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**Forgive us
our sins and errors
Ya Allah
Grant us increase in our lifespan
and provision
Guide us from the darkness
towards Your Light
We seek Your mercy
and fear Your wrath, our Lord
Ya Allah heal the World and
save the Ummah of Muhammad ﷺ**

Ameen

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BY FAKIR HASSEN

Karnataka, INDIA – At the time of going to print, the headlines in India continued to be dominated by the issue of Muslim schoolgirls in Karnataka state being targeted for wearing the hijab, something that they have done for decades. The Karnataka High Court hearing the hijab case said the uniform prescribed by the schools and colleges should be followed until there was a ruling in the matter. The court said that in the interim, the girls would have to abide by the rules of any institution which had a prescribed uniform for its students. Many students have stayed away from schools which insisted on them removing their hijab, while others who defied the call to abandon the hijab have faced demonstrations and taunts, mainly from Hindu fundamentalists. Karnataka's department of primary and secondary education earlier asked schools and colleges to create separate enclosures for female students to remove their hijab inside the campus. The authorities also said that the rule regarding school uniforms debarred not only those wearing the hijab but also those wearing any saffron shawls, scarfs, , religious flags or the like within the classroom until further orders.

Islamabad, PAKISTAN - Foreign Minister Shah Mahmood Qureshi said depriving Muslim girls of education in India was a "grave violation" of fundamental human rights and urged the international community to take note of the situation. Qureshi accused the Indian government of "the ghettoisation of Muslims," while the country claimed to be a champion of

secularism and democracy. He said Muslims in India had their own culture and civilization and must stand up for their basic human rights. India decried this and a call for end to it by the office of US President Joe Biden as unwelcome interference in internal issues which it said would be resolved by the due secular processes available in the country .

Sydney, AUSTRALIA – The Post Office has issued a stamp with an image of a medical worker wearing a hijab featuring prominently in front of several other women. The stamp is intended to honour front line workers as heroes. The move came as neighbouring New Zealand introduced a specially-designed police uniform that includes a hijab. Constable Zeena Ali was the first officer to wear the new uniform, saying she was very proud of it. Zeena said she joined the police force to assist her community after the attacks on two mosques in Christchurch a few years ago left 51 people dead.

Islamabad, PAKISTAN - Prime Minister Imran Khan has welcomed Canadian Prime Minister Justin Trudeau's unequivocal condemnation of Islamophobia, calling for an end to hatred against Muslims, the UK-based Muslim News reported. "I welcome Prime Minister Justin Trudeau's unequivocal condemnation of Islamophobia and his plan to appoint a Special Representative to combat this contemporary scourge. His timely call to action resonates with what I have long argued. Let us join hands to put an end to this menace," Khan

posted in a tweet. The Canadian premier in a tweet had termed Islamophobia as unacceptable. "Full stop. We need to put an end to this hate and make our communities safer for Muslim Canadians," he added.

Tehran, IRAN - President Ebrahim Raisi has declared his country's readiness to supply natural gas to the world, including Europe, the Muslim News reported. Speaking at the sixth summit of the Gas Exporting Countries Forum in Qatar's capital Doha, Raisi said that Iran, as one of the world's biggest holders of natural gas reserves, has the capacity to supply it to the world and called on the international community to support initiatives aimed at ensuring the security of the global energy market. Raisi's remarks came amid heightened tensions between Russia and the West over the crisis in Ukraine, which has threatened to disrupt the global energy market.

Amsterdam, NETHERLANDS - Muslims in the Dutch capital think Islamophobia is becoming increasingly normalised in society. NL Times reported that a study into Islamophobia conducted by the Amsterdam municipality found that Muslims living in the city regularly face discrimination. Citing a local newspaper, Het Parool, the NL Times said: "They report being unable to find an internship because of their religion, being called names for wearing a headscarf, and facing hate speech on social media without anyone batting an eye, researchers found."9

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UKRAINE!

What about PALESTINE?

BY:
MOULANA MUHAMMAD
HUSSAIN NOORI

The western world remains hypocritical to this very day when it comes to acting upon the world declaration of human rights which they all agreed to about 74 years back, through its sheer biased approach against the Muslims around the world. Lately, the Muslims of Palestine have raised the issue on a global level exposing the double standards of the western world against the Muslims. The Palestinian leaders have argued that the international community is being hypocritical and racist by being more sympathetic towards the Ukrainians because of their color, religion and race.

Many western journalists have made shocking open statements such as CBS's senior correspondent, Charlie D'Agata, who stated that "this isn't a place, with all due respect, like Iraq or Afghanistan that has seen conflict raging for decades. "This is a relatively civilized, relatively European city where you wouldn't expect that, or hope that it's going to happen." He later apologized. The very fact that they had the audacity to make statements such as these shows that they neither value the lives of other human-beings nor regard humans besides their own kind as humans of equal dignity or worth.

The Palestinian leaders have remained neutral with regards to the Russia-Ukraine war, however, they have accused the international community of applying two sets of rules while dealing with various crises of the same nature. Their main argument against the international community is as to how they have all of a sudden become more sympathetic towards the Ukrainians by condemning Russia for its invasion of Ukraine in the name of war crimes, while ignoring the Israeli "crimes" against the Palestinians.

Mahmoud al-Habbash, a senior advisor to Palestinian Authority President Mahmoud Abbas, on Friday condemned the international community over its "silence on Israeli violations while rushing to denounce human rights violations in other parts of the world." While addressing the international community in a sermon which he had delivered during the Friday prayers in Ramallah,

Habbash asked, "Does international legitimacy apply according to religion, color, race or geography?". He went on to say, "when events occur here or there, the international community is mobilized. But no one notices the Palestinian people who have been facing injustice for more than 70 years. Justice and law do not accept selectivity." The attempt to liken the Russia-Ukraine crises to the Israeli-Palestinian conflict is to bring to the notice of the international community that the Palestinians, like the Ukrainians, are also facing "occupation" and "displacement".

Expressing similar sentiment, a Palestinian official, Hussein al-Sheikh, wrote on twitter: "When color, religion and race became an identity (of a people) values, morals and humanity are lost. When international legitimacy is breached by double standards, justice is lost, rights are destroyed and power becomes tyrannical."

The questions to which people are eagerly waiting on answers for are "if Russia is committing war crimes, what about Israeli crimes? If the Ukrainian people are victims in the eyes of the international community, what about the Palestinians, who are also victims of Israeli occupation? Should we continue to consider Palestinian blood as second-class blood? Is the world keen on protecting their rights and their future, while being afraid of Russian expansion, then what is the world's position toward the Israeli occupation?

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THE CURSE OF HISTORY

By: Faizul Khamker



Reflecting on the history of the last century starting from 1916 onwards we notice that the world experienced a pandemic (The Spanish flu), the start of the third industrial revolution, the rise of nationalism which in turn led to numerous conflicts including the Balkan wars, the first world war and the great economic depression. It appears that history is repeating itself though not necessarily in the same order. We are witnessing the tail end of the covid pandemic, the beginning of the fourth industrial revolution, the rise in nationalism, tension in the Balkan area through the Ukrainian crisis and the economy of many countries in deep crisis. Another common fact is the anticipated mass losses of employment.

Focussing on the Ukrainian matter we find that the current situation did not spring up unexpectedly, but finds its root cause going back to the year 2013. This year can be further extended to the 1990's with the emergence of NATO which was a political manoeuvre resulting directly from the so called cold war. NATO was formed to be the pressure point on the Russians based on the deception that the Russians were an immediate threat to the western world. NATO was therefore seen as a direct threat to the Russians. Any extension of NATO would therefore be viewed as an additional threat by Russia. Including Ukraine in the NATO structures would therefore enforce the circling of Russia by foreign military powers. This principle of objecting to the build-up of forces and the concentration of armed forces around Russia is not peculiar to Russia and we only need to examine the Monroe Doctrine and its application with the so called Cuban crisis to realise that the Americans themselves endorse the same principles of objecting to be threatened by a build-up of foreign forces on its borders.

The economic instability of Ukraine was recognized by Russia in 2013 and as a result proposed an economic reform programme to assist Ukraine together with a reform programme to protect the rights of all the citizens of the Ukraine including the protection of culture and language, a proposal which was rejected by the European Union. The only possible reason for the rejection was the goal of spreading the Orange revolution (the democratisation of the world) to counter the false propaganda of the Russian threat. The rejection of the proposal turns out to be a huge mistake. The rejection was then followed by the overthrow of the regime in power in the year 2014, engineered by Obama of the United States and its allies and replacing the regime with what the west determined to be a regime more favourable to the west. This resulted in the creation of greater tension between Russia on the one hand and Ukraine and its

supporters on the other. The intent of the Orange revolution became evident from the Bucharest convention of 2008 which resulted amongst others the acceptance in principle of Hungary and Georgia to become members of NATO. This led to the Russian war against Georgia and strikingly Georgia was not supported by NATO.

The curse of history therefore lies in that the lessons which should be learned are ignored in the pursuit of narrow political agendas. This is fuelled by mainstream media who propagate untruths or ignore the reality of the situation. A typical example is the reporting of alleged invasion of Ukraine when it is clear that such a point has not been reached.

The question on everyone's minds is: will the Ukrainian position lead to a world war? At this point of time the answer appears to be a resounding no. America and its allies have historically only attacked weaker opposition and Russia, one of the leading states in nuclear capabilities cannot be classified as one of those weaker states. Secondly the balance of resolution is on the side of Russia as the vested interest of America and its allies in Ukraine is minimal and can be sacrificed. Thirdly America and its allies have discarded a cardinal principle in politics i.e. Be closer to your enemies than your allies as this policy will not facilitate closer links between your enemies. The current situation and the way that it is being handled has drawn Russia and China closer to each other. This however does not mean that there will be global stability or that loss of life and property will not occur.



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SHABAAN-UL-MUAZZAM

MOULANA SHAH FAISAL KHAN MISBAHI

Q1) What is Shabe Baraat?

A1) Shabe Baraat is a special night which comes in the month of Shabaan.

Let us view some of the magnificence's in the month of Shabaan.

Describing the significance of Shabaan, the Prophet of Rahma, the intercessor of the Ummah, the owner of Jannah has said, "Shabaan is my month and the month of Ramadhaan is the month of Allah." [Al Jaami-us-Saghir]

There are 5 Arabic letters in the word Shabaan. Sheen, Ain, Baa, Alif and Noon. His saintly Highness, Sayyiduna Ghous-ul-Aazam ؑ has explained these 5 alphabets of Shabaan as: Sheen stands for Sharaf (nobility), Ain for Uluww (Ascension), Baa for Birr (kindness and benevolence), Alif for Ulfat (affection) and Noon for Noor (light). So these are the virtues with which Allah bestows His Servants in this blessed month.

In this month, the doors for good deeds are opened, blessings are showered, wrongdoings are forgiven, expiation is paid for sins and Salaah is invoked extensively upon the Beloved Prophet (ﷺ) and this is the month of sending Salaat upon the most exalted Prophet (ﷺ). [Ghunya-tut-Talibin p 341-342, vol 1]

Sayyiduna Anas bin Malik ؓ has stated, "When the blessed companions saw the crescent of Shabaa, they would busy themselves in reciting the Holy Quraan and paying Zakaah so that the weak and the poor may also make preparation for the fasting of the month of Ramadhaan. The governor would summon the prisoners to enforce sentence to those who were to be sentenced (by Shari'ah) and set the rest free. Businessmen would pay their debts and collect dues. (In this way they would become free for worship before the appearance of the moon of Ramadhaan) and as soon as the moon of Ramadhaan appeared, they would perform Ghusal and (some) would take part in the I'tikaaf for the whole month." [Ghunya-tut-Talibin]

Sayyidatuna Ayesha Siddiqah ؓ has narrated that the Holy Prophet ﷺ said, Jibraeel ؑ came to me and said, 'This is the 15th night of Shabaan. On this night Allah frees as many people from the fire as the number of the hair growing on the sheep of the Banu Kalb, but He does not have mercy on those associating partners with Allah, those with malice in their hearts (against someone), those who break family ties, those wearing clothes dangling down the ankles (as a sign of pride), those disobeying parents and habitual drinkers.'" [Shu'abul Imaan vol 3 pg 383 Hadith 3837]

Sayyidatuna Ayesha Siddiqah ؓ stated, "I heard the Holy Prophet (ﷺ) saying Allah opens the portals of mercy in four nights, (especially)

1. Night of Eid-ul-Adha
2. Night of Eid-ul-Fitr
3. 15th night of Sha'ban- as in this night the names of those destined to die that year, provision of sustenance of people and the names of those who shall perform Haj that year are inscribed.
4. Night of Arafah (the night between the 8th and 9th Zil Haj) until the Fajr Azaan. [Ad Dur-rul-Mansur p 402, vol 7]

SALAATUT TASBEEH

VIRTUES OF SALAATUT TASBEEH

Salaatut Tasbeeh is a very important form of salaah, as is evident from several ahaadith, wherein Rasulullah ﷺ (enjoined it as a matter of great kindness and favour and stressed on its importance. As such, the Ulamaa, Jurists, Muhadditheen, and Sufis throughout the centuries have been particular in offering this Salaah. Sayyiduna Abdullah Ibn Abbas ؓ (has narrated that he was once informed by Rasulullah ﷺ ("O Abbas, Should I not present to you, should I not confer to you, should I not inform you of such an act, which if you practice, Allah ﷻ will forgive all your sins, whether old or new, intentional or unintentional, minor or major, open or secret. (After describing the method of performing this salaah) Nabi ﷺ stated, "If possible, you should offer this salaah once everyday, and if you cannot perform it daily, then offer it on every Friday (weekly), or once a month, or once a year or at least once in your lifetime." [Abu Daawud]

METHOD OF PERFORMING SALAATUT TASBEEH

This is a four (4) Rakaat Salaah with one Salaam. After Takbeer-e-Tahreemah (the first Allahu Akbar) and Sana read the following Tasbeeh 15 times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
 "Subhanalahi wal Hamdulillahi wa laa ilaha illal laahu wallaahu Akbar."

Thereafter reciting Ta'Awuz and Tasmiya read Surah Fatiha, and any other Surah, then read the above Tasbeeh 10 times before going into Ruku:

Then go to Ruku. Read the tasbeeh of Ruku "Subhana Rabi'al Azeem" thrice and read the above Tasbeeh 10 times.

Stand up from Ruku and after saying "Sami Allahu liman Hamida - Rabbana lakal Hamd", read the above Tasbeeh 10 times.

Then go into Sajdah. After "Subhana Rabbi'al 'Ala" thrice read the above Tasbeeh 10 times.

Between the two Sajdahs, in the posture of Jalsa read the above Tasbeeh 10 times.

Then go for the second Sajdah. After "Subhana Rabbi'al 'Ala" thrice read the above Tasbeeh 10 times.

This will amount to 75 times in one Rakaat.

The remaining three Rakaats should be completed in the same manner and the reciting of the Tasbeeh will amount to 300 in the entire 4 Rakaats Salaah.

VISIT THE QABRASTAAN ON THIS NIGHT

Hazrat Ayesha Siddiqah ؓ reports: "One night, which was the 15th of Shabaan, I did not find the Holy Prophet (ﷺ) in the house so I went in search of him. After a long search, I found him in Baqiah (the cemetery of Madinah) offering Du'a for the deceased and praying for their forgiveness". (Baihaqi)

A special effort must be made to visit the cemetery during this night and pray for the deceased buried therein, as the Holy Prophet ﷺ was reported as having visited the cemetery on this night and spending a long time therein, lamenting, reading and praying for the deceased.

Full fill this important Sunnah and earn its reward !


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Women in the Quran:

Love Knowledge and Wisdom

by: Shireen Ismail

Qasas (stories) and narratives in the Noble Quran Kareem portray women of distinguished wisdom, resolve, piety, and strength of character. According to writers the approximate number of women mentioned in the Noble Quran Kareem is twenty-four. Six of the most prominent women who serve as timeless lessons for humanity will follow.

Saydatina Hawa (عليها السلام) the first female that Allah (ﷻ) created with Nabi Adam (عليه السلام). The story relates that with the persuasion of Shaitaan, they both ate from the forbidden tree and was sent to earth. Saydatina Hawa (عليها السلام) and Nabi Adam (عليه السلام) continuously begged for Allah (ﷻ)'s forgiveness for the sin committed, "Our Lord! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely, we are of the lost! (Quran 7:23). Saydatina Hawa (عليها السلام) symbolises human equality in all facets. The character is one that gives hope to those who deviate from the path. There is hope for those who repent constantly and ask Allah (ﷻ) for forgiveness which does not go unobserved by Allah (ﷻ).

Saydatina Mariam (عليها السلام) is the only woman mentioned in the Noble Quran Kareem who represents everything that is virtuous and pure and has an esteemed position in Islam, "Behold! the angels said: O Mary! Allah hath chosen thee and purified thee - chosen thee above the women of all nations" (3:42). Saydatina Mariam (عليها السلام) held an intrinsic connection with Allah (ﷻ) since childhood. Upon maturity glad tidings of a blessed offspring was brought to Saydatina Mariam (عليها السلام) who had to endure the pain of labour and chastisement by the people for bringing a child without a partner. Saydatina (AS) stood strong and had undying faith in Allah (ﷻ).

The Mother of Nabi Musa (عليه السلام) had to separate from an infant child and was requested by Allah (ﷻ) to cast the baby into a river due the dangerous reign of Pharaoh, "Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him (one) of our

messengers (28:7)". The Mother of Nabi Musa (عليها السلام) was granted elevated status for the unshakable faith in Allah (ﷻ).

Saydatina Bilquis (عليها السلام), Queen of Sheba is described in the Quran as a powerful and wise sovereign of her people. Despite the advisor's wishes, Queen of Sheba saw truth and purity in Nabi Suleiman (عليه السلام)'s words when invited to Islam, "He said, transform her throne out of all recognition by her: let us see whether she is guided (to the truth) or is one of the those who receive no guidance.' When she arrived, she was asked, 'Is this thy throne? She said, 'It was just like this, and knowledge was bestowed on us in advance of this and we have submitted to Allah (in Islam)" (27:41-42). Amidst great paganism and disbelief, Queen of Sheba converted to the ultimate faith of monotheism and the path of righteousness.

The Quranic qasas display the believing women and the non-believing women as examples to humanity. The wife of Nabi Lut (عليه السلام) and the wife of Nabi Nuh (عليها السلام) did not accept Islam, although both were blessed with Prophetic husbands who were chosen by Allah (ﷻ) and who received spiritual revelations and had admirable character. "Allah has made an example for those who are an unbelieving people: the wife of Nuh (عليها السلام) and the wife of Lut (عليها السلام). They were married to two of Our servants who were believers, but they betrayed them and were not helped at all against Allah. They were told: 'Enter the Fire along with all who enter it (66:10). They chose not to benefit from the Divine Mercy and Blessings and instead incurred the wrath of Allah (ﷻ).

Allah (ﷻ) refers to certain individuals in the Quran for a greater purpose of learning for His servants. These individuals demonstrate different lessons and teachings for humanity to learn from and implement in daily lives. By reflecting upon the role models and tragic lessons of Islam, humanity can develop a higher pathway to a healthy psychology and spiritual lifestyle.



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HAZRAT

Imam Abu Hanifa



Many years ago, during the time of the Taa'ibeen (Generation of Muslims after the time of Sahaabah), Baghdad was a great city of Islam.

Infact it was the capital of the Islam Empire and because of the great number of scholars who lived there, it was the Centre of the Islamic knowledge. One day, the ruler of Rome at that time sent an envoy to Baghdad with THREE CHALLENGES FOR THE MUSLIMS. When the messenger arrived at the city, he informed the Khalifah that he had three questions which he CHALLENGE Muslims to answer. The Khalifah gathered all the Scholars of the city and the messenger climbed a high Platform and said: "I have come with three questions"

If you answer them, then I will leave with you a great AMOUNT OF WEALTH which I brought from Rome. As for the questions THEY ARE: WHAT WAS THERE BEFORE ALLAH? IN WHICH DIRECTION DOES ALLAH FACE? WHAT IS ALLAH ENGAGED IN AT THIS MOMENT?

The Great assembly of people remain SILENT! (Can you think of answers to these Questions?)

In the midst of these brilliant Scholars and Students of Islam, there was a man looking on with his SON.

"O my Dear Father! I will answer him and SILENCE him!" said the young man. So the boy sought the permission of the Khalifah to answer the questions and was granted.

The Roman addressed the young Muslim and repeated his first question:

"What was there before Allah?"

The boy now asked, "Do you know how to count?"

"Yes" said the Roman. "Then count down from Ten" said the boy.

The Roman started, "Ten, Nine, Eight....." until he reached One and he stopped.

"But what comes before One?" said the boy.

"There is nothing before One. That is it!" the Roman replied.

"Well then, if there obviously is nothing before the arithmetic 'One',

HOW DO YOU EXPECT THAT THERE SHOULD BE ANYTHING BEFORE THE 'ONE' WHO IS ABSOLUTE TRUTH, ALL-ETERNAL, EVERLASTING, THE FIRST, THE LAST, THE MANIFEST AND THE HIDDEN?" said the boy.

Now the Roman was so surprise with this DIRECT ANSWER which he could not dispute.

So he asked: "Tell me in which Direction does Allah face?"

"Bring a candle and light it" said the boy. "And tell me in which direction is the flame facing?"

"But the flame is just a light, it spreads in Each of the four directions North, South, East and West. It does not face any one direction only." said the Roman in wonderment!

The boy cried: "Then if this physical light spreads in all of the four directions such that you can not tell which way it faces,

THEN WHAT DO YOU EXPECT OF THE NURUSSAMAWATI WAL ARD. ALLAH THE LIGHT OF THE HEAVENS AND THE EARTH? LIGHT UPON LIGHT, ALLAH FACES ALL DIRECTIONS AT ALL TIMES."

The Roman was stupefied and astounded that here was a young child answering WHAT HE CALLED CHALLENGES in such a way that he could not argue. So he desperately wanted to ask his final question. But before doing so, the boy said,

"wait! you are the one who is asking the questions and I am the one answering them. It is only fair if you come down to where I'm standing and I should go up to where you are right now, so that the answers may be heard as clearly as the questions." This seemed reasonable to the Roman, so he came down to where the boy was standing, leaving the boy to go up to where he was the Roman repeated his final challenge,"

"Tell me. What is Allah doing at this moment?"

The boy proudly answered: "At this moment, when Allah found upon this platform a LIAR AND MOCKER OF ISLAM, HE (ALLAH) CAUSED HIM TO DESCEND AND BROUGHT HIM LOW. AND AS FOR THE ONE WHO BELIEVED IN THE ONENESS OF ALLAH, HE RAISED HIM UP AND ESTABLISHED THE TRUTH. Everyday He exercises (Universal) POWER (Surah 55 Arrahman, v. 29)."

The Roman had nothing to say except to leave and return back to his Country, DEFEATED.

Meanwhile, this young Boy grew up to be One of the Most Famous Scholars of Islam.

Allah the Exalted, Blessed him with special Wisdom and Knowledge of the Deen (Religion).

His name was: ABU HANIFAH (RAHMATULLAHI ALAIHI) MAY ALLAH HAVE MERCY ON HIM AND HE IS KNOWN TODAY AS IMAM ABU HANIFAH THE GREAT SCHOLAR OF ISLAM.

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FORGIVENESS IN ISLAM



Islam speaks about two aspects of forgiveness: 1) Allah's forgiveness, 2) Human forgiveness. We need both, because we do wrong in our relations to Allah as well as in our relations to each other.

Allah's Forgiveness:

Allah ﷻ is the most Forgiving. There are many names of Allah given in the Qur'an. Some of these names are related to His mercy and forgiveness.

1.) Al-Ghafoor: The most Forgiving. This name occurs in the Qur'an more than seventy times. There are other names from the same root, such as Ghafir and Ghaffar. The meaning of the "ghafara" is to cover, to hide and from it comes the meaning "to excuse," "to pardon," "to remit" and "to forgive." Allah ﷻ does all these things. In the Qur'an, it is mentioned that Allah does not forgive the Shirk (without repentance) but He may forgive every other sin for whomsoever He wills. (al-Nisa' 4:116) We must turn to Allah to seek His forgiveness.

2.) Al-'Afuw: This has another aspect of forgiveness. This name occurs in the Qur'an five times. Literally the word 'Afw means "to release" "to heal," "to restore," "to remit." Thus in relation to Allah it means "to release us from the burden of punishment due to our sins and mistakes," "to restore our honor after we have dishonored ourselves by committing sins and making mistakes." Sometimes in the Qur'an both names: 'Afuw and Ghafoor come together.

3.) Al-Tawwab: The Acceptor of repentance. This name of Allah is mentioned in the Qur'an about 11 times. Allah accepts the repentance of those who sincerely repent and turn to him. The word "tawwab" gives the sense of "oft-returning" which means that Allah again and again accepts the repentance. We make sins and mistakes then we repent, He accepts our repentance. Then again we commit sins and make mistakes and when we repent, He again very kindly accepts us and gives us another chance.

4.) Al-Haleem: The Clement. This name is mentioned fifteen times in the Qur'an. This means that Allah ﷻ is not quick to judgment. He gives time. He forebears and is patient to see His servant to return to Him.

5.) Al-Rahman and al-Rahim: The most Merciful and Compassionate. These names are the most frequent in the Qur'an. Al-Rahman is mentioned 57 times and al-Raheem is mentioned 115 times. Al-Rahman indicates that Allah's mercy is abundant and plenty and al-Raheem indicates that this is always the case with Allah. He is full of love and mercy and He is ever Merciful.

The Qur'an teaches that Allah is a Judge and He also punishes, but Allah is not bound to punish. The justice of Allah, according to Qur'an is that Allah does not and will not inflict undue punishment on any person. Allah will not ignore the good of any person, but if He wishes to forgive any sinner, He has full freedom to do that. His mercy is unlimited and His love is infinite.

In one of the prayers that the Prophet ﷺ taught, he said, "O Allah, You are most Forgiving One, You love to forgive, so forgive

me." (reported by al-Trimidhi and Ibn Majah).

We need Allah's mercy and forgiveness all the time. It is wrong to assume at any time that one will find eternal salvation without the forgiveness of Allah.

Human Forgiveness:

Just as it is important to believe in the mercy and forgiveness of Allah, it is also necessary to base human relations on forgiveness. We cannot expect Allah's forgiveness unless we also forgive those who do wrong to us. Forgiving each other, even forgiving one's enemies is one of the most important Islamic teaching. In the Qur'an Allah has described the Believers as "those who avoid major sins and acts of indecencies and when they are angry they forgive." (al-Shura 42:37) Later in the same Surah Allah says, "The reward of the evil is the evil thereof, but whosoever forgives and makes amends, his reward is upon Allah." (al-Shura 42:40) In another place the Qur'an says, "If you punish, then punish with the like of that wherewith you were afflicted. But if you endure patiently, indeed it is better for the patient. Endure you patiently. Your patience is not except through the help of Allah..." (al-Nahl 16:126-127)

The Prophet ﷺ was the most forgiving person. He was ever ready to forgive his enemies. When he went to Ta'if to preach the message of Allah, its people mistreated him. They abused him and hit him with stones. He left the city humiliated and wounded. When he took shelter under a tree, the angel of Allah visited him and told him that Allah sent him to destroy the people of Ta'if because of their sin of mistreating Allah's Prophet. The Prophet ﷺ prayed to Allah to save the people of Taif, because what they did was out of their ignorance. He said, "O Allah, guide these people, because they did not know what they were doing."

When he entered the city of Makkah after the victory, the Prophet ﷺ had in front of him some of his staunchest enemies. Those who fought him for many years, persecuted his followers and killed many of them. Now he had full power to do whatever he wanted to punish them for their crimes. It is reported that the Prophet ﷺ asked them, "What do you think I shall do to you now?" They pleaded for mercy. The Prophet ﷺ said, "Today I shall say to you what Joseph (referring to Prophet Yusuf ﷺ) as mentioned in the Qur'an, 12:92 said to his brothers, 'No blame on you today. Go, you are all free.'" Soon they all came and accepted Islam at his hands. He forgave even Hind who had caused the murder of his uncle Hamza ﷺ. After killing him she had his body mutilated and chewed his liver. When she accepted Islam, the Prophet ﷺ even forgave her.

Islam emphasizes justice to all people. It tells us that the wrongdoers sometimes need punishment. However, Islam equally and strongly emphasizes mercy, kindness and love. Just as justice, law and order are necessary for the maintenance of a social order, there is also a need for forgiveness to heal the wounds and to restore good relations between the people. We must keep in mind that as much as we need Allah's forgiveness for our own sins and mistakes, we must also practice forgiveness towards those who do wrong to us.



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THE WEST ORCHESTRATING COUPS IN AFRICA TO STOP CHINA'S ADVANCE ON THE CONTINENT

By: Dr. Mustafa Mheta

The current wave of military takeovers on the continent of Africa is a way of trying to stop China's march on the continent by the imperial west. The fact that nearly all of the so-called coup leaders are western trained, raises a lot of questions than answers. Why at this time when there is a lot of tensions in the world, especially between China and the USA?

There is tension in the south China sea between China and the USA and those countries in its axis like Australia, New Zealand, and Japan have joined the USA in provoking the Chinese. But when one looks at who is the aggressor between the USA and China, one notices that the territories under dispute are more in China's territory than the USA, pointing at the USA as being the aggressor. Would the USA allow China to lay any claim to Hawaii?

The imperial western countries have devised this grand plan to use their contacts in the military to try and roll back China's advance. It is payback time from these western trained military officers who are now being asked to stage these coups as part of the west's grand plan. The grand plan now is that the west envisages a divided Africa, one which belongs to either western influence, or Sino-Russia influence. Though they do not admit the rise of China as a superpower, they are aware that it is now inevitable.

They now have to have a backup plan similar to the one that prevails between the North and South Korea, and the now failed North and South Yemen, and the division of Vietnam. They don't want to completely loose the cake but would rather keep the other half of the piece of cake.

If Africa is not careful, this is what the continent would end up looking like in a few years from now. The problem is that all along, the imperial west has looked at Africa as their backyard that oils their economies and are therefore not welcoming of any other power trying to compete with them.

If there is anything that is giving sleepless nights to the USA empire, it is the rise of China economically, politically, and militarily. The rise of China has challenged the mighty empire and they are now trying to employ any trick in the book to stop China's march at all costs.

If our leadership on the continent sleeps on the job, this could become reality. We need a leadership that is conscientious and non-aligned to be able to see through these kinds of machinations by the superpowers. In a few years from now, Africa could be the battle ground of the superpowers.

Given the fact that Africa is the sole provider of raw material for almost everything that fuels the industries in the west and China, the

battle could be fought on the continent. With the kind of leadership that we have at African Union (AU) and the lack of unity that is bedeviling our continent, Africa stands to lose a lot.

The west will continue to prop up dictators and military strongmen upon the people of Africa in order to continue exploiting the continent. We might continue to see a lot of bloodshed across the continent as the result of that. These military men in West Africa are all doing the bidding for the imperial west. They are not messiahs of the people hence their refusal to revert back to democracy as promised the people. The warning to them is that they should not underestimate the intelligence of the people of Africa, one day the people will turn against them and drive them out of power.

In the wake of these machinations by the imperial west, Africa needs to go back to the spirit of neither east or west, and really embrace non-alignment as it was during the cold war era. Africa should really start to look out for itself, its people, and its interests while being friends with anyone who wants to be their friend. We call upon the AU to be on the alert and checkout on its members lest they are snatched by the enemies of the African people.

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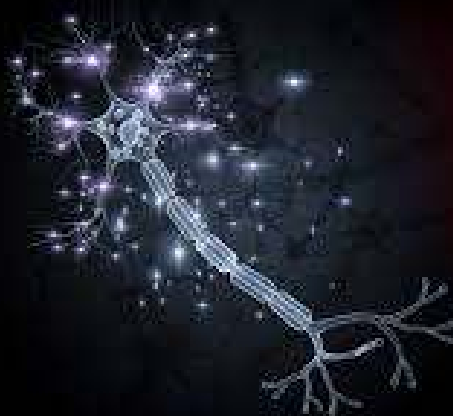
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Wasting the SPACE of the MIND



BY: NAASIK AHMAD MOHAMED (BUROOD)

There is a problematic psychological character that is aptly called "being judgmental". It is increasing your sense of moral worth by comparisons with the (supposed) lesser moral status of others. It is finding happiness in seeing others fail because it shows you are better than they are. People who tend to feel morally inferior feel relief when they see others fail. Being judgmental interfere with our perception of other people, of ourselves, and of what matters most in living a well-lived human life. It feeds on and provokes a lack of sympathetic understanding of others. It is often linked with other related character flaws: two-facedness, self-righteousness, wickedness, selfishness, and the enjoyment of destructive gossip. So what causes a person to be judgmental? Judgmental people have certain common traits: They are excessively critical, they show no respect for the person they condemn, and they justify what they say because they believe it is the truth. People can become judgmental due to their arrogance, their hurt and anger at being wronged, and a lack of love for others. People ask whether narcissists are judgmental. The answer is the main reason that narcissists are so judgmental of others is that is the only way they can tolerate the desperately required fiction of their perfection. They are masters in keeping their self-hatred secret from themselves through repeatedly finding people onto whom they can project it.

Islam not only addresses how Muslims are to act towards one another, but even to the extent of how they should secretly think about one another! Truly, the emphasis of Islam is not just on the superficial acts but more so towards the spirituality and deep intention behind the acts. Human beings tend to judge others either through their social or financial status, complexion, education level, etc. They ridicule differences and are quick to look down on those who may be different from themselves. It is as though they think they are so special, that anyone who is not like them has something wrong with them. We may not admit this, even to ourselves, but if we find ourselves judging others and mocking them, openly or behind closed doors, that is probably the root behind our attitude. Allah Almighty has made us all unique. Each one of us is special in the way we think, talk, act, behave, etc. Diversity adds to the richness of the world. The world would be most uninteresting and dull if we all were the same. Life is exciting and challenging because we are all so different. Islam teaches us not to judge others. Leave the judging to Allah Almighty. Worry about, and judge, only yourself. It is said that when we meet people we should see them better than ourselves. If

they are younger, they possibly have fewer sins. If they are older, they probably have more good deeds. If they are the same age, there is much we do not know about them while we are painfully aware of our sins and deficiencies.

Perhaps the greater harm of harboring negative thoughts and feelings about another believer is to one's self. It tarnishes the soul and is a sign of a lack of intellect. On a side note, it is important to realize here that reasoning or intellect is not synonymous with the intelligence and smartness of an individual. One may be the most intelligent and accomplished individual (in the worldly sense) but may or may not possess intellect. Allah Almighty has made the Holy Quran a source of spiritual guidance for every Muslim. It should always be kept in mind that the Holy Quran provides us the complete code of life whether it is related to religion, economy, sociology, family, education, law, politics, or any other field of life. From the richness of the Arabic language, we learn that 'Hidaayah' has various meanings such as: to show one the path; to help them 'walk' on that path; to guide them until they reach their destination. Allah Almighty mentions in the Holy Quran: "O Believers! Let not some men among you laugh at another. Perhaps they may be better than you. And the women must not laugh at another. Perhaps they may be better than you. Do not find faults in one another" (S 49: V 11). Mufti Ahmad Yaar Khan Naeemi explains that defaming another Muslim is in reality defaming oneself. In today's age, we are so quick to judge others, forming strong opinions about them that we forget the impact these opinions might have on the person being judged. We take one person, place him/her on a pedestal, and character shame that person, completely forgetting our flaws in this sudden session of self-righteousness. Be it a relative, a friend, or any Muslim, refrain from judging others and indulging in mindless gossip. Try to be an example of whom you want others to be. Islam teaches us to be tolerant and patient. Every Muslim should work on attaining these values. This will not only benefit society but on a personal level, you will feel better and happier as you do not have any hate built inside of you.

Judging someone and looking down at them reveals more about your character than theirs. Earl Nightingale has said: 'When you judge others you do not define them; you define yourself'. Remember that when you point a finger at someone you also have three fingers pointing at yourself; that means that you must look at yourself at least three times be judging someone else.

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***"O Mankind ! Eat of the lawful and
good things from what is in the earth,
and follow not the evil.
Surely he is an open enemy to you
(S2: V168)***



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The Chishty Sabiree lamp of Southern Africa

Hazrat Sayed Mohammed **KHALID SHAH** Chishty Sabiree Jahangiri Kambal Posh



By: NAEEM KHAN SABRI

Hazrat Sayed Mohammad Khalid Shah Chishty Sabiree Jahangiri Kambal Posh (R.A) was born in 1935 in the city of Ajmer Shareef in India. He hailed from a very noble family, being direct descendants of the Holy Prophet (sallallahu alaihi wasallam). His father, Hazrat Sayed Muhammed Iqbal Shah Chishty Sabiree (R.A) and his grandfather, Hazrat Sayed Muhammed Jahangir Shah Chishty Sabiree Kambal Posh (R.A) were great Awliya of their time and were very prominent personalities of the Chishty Sabiree Silsila.

Hazrat Khalid Shah's (R.A) mother was also of noble descent. She was a descendant of Hazrat Miskeen Shah Chishty Nizami RA from Jaipur who was the khalifa of Hazrat Khwaja Fakhruddin Fakhre Jahaan RA who is regarded as the Reviver of the Chishty Nizami Sufi Order.

Hazrat's early Islamic studies were undertaken by Hakim Ghulam Muhayyuddeen and Sayed Baasit Ali Shah. He studied Quran under a famous teacher of Ajmer known as Arab Sahib while his spiritual training was done under the personal guidance of his illustrious father, Hazrat Sayed Iqbal Shah (R.A). When the partition of India and Pakistan took place in 1947, Hazrat Iqbal Shah (R.A) was spiritually instructed by Sultaanul Hind, Hazrat Khwaja Ghareeb-e-Nawaaz (R.A) to migrate with his family from Ajmer Shareef in India to Sind, Hyderabad in Pakistan. Hazrat was 12 years old.

Hazrat Sayed Iqbal Shah (R.A) had left a Wasiyat (testimont of will) with Janab Ibrahim Madari that upon his death, his son, Hazrat Khalid Shah (R.A) should succeed him as the Sajjada Nasheen of the Chishty Sabiree Jahangiri Silsila. When Hazrat Iqbal Shah (R.A) passed away in 1954, on the 40th day after the Wisaal, which was on the 25th of June 1954, the Deed of Succession was carried out as instructed in the presence of various Mashaa'ikh of various spiritual Sufi orders. At this very young age of 19yrs old he abandoned this world and was placed with tremendous amount of responsibility of leading the Chishty Sabiree Jahangiri Silsila

Hazrat was tall and beautiful with an extremely attractive personality, which made him the centre of focus in whichever assembly he attended. Hazrat Ghulam Jilani Chishty Sabiree (R.A) who was the lifelong khadim (attendant) to the Darbaar of Hazrat Saabir Paak (R.A), said that the very first time he saw Hazrat Khalid Shah (R.A) he was a young man resting in the courtyard of the mazaar of Hazrat Saabir Paak (R.A) at that time. When he saw the beautiful face of Hazrat, he thought to himself, "This must be an angel that Allah has sent from paradise lying here in this courtyard".

Hazrat emphasised on the principles of proper Islamic Adaab - to respect the young and the old.

The foundation and principles of his Sabiree teaching is found in a letter dated 1970 when a person wrote to him with the intention of becoming his mureed. Hazrat Khalid Shah Bawa replied saying "Regarding your intention of swearing the oath of allegiance I have accepted you, the guidance required for you to follow in the Sabiree Sufi Order is, do not speak lies, do not backbite, remain steadfast upon following the commands of Allah and his beloved Prophet

salallahu Alayhiwasalam, remain steadfast and be regular with your Salaah and keeping fast, always keep your murshids countenance in your thought, in every condition all the time be engaged in reciting YA HAYYU YA QAYUM, upon this if one were to ask you which Sufi Order you follow say 'CHISHTY SABIREE'. (Original document housed at Chishty Sabiree Jahangiri Khanqa and Research Centre)

In 1966 upon the invite and efforts of his dear mureed Khalifa Rasool Khan (May Allah illuminate his grave) who at that time resided in Pochestroom, Hazrat set his blessed foot for the very first time in South Africa.

Hazrat showed a great deal of concern towards his mureeds and well-wishers. He treated the poor and the rich alike and feared none besides Allah. Many respected people and Ulema used to seek Hazrat's advice on various issues. During his visit to Durban in pure sufi ethic he always first visited the mazaar of Hazrat Shaykh Sayed Ahmed Badsha Peer (R.A) Hazrat Soofie Saheb R.A and the gravesite of Hazrat Ebrahim Madari who was responsible and entrusted to establish the Chishty Sabiree Sufi Order in South Africa before continuing his mission. During this visit he would meet with the Sajjada Nasheen of these two mazaars Hazrat Shah Goolam Mohammed Soofie Sani RA

Hazrat Khalid Shah RA was fond on listening to Mehfile Sama and during a visit in 1976 Hazrat attended the Urs of Hazrat Saabir Paak RA in Clairwood Durban that was hosted by Buzme Shah Iqbal Chishty Sabiree of South Africa. In this gathering Hasan and Hoosen qawal rendered a song which moved Hazrat into a state of ecstasy. The verses were 'Har dard ki dawa he Salle Alla Mohammed, Taweez har bala he Salle Ala Mohammed (The cure for every pain is Salutation upon Mohammed Salallahu alayhiwasalam and the amulet for every calamity is salutation upon Mohammed Salallahu alayhiwasalam)'.

On the 16th of May 1984 (15 Shahbaan 1404 A.H.) Hazrat Sayed Mohammad Khalid Shah (R.A) left this mundane world for the Akhirah just as the Maghrib azaan was being called. During this period Hazrat was at the residence of the late Janab Ghafoor Bhai. His Janaza namaz was led by Moulana Abdul Hadi Al Qadri. He is buried in Watville Benoni (South Africa) where the Urs is held every year in his honour attracting many devotees from all parts of the country.

In a letter to Janab Ibrahim Madari Chishty Sabiree, Hazrat Khalid Shah RA expressed his spiritual yearning using a poetical verse which reads "Hashr me phonchu to Ya Rab istarhah peshe Rasool, ek taraf Saabir ho Mere ek taraf Iqbal Shah (O Allah on the Day of Qayamat when I arrive present me in the court of The Holy Prophet Salallahu alayhiwasalam in this manner, on my one side be Saabir Alauddeen and on the other Iqbal Shah)". (Original document housed at Chishty Sabiree Jahangiri Khanqa and Research Centre)

May his grace and favour continue to flow upon his mureeds, lovers and well wishes.

RECOMMENDED WAZIFAS FOR

SHABE BARAAT

After Asr Salaah Recite 70 Times:

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ وَأَتُوبُ إِلَيْهِ ط

"Astagh Firullah Rabbi Min Kulli Zam Bin Wa A'tubu Elay"

Thereafter Recite 70 Times Durood Shareef

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَعَلٰى اٰلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ ط

"Allahumma Swalle Ala Muhammadew Wa Ala 'ale Muhammadew Wa Barik Wa Sallim"

Thereafter Recite 70 Times

"Yaa Hayyu Yaa Qayyoom"

يَا حَيُّ يَا قَيُّوْمُ

Just before Sunset Recite 40 Times

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

"Laa Hawla Walaa Quwata Illa Billa Hii Aliyeel Azeem"

Recite the last 3 verses of Surah Hashr once:

Bismillah Hir Rahmanir Raheem

Huwal Laahul Lazi Laailaaha illaahu,
A'alimul Ghaibi Wash Shahadati Huwar
Rahmanur Raheem-Huwal Laahul Lazi
Laailaaha illaahu, Al Malikul Quddusus
Salaamul Mo'minul Muhayminul Azizul
Jabbaarul Mutakabbir, Subhaanal Laahi
Amma Yushrikoon. Huwal Laahul Khaaliqul
Baari-ul Musawwiru Lahul Asthma-ul-Husna
Yusabbihu Lahu Mafis Samaawaati Wal
Ard Wahuwal Azizul Hakeem.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ط عِلْمُ
الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ط
هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ط الْمَلِكُ
الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ
الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ط سُبْحَانَ اللَّهِ عَمَّا
يُشْرِكُونَ ط هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ
لَهُ الْأَسْمَاءُ الْحُسْنَى ط يُسَبِّحُ لَهُ مَا فِي
السَّمَوَاتِ وَالْأَرْضِ ط وَهُوَ الْعَزِيزُ الْحَكِيمُ ط

Recite the Dua for Shabe Baraat as many times as possible

(Allahumma) A'oozu bi Afwika Min Iqaabika
Wa A'oozu Biradaka Min Sakhatika Wa A'oozu
Bika Minka Jalla Wajhuka Laa Ohsi Sanaa'an
Alayka Anta Kama Asnaita Ala Nafsik.

O Allah I seek protection in Your forgiveness
from Your wrath and I seek shelter in Your
pleasure from Your displeasure and I seek
safety with You from You. Glory be to You I
cannot Fully praise You as You have praised
Yourself

(اَللّٰهُمَّ) اَعُوْذُ بِعَفْوِكَ مِنْ عِقَابِكَ
وَ اَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ
وَ اَعُوْذُ بِكَ مِنْكَ جَلَّ وَجْهُكَ
لَا اُحْصِي ثَنَاءً عَلَيْكَ اَنْتَ
كَمَا اَثْنَيْتَ عَلٰى نَفْسِكَ ط