about whom he stated that even the angels were overawed by the modesty of Uthman (ؓ).

Any mention of Sufism would be incomplete without referring to the As'haab-as-Safa (ؓ) (hypothetically from whom Sufism derives its name), as the poorest in the community who relied solely on God and His Messenger in every aspect of their lives.

This is as good a time as any, with the urs celebrations already under preparation in Lahore, Pakistan, to celebrate the life and blessings of a true sufi, such as the one who was also popularly accepted as a great saint, in Data Ali Hajveiri, Alayhir Rahmah.

Data Saheb described Sufism as "once a Reality without a name which has presently become a Name with no reality." And that statement he made over a millennium ago.

We pray for deliverance and Divine guidance in following the legacies of the Sincere exemplars of the Truth, such as the Imam of the Sufis, Ali ibn Abi Talib, Karramallahi Wajjhu, and all the pure personalities that followed in the footsteps of these noble ones.

Al Kausar salutes them.

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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Teheran, IRAN – Foreign Minister Mohammad Javad Zarif has welcomed the unprecedented support from the international community against unilateral attempts by US President Donald Trump to reimpose sanctions on Iran. Zarif denounced what he called the "bullying" tactics by the US decision, which he said was in contravention of an earlier United Nations vote against the reimposition of sanctions on Iran. The US was meeting increasing resistance to their decision amid threats by the US that it would act against those who defied their decision to impose the sanctions.

Doha, QATAR – The government has dismissed reports that the US was set to mediate for Qatar to resume diplomatic relations with Israel. This was after US Secretary of State Mike Pompeo and Qatar's Deputy Prime Minister Mohammed bin Abdulrahman Al Thani inducted the third annual US-Qatar Strategic Dialogue at the State Department in Washington. There was concern in Palestine about this news, as the UAE and Bahrain have resumed relations with Israel through US mediation. But Qatar, which has been in dispute with Saudi Arabia, the United Arab Emirates, Bahrain and Egypt since 2017, said this would not be possible as it would not help resolve the Israel-Palestine conflict.

Istanbul, TURKEY - The Arab League has come under fire after it failed to endorse a Palestinian draft resolution condemning the UAE-Israel normalisation deal brokered by the US.

Palestine had requested an urgent meeting after reports that more Arab states in the Middle East were considering joining the accord. After Bahrain objected to the Palestine resolution, the members opted instead to renew their commitment to the 2002 Arab Peace Initiative, which calls for a two-state solution, and adherence to international law over the decades-old dispute between Palestine and Israel. Bahrain and the UAE have both signed deals for resumption of ties with Israel.

Stockholm, SWEDEN – Riots erupted with police battling protestors after two incidents in which right-wingers burnt copies of the Holy Quran. The protestors had earlier been denied permission by the police to burn the Quran. A dozen people were arrested and several policemen injured in the incident. Rinkeby, a suburb in Stockholm where one of the incidents took place, has a substantial Muslim population. Local Muslim leaders decried the lack of support against the burning from Middle East Muslim countries. Pakistani Foreign Ministry spokesman Zahid Hafeez Chaudhri said in a tweet, "The rise of such Islamophobic occurrences goes against the spirit of any religion. Freedom of speech can't justify religious hatred."

Hebron, PALESTINE - Israeli occupation authorities refused Muslims access to the Muslim section of the Ibrahimi Mosque in Hebron City during the Jewish holidays. Director of the Mosque Hifthi Abu Sneineh said that the Israeli occupation authorities closed the

mosque so that Jewish settlers could celebrate Rosh Hashanah, the Jewish New Year. In 1994, Israel split the Ibrahimi Mosque between Muslims and Jews after 50 people were killed during an attack by a Jewish settler, who was opposed to it being reserved exclusively for Muslims.

Jakarta, INDONESIA – The Indonesian Medical Association in the world's largest Muslim country has mourned the death of 115 workers due to the Covid-19 pandemic. The Association said steps were being taken to increase vigilance in using PPE's among health care professionals to avoid further deaths. Neighbouring Malaysia emphasised that it would not rush into reopening the country's borders, but was in fact considering tightening controls even further to help stem the spread of the virus.

Bangkok, THAILAND - The Pattani Islamic Religious Council has called on the government of Thailand to proclaim Friday, a holy day for Muslims, as a public holiday and for the Malay language to be declared as the official language of the four provinces of the country where the majority of residents are Muslim. The Council also asked that government officials who are well-acquainted with Muslim practices be appointed to handle Hajj affairs, as well as in the drafting of Islamic laws for the provinces. The Pattani Darussalam Kingdom was annexed by Thailand in 1909 and made part of southern Thailand.

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