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The Root Of The Problem Is With Us

BY IRSHAD SIDDIQI

What is the failure of the Ummah and the individual Muslim that is different from the state of loss experienced across the human race or by the oppressors in the world?

"Behold thy Lord said to the angels: 'I will create a vicegerent on earth.' They said 'Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?' He said: 'I know what ye know not'" (Q)

The first thing that stands out in this verse is that Allah's decree is not open to debate or subject to approval or disapproval. The extent to which this is true is based on the fate of Iblis, shaytaan, the rejected one, who became ostracized from the circle of those close to Allah because of his objections towards what Allah had willed. His was not the only objection, but whereas the others were repentant and thus forgiven, he remained aloof, full of Pride.

The other matter is the declaration itself, that Mankind, or the human race, were elected by Allah, Himself, designated as His representative (Khalifa) on Earth. The role would make Man a trustee of Allah's will and design, maintaining the order and system Divinely ordained.

However, from Human Beings, comprising various race groups and nationalities, Allah defines the Ummah with the qualities of "commanding Good and forbidding Evil" as the "best of nations" for advancing Mankind, generally..

This is assessed as a reference to the Muslim, the followers of the Last Messenger (ﷺ). in whose time, the final chapters of the Qur'an, and of Religion were conclusively completed. This nation was nurtured, painstakingly trained and guided by Allah's Messenger (ﷺ) himself to become the perfect people as a nation to lead all other nations.

This fulfillment of the 'amaanah' (Trust) qualifies this one group in eminence and leadership over all others, who by virtue of belonging to the

human race, the latter are not excluded from being Allah's representatives on Earth, except by being distanced from the criteria based on fulfilling the Trust - "Commanding Good and Forbidding Evil"

Our situation as Muslim, and Ummah of Muhammad (ﷺ), today, begs two serious questions:- (1) How 'muslim' are we? (2) Are we connected to the 'ummah', the Prophet (ﷺ) invoked goodwill upon in his final prayer as his soul was leaving on the last journey?

Clearly again two points crop up. We are not united as an ummah. And as an ummah that supposedly should lead other nations, how can it succeed if, itself, it has no leadership internally?

Narrated on the authority of Ibn 'Umar that the Holy Prophet (ﷺ) said: "Beware. every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A servant is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust).

Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust."

The problem is clear. The solution even clearer. The guidance of the Qur'an and the Sunnah is sufficient to restore our course and dominance over other nations as a mercy from Allah, whose Will and Commandments must be upheld, for the sake of His Honour and out of Gratitude for His Favour!

STORY OF THE SAHABA THAT TOUCHES THE HEART

Once upon a time, long long ago, in a faraway land (Madinah) during Amirul Mu'minin Umar Al-Khattab's Caliphate, a boy had came travelling to Madinah with his camel.

Along his journey, he had to rest and sleep, while his camel goes grazing, unfortunately, in another person's land. That person turns out to be an old man who wasn't that happy. The old man threw a stone to the camel, causing it to be injured and die. As the boy wakes up, seeing his camel in that condition, he became too angry and upset, throwing the stone back to the old man. The old man bleeds and died due to it.

The boy was uncomfortable with his action and waited at the spot until 2 men appeared, the 2 men turns out to be the sons of the old man. They too weren't happy and thus, brought the boy to see the Caliph, which was Umar Al-Khattab. During the proceeding, Umar(رضي الله عنه) asked the boy whether he did or did not kill the old man. The boy confessed, however, he was sorry as it wasn't his intention, but was out of rage. However, the boy still had to be punished by Qisas, blood with blood. This boy, however, asked if the execution could be postponed, as he is an orphan and he has a younger brother back home. His father has entrusted wealth to him, thus, he'll have to go back and make sure that his brother gets the wealth. Umar(ra) was ready to grant him the postponement, with a condition, that he is to find a guarantor.

As the boy was a traveller, and no one in Madinah had seen him before, people were looking down at the earth, people aren't willing as the consequence would be that their head to be sacrificed. No one was looking up, he had to screen through the crowd for someone who's willing. Suddenly, a hand showed up, and guess whose hand was it? It was Abu Dzar Al-Ghifari's. So, the boy was released to finish with his business.

The first day, people had already begin to wait, but there were no signs of him. The second day, people started to become anxious. The third day came, there was still no news about the boy. People became more anxious and started to get worried. Would it really be Abu Dzar's head that's going to be chopped off?

The day was passing by, hours by hours. It was past Dzuhur..Past Asar..Maghrib is nearing..And that's the boy!!!(with his brother...) The boy was running towards Abu Dzar(رضي الله عنه). Then Abu Dzar(رضي الله عنه) told him, the day hasn't ended, Maghrib hasn't come. So, Abu Dzar(ra) and the 2 boys came to Umar(رضي الله عنه). Umar(رضي الله عنه) was surprised that the boy showed up. So he asked him: " Why had you come back, you know that I would not send anyone to chase after you? " What was the boys' answer? He said: " Oh Amirul Mu'mineen, my reason is simple. I didn't want anyone to say that a Muslim was irresponsible and had not fulfill his words. How can I let someone who was willing to be my guarantor, be killed because of me?" Subhaanallah. Umar(رضي الله عنه) was amazed. He then turned to Abu Dzar (رضي الله عنه) as to why had he accepted the responsibility, as Abu Dzar barely knew the boy, and that it could cost him his head.

What did Abu Dzar (رضي الله عنه) say? "I did it because I didnt want people to say that a Muslim had asked for help, and no Muslims were willing to help him. Even if it has caused my life, I would be a martyr, as I was innocent." Umar(رضي الله عنه) was amazed, however, the execution would still have to go on. The air was still again. A pious boy is to be killed. Suddenly..The brothers then came up and asked the boy to be relieved as they had pardoned him.Allahuakbar!!! People began to get confused, Umar(رضي الله عنه) then asked the brothers why had they suddenly changed their decision? The brothers said: " We didn't want people to say that a Muslim has asked for forgiveness from another Muslim, and he was not forgiven." Joy filled the air. Joy in the sound of takbir and tahmid.



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THE SWORD OF ALLAH

HAZRAT KHALID BIN WALID ﷺ

He is the son of "Al-Mugueerah bin Al-Waleed" the richest man in Mecca and the most famous and well renowned poet during that time. Khalid was a tall man with a well built body. He was a knight and a warrior. Many people had mistaken him for "Omar bin Al-Khattab" for such close physical resemblance.

Khalid embraced Islam just 3 years before the demise of Prophet Muhammed ﷺ. One day, the Prophet ﷺ had asked Khalid's brother "Al-Mugueerah" who was a Muslim: "Where is Khalid? He shouldn't be ignorant about Islam since he knows better!" Al-Mugueerah sent a letter to Khalid informing him what the Prophet ﷺ had said. Khalid decided to embrace Islam. Khalid set out to Madinah with the company of "Amro bin Al-Auss" and both embraced Islam in the presence of the Holy Prophet ﷺ.

The Prophet ﷺ gave Khalid the title "the Sword of Islam" or "Sayef Al-Islam". Even though Khalid didn't participate in the early battles, but of course, the Prophet ﷺ did foresee that Khalid would fight to raise the word of Islam. The Prophet's prediction concerning Khalid was right on target and after all, Khalid is the one who conquered both empires, Rome & Persia. Khalid is the one who conquered the defectors "Apostates" lead by "Musailama the liar". Khalid is the one who opened "Bilad Ashaam" and Iraq. All this happened during the rule of "Abu Bakr" and "Omar bin Al-Khattab".

Khalid fought next to the Prophet ﷺ in several battles such as: Tabook, Hunain, & the battle of Ta'if which was a continuation for Hunain. In Hunain, the infidels had ambushed the Muslims and many of them fled away. It's said that only 12 "Sahabah" left fighting and protecting the prophet ﷺ. Meanwhile, Khalid was inside enemy lines fighting them like a lion. When Khalid heard "Al-Abbas" calling for the Muslims, Khalid pulled back and headed toward the Prophet ﷺ. Khalid, along with Omar, Ali and Abu-Bakr, fought vigorously around the Prophet ﷺ. Khalid was wounded all over his body. But Khalid's ultimate Battle was, of course, the Battle of Mu'tah. The Prophet ﷺ had sent messengers to several Arabian tribes including "the tribe of Al-Talh" inviting them to Islam, all messengers got killed except one who went back to inform the Prophet ﷺ. The Prophet ﷺ had also sent messengers to Hercules; the Roman Leader in Bilad Ashaam, but on the way the Tribe of Gassan had captured the messengers and had them killed. The Prophet ﷺ vowed to punish both tribes for

such heinous crimes.

The Prophet ﷺ decided to send 3 Thousand men under the leadership of "Zaid bin Harithah", and if he got killed then "Jafar bin Abi Talib", and if Jafar bin Abi Talib got killed then "Abdullah bin Rawaha", and if he got killed then Muslims ought to elect their new leader and that leader would be victorious. Khalid bin Al-Waleed was among the Muslims in this platoon.

The Muslim army advanced until it reached the city of Ma'aan and stayed there for 2 nights. The Muslims had learned that the Arab tribes have gathered an army of 100,000 men and that Rome has sent an army of 100,000 men to aid the local Arab tribes. Two hundred Thousand men against 3 Thousand Muslims! Of course this is not a fair fight especially when the ratio is 67 to 1. But, numbers had never scared Muslims!

Both armies advanced and met face to face in an area called Mu'tah, currently a small city in Jordan. Both sides launched fierce attacks at each other, while in Madinah which is 500 Miles away, the Prophet ﷺ as giving an instance and live battle update to his followers. The 3 Muslim leaders got killed and the Muslims elected Khalid bin Waleed to lead the army against the Roman/Arab gigantic armies. Khalid maintained the fight until night fall, where he using his superior war tactics, withdrew his small army and swapped the wings. Plus, he ordered few men to go behind the hills to cause rumble and dust to create illusion that Muslim backups are on the way. The following day, both armies engaged in a fiercer battle, but the Romans thought that the Muslims had received more backup, both Romans and Arabs panicked and began cowardly withdrawing from the battle field while the small and brave Muslim army on their tail. The Muslims won this amazing Battle under the great Leadership of Khalid bin Al-Waleed.

"I am the pillar of Islam! I am the Companion of the Prophet! I am the noble warrior, Khalid bin Al Waleed!"

Khalid bin Al-Waleed passed away at the age of 55 during Omar bin Al-Khattab's command. His wisaal was on the 29th Jamadi ul Awwal.



NETANYAHU'S 2019 'WISH LIST' LOOKS BOUND TO END IN DESPAIR, DEFEAT AND HUMILIATION

BY IQBAL JASSAT

MEDIA REVIEW NETWORK

The Israeli war criminals who head the colonial regime's apartheid government are in all likelihood deeply disappointed at the way that 2018 came to an end.

Since Donald Trump's election as US president two years ago, Israel has felt pretty smug about the prospect of gaining a foothold at the very core of the White House. Overnight, the fantasy began, with Israeli Prime Minister Benjamin Netanyahu having extraordinary access to influence and direct US policies towards his own country and the wider Middle East.

Israel's joyride with Trump in the driving seat saw Netanyahu grinning with glee. Trump's recognition of Jerusalem as the "undivided capital" of Israel; the relocation of the US Embassy from Tel Aviv to Jerusalem; ongoing US military and financial aid without accountability; unconditional leverage at the UN Security Council to protect Israel; and Washington turning a blind eye to the atrocities committed against Palestinians, all added to the free ride enjoyed by Israel at the expense of American taxpayers.

Still in the pipeline is the much vaunted "deal of the century"; it is undefined as yet, but all indications are that, as usual, it is tilted heavily in Israel's favour. This is hardly surprising, because its architects are Israelis and Trump's Likudnik White House personnel led by his ultra-Zionist son-in-law Jared Kushner.

Trump's election unmasked Israel's sneaky conduct within America's politics and laid bare his undisguised bias against Palestinian rights. Unashamedly — as if to keep displaying his fealty to Netanyahu — Trump shut down the Washington office of the Palestine Liberation Organisation (PLO) and withdrew funding from a number of UN institutions that are essential for sustaining Palestinian refugees, notably UNRWA.

So, with the world witnessing Trump's politics of patronage and gratuitous humiliation, all of the lines which under previous administrations had been blurred suddenly came into sharp focus with a foreign policy dictated by Israel. Neither Trump, surrounded as he is by right-wing hawks, nor Netanyahu and his racist coalition have felt any sense of embarrassment at the fact that the ties between the US and Israel are embedded in extraordinary ways, well beyond acceptable diplomatic norms.

However, those who hold the view that the joyride will eventually come to a sticky end cite Syria as an indicator that, sooner rather than later, a clash of policies will tear the relationship apart. Trump's decision to withdraw US troops from Syria, for example, is the first sign that a collision with Netanyahu is on the cards, as it speaks of America's

interest to have its soldiers back home from a war zone which has left Bashar Al-Assad's opponents in tatters.

The decision to pull out was revealed on Twitter by Trump in his characteristically boisterous fashion. Although it shocked America's allies in Europe and the Arab world, I'm certain that Netanyahu suffered inwardly more than the others, because the consequences of the US departure are dire for Israel. From Netanyahu's perspective it conflicts directly and severely with his government's position. His insistence on an agreement with the Pentagon that any withdrawal of US troops would be contingent on the removal of Iranian troops from Syria appears to have fallen on deaf ears.

Given that there are no bargaining chips left for Israel, and with Moscow, Istanbul and Tehran holding the cards in Syria, all that Netanyahu can do is gnash his teeth in private and wreak vengeance and havoc with his air force. Isolated and marginalised, not only by the Trump administration, but also by the Arab despots who are clambering over each other in a rush to curry favour with Assad, Netanyahu will be deeply frustrated and humiliated. Does this raise questions about the future sustainability of a colonial project which is dependent on collaboration with dictators and an ill-advised US President surrounded by extremists who extol racist, right-wing practices? Of course it does. And the negative impact on Israel's future is evident in the body language and words of disgruntled Israeli citizens as well as equally disillusioned pro-Israel lobbyists around the world, including the US and Europe.

Trump is preoccupied with his Mexican wall; a trade war with China; and Korea, as well as the noose tightening around his neck thanks to the investigation into Russia's influence on his presidential campaign victory. It should be clear to all objective analysts that when he is faced with such formidable challenges, Israel has suddenly become a liability for Trump.

Moreover, the US President is making an extraordinary number of gaffs, so much so that he himself is a liability for the future of his country. It is thus interesting to observe how the impending doom of both administrations — Trump's and Netanyahu's — are inextricably linked.

Israel may continue to covet and depend heavily on Donald Trump, but the reality is that maladministration, corruption and contempt for international laws have pushed Netanyahu out onto thin ice. Furthermore, the feted Israel Defence Forces have lost their military deterrence factor, particularly in the Gaza Strip. Israel, in short, is trying to tread water in quicksand. Any "wish list" that Netanyahu may have prepared for 2019 looks bound to end in despair, defeat and humiliation.

HOW GOD ANSWERS YOUR PRAYERS!

Dr.Ahmed, a well-known doctor, was once on his way to an important medical conference in another city where-in he was going to be granted an award for medical research he had recently done. He was very excited to attend the conference and was desperate to reach as soon as possible . He had worked long and hard on his research and felt his efforts deserved the award he was about to obtain. However, two hours after the plane took off, the pilot announced that there was a problem with the plane and that they were going to make an emergency landing at the nearest airport.

Afraid that he wouldn't make it in time for the conference, Dr.Ahmed immediately went to the Help Desk as soon as the plane landed and explained to the woman at the desk that he was expected to be at a very important conference and that he needed to know the immediate next flight to his destination.

She told him that there was nothing she could do to help him as there wouldn't be another flight to his destination for another ten hours; but suggested he rent a car and drive down to the city as it was only four hours away. Having no other choice, he agreed to the idea despite his hatred for driving long distances.

Dr. Ahmed rented a car and started his journey. However, soon after he left, the weather suddenly changed and a heavy storm began. The pouring rain made it very difficult for him to see and he missed a turn he was supposed to take. After two hours of driving, he was convinced he was lost. Driving in the heavy rain on a deserted road, feeling hungry and tired, he frantically began to look for any sign of civilization. After some time, he finally came across a small tattered house.

Desperate, he got out of the car and knocked on the door.

An old woman opened the door for him. He explained his situation and asked if he could use her telephone. She told him that she didn't have a phone or electricity but that he was welcome to come in for some food and something warm to drink as he had completely lost his way and that it would take him some time to get back on the right road. Hungry, wet and exhausted, the doctor accepted her kind offer and walked in. The woman told him to help himself to some food and hot tea on the table and then excused herself to finish her

prayers.

Sitting on the table sipping his tea, the doctor watched the woman in the dim light of the candles as she prayed next to what appeared to be a small baby crib. Every time she finished a prayer, she would start another one.

Feeling that the woman might be in need of help, the doctor seized the opportunity to speak as soon as she finished her prayers and told her that he hoped God would answer her prayers.

He then said that he noticed that she had been making a lot of prayers and asked if there was something she needed that he could get for her or help her with. The woman smiled and said that God had answered all her prayers except for one.

She said she didn't know why God hadn't answered this specific prayer yet but perhaps it was because of her weak faith.

The doctor asked if she didn't mind telling him what she needed.

Nodding her head in approval, she said that the child in the crib was her grandson and that both his parents had recently died in a car accident. She said that the child had a very rare type of cancer and that all the doctors she had seen were unable to treat him. She also said that she had been told that there was a doctor who specialized in the type of cancer her grandson had, but there was no way for her to get to this doctor as he lived very far from her; so she has been spending her days and nights praying to God to help her find a way to get to Dr.Ahmed—the doctor who could treat her grandson.

Upon hearing her words, tears began to flow down the doctor's cheeks and he said: 'God is Great, there was a malfunction in the plane, a thunderstorm hit, and I lost my way; and all of this happened because God did not just answer your prayer by helping you find a way to get to Dr.Ahmed, but he brought Dr.Ahmed to your house. I am Dr.Ahmed.'

With tears streaming down her cheeks, the woman raised her hands prayed "oh God, how great and merciful You are!"

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SHAIKH SAYED AHMED KABIR AR RIFAI

THE COMPASSIONATE MIND

Sheikh Rifāi's talks, his actions, his behavior and his every breath were for the sake of Allah Almighty. He always had a smiling face, was modest and good-tempered, endured suffering, and was very patient. He did not get personally cross with anyone, and did not want any help for his own person. On the contrary, he loved for Allah, and even his anger was for Allah. He did not rebuke anybody who behaved in a manner that he did not like. He considered neither his family nor himself superior to other people. Speaking about this he said, "According to the Islamic law, everybody is equal to everybody else: it doesn't matter if they are close relatives or if they are strangers to us." The righteous people more are closer to Allah.

Sheikh Rifāi (R) used to go to the houses of the leprous and bedridden, wash their clothes, bring their meals, sit and eat with them, and pray for them. When he heard that the people of his city were sick in a far-off city, he used to visit them. He also cured wounded animals, and said, "Compassion for the creatures of Allah is one of the qualities that bring human beings closer to Allah."

Abu Musa al-Haddadi said that in the town of Haddahiyya there was a woman whose children were always stillborn. This woman said, if I have a child, I would give this child in the service of Ahmed Rifai. A few years later, she had a daughter who was hunchbacked and lame. Because of this, the other children in the village always made fun of her. One day, Ahmed Rifai was visiting this town and all the people went to the road to see him. The little girl threw herself at Rifai's feet and cried out, "You are my mother's Sheikh; please heal me from these problems!" and wept. When Sheikh Rifai saw her situation he cried as well, and praying over her, he placed his hands on her back and head. The girl's back and leg were both healed. This is why, Ahmed Rifai is called the Father of the Lame.

Once, Sheikh Rifāi (R) spent forty days caring for a dog with leprosy in the wilderness. When he returned and was asked why he had spent so much time caring for an unclean beast, he replied, "When I die and meet my creator, what would I have said if He asked me why I hadn't helped one of His creatures?"

One Friday, when Sheikh Rifa'i (R) woke up for prayer, there was a cat asleep on his robe. He asked his wife to bring the scissors, cut off the part of his robe where the cat lay, stood up and went to prayers. When he returned, the cat had awakened and left, so he asked his wife for thread to sew the robe back together. When he saw his wife's displeasure at what he had done to his robe, he said "Do not worry, nothing but goodness happened

and I did not suffer because of this; this was a good thing."

TEACHINGS AND GOOD WORKS

Hadrat Sayyid Ahmad ar- Rifāi used to advise people to guard themselves from overindulging in the things that are neither recommended nor forbidden by religious law, such as overeating and oversleeping. He used to recommend worshipping at night. He also used to recommend keeping away from people who do not know their limits, who behave in excessive manner, who see themselves as superior to others, and who argue with each other.

He used to do his service by himself, repair his own shoes, and carry the firewood which was prepared for him to the houses of people who were sick, orphaned, fallen or without relations or friends.

He helped the blind find their shoes after worship, and also helped guide them to the places that they wanted to go. He respected old people and recommended respecting them. He always used to quote the words of our Prophet Muhammad (saw), "If a person shows respect to old people and those in need, Allah will assign people who will respect them when they are old."

Hadrat Sayyid Ahmad ar- Rifāi used to go to the houses of the leprous and bedridden, wash their clothes, bring their meals, sit and eat with them, and pray for them. When he heard that the people of his city were sick in a far-off city, he used to visit them. He also cured wounded animals, and said, "Compassion for the creatures of Allah is one of the qualities that bring human beings closer to Allah." He was very kind and compassionate to orphans. He would cry for the poor, grow merry with their joy, and behave very modestly towards them. He considered himself as one of them.

Great people in Hadrat Sayyid Ahmad ar- Rifāi 's time said, "The most important reason for his reaching his high station was his great kindness to all creatures and his humility."

He used to show respect to the wise and the experts in the canon law of Islam and wanted everybody else to respect them. He said, "The wise are the leaders and fundamentals of the community."

Hadrat Sayyid Ahmad ar- Rifāi was not inclined towards worldly things. He did not store any possessions at any time: although he had great wealth, he did not own more than two garments at the same time, either in summer or winter. His wealth was much more than the wealth of governors and famous rich men. He used to distribute his revenue to dervishes and to people who came to the dervish lodge. Upon his passing away, his possessions were given to the people.

THE ENMITY OF SHAITAAN

It is incumbent on every believer that one loves the Ulema (Scholars), sits in their company, asks them that which one does not know, takes heed of their advice, stays away from sinful actions and believes Shaitaan to be one's enemy, as Allah Ta'ala states in the Holy Qur'an, "Indeed Shaitaan is your enemy, so you too take him as an enemy." [Surah 35, Verse 6] In other words, maintain your enmity with Shaitaan by making the Ibaadat (worship) of Allah Ta'ala and do not please Shaitaan by being disobedient to Allah Ta'ala.

With a sincere heart, one should always protect one's beliefs and actions from Shaitaan. When one performs any deed understand well, the intention and purpose behind that action, because often we display ostentation (showing off) and bad actions appear good to us. This happens because of Shaitaan, therefore we need to continuously seek help and refuge in Allah Ta'ala from Shaitaan.

Hazrat Abdullah Ibn Masood (رضي الله عنه) states that once Rasoolullah (ﷺ) drew a line in front of them and stated that this is the path of Allah. Then he drew lines on the left and right of the first line and stated that these are the paths of Shaitaan on which he misleads people and then Rasoolullah (ﷺ) read the following verse of the Holy Qur'an, "And (know) that this is My Straight Path, so follow it; and do not follow other ways for they will separate you from His way." [Surah 6, Verse 153]

Rasoolullah (ﷺ) described to us many paths of Shaitaan so that we may save ourselves from his deception. Let us look at some examples of how Shaitaan uses traps to take us away from the path of Allah Ta'ala, so that we may understand how his Fitna (mischief) works. Rasoolullah (ﷺ) has stated that there was once an ascetic (pious devout worshipper) during the time of the Bani Isra'eel. In order to lead him astray from the Path of Allah Ta'ala, Shaitaan got a girl afflicted with an illness of the stomach and put the thought in the minds of her family that besides this ascetic there was no one else who could cure her illness. So they brought the girl to the ascetic but he refused to keep her with him. However, after they requested and insisted over and over, his heart became persuaded and he decided to keep the girl with him to treat her.

Whenever the girl used to go to the ascetic, Shaitaan used to make her appear beautiful and charming to him, until such time that the ascetic became ensnared in the trap of Shaitaan and had intercourse with the girl, following which the girl became pregnant. Shaitaan then placed an evil thought in the ascetic's mind and he thought to himself, "This is indeed an evil deed and would disgrace my worship and piety therefore I should kill her and bury her somewhere. If her family comes to ask about her I will say that she died due to her illness."

Listening to the whispers of Shaitaan, the ascetic then killed the girl and buried her. On the other side Shaitaan went to the family of the girl and put the thought in their hearts that the ascetic had killed their daughter and buried her somewhere. Consequently, they came to the ascetic and asked about the girl and he said that she had died. However, according to the whispers of Shaitaan they became harsh and severe upon him until they got him to confess that he had indeed killed her. They then apprehended him and were going to get him killed in retribution (Qisaas) for the death of the girl.

Shaitaan then appeared to the ascetic and told him, "I was the one who afflicted the girl with the sickness of the

stomach and I was the one who had whispered in the hearts of the family the thought that you had killed the girl. Now, if you accept what I say I will save you." The man asked, "What must I do?" Shaitaan said, "Make two prostrations (Sajdah) to me." To save his life, the once devout worshipper of Allah Ta'ala, then prostrated to Shaitaan. Shaitaan then said, "I am not responsible for this action of yours," and then left. As Allah Ta'ala says in the Holy Qur'an, "Like the example of Shaitaan when he said to man, "Disbelieve," so when he had disbelieved, he (Shaitaan) said, "I am separated from you, indeed I fear Allah, Who is the Lord of the worlds." [Surah 59, Verse 16]

We learn from this incident that even though this person was an ascetic and a devout worshipper of Allah Ta'ala, he was not saved from the mischief of Shaitaan. The devil looks for every opportunity he can get to mislead man and lead him astray from the Path of Allah Ta'ala, irrespective of the state of piety they may have achieved. Therefore we must never be oblivious of the traps and mischief of Shaitaan and we should always be on guard and seek refuge in Allah Ta'ala from him.

Once, Shaitaan came to Imam Shafa'i (رحمته الله) and asked him, "What is your opinion about that Being who created me as He wished, got me to do whatever He wished and after that He may put me in Jannat (Paradise) if He wishes or He may put me in Jahannam (Hell) if He wishes; is the one who does so, just or an oppressor?" Imam Shafa'i (رحمته الله) after some time replied, "Oh you, if He created you according to your desire then indeed you are oppressed and if He created you according to His Divine intent then He may do as He pleases."

Shaitaan became ashamed when he heard the answer and then said, "By posing this same question I have misled seventy thousand worshippers into the deviant path."

Again we see that Shaitaan uses intricate questions and mischievous traps to try and mislead even such great personalities such as Imam Shafa'i (رحمته الله). Let alone the Awliya Allah, he has even tried his mischief with the Prophets of Allah.

It is narrated that once Hazrat Yahya (عليه السلام) saw Shaitaan who was carrying a lot of traps. Hazrat Yahya (عليه السلام) asked him, "What is this?" Shaitaan replied, "These are those traps with which I ensnare and mislead man." He (عليه السلام) then asked, "Have you ever ensnared me in a trap?" Shaitaan replied, "Whenever you eat to your fill I make you lazy in your Zikr and Salaah." He (عليه السلام) then asked, "Anything else?" Shaitaan replied, "That's it."

Hazrat Yahya (عليه السلام) then took an oath and said that in future he will never eat to his fill. Shaitaan then also took an oath and replied, "In future, I will never give advice to a Muslim again."

From this we learn about the enmity that Shaitaan has for mankind and what lengths he will go to, to try and lead us astray. These are just a few examples of his many traps that he uses to entrap people and take them away from the Path of Allah Ta'ala.

May Allah Ta'ala save us and protect us from the mischief of Shaitaan and grant us the Taufeeq and Hidayat to seek knowledge of our Deen so that we may better equip ourselves with weapons against the cursed Shaitaan, Allahumma Ameen.

[Compiled from Mukashifatul Quloob by Hujjatul Islam Hazrat Imam Ghazzali (رحمته الله) www.raza-e-khushtar.org]

DEHYDRATION

BY HASINA BEGUM

Dehydration means your body does not have as much water and fluids as it should. Dehydration can be mild, moderate, or severe based on how much of the body's fluid is lost or not replenished. When it is severe, dehydration is a life-threatening emergency.

Causes, incidence, and risk factors

Dehydration can be caused by losing too much fluid, not drinking enough water or fluids, or both. Your body may lose too much fluids from:

- * Excessive sweating (for example, from exercise)
- * Excessive urine output
- * Such as with uncontrolled diabetes or diuretic use
- * Fever
- * Vomiting
- * or diarrhea
- * You might not drink enough fluids because of:
- * Loss of appetite due to illness
- * Nausea
- * Sore throat
- * or mouth sores

Dehydration in sick children is often a combination of refusing to eat or drink anything and losing fluid from vomiting, diarrhea, or fever.

Infants and children are more likely to become dehydrated than adults because they weigh less and their bodies turn over water and electrolytes more quickly. The elderly and people with illnesses are also at higher risk.

Symptoms

- * Dry or sticky mouth
- * Lethargy
- * or coma (with severe dehydration)
- * Low or no urine output; urine looks dark yellow
- * No tears
- * Sunken eyes

Sunken fontanelles

* (the soft spot on the top of the head) in an infant
You may also have vomiting, diarrhea, or the feeling that you "can't keep anything down." All of these can be causing the dehydration.

Signs and tests

A physical examination may also show signs of:

- * Blood pressure that drops when you go from lying down to standing

- * Delayed capillary refill
- * Low blood pressure
- * Poor skin turgor
- * -- the skin may not be as elastic as normal and sag back into position slowly when the doctor pinches it up into a fold (normally, skin springs right back into place)
- * Rapid heart rate
- * Shock

Treatment

Drinking fluids is usually enough for mild dehydration. It is better to drink small amounts of fluid often (using a teaspoon or syringe for an infant or child), instead of trying to force large amounts of fluid at one time. Drinking too much fluid at once can bring on more vomiting.

Electrolyte solutions or freezer pops are very effective. These are available at pharmacies. Sports drinks contain a lot of sugar and can cause or worsen diarrhea. In infants and children, avoid using water as the primary replacement fluid.

Intravenous fluids and a hospital stay may be needed for moderate to severe dehydration. The doctor will try to identify and then treat the cause of the dehydration.

Most cases of stomach viruses (also called viral gastroenteritis) tend to get better on their own after a few days.

Complications

* Untreated severe dehydration may lead to:

- * Death
- * Permanent brain damage
- * Seizures

See a doctor asap if you or your child have the following symptoms:

- * Confusion
- * Dizziness
- * Lethargy



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Rasulullah ﷺ said

"Be conscious of Allah wherever you are, Follow the bad deed with a good one to erase it, engage others with beautiful character."

-TIRMIDHI-

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SLEEP DEPRIVATION AND DEFICIENCY

COMPILED BY HASINA BEGUM SAYED

Sleep deprivation is a condition that occurs if you don't get enough sleep. Sleep deficiency is a broader concept. It occurs if you have one or more of the following:

- * You don't get enough sleep (sleep deprivation)
- * You sleep at the wrong time of day (that is, you're out of sync with your body's natural clock)
- * You don't sleep well or get all of the different types of sleep that your body needs
- * You have a sleep disorder that prevents you from getting enough sleep or causes poor quality sleep

Sleep deficiency can lead to physical and mental health problems, injuries, loss of productivity, and even a greater risk of death.

Your ability to function and feel well while you're awake depends on whether you're getting enough total sleep and enough of each type of sleep. It also depends on whether you're sleeping at a time when your body is prepared and ready to sleep.

If you aren't getting enough sleep, are sleeping at the wrong times, or have poor quality sleep, you'll likely feel very tired during the day. You may not feel refreshed and alert when you wake up.

Sleep deficiency can interfere with work, school, driving, and social functioning. You might have trouble learning, focusing, and reacting. Also, you might find it hard to judge other people's emotions and reactions. Sleep deficiency also can make you feel frustrated, cranky, or worried in social situations.

The signs and symptoms of sleep deficiency may differ between children and adults. Children who are sleep deficient might be overly active and have problems paying attention. They also might misbehave, and their school performance can suffer.

Sleep deficiency is linked to many chronic health

problems, including heart disease, kidney disease, high blood pressure, diabetes, stroke, obesity, and depression.

In the elderly, sleep deficiency might be linked to an increased risk of falls and broken bones.

To improve your sleep habits, it also may help to:

- * Go to bed and wake up at the same time every day. For children, have a set bedtime and a bedtime routine.

- * Try to keep the same sleep schedule on week nights and weekends. Limit the difference to no more than about an hour. Staying up late and sleeping in late on weekends can disrupt your body clock's sleep-wake rhythm.

- * Use the hour before bed for quiet time. Avoid strenuous exercise and bright artificial light, such as from a TV or computer screen. The light may signal the brain that it's time to be awake.

- * Avoid heavy and/or large meals within a couple hours of bedtime. (Having a light snack is okay.)

- * Avoid nicotine (for example, cigarettes) and caffeine (including caffeinated soda, coffee, tea, and chocolate). Nicotine and caffeine are stimulants, and both substances can interfere with sleep. The effects of caffeine can last as long as 8 hours. So, a cup of coffee in the late afternoon can make it hard for you to fall asleep at night.

- * Spend time outside every day (when possible) and be physically active.

- * Keep your bedroom quiet, cool, and dark (a dim night light is fine, if needed).

- * Take a hot bath or use relaxation techniques before bed.

Napping during the day may provide a boost in alertness and performance. However, if you have trouble falling asleep at night, limit naps or take them earlier in the afternoon. Adults should nap for no more than 20 minutes.

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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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YOUR QUESTIONS ANSWERED

BY MOULANA SHAH FAISAL KHAN QADRI MISBAHI



1) If someone's knees are paining, can he perform Salaah while sitting on a chair?

A1) The standing posture in Namaaz is called Qiyaam, and Qiyaam is a Faraaidh of Namaaz.

Qiyaam:

1. The least level of Qiyaam is that if the hands are stretched, they should not reach the knees whereas complete Qiyaam is to stand erect. [Radd ul Mukhtar p163 vol 2]
2. The suration of Qiyaam and the Qiraat is same, standing in Qiyaam is Fard, Wajib or Sunnah for as long as Fard Qiraat, Wajib Qirat or Sunnah Qiraat requires respectively. [Radd ul Mukhtar p 163 vol 2].
3. Qiyaam is Fard for fard, witr, Eidain and the Sunnan of Fajr Salaah. If anyone offered any of these Salaah while sitting without a valid reason, Salaah would be invalid. [Radd ul Mukhtar p163 vol 2].
4. Feeling just slight pain in standing position is not a valid excuse, instead, a person can be exempted from Qiyaam when he/she is unable to stand or perform Sajda, or when a wound bleeds due to standing or performing Sajda, or a drop of urine is released, or his quarter Sitr is exposed, or he is quite unable to do Qirat. Similarly, if a person is able to enough to stand, but it will result in the intensity or prolongation of his illness or unbearable pain, he can offer Salaah while sitting. [Ghunyaah p 261-267]
5. If it is possible to stand for Qiyaam, leaning on something (crutches) or a wall, or by the help of a servant, it is Fard to do so. [Ghunyaah p261]
6. If it is possible to utter just the Takbir-e-Tahreema while standing, it is Fard to utter Allahu Akbar whilst standing and then (if it is not possible to remain standing anymore) he may sit down. [Ghunyaah p262]

Dear friends in Islam Beware!!!

Beware!! The people who offer their Fard Salaah sitting due to slight pain or injury should consider the forgoing ruling of Shariah, it is fard to repeat any such salaah offered sitting despite having the strength to stand. Similarly, it is also fard to repeat all such salaah offered sitting despite the fact that they could have been offered standing by leaning on something or with the help of a person. The same rule applies to women, i.e. they are not allowed to offer salaah in a sitting position without shari permission

7. Some masjid provide chairs on which some old people sit and offer salah despite coming to the masjid on foot, they even talk with others while standing after salaah. If such people offer salaah sitting without shariah permission, their salaah will be invalid.

8. It is permissible to offer nafil salaah sitting despite having the strength to stand, however it is better to offer it standing. Hazrat Sayyiduna Abdullah bin Amr ؓ narrates that the Propeht ﷺ said, "The salaah

of the one offering in sitting posture is half of the one offering in standing posture (Sawaab would be half). However, the sawaab will not be reduced if someone offers it sitting with a valid reason. Nowadays, the trend of offering nafil salah in sitting posture has developed. People seem to be under the impression that offering these nafil salaah sitting would be better, it is their misconception. The same ruling applies to the 2 rakaat nafil after the witr salaah.

Q2) If I read namaaz at home with my wife behind, will it be like reading in Jamaat?

A2) It is waajib for a sane, adult, free and capable person to attend the primary jamaat of a masjid. The one missing jamaat even once without a valid reason is sinner and deserving of punishment. If he abandons jamaat many times, he is a transgressor and unqualified to give evidence and he will be punished sincerely.

Valid reasons for missing jamaat:

1. A patient having difficulty in getting to the masjid.
2. A disabled person.
3. A paralysed person.
4. One whose leg has been cut off.
5. One whose too old to go to the masjid.
6. A blind person even if there is someone who can take him to the masjid by holding his hands.
7. Heavy rain.
8. Too much mud (an obstruction)
9. Chilly weather.
10. Extreme darkness.
11. Tornado.
12. Fear of the loss of possessions.
13. Fear of a creditor and he is not in a position to pay back.
14. Fear of an oppressor.
15. Intense need of defecating.
16. Urinating.
17. Breaking wind.
18. Presence of food (desire of eating).
19. Fear of the departure of a caravan
20. Looking after a patient who will be distressed and confused if the attendee goes to offer salaah with jamaat. [Akhaan-e-Namaaz]

However, one can make Jamaat with his family members, males will be in first row and females behind.

Allah and His Rasool ﷺ knows best!



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THE CORE PROBLEM

BY FAIZEL KHAMKAR

Economist Around the world networked in developing a new economic model called C.O.R.E. which stands for Curriculum Open-Access Resources in Economics. Several countries have already implemented this curriculum with a number of leading South African Universities set to follow suit. It has been stated that this curriculum would expose students to modern economic theories drawn from a range of schools of thought and would feature relevant historical and institutional analysis.

It is known and accepted that curricula changes over a period of time and does not remain static. Furthermore it is also known that changes are forced for reasons that the current curriculum does not suit the powers to be. An example is the debate around the history curriculum to be introduced in South Africa possibly in order to give undue credence to some and remove historical facts or downplay historical facts such as the role that the San and Koisian people had played in the history of this country. The question which must be answered is which of the two options applies here. It could be that both apply.

Those who had studied basic economics would know that the foundation of the study of economics is based around the question of supply and demand from two levels namely goods and money. The theory that the system is perfect and any deficiencies would automatically correct itself has been propagated to such a level that most economist are bogged into this thinking and will not move away despite evidence to the contrary. Furthermore it must be realised that if the interest factor together with its associated inflation factor can only be sustained through a teaching process where critical thinking is limited to within certain channels which are controlled and acceptability of the model is created.


The moral dilemma which the economic system has created at the expense of both the labour and the created poorer class where the divide between rich and poor is continuously been widened would have no place in the new curriculum in much the same way that it was brushed aside as a non economic matter. Ignoring or downplaying the moral issue created by economic systems should be challenged as we do not

live in a vacuum. Ironically the issue of unemployment plays a part in the economic model yet its key moral objectives are given secondary status to the issue of lost production and potential profits of the employers of the economist. The debate of robotization/ mechanization is ample proof that the lot of the masses are only measured as a means of producing income for the capitalist.

The above blatant oppression lies in the economic principles of ownership. The underlying principal is entrenched in the saying: survival of the fittest. The theories taught and will be entrenched in the future curriculum will not compromise this principle. Despite this knowledge a global movement, albeit floundering, in promoting and marketing in crypto currencies has not been adequately been dealt with in the theory of economics. The basis of veiling true ownership lies in money not being subjected to meaningful valuations as was the case of the period when the gold standard was used. The fact that money can be printed on the basis of someone's urge or benefit will conveniently be sidelined and replaced with theory which has no practical reality.

The principle that money was only a means to facilitate exchange and this principle is grounded in economics as a historical fact has been blown out of the water. The new reality is that currencies have in many ways become stock in trade and as a result a weapon of mass destruction and we need only study the dealings of George Soros to understand the effect. The changed nature of the currencies will undoubtedly be covered in the new curriculum but its real harm will be ignored. Currencies are without a doubt a crucial weapon in the arsenal of colonization and imperialism in this era and the need to brainwash against its viciousness needs to be opposed.

This new core system undoubtedly is a method to give credibility to a failing economic system, a system based on inequality and injustice. A counter to correct these misrepresentations to be taught as fact must be developed swiftly.



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INTERNATIONAL NEWS FOCUS

BY FAKIR HASSEN

New Delhi, INDIA - The head of India's ruling Bharatiya Janata Party (BJP) has called for building a Hindu temple at the site where the 6th century Babri Mosque had once existed. Amit Shah's remarks came a day after the Indian Supreme Court deferred hearing of the case on the decades-old Bari Mosque dispute between Muslims and Hindus as one of the five judges recused himself from hearing the case. In December 1992, Hindus gathered at the disputed site and destroyed the 16th-century mosque named after Mughal Emperor Babur. The destruction sparked nationwide riots that left around 2 000 people dead. Muslims are demanding a new mosque at the site, while Hindus claim that this was where their god Ram was born, demanding a temple at the site instead.

Kuala Lumpur, MALAYSIA - Tengku Abdullah Shah has replaced his father, Sultan Ahmad Shah as the ruler of Pahang state, after reigning king Sultan Muhammad V abdicated unexpectedly after just two years of rule, following reports that he married an ex-beauty queen in Russia in November while he claimed to be on sick leave for two months. The abdication was the first for the country since its independence from British rule in 1957. The king is also the symbolic head of Islam in the nation, as well as the nominal chief of the military. Malaysia's sultans trace a lineage back to the Malay sultanates of the 15th century.

Brussels, BELGIUM - The Flanders region has begun banning slaughtering animals without first electrically stunning them, which impacts local production of Halal and Kosher meat in the country. Muslims make up 5 percent of Belgium's total population of 11,5 million, while the Jewish

communities make up 0,4 percent. Earlier this year, the regional government in Lower Austria came under fire in the country and abroad for their plans to limit access to kosher and halal meat, after speculation arose that believers would have to register to buy meat from animals slaughtered according to religious laws. Debate on restricting these methods has also taken place in Poland, the Netherlands, and Switzerland.

Rabat, MOROCCO - The Islamic Educational, Scientific and Cultural Organization (ISESCO) has proclaimed 2019 as the year of heritage in the Islamic world. In a statement released on the occasion, ISESCO called on the member states to take the necessary measures to celebrate this event to highlight the importance of the civilizational and cultural heritage and safeguard the identity of peoples and nations.

Jakarta, INDONESIA - The death toll from the tsunami that hit the Indonesian islands of Java and Sumatra in late December reached 429 with almost 1 500 injured and 154 missing. Rescuers in the world's largest Muslim country used heavy machinery, drones, special cameras and sniffer dogs to search for survivors and dig bodies out of mud and wreckage along a 100-km stretch of Java's west coast.

Islamabad, PAKISTAN - The World Health Organization (WHO) has lauded Pakistan's strong political commitment to achieving universal health coverage. WHO Regional Director for Eastern Mediterranean Dr. Ahmed Al-Kandhari commended the role of Pakistan's Ministry of National Health Services in polio eradication, initiatives to curb population growth, expanded health insurance and strengthened family-



based health care in selected districts of the country.

Jeddah, SAUDI ARABIA - India's Minister of Minority Affairs Mukhtar Abbas Naqvi has requested an increase in the quota for Hajj pilgrims from his country from 170 000 to 190 000 in proportion to the increase in the population of Muslims in the country. Naqvi made the remarks while addressing a press conference at the Indian Consulate after signing the bilateral agreement with Minister of Hajj and Umrah Muhammad Saleh Benten. He said more than 30 ,000 aspiring Indian pilgrims had applied for the next Hajj by the deadline in December.

Jeddah, SAUDI ARABIA - Secretary General of the Organization of Islamic Cooperation (OIC) Dr. Yousef Al-Othaimeen has stressed the importance of promoting and encouraging cooperation between the OIC member states in cinematographic production in the Islamic world. He said this would combat negative stereotypes and enhance the positive image of Islam and Muslims.

Riyadh, SAUDI ARABIA - The world's first female-only trampoline park has opened its doors in Riyadh. BOUNCE Rawdah for Ladies and Children (boys under the age of 10 are allowed), is the largest trampoline venue in Riyadh with over 80 interconnected trampolines, a dodgeball arena, slam dunk, super tramp, cliff jump and huge inflatable airbags.

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