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## 21st URS KHWAJA SHAMSUDDIN TURK ﷺ

Most populations of muslims in the world, far and wide, are associated with sufi saints. In fact the biographies of these auliya-Allah (friends of Allah) usually relate the history of Islam of that country.

The spread of Islam was ensured by these holy missionaries who fearlessly crossed, mountains, rivers, and oceans, to plant the seeds of the kalima (declaration of 'no God except Allah, Muhammad messenger of Allah), to blossom into gardens of faith in every land.

Over 600 years ago, the saint Khwaja Sayyid Shamsuddin left his country of birth, Turkey, and crossed continents to meet sufis and learned and pious people. He also entertained a desire to enrol as a spiritual disciple of Baba Fareed the celebrated Chishti sufi-master of Hindustan.

As fortune would have it he ended up in the hands of Makhdoom Ala'uddin Sabir, the founder of the Sabri discipline, a branch of the Chishti order in sufism.

The history of the Sabris makes interesting reading, and the role of Khwaja Shamsuddin is most fascinating, surpassed only by the story of his initiator the legendary Sabir Paak.

Khwaja Shamsuddin was his only disciple and successor and the awesome trusteeship of a new chapter in Islamic mysticism was placed on the shoulders of Shamsuddin the Turk.

Alhamdulillah, this priceless legacy is alive today and flourishes across the globe.

The urs of Khwaja Shamsuddin is celebrated every year on 10 Jamadi us Saani at his tomb and shrine in Panipat, India.

The 21st urs in South Africa of Khwaja Shamsuddin will be celebrated at Mkhuhlu in Hazyview, Mpumalanga, on Saturday 20 April after Maghrib. A missionary movement dedicated to the saint is aimed at the local Shangaan tribes of the area, who attend the urs with great enthusiasm.

The urs was initiated by Irshad Ahmed Siddiqi Sabri the khalifa of Khadim Ghulam Jilani Baba Sabri Kalyari, on instruction of his sheikh.

Al-Kausar congratulates the organisers and wishes all Sabri followers Urs Mubarak!

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# HAZRAT IBRAHIM BIN ADHAM


Hazrat Ibrahim bin Adham  was one of the pivotal figures in the early history of the Chishtiyyah Silsilah, a saint of devotion and great fame. He is the earliest documented among the great Persian Sufis, a king of Balkh who renounced his earthly throne for a spiritual kingdom. His story of his conversion to the mystic way is profound. He is described in the Kashf-al-Mahjub as, "unique in this path; the chieftain of his contemporaries, and a disciple of al-Khidr  and he was a tabi"een. As king of Balkh, he lived a life of absolute luxury. One night, asleep on his royal couch, he was awakened by the sound of someone walking on his roof. Irritably he demanded to know what the person thought he was doing. He was told, "I am a friend. I have lost my camel, and am searching for it." "Fool!" he cried, "Do you search for your camel on a roof?" The reply he received filled him with terror and bewilderment. "Oh heedless one!" came the voice, "do you search for ALLAH in silken clothes, and upon a golden couch?"

Visions followed by day, with visitations at night, increasing his confusion and anguish until he could no longer bear it. He decided to go hunting, in order to banish these tormenting pursuers. Four times he heard a voice crying, "Awake!" but he steadfastly ignored it. At the fourth cry he spied a deer and prepared to give chase. However, the deer turned around and spoke to him, "You cannot hunt me; I have been sent to hunt you. Was it for this that you were created, and is this what you have been commanded?" At this point Ibrahim  gave a great cry and made sincere repentance. The heavens were opened to him; he exchanged his royal garb and princely steed for the poor man's ragged clothes. "He has cast away the filthy garments of this world and donned the glorious robes of poverty."

Hazrat Ibrahim Adham  left the lands of men to concentrate on spiritual discipline. He made a cave upon a high mountain his adobe for nine years, dwelling there alone by night. Every Friday he would

collect a bundle of firewood to sell in Nishapur. After Jumma, he would buy a loaf of bread and give half to a beggar, using the other half to break his fast in the evening. His fame spread inexorably, and he decided to perform Hajj partly to escape the attention. As he approached the city, he saw the great crowd approaching. "The elders of the city have come to greet Ibrahim bin Adham ", he was told, for no one recognized him. "What do you want with that heretic?" he cried. Upon saying this, of course, he was set upon and beaten. He settled in Makah, becoming a murid of Hazrat Fuzail bin Ayaz upon receiving divine inspiration. He remained there, working as a humble cleaner of the Kaabah for fifty years, and a circle of disciples formed around him. One man who greatly admired and respected him was none other than Imam Abu Hanifah . The great Khwaja Junaid al-Baghdadi said, "Ibrahim is the key to the mystical sciences." He had two major Khulafah: Khwaja Huzaifa al-Maraashi and Khwaja Shaiq al-Balkhi.

Words of wisdom- To attain the rank of salihin, first close the door of plenty and open the door of hardship. Second, shut the door of respect and open the door of disgrace. Next, close the door of comfort and open that of hardship. Then, close the door of sleep for that of wakefulness. Lastly, close the door of wealth and open the door of poverty." People asked him once why their duas were not accepted. He replied, "You know ALLAH, but you do not worship him. You eat his bounties, but you do not give thanks. You make no preparations to attain Jannat and avoid Jahanam. You know that death is coming, but you remain unconcerned. You bury your dead, but learn no lesson from it. You know you have defects, but you search for faults in others. How can your duaas be accepted?"

Hazrat Ibrahim bin Adham  attained unity with the Beloved in Damascus in 162 AH. On his death a voice was heard proclaiming, "Now has indeed passed away the Imam of the world."

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## THE POOR MAN AND KHIZR ﷺ

Once upon a time there was a king whose reign was beset by trouble and who longed and prayed for a vision of Khizr. Now Khizr was a wise and saintly man who had drunk of the Water of Life, which meant that he would live on and on to the Day of Judgment. When the people of the land were in trouble they would call upon Khizr and he would often appear to them, all dressed in green, to comfort and guide them. The king thought that if only he could see Khizr there might be an end to his difficulties. He therefore proclaimed that if any one of his subjects could show him Khizr he would reward him with anything for which he cared to ask.

Now, among the king's subjects was a poor man who had fallen badly into debt and could see no way out of it. He grieved for his wife and family and feared that they would have to go hungry. When he heard of the king's offer, he went to the palace and said: 'Your majesty, give me but one thousand tumans and I will show you Khizr'.

The king gave orders that the man should be paid the money, but made the condition that if after forty days he had failed in his undertaking he would be executed. The poor man readily agreed to his arrangement and returned home with the money. He paid all his debts, gave his wife what she needed and then, saying no more, settled down to see what fate would bring.

When the forty days had passed he explained to his wife how he had come by the money which had retrieved their fortunes, and broke the news to her that he was shortly to lose his head. 'But,' he added, 'I am content. My debts are paid, my family are provided for. What does it matter if now if now I am put to death?' He thereupon took his leave of his sorrowing wife and presented himself at the palace to fulfil his side of the bargain.

'Well,' said the king upon seeing the poor man once again, 'the forty days have expired. Am I going to see Khizr?' 'Your majesty,' said the man. 'Could you really have believed that I, a poor, ordinary man could summon up Khizr? I was in debt, my family was destitute, I did not know where to turn. Your thousand tumans have paid my debts and saved my family. I have now come to fulfil my side of the bargain. I know I must be executed'.

This was a situation, which the king had never before encountered and he was uncertain as to how he should proceed. He therefore called his four viziers to him to take counsel of them. As the viziers grouped themselves around the king an aged man also entered the audience chamber and stood quietly watching the proceedings.

'Viziers,' said the king, 'counsel me as to what I should do with this man'.

The first vizier stepped forward and said: 'If his flesh were cut into strips with a tailor's scissors it would be no more than he deserves'. Then the second vizier spoke up: 'I would put him in a baker's oven and let him cook until there was nothing left of him. That is what I would do with the rascal'. The third vizier added: 'I would take a razor and cut him into little pieces. Even that would be to good for him'. But the fourth vizier said: 'Your majesty, the man has played fairly. I would be inclined to set him up with some money and property so that he might start his life anew'.

The king listened to them all and then espied the aged man standing in the background. 'Come along old man,' he called, 'and let me hear too what you have to say'.

'What I have to say is this,' said the old man, 'it is clear that your first vizier was a tailor, for his mind runs to scissors. The second vizier was evidently a baker, for he thinks of ovens. As for the third, he must surely have been a barber, with his talk of razors. The fourth, however, is not bent on punishment but on helping to rebuild a useful life; he obviously comes from a long line of viziers. The poor man was in despair when he came to you and he was willing to lose his head to save his wife and family. And now see, he has brought you a vision of Khizr'.

And so saying, the speaker entirely vanished, for it was in truth a vision of Khizr that the king had seen. The king thereupon took the advice of the fourth vizier, who had pleaded for mercy and charity, and bestowed upon the poor man a house and some money with which to set himself up again. As for the other three viziers, he drove them from his counsel and his palace forever.

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# HAZRAT ABU BAKR AS ASIDDIQUE ﷺ

## EARLY LIFE

Sayyiduna Abu Bakr (radi Allahu anhu's) real name was Abdullah, and he was given the title of "As Siddique" or "Testifier to the Truth." His father, "Uthman, was known as Abu Quhafah and his mother, Salma, was known as Ummul Khair. He was two and a half years younger than Sayyiduna Rasulallah (sallal laahu alaihi wasallam).

He was the first among the Sahaba to accept Islam. He accompanied Sayyiduna Rasulallah (sallal laahu alaihi wasallam) during the Hijrah to Madinatul Munawwarah. Sayyiduna Abu Bakr (radi Allahu anhu) was a merchant. He freed many slaves, including Sayyiduna Bilal (radi Allahu anhu) and Sayyiduna Umayyah bin Qahaf (radi Allahu anhu). He participated in all the battles in which Sayyiduna Rasulallah (sallal laahu alaihi wasallam) had to fight the Kuffar.

Sayyiduna Abu Bakr (radi Allahu anhu) loved his faith more than anything else. At the Battle of Badr, his son, Sayyiduna Abdur Rahman (radi Allahu anhu), was fighting on the side of the Kuffar. After accepting Islam, Sayyiduna Abdur Rahman (radi Allahu anhu) said to his father, "O Father, at Badr, you were twice under my sword, but my love for you held my hand back." To this, Sayyiduna Abu Bakr (radi Allahu anhu) replied, "Son, if I had you only once under my sword, you would have been no more." He was so uncompromising in his faith.

At the time of the Battle of Tabuk, he donated all his wealth to the war effort, and when Sayyiduna Rasulallah (sallal laahu alaihi wasallam) asked him, "What have you left for your family,?" he replied, "Allah and His Rasool (sallal laahu alaihi wasallam)."

## AS A CALIPH

After his election as the Caliph, Sayyiduna Abu Bakr (radi Allahu anhu) addressed the Muslims with these words: "O People! I have been chosen by you as your leader, although I am no better than any of you. If I do any wrong, set me right. Listen, truth is honesty and untruth is dishonesty. The weak among you are the powerful in my eyes, as long as I do not give them their dues. The powerful among you are weak in my eyes, as long as I do not take away from them what is due to others.

"Listen carefully, if people give up striving for the Cause of Almighty Allah, He will send down disgrace upon them. If people become evil-doers, Almighty Allah will send down calamities upon them.

"Obey me as long as I obey Allah and His Rasul (sallal laahu alaihi wasallam). If I disobey Allah and His Rasul (sallal laahu alaihi wasallam), you are free to disobey me."

Such was the first Caliph of Islam. Indeed, the world would be a better place to live in, if we had leaders like Sayyiduna Abu Bakr (radi Allahu anhu).

Sayyiduna Abu Bakr (radi Allahu anhu) now sent Sayyiduna Usamah (radi Allahu anhu) on the expedition to Syria to fight the Romans, even though he had to attend to all the internal problems of the Islamic State.

The news that Sayyiduna Rasulallah (sallal laahu alaihi wasallam) had passed away, made some new Muslims

think that the Islamic State would crumble and they refused to pay the Zakaah. These new Muslims could not yet get used to their faith and its requirements until then. Sayyiduna Abu Bakr (radi Allahu anhu) declared, "By Allah! Even if a single thread is due from a man, he must give it. If he refuses, I will declare war against him."

## ERA OF CONQUESTS

During his Khilaafat, Sayyiduna Abu Bakr (radi Allahu anhu) had to take action against the Iranian Empire. The Emperor of Iran, Khusrou Parvez, was killed by his son, Shirooya, and the whole empire fell into chaos and disorder. Hurmuz, the Persian governor of Iraq, was very hostile to the Arabs and he was also cruel to the Muslims living in that area.

Sayyiduna Abu Bakr (radi Allahu anhu) sent Sayyiduna Muthamia (radi Allahu anhu) to take action against the Iranians in Iraq. His forces were not enough and Sayyiduna Khalid bin Walid (radi Allahu anhu) was then sent with reinforcements. The Muslim army captured vast areas of the Iranian Empire in several battles.

Sayyiduna Abu Bakr (radi Allahu anhu) then turned his attention to the Romans who were causing trouble in the North-West frontier. Sayyiduna Abu Bakr (radi Allahu anhu) sent 4 separate armies under Sayyiduna Ubaidah bin Jarrah, Sayyiduna Amr Ibnul As, Sayyiduna Yazid bin Abu Sufyaan and Sayyiduna Surahbil bin Hasnal (radi Allahu anhumul ajma'in) to deal with the Roman power.

The four armies joined into one unit to face the Romans more effectively. The Romans had amassed 150 000 soldiers, but the total Muslim army was only 24 000. Reinforcements were requested. Sayyiduna Abu Bakr (radi Allahu anhu) asked Sayyiduna Khalid bin Walid (radi Allahu anhu) to take charge of the Iraqi front and Sayyiduna Muthanna (radi Allahu anhu) to rush to the Syrian front to help fight the huge Roman army. The armies met in Yarmuk. In this battle, the Romans were totally defeated.

Sayyiduna Abu Bakr (radi Allahu anhu) fell ill at this time and passed away on the 22nd of Jamadi-ul-Aakhir 13 A.H. (22 August 634). His rule lasted 2 years and 3 months. He was 63 years old.

One of the many contributions of Sayyiduna Abu Bakr (radi Allahu anhu) was the collection and compilation of the Holy Quran.

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# SLOW DOWN !

BY: ABDUR RAHMAN UMAR

"Can you believe this!" lamented Yusuf as he looked sadly at his leg covered from foot to knee in a thick white plaster cast leaving his plaster stained toes exposed.

"This is so frustrating!" he continued, addressing his exposed toes who had now become his captive audience, "Just when everything was going perfectly. Now this! Like I needed it in my life?"

Ridwaan stood idly by, adding little to the lament being addressed to the toes. He fidgeted wearily with his cell phone paying little attention to the monologue until Yusuf turned to him and asked:

"Did you hear what I said? I really didn't need this in my life. Not at any time, and definitely, definitely not now. I mean..."

"What's so special about now?" enquired Ridwaan not bothering to look up from his cell phone.

Yusuf ignored his question, shifted painfully in his chair and struggled to get his leg into a comfortable position. He stared at some of the graffiti on his plaster cast "Mojo was here!" "Oops. My brain just hit a bad sector" "On the other hand, you have different fingers" and some other writings that became a bit smudgy with the first attempt at taking a shower.

"I mean how does someone rupture an Achilles tendon playing tennis? It must be a one in a million thing, and I am the one! So now I sit – six weeks with this thing on my leg. Six weeks! and at a time when the business is going so well. Just when we got the Department of Education tender for printing. There's so much to do .... preparation, layout, design. Yo! It was going crazy at work."

Ridwaan stopped fidgeting with his cell phone long enough to exclaim, "So what's the hassle. You get a nice break and fully paid on top of it!"

"You don't understand, do you!" said Yusuf, glaring at him. An uncomfortable frown crossed his forehead, "You don't know what it means. I really didn't even have enough time to eat let alone take a six week break. We were working 12 hours a day to get that tender out. So what happens now?"

"I know exactly what it means," replied Ridwaan, "It means you were moving too fast so Allah put down a speed breaker"

"What!" he exclaimed, "What you mean...speed breaker?"

"You see, sometimes when we rush through life and we forget the important things then Allah puts down a speed bump so we can slow down and reflect. Maybe a little sickness or a small problem. Just to ponder on what we're doing and what we should be doing. And that's it! You were chasing like a madman so you got hit with a speed bump."

He paused allowing his words to sink in then continued, "You know most of us get so caught up in life then we forget about Allah, our salaah becomes just a ritual and the family ...well, they even forget who we are. I bet your kids call you Uncle by now?"

"Hey, it's not that bad," said Yusuf struggling to find a comfortable position for his plastered leg, "But I hear what you saying. Things were getting a bit out of hand. I missed my daughter's pre-school jalsa, my son's graduation and dropped a couple of salaahs on the way and jip, Allah knows what else I gave up for this tender..."

Yusuf fell silent pondering on his situation, a thin smile broke on his lips and his face lit up with this new found understanding, "So this wasn't all bad then. Actually..." "It was for you own good," Ridwaan completed the sentence for him, "Too often we forget the real things in life...our Allah, our Deen, our families and those so called little things we tend to forget."

"Yup," chorused Yusuf, "I remember a clever guy telling me once, pay attention to the little things in life, for one day you may find out they were actually the big things. Really can't believe Allah's mercy and kindness upon us. It is, as they say, more than that of a mother. He cares for us and even what I thought was a horrible misfortune was actually an act of kindness from Him."

Allah, The Most Wise, says: "...and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know." ( Qur'an-Surah Baqarah: 216)

A calamity that makes you turn to Allah is better for you than a blessing which makes you forget the remembrance of Allah.

Let us slow down and ponder of the journey of life and make more calculated decisions that will not only benefit us in the transitory life of this world but more so in the eternal life of the Hereafter.



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BY MOULANA  
SHAH FAISAL  
KHAN SAHEB

## VISITING GRAVES AND CONVEYING REWARD OF VIRTUES

Q 1: What injunction is there for visiting graves?

A 1. Visiting graves is permissible and commendable act and even proved by the Holy Prophet ﷺ who himself used to visit the martyrs of "Uhd" battle and pray for them. The Holy Prophet ﷺ asked the believers to visit the graves as they disenchant them with the world and remind them of the next.

Q 2: What is the accepted method of visiting graves?

A 2. The one who wants to visit graves should better offer two Rak'at Nafl prayer at home before going to in which he should recite "Ayatul Kursi" once and "Surah Ikhlaas" twice after "Surah Faateha" in every Rak'at and then convey its "Sawaab"(reward) to the dead. Allah Almighty will create "Noor" (light) in the grave of the deceased person and grant a great reward to both the reciter and the dead. Now he should proceed to the graveyard without indulging in frivolous or worldly talks on way to; enter the graveyard taking off shoes; reach the head side of the dead passing the foot side and stand with his back towards the Qiblah, reaching the grave from the head side causes inconvenience to the dead as it has to turn his face to see the visitor and then recite: "Assalaamu 'Alaikum Yaa Ahlal Quboor. Yaghfirul Laahu Lanaa walakum wa Antum Lanaa Salafunaa wa Nahnu Bil Isr" or say thus: "Assalaamu Alaikum Ahla Daari Qaomim Mu'mineena Antum Lanaa Salafun wa Innaa Inshaa-Allahu Bikum Laa-hiqoon". And recite Surah Faateha, Ayatul Kursi, Surah Zilzaal and Surah Takaasur, Surah Mulk and other Surahs can also be recited, and then convey the reward of these Surahs and Ayats to all Muslim dead. In case, he wants to sit beside the grave, he should sit at such a distance, near or far, as he used to or could in his/her lifetime.

Q 3: Which day and time are better to visit graves?

A3. Four days i.e. Monday, Thursday, Jumu'ah and Saturday are better to visit graves. On Friday, it is better to visit the graves before Jumu'ah prayer. On Saturday, upto the sun-rise. And on Thursday, in the early hours of the day and some religious scholars say in the late hours. Visiting graves in the sacred nights like 15th night of Sha'baan and 27th night of Ramadaan (Qadr night) and on Eids' days and the first ten days of Zil-Hijj is also better. It is permissible to undertake journey to visit the shrines of Allah's saints who benefit their visitors. The visitors get divine bounties and favours too. However any day is permissible to visit graves or shrines.

Q 4: Is it lawful or not to convey "Sawaab" to the dead on third, tenth, fortieth day after death or after six months or to observe death anniversary?

A 4. According to our, Ahle Sunnats', creed the "Sawaab" (reward) of every virtuous deed and worship done by money or by the body irrespective of "Fard", "Nafl" and charity can be conveyed to the dead persons and there is no doubt in it that conveying of reward of good deeds and worship by the living ones benefit the dead. Nobody knows that the reward of virtuous deeds and worship reaches the dead only on these days and does not on other days. These things are ritual and now common among people for their own facilitation. The process of the recitation of Holy Quran and charity is begun soon after death in most of Muslim families and continued for long. Therefore, it can not be said that some people consider it impermissible to convey reward to the dead on other days than the determined days. In brief, "Teejah" and "Chaaless waan" etc. are a means of "Esaal-e-Sawaab" (conveying the reward of virtuous deeds to the dead) which is quite lawful. However, it must be noted that every virtuous deed is done with good intentions and any pomp and show otherwise it will yield no reward but may incur sin in some cases. For example, some people borrow money even on interest for such ceremonies just to keep their head high and look proud in their families and communities which is in no way lawful but a sinful act. Some people arrange feast for their relatives on such occasions which is also wrong. Such ceremonies must be exclusively held to feed the poor and indigent people so that the reward thereof reaches the dead. Influential people must reform their respective families and communities in this respect.



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# CONVEY MY SALAAM TO THE NOBLE PROPHET

**Question:** What is the ruling of Shari'ah (Islamic Law) on saying, "Convey my Salaams to the Prophet (Sallallahu Alaihi wa Sallam)"? Is it an Innovation (Bid'ah) ? Please guide us shedding some light in this context.

**Answer:** A person is allowed to ask someone traveling to the noble grave of the Beloved Prophet of Allah to give his greetings if he is unable to physically go himself. There is sufficient evidence that the Tabi'un would do this and therefore censoring it is erroneous as the reader shall notice from the below quotes of the great Imams of Hadith.

Shaykh Abdullah Sirraajudin al-Halabi Rahmatullahi Ta'ala Alaihi writes in his *Salah al-Nabi* [Page 154-155]:

[Imam Shams al-Din] Sakhawī [1427 or 8-1497], May Allah have mercy on him, said [In *al-Qawl al-Bade' fi al-Salah ala al-Habeeb al-Shafee*]: on the authority of Yazeed ibn Abi Sa'eed al-Madani who said: I gave my farewell greetings to Umar ibn Abd al-Azeez [d. 720] whilst leaving for the blessed trip to al-Madinah al-Munawwarah] who said: I need you to do something for me. He replied: "Oh Amir al-Muminin, what kind of a need do you ask me to fulfill?" Umar ibn Abd al-Azeez replied: "When you reach Madinah (al-Munawwarah) and you visit the Prophet's grave, may Allah give him peace and blessings, give him greetings from me".

Ibn Abi Dunya [823-894] narrated this and Bayhaqi [994-1066] cited it in his *Shu'ab al-Iman* through the former's pathway.

Al-Hafiz al-Sakahwi also said: Bayhaqi [994-1066] narrated in *Shu'ab al-Iman* on the authority of Hatim ibn Wardan who related that Umar Ibn Abd al-Azeez, may Allah be pleased with him, used to send al-Bareed from Shaam to go to Madinah (al-Munawwarah) especially to give greetings to the Messenger of Allah, may Allah give him peace and blessings, on his behalf. Shaykh al-Islam Imam Taqi al-Din as-Subki [1284-1355] states in his *Shifa al-Siqam Fi Ziyarat Khayr al-Anaam*:

Here I shall summarize some points given above in the passage by Imam Subki [1284-1355] in his unrivalled *Shifa al-Siqam*:

1. The report that Umar ibn Abd al-Azeez [d. 720] used to send al-Bareed from Shaam is well-circulated and a popular report.
2. Imam Subki saw this report in *Mutheer al-Azm al-Sakin* by Ibn al-Jawzi [1116 (ca.)-1201] in his handwriting.
3. Ibn Abi Asim [822-900] narrated it in his *Manasik* and declared it was an established report.
4. The only purpose of Umar II for sending someone from Shaam [this was in the era of the Tabi'un] was to



give greetings to the Noble Prophet at his grave and then return.

5. Asking someone to give greetings to the Noble Prophet has been reported from others scholars too.

6. Abu al-Layth Samarqandi [d. 983] mentioned in his *Fatawa*, chapter on Hajj, that Abul Qasim said: When I was leaving for Madinah (al-Munawwarah), Qasim ibn Gassan told me that I should give the Prophet greetings from him. He said: I remembered this as soon as I entered the Masjid. Samarqandi thereafter remarked: in this is evidence that whoever is not able to physically make the journey, if he asks someone to convey his greetings, there is hope insha-Allah that he will get the reward of the greetings.

Lastly, there is no doubt that there are angels that carry the greetings to the Noble Prophet from wherever someone sends greetings but that does not restrict one from physically sending his greetings too. Various hadiths describe a single greeting reaches the Noble Prophet several times, Imam Ahmad Rida Khan [1856-1921] showed in his works that it reaches him 10 times [Ref: *Inba al-Hay & Saltanat al-Mustafa*].

So what harm is there in sending the greeting through someone physically? The various ways a greeting reaches the Noble Prophet are in order to venerate the great station of the Beloved of Allah. After all, Allah Most High could have had a single means of having the greeting reach the Blessed Prophet but He chose not to. A faithful believer should not feel troubled with this view. Does that person not feel the pleasure of his name and greeting being presented before the Prophet through the angels as well as through someone who endured the pains of travel to reach the Noble Habeeb? A faithful believer should feel the joy of this in his heart and not any bitterness.

We ask Allah Most High for the sweetness of greetings in our hearts and on our tongues and that He allows us to visit the Blessed Habeeb in order that we may humble ourselves before him and utter our greetings at his gracious door, Aameen!! I pray this suffices the seeker of guidance.

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## HAZRAT ABDUL QUDDOOS GANGOHI- A SABRI SAINT

His name is Abdul Quddoos, and Gangohi was his title. He was born in 860 AH, in Radoli (India). His father's name was Shaikh Isma'il, who was a pious man and a descendent of Imam Abu Hanifa.

Shaikh Gangohi needed a Murshid (Spiritual Teacher) who could guide him to walk on the spiritual path. He left Radoli in search of a Sufi Master, when he was on his way, a person met him and asked that where he is going. Shaikh Gangohi said that he is leaving home in the search of God. That person advised him to go back, and visit the tomb of Shaikh Ahmad Abdul Haq, he would certainly find a way. So Shaikh Gangohi turned back to Radoli, and went to the tomb of Shaikh Ahmad Abdul Haq. When Shaikh Gangohi arrived at the mazaar-e-Paak, he found Shaikh Pyaray (Who was a disciple of Shaikh Ahmad Abdul Haq's son Shaikh Arif). Shaikh Pyaray was reading a Sufi book "Diwan-e-Mas'ud" at that time, and when he saw Shaikh Gangohi, he hid that book, as he didn't know about the inner change of Shaikh Gangohi. After watching Shaikh Pyaray's that strange act, Shaikh Gangohi said: "I've come to seek that divine knowledge." Shaikh Pyaray felt the spiritual ecstasy of Shaikh Gangohi, so then he freely discussed with him about Sufism.

Shaikh Gangohi started to live at the tomb, during the day time he used to serve Shaikh Pyaray, and in the night he continued the tough spiritual contemplations. Shaikh Ahmad Abdul Haq's spirit also met him & guided him time to time. After some time, Shaikh Gangohi thought that till today he hasn't formally took the Bay't from any Sufi Master. So he decided to leave this place & search for a Sufi Master, during those days, the spirit of Shaikh Ahmad Abdul Haq many times inspired him to stay at the tomb & don't leave, but Shaikh Gangohi didn't take notice of that. So finally, Shaikh Ahmad Abdul Haq appeared before him with his physical existence, and said: "Do you still think that I'm dead? You are mine, so don't go to any other place." Later, Shaikh Ahmad Abdul Haq ordered him to go to his grandson Shaikh Mohammad, from whom Shaikh Gangohi took the Bay't and became his Khalifa (Spiritual Heir). Shaikh Gangohi also received spiritual guidance directly from Shaikh Ahmad Abdul Haq, even one day in the presence of many people at the tomb, he stood up from his grave & talked to Shaikh Gangohi.

Abdul Quddus Gangohi was also fond to the Sufi music like other sufis of Chishtiya Sufi Order. He often thrown into ecstasy by listening to the sufi music & started to dance. Shaikh Jalaluddin

Thanisari, at that time was a great Islamic Scholar, he often mocked & jested over Shaikh Gangohi before one of his disciples. Once he told Shaikh Gangohi's disciple: "Your Teacher is a Dancer!!" That disciple felt bad to listen to such words about his teacher, so he went to Shaikh Gangohi & told him about that. Shaikh Gangohi said: "If he would again say such words to you, then you just tell him that 'my teacher dances & also make others to dance.' " Some days later, Jalaluddin Thanisari met that disciple again & repeated the same words, that disciple told him: "My teacher dances & also make others to dance." After listening to those words, Jalaluddin Thanisari cried, tore his cloths & ran away towards the jungle. After coming into his senses, he went to Gangoh & apologized to Shaikh Gangohi and became his disciple.

After some years Shaikh Jalaluddin Thanisari went to perform pilgrimage in Makka, later when he went to the tomb of the Holy Prophet, he heard the voice coming from the grave of the Holy Prophet: "Convey my Salam to your Pir Bid'ati." When Shaikh Thanisari arrived to Gangoh, he told Shaikh Gangohi that the Holy Prophet told him to convey his Salam to him. Shaikh Gangohi said: "No, tell me the same words that he told you." When Shaikh Jalaluddin Thanisari said the same words, Shaikh Gangohi was thrown into ecstasy.

Three years before his pardah, he preferred loneliness, ate very little & mostly fasted. That's why he had some health problems, but still he continued his routine. Also most of the time he was thrown into ecstasy. And before 45 days of his pardah, he stopped to eat. He took pardah on 23th Jamadil Akhir 944 AH at the age of 84. After his pardah, his son Shaikh Ruknuddin washed his dead body, and he clearly heard the voice of Zikr (Allah... Allah..) coming out from the heart of Shaikh Gangohi.

Shaikh Abdul Quddus Gangohi's tomb is in Gangoh, District Suharanpur, U.P. India. The light of the Chishtiya Saabriya order was passed onto Hazrat Jalaluddin Thanisari Chishti Saabri r.a.

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# WHY WE CONVERTED TO ISLAM

## **Moderation and temperance are keynote of Islam**

The simplicity of Islam, the powerful appeal and compelling atmosphere of its mosques, the earnestness of its faithful adherents, the confidence inspiring realization of the millions throughout the world who answer the five daily calls to prayer - these factors attracted me from the first.

The broad-minded tolerance of Islam for other religions recommends it to all lovers of liberty. Muhammad admonished his followers to treat well the believers in the Old and New Testament; and Abraham, Moses, Jesus are acknowledged as co-Prophets of the One God. Surely this is generous and far in advance of the attitude of other religions.

Moderation and temperance in all things, keynote of Islam, won my unqualified approbation.

*-Col. Donald S. Rockwel U.S.-*

## **Islam alone can satisfy the needs of every member of the human family**

Christianity must go the way of all things, and henceforth perish and forever to make room for the True Religion God to mankind, and that is Islam, which is Truth, sincerity, toleration, looking to the interests of man and pointing him to the Right Way. Islam alone can satisfy the needs of every member of the human family, and Muslims are the only people among whom can be found the "True Book of Brotherhood" in reality and not mere "make-belief" as in Christianity.

*-Sir Jalaluddin Lauder Brunton England-*

## **Islam alone offers the solution of present-day problems**

To the Western mind, the chief appeal of Islam must be its simplicity. Admittedly, there are one or two other faiths which are as easy of approach but they sadly lack the vitality of the Faith of the Prophet (may Allah bless him), and the spiritual and moral elevation which it offers.

Islam must also appeal by virtue of its tolerance... Strangely Christian intolerance awakened my first interest in Islam.

The Churches are utterly incapable of grappling with present-day problems. Islam alone, offers the solution.

*-John Fisher Newcastle-*

## **Islam has always attracted me both by its simplicity and by the devotion of its followers**

Since adopting Islam as my faith I feel that I have come to a turning point in my life, and to account for this, to give you some idea as to why I have become a Muslim. I have subjected myself to what I might call a self-psychological analysis.

Islam had always attracted me both by its simplicity and by the devotion of its followers ... I was taught to regard all religions other than Christianity as blasphemous and their adherents as heathens.

Islam has given me a very practical method of breaking down the barrier of materialism in one of the Five Pillars of Faith, namely 'Prayer.' The Muslim prayer keeps me constantly aware of my duty to Allah, to my soul, and to my fellow creatures.

*-Khalid D'Larnger Remraf-*

## **The purity and simplicity of the Islamic Faith and its obvious Truth made a special appeal to me!**

The purity and simplicity of the Islamic Faith, its freedom from dogma and sacredotalism and its obvious Truth made a special appeal to me. The honesty and sincerity of the Muslims, too, are greater than anything I have seen in Christians.

Another beauty of Islam is its equality. It is only Islam that has real equality maintained between man and man and no other religion has anything like it. The Faith of Islam generates unity.

The Deen of Islam is also the cleanest religion in the world because Muslims have to wash the exposed parts of the body five times a day, a practice not found in any other religion of the world.

*-A. W.L. Van Kuylenburg (Known as M.A. Rahman)-*

## **In Islam I have found the true Faith for which I had been seeking so long**

I devoted a considerable amount of my spare time to a thorough study of an English translation of the Holy Qur'an, and as I read over and over again, certain of the words of the Prophet Muhammad (may Allah exalt his mention), I could not help but see that here, at last, in Islam I had found the true faith for which I had been seeking so long.

I would like to say that I feel confident, that if only people in this and other Western countries can be brought to appreciate the full meaning of Islam, and what it stands for, the ranks of Islam will be daily swelled, only unfortunately there is a vast amount of misapprehension in the minds of many 'Free Thinkers' and others who still cling to their old creed simply because they require the moral courage to abandon a faith, with the principles of which they are, at variance, and to embrace Islam.

*-Walker H. Williams-*

## **I have accepted Islam because it fits in so well with my own ideas**

A man becomes a truer Christian or a Jew by way of Islam, than by any way advocated by the Christian or Jewish people to-day.

In Islam, there is tolerance and an acknowledgement of universal brotherhood. So, I may say, that I have accepted Islam because it fits in so well with my own ideas about Allah and His beautiful plan. It is the only Faith I really can understand. Indeed, such is its simplicity and beauty that even a little child can understand it.

*-Amina Le Fleming-*

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# WATER RETENTION

BY HASINA BEGUM

## What is Water Retention?

Water Retention, as the name itself indicates is a condition in which the body tends to retain excess water in the tissues due to a variety of reasons. This abnormal water or fluid accumulation in the body results in swelling. The feet, legs, hands and abdominal area are the most common areas affected by this condition.

In mild cases, Water Retention usually clears up on its own within a few days. However, in case the condition persists for more than a week then it should not be ignored.

It can be cured with the help of conventional methods like use of diuretics as well as home treatments consisting of several natural home remedies for Water Retention. In this regard, the simplest and most important Water Retention home remedy is to drink adequate amount of water.

## Causes and Symptoms of Water Retention

Kidney and heart related problems are the most common causes of Water Retention. At times, conditions like malignant lymphoedema, varicose veins etc cause a general weakness in the circulatory system thereby giving rise to abnormal fluid or water retention.

Arthritis, certain liver diseases and thyroid disorders like Gout can also lead to this problem. Excess salt in the diet, physical inactivity, hot weather, pregnancy, nutritional deficiencies resulting in anemia or low levels of proteins, dehydration, and certain hormonal changes may also cause the same.

In fact, Water Retention is one of the most common symptoms of Premenstrual Syndrome and Menopause. Moreover, intake of certain drugs such as steroids, non steroidal anti inflammatory drugs, hormone replacement medicines and other similar medicines also contribute in causing Water retention.

Water Retention is usually characterized by swelling, puffiness and tenderness in the affected area. The skin appears shiny and tight. Pressing the affected area with a finger for about ten seconds leaves a hole or dimple for some time.

Water Retention in joints causes stiffness and pain as well. Other additional symptoms of Water Retention are bloating, slight weight gain etc.

## Natural Home Remedies for Water Retention

Herbal teas are regarded as excellent natural home remedies for Water Retention. Parsley tea prepared by steeping two teaspoons of dried parsley leaves in a cup of boiling water for ten minutes is highly beneficial in the natural treatment of Water Retention.

Eating bananas, raisins, asparagus, cabbage and

other potassium rich foods is a simple natural remedy to cure Water Retention at home.

Massaging the affected area with essential oils like that of rosemary, lavender, grapefruit, lemon, juniper etc is one of the most highly recommended natural home remedies for Water Retention in legs. Aromatherapy with essential oils also works as a good way of healing this problem.

Applying ice packs on the affected area serves as an efficient home remedy to reduce Water Retention by improving circulation.

Having cranberry juice is considered as one of the best Water Retention home remedies as it helps to work as an effective natural diuretic and helps cure kidney problems leading to excess fluid accumulation.

Dandelion, fennel(soamf), yarrow, chamomile, burdock and other such herbs with diuretic properties also serve as successful natural cures for Water Retention. These diuretic however do not give favorable results in case of Water Retention resulting from leaky blood vessels.

Exercising regularly helps to eliminate Water Retention by strengthening the circulatory system.

## Diet for Water Retention

When dealing with Water Retention, try to adopt a diet rich in natural diuretic foods and foods rich in vitamin A and vitamin C. Parsley, corn, spinach, Brussels sprouts, cucumber, banana, celery, fig, apricot, alfalfa, tomato, melon, prune and other such potassium rich foods should be positively included in the diet.

In addition, restrict the consumption of salt in the diet. Taking a well balanced and healthy diet consisting of judicious amounts of essential vitamins and minerals is useful in preventing Water Retention caused by various nutritional deficiencies.

Stay away from pickles, ketchups and other processed and packaged foods containing excess salt. Moreover, have plenty of water at regular intervals throughout the day to avoid Water Retention due to dehydration.

Waterfall diet aimed at reducing Water Retention through urination is one of the most highly recommended Water Retention home remedies.

Apart from these dietary measures, another important step in getting rid of Water Retention in legs and ankles is elevating the feet while sitting or lying to reduce the swelling and make it easy for the excess water to drain out and return to the normal circulatory system. Besides, do not wear extremely tight clothes that tend to cause obstruction in the normal circulatory system.

# VALUE OF LIFE

BY FAIZEL KHAMKAR

We would as a norm place certain values to life. This is however impossible to achieve in certain spheres of life such as happiness, love, etc. There would in certain instances be an overlap such as health. However the true goals of value of life and lifestyle have been overshadowed by greed and arrogance.

India has caused a stir when it refused a Swiss based company patented rights to a cancer drug paving the way for generics to be utilised at a much reduced price. The pharmaceutical company had a patent registered in India and on its expiry made certain minor adjustments to the drug in order to renew or extend the patent on the drug. The Indian authorities did not recognise the modified drug to be a new drug and refused to grant the patent. The matter was then taken to the highest court in India. The court ruled against the Swiss company. South Africa on the other hand recognized the modified drug as new and granted the patented rights which will contribute to driving health care to higher costs. Needless to say subtle financial threats has been issued to India. India should be applauded on this issue by placing its focus on the value of health care in order to ensure its affordability to the poor masses that has shown preference in using the generic.

A new study by an international humanitarian rights group has once more found the Americans callous and disregarding rights. The study shows that more than a hundred children were killed in Afghanistan through sheer neglect whilst carrying out bombing raids against so called enemy positions. The nefarious agenda for which the war was started is well documented and America was more stands to answer to the international community for placing the values of greed above the value of life. The stance 'of in your face' that North Korea has taken makes America seems to be paralysed simply because there appears to be no financial gain.

On the surface it appears that South Africa has followed the line of thinking of the Americans when it

comes to The Central African Republic (C.A.R.). Thirteen South African soldiers were killed and a number of others has wounded whilst on duty in C.A.R. Initial media reports suggest that their reason for being in C.A.R. conflicts with the reality on the ground. It has been suggested that the military presence of South African armed forces had to do with financial greed. If this is true then South Africa with its excellent human rights record seems on the slippery road to nowhere. It is necessary that clear answers must come forth on this matter. The arrogant manner in which this serious matter of public interest has been brushed aside is unacceptable. The sanctity of life which drives the policy of no to death penalty will come under scrutiny.

The French government under the leadership of Hollande has also come under scrutiny for the same reason. A top ranking government official was caught to have funds invested in a foreign country without having divulged this fact as is required by French law. The substantial amount of such investments negates that this was merely an oversight. The arrogance of the minister whilst his government has insisted on taxing the masses of Cyprus on their savings at the bank resembles callousness which finds its roots in arrogance. The question of how life is valued, a question which has remained unanswered in the modern world has now become more difficult to grasp with the increase in materialism and arrogance. Islam has shown the way forward by having the remedy through the institution of charity in general and Zakaat specifically.

## WORDS OF WISDOM

"To speak gratitude is courteous and pleasant, to enact gratitude is generous and noble, but to live gratitude is to touch Heaven"

*For the Esaale Sawaab of  
Marhoom Muhammed Gani Sooliman  
& Marhooma Zuleikha Gani Sooliman*



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# INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

Colombo, SRI LANKA - Facing a new wave of hate attacks, the Muslim community in Sri Lanka has appealed to President Mahinda Rajapaksa to act against extremist Buddhists who have been leading campaigns to inculcate fear and hatred against Muslims. A hardline Buddhist group known as "Bodu Bala Sena", or Buddhist Force, called for the demolition of a 10th century mosque in Kuragala. The call for destroying the ancient mosque comes shortly after the group campaigned against halaal food in Sri Lanka, forcing Muslims to abandon the halaal logo to help ease tension with the Buddhist majority.

Amman, JORDAN - A fund that helps feed Syrian refugees is running perilously low, the United Nations has warned; with the problem worsening as thousands of people continue to leave the war-torn country. The World Food Program, the food-assistance branch of the U.N., called on countries in the Arabian Gulf to donate extra resources to help feed Syrian refugees.

Yangon, MYANMAR - Thirteen boys were killed after a fire, apparently caused by an electrical fault, engulfed an Islamic school dormitory. They died of suffocation in the early morning, witnesses and officials said. Police said the fire was triggered by an overheated inverter and not due to any criminal activity. Riot police were deployed nearby as some Muslims gathering outside the charred building feared the fire was linked to sectarian violence that has shaken the nation.

New Delhi, INDIA - Indian Muslim community leaders have slammed government proposal to lower the age of consent from 18 to 16 years, condemning it as a blow to family and social norms as well as the culture of the country. Leading Muslim bodies including the All India Muslim Personal Law Board, the Muslim Majlis Mushwarat and the Jamaat Islami Hind have decried the move.

Nantes FRANCE - A Frenchman who ripped a Muslim woman's veil off her face as she strolled in a fairground was given a five-month suspended prison sentence and ordered to compensate his victim. The 30-year-old man, who was not identified on the request of his lawyers, admitted charges of aggravated assault, trying to justify the attack as an attempt to uphold a controversial law banning women from wearing niqabs in public. Under a controversial French law, women found guilty of wearing niqabs in public can be fined 150 euros or be forced to undergo citizenship training.

Amman, JORDAN - Jordan's King Abdullah II and Palestinian President Mahmud Abbas have signed an agreement confirming their "common goal to defending" Jerusalem and its sacred sites against attempts to Judaize the Holy City. A statement by the palace said the deal confirms Jordan's historic role as custodian of Muslim holy sites in Jerusalem, particularly the flashpoint Al-Aqsa mosque compound.

Riyadh, SAUDI ARABIA - The winners in five categories of the King Faisal International Prize for 2013

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each received a gold medal and \$200 000 in cash at a function in the city last week. The Prize for Service to Islam was presented to Sheikh Rai'd Salah Mahagna for his leadership and humanitarian work in the occupied Palestinian territories as chairman of the Islamic Movement in Palestine between 1996 and 2001.

Baghdad, IRAQ - Baghdad has been inaugurated as the 2013 Arab Capital of Culture, the latest in a series of steps which officials hope will put Iraq back on the map after decades of conflict. The events surrounding the Arab Capital of Culture will include music and dance performances, photography exhibitions, as well as folk arts and crafts shows. "Baghdad, which was a source of knowledge for the entire world, is rising again today thanks to the efforts of Iraqis and their Arab brothers," Prime Minister Nuri al-Maliki said.

Delhi, INDIA - India's Minister of State for External Affairs E. Ahamed has announced that 170,000 pilgrims are expected to perform Haj this year; 125,000 via the Haj Committee under the government and 45,000 pilgrims through private tour operators. He said he had also requested the Saudi government to increase India's allocation by 10 000 next year.

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